

## ***SESSION 4: A Summary of the SONG: An Overview of the Story Line***

The goal of this session is to provide a general outline and summary of the whole SONG. This outline will help you to sense the big picture of what is happening in the overall story line of the SONG. NOTE: The 20 sections in this present outline correspond in name and number with the actual 20 teaching sessions covered throughout this entire course.

### **I. SESSION 1: INTRODUCTION TO THE SONG OF SOLOMON**

The focus of the first session was to provide some introductory principles necessary to interpret this SONG. This particular study interprets the SONG as an allegorical love song between Jesus and the individual believer as His bride.

### **II. SESSION 2: ENCOUNTERING JESUS IN THE GREATEST PROPHETIC SONG**

The focus of the second session was to look at the SONG as the divine pattern for the progression of holy passion. One purpose of this session was to show how to use this love song as the springboard of inspiration to encounter Jesus. Several principles were provided to help in journaling as we prayer-read the scripture. We looked at the Holy Spirit's purpose in the SONG to reveal principles necessary to understand our spiritual progress with greater clarity. We considered this SONG as the main prophetic song in redemptive history.

### **III. SESSION 3: INTRODUCING THE DIVINE KISS: A 7-FOLD BRIDAL PARADIGM**

The focus of the third session was to look at the 7-fold divine kiss and its relationship to a bridal paradigm of the Kingdom.

### **IV. SESSION 4: OVERVIEW OF THE SONG - (*THIS SESSION*)**

- A. This session provides a brief road map to help you get a sense of the story line that develops throughout in this progression.
- B. The first four chapters focus on the Bride's inheritance in Jesus and the last four chapters focus on Jesus' inheritance in the Bride.
  - 1. He wants us to understand that AS we seek something from Him, He ALSO seeks something that He wants from us. He wants our whole hearts.
  - 2. The focus of the book completely shifts in the middle of the Song. (4:16-5:1) (These are the exact middle verses).

- C. The first four chapters focus on the Bride understanding and enjoying her inheritance in Christ. These chapters emphasize God's ravished heart of compassion to win her, to cause her to enjoy Him for her own pleasure and good. The last four chapters focus on the other foundational pillar of the gospel. He wants her to live for the glory of God with passion for Jesus.
- D. There are 8 distinct revelations of Jesus in the Song of Solomon. Each different face of Jesus' beauty produces a certain response in the Bride.  
The 8 faces are as follows:
  - 1. The Counseling Shepherd (1:8)
  - 2. The Affectionate Father (1:12 - 2:6)
  - 3. The Sovereign King (2:8-9)
  - 4. The Safe Savior (3:6-8)
  - 5. The Heavenly Bridegroom (4:1-15)  
Note 2 distinct applications:
    - (a) the prophetic Bridegroom
    - (b) the ravished Bridegroom
  - 6. The Suffering Servant (5:2)
  - 7. The Majestic God (5:10-16)
  - 8. The Consuming Fire (8:6-7)

## V. SESSION 5: THEME: THE DIVINE KISS & THE BRIDE'S LIFE VISION (1:2-4)

- A. This passage is a summary of the Bride's theology of how to grow in holy passion. This fire of His love manifests itself by tenderizing our hearts enabling us to feel some of what He feels as He progressively releases the 7 fold Divine Kiss.

*Let Him kiss me with the kisses of His mouth-- for Your love is better than wine...Draw me away! We will run after You... (Song 1:2)*

- B. The Bride states her 2-fold life vision: "Draw me away and let us run." She wants to be drawn into intimacy, and also to run in service.

*Draw me away! We will run after You... (Song 1:4)*

- 1. Drawing speaks of intimacy with Jesus.
- 2. Running speaks of ministry to others.

**VI. SESSION 6: HER JOURNEY BEGINS WITH SPIRITUAL CRISIS YET DIVINE AFFECTIONS (1:5-11)**

- A. The first revelation of Jesus in the SONG reveals Him as a counseling shepherd (1:8-9a). At this point, her journey begins with the paradox of grace: She discovers that she is dark in her heart but lovely to God (1:5-6b).

***I am dark, but lovely... (Song 1:5)***

- B. Her journey begins with a spiritual crisis of sin and shame (1:6), yet she receives a fresh revelation of her beauty in God that flows out of divine affection. She is red-hot for God because she has seen the love of God and wants God's kisses. She starts off with a burst of speed and zeal, but soon she runs right into a dead-end road. Her life has lost its original spiritual focus.

***My own vineyard I have not kept. (Song 1:6)***

- C. She experiences two pressures common to all of us.
1. Rejection from people

***My mother's sons were angry with me...(Song 1:6)***

2. Shame from her own sin.

***Do not look upon me, because I am dark...but my own vineyard I have not kept.... For why should I be as one who veils herself? (Song 1:6-7)***

- D. She has a desperate cry to have more of Jesus (1:7). She responds to the 2-fold crisis in the right way by crying out for more of Jesus. She cries, "I must have You, God. I want YOU! I want YOU!" Yes, it is true she has lost her way, but she finds hope to have her heart on fire.

***Tell me, O you whom I love, where you feed your flock...For why should I be as one who veils herself by the flocks of your companions? (Song 1:7)***

- E. Jesus' glorious answer reveals Him as a shepherd who instructs her.

*...O fairest among women...(Song 1:8)*

1. In essence Jesus answers, “you are the most beautiful of all the women in creation.” He basically says, “I love you! You’re beautiful! You’re just what I want.” That is the essence of what He says in His answer. It’s powerful! She felt dirty, ugly, rejected and shamed
2. He teaches her as a counseling shepherd. This is the first revelation of Jesus. She cries out for help. Jesus gives her this surprising and glorious answer. He is speaking in the language of a shepherd with flocks, goats and vineyards. He reveals Himself as a shepherd that sees her in her rejection and shame.

**VII. SESSION 7: UNDERSTANDING HER IDENTITY IN GOD’S BEAUTY(1:12-2:7)**

- A. The second revelation of Jesus in the SONG reveals Him as a King expressing the affectionate heart of the Father. It is reminiscent of Luke 15 where the prodigal son came home to his father who hosted a party around a banqueting table. He embraced her and put a ring on her finger just like the prodigal son. There are many parallels between Luke 15 and this section of Song of Solomon.
- B. She experiences the joy of seeing the King’s beauty and His desire for her. This is an exhilarating time in her life. The Lord loves and enjoys her, even in her weakness.
1. She comes to a deep understanding of the cross (1:12). The King is pictured as sitting in His finished work (of the cross) feeding her out of the provision of what He made available to her. He’s sitting and inviting her to feast at the table with her as the King.

*While the King is at His table, my spikenard sends forth its fragrance.  
(Song 1:12)*

*I sat down in His shade with great delight...(Song2: 3)*

- C. Her fragrance is emanating out of her spirit as a picture of worship and adoration in response to the Kings' provision (1:12b).

*While the King is at His table, my spikenard sends forth its fragrance. (Song 1:12)*

- D. She has introductory revelation of the beauty and fragrance of Jesus.

***A bundle of myrrh is my Beloved to me...***

***My Beloved is to me a cluster of henna blooms...(Song 1:13-14)***

- E. She sees her identity in His beauty in the provision of the cross. He says “You are the most beautiful, My love”. He feeds her on the revelation of the beauty imparted to her and on His affectionate love for her. She rejoices that Jesus considers her as beautiful when He knows her sin and weakness.

***Behold, you are fair, My love! Behold, you are fair! (Song 1:15)***

- F. She has a deeper revelation of the beauty of the King  
***Behold, You are handsome, my Beloved! Yes, pleasant! (Song 1:16)***

- G. She experiences a new, powerful revelation of her identity in Christ. She is a beautiful fragrant rose in the sight of God. The rose is the Bride confessing who she is in the knowledge of her beauty in God. It is her new identity.

***I am the rose of Sharon, and the lily of the valleys. (Song 2:1)***

- H. She realizes her unique value and beauty to Him.

***Like a lily among thorns, so is my love among the daughters. (Song 2:2)***

- I. She has deep satisfaction in her new found spiritual pleasures. She is enjoying God's presence. His fruit is sweet to her taste. The fellowship of the Holy Spirit is so sweet. She feels initial pleasure in experiencing God's affection. There is no greater pleasure in the human makeup than when God reveals His affection and His imparted beauty to the human spirit. She loves being loved by God. She doesn't yet possess mature love for Him. He is wooing her to a life of maturity through this.

***I sat down in His shade with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love. (Song 2:3-4)***

1. Earthly happiness is her goal. Jesus is only a means and not the end of her life. He is the stepping stone to her goal of earthly happiness. This happiness is most deeply experienced when God's Presence seems near to her. Jesus' "happiness" is not yet in her view nor is it the highest goal of her life. Rather He is seen as the most effective way to secure her happiness.
2. This is a major flaw in her spiritual life that she does not yet see. Experiencing the pleasure of the Presence of God is so wonderful, but it is not the same thing as walking in mature bridal partnership. Mature bridal partnership will obey regardless what the feeling and circumstances are.

- J. She is not standing. She is sitting down, receiving His grace. She is sitting down in His shade with great delight. His shade is the provision of the cross releasing to her the love and beauty of God. He brought her to the banqueting table and raised a banner or a flag that describes the dealings of God in her life as filled with the love of God.

***I sat down in His shade with great delight...He brought me to the banqueting house, and His banner over me was love. (Song 2:3-4)***

- K. She cries out for a deeper intimacy. She cries out "Sustain me! Refresh me! I'm totally lovesick!" Give me more of Your Presence. Embrace me O God!" She is only at the beginning of her journey. She is not yet mature. She's experiencing the introductory pleasures of God loving her in her weakness, which in turn awakens fierce lovesickness for God.

***Sustain me... refresh me...for I am lovesick.  
(Song 2:5)***

**VIII. SESSION 8: CHALLENGING THE COMFORT ZONE (2:8-17)**

- A. The third revelation of Jesus in the SONG reveals Him as a sovereign King (2:8-9a). She looks at Him leaping on mountains and skipping on hills. She has never seen Him like this. He is revealing Himself as the Lord of the nations.

***The voice of my Beloved! Behold, He comes leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young stag. (Song 2:8)***

1. The mountains speak of obstacles both human and demonic. He is effortlessly skipping and leaping like a gazelle over every obstacle. He has power over everything.
  2. In this passage He is not coming as the shepherd to offer counsel, or as the Father with His great affection. He is coming as the sovereign King!
- B. Jesus is calling her out of the comfort zone. (2:10) Jesus is calling her out of the boat (comfort zone of predictability) to walk in the water (risk). This speaks of the difficult assignments that He gives His people that enhance their partnership with Him. He desires partnership with her. The Father has given Jesus a mandate to disciple the nations. He does not only want her to love Him in the prayer closet, but He wants her to come with Him.

***My beloved....said: "Rise up, My love, My fair one, and come away. (Song 2:10)***

1. She needs to get out of the boat and meet Jesus on the water. Jesus has authority over the water. He wants her to love Him in the midst of conflict and risk with the assurance of His provision over her.
2. She is used to being fed with grapes and raisins, at the table, under the shade tree on the bed.

- C. Her Painful Compromise due to immaturity.

***...turn, my Beloved, and be like a gazelle or a young stag upon the mountains of Bether (Song 2:17).***

1. She refuses Him. She turns Him away. She says “No I can’t obey Your beckoning to ascend the mountains with You.”
2. She compromises due to immaturity, weakness and fear. It is not due to rebellion. She is afraid. She feels that 100% obedience might cause her to lose something.
3. She loves Him but does not have the courage and the strength to obey Him. The risks of walking by faith seem too great of an obstacle to overcome.

**IX. SESSION 9: DIVINE CHASTISEMENT (3:1-5)**

- A. In this section, she experiences divine chastisement. This came out of the affection of a loving Father (Heb. 12:5-12). The Father promises to pry our fingers off the things that hold us in bondage. The Father loves us too much to allow His immature church to come up short of being the glorious Bride of the Lord Jesus. Our destiny is to be with Him on mountains.
1. He is not angry with her. God’s correction is not the same thing as His rejection. Correction often is confused as rejection. His correction is opposite of rejection.
  2. His correction expresses His desire to have us mature in running and drawing. It is a redemptive correction that flows out of affection. This correction is beckoning us to come to Him.
- B. God hides His face from her. She is confused because she is not experiencing the sweetness of SONG 2:3-4 in this season. God’s manifest Presence is withdrawn. For the first time since she has begun the journey into the knowledge of God’s affection and beauty she cannot find Him.

***By night on my bed I sought the one I love; I sought him, but I did not find him. (Song 3:1)***



- C. After we experience the sweetness of God's Presence, then we are forever discontent to live without it. The Lord is applying the principle used in the life of the prophet Jeremiah.

***O LORD, You induced me, and I was persuaded; you are stronger than I, and have prevailed. I am in derision daily; everyone mocks me. (Jer. 20:7)***

- D. She eventually agrees to “arise” and obey the call to rise up off her bed. However, she is not yet ready to ascent the mountains of 2:8 until she is further equipped. She eventually is ready to go to the mountains in 4:6.

***"I will rise now," I said, "And go about the city...(Song 3:2)***

- E. Jesus' manifest Presence returns in response to her obedience. What happens? She finds Him and resolves deep in her heart never to lose the freshness of the Holy Spirit in her spiritual walk. She has learned the value of her relationship with Jesus and the how He values obedience.

***...I found the One I love. I held Him and would not let Him go...(Song 3:4)***

**X. SESSION 10: A FRESH REVELATION OF JESUS AS A “SAFE SAVIOR” (3:6-11)**

- A. The fourth revelation of Jesus in the SONG reveals Him as a “Safe Savior” (3:6-7). Jesus reveals Himself as one who is safe to obey 100%. He shows Himself to her as the safe Savior who extravagantly provides for her spiritual safety.
- B. The promise of safety focuses primarily on spiritual safety that protects our heart spiritually and then secondarily; it speaks of protecting our earthly circumstances.
- C. This revelation is given to win her heart to a deeper confidence in Jesus. This section proves to be a turning place for the maiden. The depth of commitment that she manifests in Ch. 4-8 flows out of this new insight into the Lord's safe leadership.

**XI. SESSION 11: PROPHETIC HEART OF THE HEAVENLY BRIDEGROOM (4:1-8) -  
EQUIPPED FOR SPIRITUAL WARFARE**

- A. The fifth revelation of Jesus in the SONG reveals Him as a heavenly Bridegroom, with a special focus on His prophetic heart (4:1-8).
- B. He is prophetically proclaiming her “budding virtues”. He calls things that are not as though they were. God names us according to our prophetic destiny. He looks into her heart and sees the cry in her spirit. He defines her by the cries in her spirit. He calls her beautiful, dedicated, discerning, consecrated etc.
  - 1. God names His people according to hidden virtues that are filled with spiritual beauty. He sees the hidden cry in their spirit.
  - 2. He describes 8 distinct virtues of her beauty that He sees emerging in her life. (4:1-5)
- C. The Heavenly Bridegroom is equipping her for spiritual warfare. He seeks to convince her to see how beautiful she is to Him. It is significant that He uses the word “all” in 4:7. This is the first time that He makes such a statement to her adding the phrase “no spot in you”.

***Behold, you are fair, My love! Behold, you are fair (Song 4:1)***  
***You are all fair, My love, and there is no spot in you. (Song 4:7)***
- D. The life of total commitment is foundational for all mature ministry (4:6). He called her to come to the mountain back in 2:9-10. Her first response was to refuse Him in her fears of leaving the comfort zone. However, in this season she commits to go to the mountain. The commitment to obey is in fact the initial stages of true obedience but it is not yet complete obedience.

***I will go my way to the mountain of myrrh...(Song 4:6)***

- E. This is the first time in the journey that she is called His Bride (4:8a). She is now called His Bride because of her new commitment in verse 6 to partner with Jesus on the mountain of myrrh. She is now doing what she was ordained to do from the beginning. The Bride, in essence, is one who walks in mature partnership with Jesus.

*Come with Me from Lebanon, My spouse...look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards. (Song 4:8)*

**XII. SESSION 12: RAVISHED HEART OF THE HEAVENLY BRIDEGROOM (4:9-5:1) - EQUIPPED TO EMBRACE THE CROSS**

- A. The fifth revelation of Jesus in the SONG reveals Him as a heavenly Bridegroom with special focus on His heart ravished with desire for her. Jesus has passionate affection for His Bride. She has been equipped, by the revelation of His ravished heart, to fully embrace the cross.

*You have ravished My heart...My spouse; you have ravished My heart with one look of your eyes...How fair is your love...My spouse! How much better than wine is your love, and the scent of your perfumes than all spices! (Song 4:9-10)*

- B. Jesus describes His pleasure over her character (4:10d-11).
- C. Jesus gives a 7-fold description of the Bride (4:12-15).
- D. She cries out for increased anointing (4:16). The north wind speaks of the cold bitter winds of winter. The south winds speak of the warm refreshing winds of the summer. God knows we need the north and south winds for our maturity. She is no longer afraid of the testings of God. She says, “blow oh the north winds.

*Awake, O north wind, and come, O south! Blow upon my garden, that its spices may flow out. Let my Beloved come to His garden and eat its pleasant fruits. (Song 4:16)*

- E. The Divine inheritance is established. Her garden speaks of her heart and life. “Let my Beloved come to His garden.” Whose garden is it? Is it hers or is it His? It was hers but now it has become His. This is the transition place in her journey.
1. In the first 4 chapters she was only concerned with her inheritance – her garden. However, in the last 4 chapters, His inheritance is her focus.
  2. In the first 4 chapters it was always “her” garden. For the next 4 chapters, it is “His” garden. She prays, “Blow on my garden, and make it Your garden”.
  3. She prays, “so that its spices may flow out.” She wants His fragrances to emanate out of her life. Then she adds to her prayer, “I want You to come to Your garden to eat pleasant fruits from my life.”
- F. Jesus comes to His garden to claim His inheritance, which is His Bride (5:1).

***I have come to My garden, My sister, My spouse; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk. (Song 5:1).***

1. Nine times He uses the ownership word “MY”. He says, “I have now come to MY garden, to MY sister, MY bride. I’ve gathered MY spice, MY honeycomb, MY honey, MY wine, MY milk.” Everything in her is now His.
2. She had just prayed, “I want You to send the north wind. I am willing to accept the difficult circumstances that enhance my ability to walk in mature partnership with Jesus. I want to be totally Yours.” The whole book is turning right now. He is going to answer the prayer for the north winds that cause spices to flow from her.

### **XIII. SESSION 13: THE ULTIMATE 2-FOLD TEST OF MATURITY (5:2-8)**

- A. The sixth revelation of Jesus in the SONG reveals Him as the suffering servant, the Jesus of Gethsemane (5:2). It is the Jesus of Gethsemane that invites her to share the sufferings of Christ.

***...it is the voice of my Beloved! He knocks, saying, "Open for Me... My love...My perfect one; for My head is covered with dew, My locks with the drops of the night." (Song 5:2)***

- B. She is faced with a new challenge to share intimately in the sufferings of Christ (5:2).

*I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, (Col. 1:24)*

*That I may know Him and...the fellowship of His sufferings, being conformed to His death, (Phil. 3:10)*

*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rom. 8:18)*

1. The Jesus who is embraced the cross in the long and lonely night in Gethsemane now says, "Open up to Me, and come with Me to Gethsemane."
2. She just prayed, 'Send the north winds that my fragrance would increase.' Jesus is now sending the bitter north winds of the fellowship of suffering.

- C. She responds in full obedience (5:3-5).

*I have taken off my robe; how can I put it on again? I have washed my feet; how can I defile them? (Song 5:3)*

1. She submits to Him. She says, "I've taken off my robe." The point is that she has worn her own robe in the past, and now is wearing His robe. She washed her feet that were soiled by walking her own way. She commits to never defile her walk again.
2. She rises immediately with a heart yearning in love for Him. She opens to her beloved. The locks of her heart have myrrh on them, which speak of her heart commitment to her beloved to embrace death to any area that would hinder love.

She experiences her first test of suffering-- His withdrawn presence (5:6).

***I opened for my Beloved, but my Beloved had turned away and was gone. My heart leaped up when He spoke. I sought Him, but I could not find Him; I called Him, but He gave me no answer. (Song 5:6)***

3. God's presence leaves her for the second time in THE SONG (3:1). However, this time it is not related to disobedience (as in 3:1-2), but rather to her mature obedience. Some medieval teachers called this "the dark night of the soul."
4. Jesus wants to be the goal of her life, and not just the stepping stone to her agenda of earthly happiness and self-satisfaction.

D. She experiences her second test of suffering--persecution & rejection (5:7).

***The watchmen who went about the city found me. They struck me, they wounded me; the keepers of the walls took my veil away from me. (Song 5:7)***

1. The watchmen struck and wounded her.
2. They take her veil or her spiritual covering away so that she can no longer function in the Body.

E. Summary: the Lord appeared to her with the call to join Him in Gethsemane. She responded in instant obedience. Then He gave her a 2-fold test related to her life vision prayer in 1:4.

1. The prayer to be drawn into intimacy.- Now she can't feel His presence.
2. The prayer to run in ministry. - Now the elders have renounced her, thus has no place in ministry.

F. The Lord is asking her: "Will you be Mine even if the things that you so desire are withheld from you? Will you be Mine even if you can not at this time feel My Presence? Will you still love and trust Me when you are disappointed by negative circumstances? Especially when circumstances related to Divine promises of blessing made are not released in the timing or the way that we expected? She responds, "Yes! I am Yours regardless." She is now saying "Yes!" at the deepest level of love.

- G. She responds in deep humility (5:8). She asks for help from the daughters of Jerusalem who are less spiritual than she is. She says, “if you find my Beloved, tell Him I *am* lovesick! Tell Him that I'm not offended. I love Him no matter what.”

***O daughters of Jerusalem, if you find my Beloved...tell Him I am lovesick!***  
***(Song 5:8)***

**XIV. SESSION 14: THE BRIDE'S RESPONSE TO THE 2-FOLD TEST (5:9-6:5)**

- A. The seventh revelation of Jesus in the SONG as the majestic God.
- B. The daughters of Jerusalem ask the Bride a question (5:9). In essence, they ask, “Why are you so committed to Him that you charge us to go find Him? Look at what He has done to you. He has abandoned you. Why do you love Him so much?”

***What is your Beloved more than another Beloved, O fairest among women?***  
***(Song 5:9)***

- C. Her answer reveals her source of spiritual power to love Jesus. She gives one of the greatest proclamations on the majestic splendor of Jesus in the Scripture. In 5:10-16 her answer gives the church one of the most magnificent statements of worship. She speaks on 10 different aspects of the beauty of God.

***My beloved is white and ruddy, chief among ten thousand.***

- 1. His HEAD is like the finest gold...***
- 2. His LOCKS are wavy and black...***
- 3. His EYES are like doves...***
- 4. His CHEEKS are like a bed of spices...***
- 5. His LIPS are lilies...***
- 6. His HANDS are rods of gold...***
- 7. His BODY is carved ivory...***
- 8. His LEGS are pillars of marble...***
- 9. His COUNTANCE is like Lebanon...***
- 10. His MOUTH is most sweet, yes,***

***He is altogether lovely. This is my Beloved, and this is my friend...(Song 5:10-16)***

- a. She speaks of His comprehensive beauty as being altogether lovely.
- b. She speaks of Him as her Beloved as her could interpret the harsh trials in a way that enhanced her maturity in love.

- c. She speaks of Him as her friend not as one who mistreated her but as one whom thoroughly understood her.
- D. The daughter's of Jerusalem ask a second question (6:1). After seeing her extravagant love and deep insight into the beauty of Jesus, they now change their question in chapter 6:1. Instead of saying "What is He?" as in chapter 5:9, they change their question to, "Where is He? We want to seek Him. We want to find what you've found."

***Where has your Beloved gone, O fairest among women? Where has your Beloved turned aside, that we may seek Him with you? (SONG 6:1)***

**XV. SESSION 15: THE MAJESTIC SPLENDOR OF JESUS**

In this session we develop the meaning of each of the ten attributes of Jesus' majestic splendor initially introduced in session 14.

**XVI. SESSION 16: JESUS PRAISES HER AFTER THE SEASON OF TESTING (6:4-10)**

- A. Jesus describes the Bride's 3-fold hidden splendor and beauty (6:4).

***O My love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners! (SONG 6:4)***

- 1. He finally breaks the silence after the daughters of Jerusalem have been questioning her. Jesus lavishes affection and praise on her now that the season of testing is over.
- 2. He describes her hidden beauty. Jesus declares, "Oh My love, you possess hidden splendor in that you are beautiful, lovely and awesome."

- B. The army with banners speaks of a conquering army.

***As awesome as an army with banners! (SONG 6:4)***

- 1. A returning army in the ancient world came back with banners and marched down the street. The banners in such a military procession signaled victory.
- 2. He described her as awesome as a victorious army with banners. He is saying to her that she thoroughly passed the 2-fold test of 5:6-7. She defeated the greatest enemies, those that were found in her own soul. The strongest powers to conquer are the forces in our own heart, not the demons around us. She has come before Him as a victorious army with banners.



- C. Only the Bride (6:5a, b) conquers Jesus.

***Turn your eyes away from Me, for they have overcome Me. (SONG 6:5)***

1. He says “Turn your gaze from Me.” He doesn’t mean it literally. He speaks in the ultimate language of love. Her eyes of devotion have overwhelmed and conquered the very heart of God with Love. He describes His heart as overwhelmed by her. This is one of the great passages.
2. All the armies in hell cannot conquer Jesus, but the eyes of devotion of the redeemed conquer Him when they are true to Him in times of testing.
3. It is powerful when we understand how the heart of God is moved when He sees us staying faithful to Him especially in a time of testing when we feel abandoned.

- D. Jesus describes the Bride’s maturity (6:5c-7).

- E. Jesus describes the Bride’s pre-eminence (v.8-9).

- F. The Holy Spirit describes the Bride’s crown of glory (6:10).

**XVII. SESSION 17: VINDICATION OF THE PERSECUTED BRIDE (6:11-7:9A)**

- A. The Bride has a mature commitment to serve the whole church (6:11).
- B. Mature love for God’s church overcomes her (6:12). The Bride possesses self-sacrificing love that overflows out of her heart.
- C. She receives a sincere response from mature believers within the church (6:13a,b).
- D. She receives a hostile response from carnal believers within the church (6:13c,d). The scriptures teach that self-sacrificing love for Jesus usually results in drawing persecution.
- E. Discerning saints vindicates the Bride (7:1-5).
- F. Jesus Himself vindicates the Bride (7:6-9a).

**XVIII. SESSION 18: THE BRIDE'S MATURE PARTNERSHIP WITH JESUS (7:9B-8:4)**

- A. Bridal partnership is expressed in mature obedience to Jesus (7:9b-10).
- B. She expresses Bridal partnership in her intercession for more power (7:11-13).
- C. She expresses Bridal partnership in her boldness in public ministry (8:1-2).
- D. She expresses Bridal partnership in their full union (8:3-4).

**XIX. SESSION 19: THE BRIDAL SEAL OF MATURE LOVE (8:5-7)**

The eighth revelation of Jesus in the SONG reveals Him as a consuming fire (8:5-7). This is the most well known passage in the book. It is the great climax of the book.

*Who is this coming up from the wilderness, leaning upon her Beloved?  
Set Me as a seal upon your heart... its flames are flames of fire...  
Many waters cannot quench love, nor can the floods drown it.  
(SONG 8:5-7)*

- A. Jesus' invites her to receive the bridal seal of Divine love. The book starts off with a cry for a kiss and ends with a seal of love. The eternal uncreated fire of God burning in the human heart to empower supernatural love.
- B. The Bridal Seal empowers our hearts with supernatural love. This love is stronger than the rivers of persecution and the waters of temptation.

**XX. SESSION 20: THE BRIDE'S FINAL INTERCESSION AND REVELATION (8:8-14)**

- A. The Bride's final intercession for the Church (8:8-9). In terms of her progression in holy passion her journey ends in 8:5-7. In this passage, she prays for the rest of the church to walk in what she has experienced.
- B. Jesus gives a final commission to His Bride (8:13).

***You who dwell in the gardens, the companions listen for your voice-- let Me hear it!***  
***(SONG 8:13)***

- 1. He describes His Bride as being in the "gardens of the church" taking care of the young believers. Jesus recognizes that so many of her companions are listening for her voice. These young companions look to and listen for the Bride's voice saying, "Oh, we need your help. Will you please instruct us?" The Bride is in great demand to instruct others in the deep things of God. This ministry may be private or public. There is much demand for anyone that has spiritual depth and reality. He is reminding her not to lose her focus of love as the Bride in the midst of so many on earth who want to hear her voice in ministry.
- 2. He commissions her not to get too busy for prayer in the midst of her flourishing ministry saying, "Let Me hear your voice." He is beckoning her to faithful prayer and communion with God. This prayer has 2 expressions:
  - a. Devotional prayer – the call to communion with Jesus. He says, "Let ME also hear your voice in worship and devotion.
  - b. Intercessory prayer- He says, "Let ME also hear your voice in intercession. "Cry out until I will send the fullness of My Presence."

- C. The Bride's faithfulness to live in continual prayer to the very end (8:14).

***Make haste, My beloved, and be like a gazelle or a young stag on the mountains of spices. (SONG 8:14)***

1. She prays to Jesus in the 2 expressions described above. She cries out for the nearness of Jesus for her heart in devotional prayer and for the corporate church in intercessory prayer.
2. Oh Jesus quickly come near to me and to Your church. She prays that He will be like that gazelle in 2:8 that came leaping on mountains as He conquered the all powers, both demonic and human. Oh come quickly and manifest your authority over all that resist You in my heart, in the church and in the world."
3. The Bride's final intercession ultimately is for Jesus' second coming

- D. Then she prays, "Come O great stag that dwells in heaven on the mountain of spices."

***A young stag on the mountains of spices. (SONG 8:14)***

1. Throughout the SONG, the spices speak of the fragrant beauties of the Godhead. However, the mountain of spices refers to the eternal city where the fragrant God lives. It is the city with unlimited beauty and splendor. He possesses a whole mountain range in the heavens of the most fragrant and costly spices.
2. This refers to the fulness of what she initially understood seeing Jesus as a bundle of myrrh (13-14).
3. She says, "You are the great stag. You are the great conqueror of the great mountain of spices. You are king of the eternal city.
4. She is saying, "Come quickly Lord Jesus from the mountain of spices. Bring us to the mountain of spices, not just the mountains of leopards. Take us to Your heavenly abode this time." This is the same prayer in the book of Revelation.

***"Surely I am coming quickly." Even so, come, Lord Jesus! (Rev. 22:20)***