

***SESSION 11: The Prophetic Heart of The Heavenly
Bridegroom (4:1-8)***

SONG 4:1-8

- 1. Behold, you are fair, My love! Behold, you are fair! You have dove's eyes behind your veil. Your hair is like a flock of goats, going down from Mount Gilead.***
- 2. Your teeth are like a flock of shorn sheep, which have come up from the washing, every one of which bears twins, and none is barren among them.***
- 3. Your lips are like a strand of scarlet, and your mouth is lovely. Your temples behind your veil are like a piece of pomegranate.***
- 4. Your neck is like the tower of David, built for an armory, on which hang a thousand bucklers, all shields of mighty men.***
- 5. Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies.***
- 6. Until the day breaks and the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.***
- 7. You are all fair, My love, and there is no spot in you.***
- 8. Come with Me from Lebanon, My spouse, with Me from Lebanon. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards.***

I. OVERVIEW OF SONG 4:1-8

- A.** The Lord challenged her in 2:10 to arise. She was afraid of 100% obedience. She disobeyed in 2:17. She arises and obeys in 3:2. She wanted Jesus under the shade tree, on the bed, at the table and eating grapes (SONG 1-2). As she arises (3:2), she discovers a new revelation of Jesus (3:4). She communicates that revelation in 3:6-11. These are the first words that the Lord speaks to her after the discipline. The Lord breaks the silence.
- B.** Jesus prophetically affirms 8 "budding virtues" in the young Bride's life. These affirmations are apart of God's strategy to equip the immature church against Satan's accusations. Jesus calls forth these budding virtues that relate to her desire to fearlessly obey Him.

- C. This is an aspect of the Holy Spirit's ministry that some believers do not easily receive, because they are beaten down by religious doctrines. In 4:1-5 Jesus is cherishing this weak maiden who becomes the bride.
1. Many parents do not interpret the budding virtues in their children as dedication that will eventually lead to maturity. They do not see the budding seeds of dedication, they only see what they call laziness and lack of discipline. But the Lord calls forth our budding seeds of dedication and discipline.
 2. The expenditure of excessive emotional energy fighting the fires of condemnation and worthlessness prevents us from effectively walking with the Lord. The emotional baggage of failure and condemnation takes a lot of energy. It takes a lot of energy to live a rejected life. Also, it keeps us from reaching out to people because we are so preoccupied with our own emotional need and pain.
- D. These are 8 character traits that Jesus wants to come forth in His Bride. The symbolism used here is developed throughout the scripture.
1. **Dove's eyes** - Eyes of faith and revelation
 2. **Hair like goats** - dedication to God and spiritual covering and submission
 3. **Teeth like shorn sheep** - chewing the food of long and loving meditation on the meat of the Word.
 4. **Lips like scarlet** - verbal communication that is influenced by redemption.
 5. **Kisses of the mouth** - intimacy with God.
 6. **Veiled temples** - cheeks or emotions impacted by grace of God.
 7. **Neck like David's tower** - the free will.
 8. **Breasts like fawns** - power to edify and nurture others

II. THE OVERVIEW OF THE SONG 4:1-5:1 - (5 PARTS)

In SONG 4:16, she sees her redemption as more than that which blesses her. She sees that she is God's plan and gift to His dear Son Jesus. She begins to be captured by the idea of being **His** inheritance, instead of only seeing that He is **her** inheritance. She wants to love Him like He loves her, knowing that in that way she becomes the Father's gift to the Son.

1. Jesus affirms the Bride (4:1-5)
2. She responds with a commitment to total obedience (4:6-8)
3. He affirms her again (4:9-15)
4. She prays for Jesus to perfect her faith (4:16)
5. Jesus answers the prayer (5:1)

III. THE CHERISHING HEART OF JESUS

...that He might present her...a glorious church, not having spot or wrinkle...that she should be holy and without blemish. So husbands ought to love their own wives...nourishes and cherishes...just as the Lord does the church." (Eph. 5:27-29)

- A. Paul taught that *"the church will be glorious and radiant"* (Eph. 5:27). The word 'radiant' is used in the NIV. The church will be filled with glory and radiant with God's life. The joy of love makes the church radiant. Feeling loved and loving Jesus back is the radiance of the Bride.
- B. The Holy Spirit will reveal the cherishing ministry of Jesus' heart in the generation in which Jesus is revealed as the heavenly Bridegroom. The primary method God use's to change His weak sin-filled Bride is to nourish and cherish her. The NIV translates nourishes and cherishes as "feeds and cares for." The word 'cares' is not a strong enough word.

- C. Paul reveals how Jesus plans to bring His church to radiant glory. His divided, immoral, bitterness, angry church will be filled with glory. He will bring her to radiance; Jesus cherishes her in order to take the stain of sin out of her soul. This method of changing His Bride is the only tested and proven way that works in history. Nourishing and cherishing is God's method to change people under our spiritual authority. The only proven and tested way a man can change his wife or his children is by nourishing and cherishing them. All of the Lord's discipline occurs as He nourishes and cherishes us.
- D. There is much revelation in the Song of Solomon about how He cherishes His Bride. This cherishing dimension of the heart of God is so prominent in Song of Solomon. God has chosen this book to highlight such themes in this hour!
- E. Many men struggle with the idea of being cherished, embraced, and romanced by God. This will not be a long-term problem because the One doing the embracing is much stronger than the inhibitions of the ones being embraced. Men will be overcome by the power of His embrace. Feeling loved by God, and feeling passionate love back to God, will transform us.
- F. How does Jesus cherish us?
 - 1. He cherishes us by releasing His affection to us. The church will be filled with radiance as the Holy Spirit releases Jesus' affection.
 - 2. He cherishes us by inviting us to full partnership with Himself. There are many implications to being invited as His weak bride to full partnership.
 - 3. He cherishes us by affirming our budding virtues. When we stumble in weakness, He defines us by our budding. The enemy has so worn down the church with accusation and condemnation. The Lord cherishes us by affirming our willing spirit. He esteems her longing for victory. He doesn't define her by her external struggles. We typically define our own lives by our spiritual struggles.
 - a. He defines her by the longings He Himself put in her. It is not as if He doesn't **see** our sin. But He doesn't see **only** our negative struggle.
 - b. She has a desire to be dedicated, so He calls her, "My dedicated one" (4:3-hair). She has a desire to have her tongue bridled, so He says to her, "your lips are like honey, they drip like milk and honey"(4:11)

- c. The Lord rebuked the 12 apostles for hardened hearts on several occasions. He chose them, and even anointed them in their spiritual immature condition. This gives us hope that God anoints His servants even as He is still working on issues in their life
 - 4. Gideon a mighty man of valor
 - a. When Israel was being attacked by the Midianites, Gideon hid in the winepress (Judges 6). Gideon was filled with fear as the Midianite army sought to destroy Israel. The angel called him, "O mighty man of valor." The Lord saw in Gideon's spirit strength that he was not yet operating in.
 - b. The angel knew he was not operating in faith. The Lord named him according to what he would become in the purpose of God. The Father saw Gideon with the seeds of courage. God named him a man of courage, when, in the present tense he was frightened, running and hiding. Gideon became one of the great leaders of Israel.
 - 5. The Lord sees the end from the beginning. He sees the seeds of character in your life. He speaks to us with such clarity because He sees the end so clear. God sees eternity. The eternal God has total insight and total authority. He sees the budding virtue and has the authority to bring it to completion.
 - 6. He speaks to Peter in this same way. Peter is filled with fear before a young servant girl as he denied the Lord. Just before that, the Lord called Peter the rock, the unmovable one (Matt.16:18). Someone could say, "He is not the rock, he is one who compromises. "The Lord saw his fear and compromises, even his arrogance and instability were evident in the eyes of Him who sees all things. Peter was unstable in many ways; yet, Jesus calls him the rock, the unmovable one, somebody others could count on!
- G. We all long to be cherished. Why do we long to be cherished? God designed us with a longing to be enjoyed and desired. Each person is designed to long to be cherished. He built us with the need to feel enjoyed and desired by God and then by other people. Both of those needs are reflected in the two great commandments. God answers our deepest emotional need in the most profound way in His Son, Jesus.

Verse by verse study of the SONG

IV. THE BEAUTY OF GOD'S BRIDE IN HER IMMATURITY

Behold, you are fair, My love! Behold, you are fair! (4:1a,b)

A. The foundational revelation for the young Bride's maturity

"Behold, you are fair" or "Behold, you are beautiful"

1. The word ***fair*** is translated in most Bible translations, as **beautiful**. This affirmation has been repeated many times throughout the book (1:8,15,16; 2:10,13,14; 4:1,7,10; 6:4,10; 7:1).
2. He breaks the silence after her discipline proclaiming, "you are beautiful, My love!" This is one of the most dramatic proclamations of God to the human spirit. God declares that the church, even in weakness, is beautiful in His sight. Jesus' beauty is reflected in His church. This is difficult for many to receive.

B. There are 4 reasons why we are beautiful and lovely to God in the midst of our spiritual immaturity.

1. **The gift of righteousness through the finished work of the Cross.** She saw her loveliness comprised in possessing the gift of righteousness (2 Cor. 5:21). We are lovely in His sight because of His work, not because of what we did. He wrapped us in the robes of righteousness as a gift. One of the most dramatic declarations imaginable is God declaring that broken, weak people are beautiful by the fragrant garments of righteousness that are upon them. He has wrapped us in the same beautiful garments as Jesus possesses.
2. **He has given us a willing spirit at the new birth.** The work of the Holy Spirit to produce a "Yes!" in our spirit appears as beautiful to God. A willing spirit is the "yes" in our spirit to God, before we have ever changed anything outwardly. Man sees the willing spirit, and if it is not complete with deeds, he calls you a hypocrite. Many underestimate how powerful this is to Jesus. The movement of our heart to God is the work of the Holy Spirit. It is called a willing spirit. When David sinned with Bathsheba he prayed, "restore unto me a willing spirit" (Psalm 51:7).

3. **The nature of God's personality** - The passions and pleasures of God's heart determines how God feels toward us. Beauty is in the eyes of the beholder. It is because of the heart of the Beholder, that we are beautiful to God. Our beauty is related to God's emotional make up. If He were an angry God, then we would not be beautiful by virtue of a willing spirit. God's view of people flows from what is in His heart. This is what constitutes us as beautiful. If it were someone else looking at the exact same set of information, they would not call us beautiful. He views things differently than man does.
 4. **Her destiny before God as His Son' future bride.** The absolute certainty of finality of our destiny as an adorned, embraced and enthroned Bride with Jesus is a substantial reality of our beauty
- C. The revelation of His affection of the young Bride in her weakness.

"My love"

1. There is nothing more vital to our future maturity, security, encouragement, and comfort, than the revelation of God's affection.
 2. The dividing issue between people who grow rapidly in the spirit and those who do not is the knowledge of God's affection in times of weakness. It is with this knowledge that we run **to** Him, instead of running **from** Him.
- D. Jesus emphasizes the importance of this revelation of beauty.

"Behold" (4:1)

1. He is speaking to her for the first time since the season of discipline in 3:1-5. He use's the word "behold" twice in this context to emphasize His feelings for her after discipline. It is important to Jesus that we understand His heart. The Holy Spirit blasts the Divine trumpet before us, "Behold! You are beautiful and you are His love".
2. Behold you are so beautiful. What a fantastic way to break the discipline. We need to have our hearts tenderized by this. This is a statement of **tremendous** importance to God. Then He describes eight aspect of righteousness (4:1-5).

V. DESCRIPTION OF THE MATURE CHURCH (BRIDE) (4:1C-5)

- A. Jesus prophetically affirms 8 "budding virtues" that are apart of His strategy to equip the immature church against Satan's accusations. He speaks blessing on these 8 different aspects of her life as though she were mature. He is giving her a new name so that she might grow into it.
- B. God sees the end of our life when He calls us at the beginning of our life. He sees everything that we will do before we have done it. At the very beginning, He has seen every sin that we will commit.
- C. The combination of the following 3 experiences work together to cause her to come to 100% commitment to obey (4:6).
 - 1. She first receives Divine discipline (3:1)
 - 2. She then receives a new revelation of a safe Jesus (3:6-11).
 - 3. Now she receives tender affirmation from Jesus (4:1-5)
- D. The first character trait honored is her eyes of faith and revelation.

"You have dove's eyes behind your veil" (4:1c)

- 1. "**Eyes**" speak of "seeing", thus referring to faith and revelation. Spiritual eyes speak of discernment, understanding and wisdom. Paul spoke of the eyes of our spiritual understanding.

The eyes of your understanding being enlightened; that you may know...what are the riches of the glory of His inheritance in the saints, (Eph. 1:18)

- 2. She has the ability to see redemptive truth such as the work of the cross, the passion of God's heart and the value of radical obedience.

In that day a man will look to his Maker, and his eyes will have respect for the Holy One of Israel. (Isa. 17:7)

3. **"Dove's eyes"** speaks of purity, innocence and loyalty. The Holy Spirit is pictured as a pure and innocent dove. Jesus also referred to her dove's eyes in 1:15. She has the eyes of revelation, the eyes of the Holy Spirit.
 - a. He did not call her a deceitful snake in her immaturity. He is endeared with her dove like sincerity, innocence and purity.
 - b. A dove never mates again when their partner dies. Thus, they are unique in their loyalty.
 - c. Dove's eyes can not focus on two things. This speaks of singleness of mind. Single-minded instead of having security one moment, then condemnation the next. He alone is her source.
 - d. The Holy Spirit was pictured like the dove instead of another kind of animal or bird. A dove has no peripheral vision. She is also single-minded in devotion to Jesus. Her eyes are fixed upon Him. Her focus is upon Him instead of focusing upon deceitful lusts, or upon her failures or successes.

"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! (Matt. 6:21-23

4. **"Behind your veil"**—she purposefully "hides" or holds back aspects of her revelation behind her veil. This acts as her covering of humility before God.
 - a. God helped Paul to have humility in context to "seeing" an abundance of prophetic revelation. Her veil acts as a covering of humility before God. This speaks of her secret life in God. It is our life behind a veil.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure...He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." (2 Cor.12:7-9)

- b. Paul had great prophetic revelation. However, Paul had a tendency to exalt himself even as a mature apostle.

5. SUMMARY — This verse speaks of faith and revelation covered with humility, purity and loyalty towards God. She is single minded in grace.
- E. The young Bride's consecration and dedication to Jesus

"Your hair is like a flock of goats going down from Mount Gilead" (4:1d)

1. The second character trait is her hair speaks of consecration and dedication. A Nazarite's hair spoke of their consecration and dedication (Num. 6). One who took the vow of the Nazarite was not permitted to cut their hair. When Samson cut his hair he broke the vow. He compromised his dedication to the Lord and lost his power. The cutting of the hair spoke of breaking vows of dedication.
2. Hair also speaks of the beauty of spiritual covering and submission. This speaks of her dedication. In I Corinthians hair speaks of a woman's glory and thus her dedication. Hair is a part of a woman's beauty. It outwardly adorns her. Thus, beautiful hair is used to picture being inwardly adorned with good works (1 Tim. 2:9-10; 1 Pet. 3:3-5).

But every woman who prays or prophesies with her head uncovered dishonors her head...For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. (1 Cor. 11:5,6,15)

3. The young Bride has is majestic and stately in her walk.

"Is like a flock of goats"

4. Proverbs teaches us that goats are majestic and stately in their walk. A flock of goats walk in stately order

There are 3 things which are majestic in pace, yes, 4 which are stately in walk...a male goat (Prov. 30:29-31)

5. Her dedication as a flock of goats speaks of her dedication to God as flowing from godly wisdom with dignity and divine order. Dedication that lacks fleshly zeal is rare (like her earlier experiences in 1:5-7).

- a. This is not this kind of fleshly zeal masquerading for commitment to God. Fleshly zeal draws attention to self. It doesn't touch God or bring people to God.
 - b. There is a certain stateliness about the way the young Bride walks out her dedication. We want our dedication to be stately and majestic.
6. Her dedication is abundant.

"A flock going down from Mount Gilead"

7. Mount Gilead was a fertile area with bountiful places where goats were known to eat abundantly. The goats on Mount Gilead were abundantly fed.
- a. Her dedication is abundant since she is well fed on the love of God.
 - b. We want our dedication fed abundantly on the Word of God. This is the most effective diet that strengthens our dedication.
8. SUMMARY - This verse speaks of orderly and abundant dedication to God that results from being well fed on Scripture.
- F. The young Bride's life in the Word.

"Your teeth are like a flock of shorn sheep, which have come up from the washing, every one of which bears twins, and none is barren among them." (4:2)

- 1. The third character trait described is her teeth. We have a 4-part description of her teeth from an agricultural perspective, which is the background from which the Shulamite maiden came. Her teeth are strong, abundant and effective. The Lord speaks to her in language that she understood with her agricultural experience tending goats and keeping vineyards. He uses agricultural metaphors through out the SONG.
- 2. Teeth provide a channel of nourishment to the physical body. Teeth are used to eat the weightier foods that nourish the physical life. Infants have no teeth to chew meat. Teeth speak of the ability to chew meat or spiritually to receive the meat of God's Word.

- a. Paul says that the babes in Christ can not take the meat of the Word. They can not chew or digest the meat of God's Word. Paul uses this same symbolism. The Corinthians could only handle the milk of the Word

...I...could not speak to you as to spiritual people but as to...babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it...(1 Cor. 3:1-2)

- b. The way God's Word nourishes our spiritual life is through long and loving meditation on the Word (Jn. 5:39-40).

3. Spiritual discernment without fleshly zeal

"Are like a flock of shorn sheep" (4:2a)

- a. Sheep are designated as clean animals in the Old Testament.
- b. Shorn sheep have wool of uniform length. The wool of an unshaven sheep grows unevenly (unbalanced). Wool speaks of fleshly zeal
- c. The priests of Zadok were priests that ministered near God. They had to wear linen and were forbidden to wear wool. Because wool made them sweat. Wool spoke spiritually of fleshly zeal. This priesthood had to be at rest. There is spiritual balance, the wool is gone. The fleshly zeal is under control; she is growing in Divine zeal.

"...the Levites, the sons of Zadok...shall come near Me to minister to Me...whenever they enter the gates of the inner court, they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court...they shall not clothe themselves with anything that causes sweat (Ez. 44:15-18)

4. The young Bride's wisdom and discernment in the Word.

"Which have come up from the washing" (4:2b)

- a. The **washing** speaks of being cleansed from the mud by receiving the Word with wisdom and balance. White and pure without mixture of fleshly motives due to their life in God's word.

That He might...cleanse her with the washing of water by the word, (Eph. 5:26)

Jesus said to him, "...you are clean, but not all of you." (Jn. 13:10)

- b. She *comes up* through the Word to enter the ascended life of spiritual depth.

Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. (Jas. 1:21)

- c. The Word of God brings discernment of good and evil. She refuses to esteem what Jesus hates. She does not confuse good and evil.

He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. (Luke 16:15)

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! (Isa. 5:20)

For though by this time you ought to be teachers...and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. (Hebrews 5:12-14)

- d. You are becoming less self absorbed in the process

For we do not preach ourselves, but Christ Jesus the Lord (2 Cor. 4:5)

- e. As Paul ate the Word of God his teeth were like the sheep that came up from the washing. His motives were cleansed by the Word and he walked free from the wool of fleshly zeal.

5. Diligence in the Word

"Every one of which bears twins" (4:2c

"Bears twins"—speaks of abundant fruitfulness. The sheep that bears twins is a double blessing to their owner.

6. "And none is barren among them" (4:2d)—This speaks of fruitful impact on others.

G. SUMMARY—This verse speaks of loving meditation on the Word that results in lives that are clean, as sheep just emerging from the washing. This cleanliness of teeth speaks of her commitment to meditate on the word of God. Her life is not only pure and clean but also abundantly fruitful with freedom from fleshly zeal and making an impact on others (1 Tim. 4:6-16).

H. The Holy Spirit anointed speech

"Your lips are like a strand of scarlet" (4:3a)—

1. The fourth character trait speaks of her lips or her verbal communication.
2. Scarlet speaks of the blood of redemption. Her lips are like ***a strand of scarlet***
3. In the Old Testament, the scarlet strand pictured of the coming redemption from the blood of Jesus. When the spies came to Jericho, Rahab placed the scarlet ribbon in her window in order to receive redemption for her house.

And she bound the scarlet cord in the window. (Josh. 2:21)

4. Moses took the blood of calves and goats with water, scarlet, wool and hyssop and sprinkled both the books of the law and the people with it.

...Moses...took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled...the people, (Heb. 9:19)

5. Your lips are under the impact of the redemption of Jesus. In other words, that scarlet strand impacts her lips.
 - a. Edifying speech that releases grace is the idea (Col. 4:6). When our lips are purified, then our lives are mature (Jas. 2:3).
 - b. Wholesome speech is an indication of the grace of God on our lives (Eph. 4:29).
 6. Our words in prayer and worship as well as our encouragement to others are pleasing to God. In Song 2:14, He said, ***Your voice is sweet, your face is lovely.*** The reason our voice is sweet (2:14) is because the scarlet blood of Jesus covers us and causes our words to be accepted in the sight of God, as the fragrance of Christ to God (2 Cor. 2:15).
 7. SUMMARY-The grace of God is seen on her lips through the Holy Spirit. When the Holy Spirit anoints our lips then our words are sweet both to people in ministry, as well as, to God in prayer and worship.
- I. The young Bride's intimacy with God

"Your mouth is lovely" (4:3b)

1. The fifth character trait described is her mouth. Her mouth is not synonymous with her lips. He is not being repetitive. Lips throughout the Song of Solomon speak of speech. The mouth speaks of her communion with Jesus. Throughout the Song, whenever the word mouth is referred to, it goes back to the initial theme and vision statement of her whole life. "Let me know the kisses of your mouth." This is the first way in which the mouth is introduced in this love Song, with the kisses of the mouth. The lips refer to speech, while her mouth speaks of the kiss. This is referring to intimacy and the deepest things of God. This spoke of intimacy, the deepest things of God.
2. She prayed from the very beginning, ***"Let me know the kisses of your mouth"***.

3. He says, “your kisses are lovely to Me. When we give our heart to Jesus, it may seem weak. But God says, “It is lovely to His heart, even in our immaturity. She wanted the kisses of His mouth. He wanted communion with her. The mouth of His Bride was lovely to Jesus. The Lord loves intimate communion with His saints. Many believers can not comprehend somebody relating to them in this kind of way. The love of God is so deep and vast that “who can know it?”
4. SUMMARY - God is delighted with her communion with Him, with the giving of her heart.

J. The young Bride's emotional make-up

"Your temples behind your veil are like a piece of pomegranate" (4:3c,d)—

1. The sixth character trait speaks of her cheeks which describe her countenance which reveal her emotions.
 - a. Several Bible translations use the word cheeks instead of temples. The Hebrew word for temples is synonymous with countenance or cheeks. It speaks of her emotions.
 - b. Our emotions are most easily expressed on our cheeks. Unless a person guards their emotions we can see anger, joy, gladness, and sadness on the cheeks. A person's countenance is reflected on his or her cheeks. They are the windows of a person's emotions. Countenance is the Hebrew word for cheeks.
2. Her emotions were sweet to God.

"Are like a piece of pomegranate" (4:3d)

- a. This was a common fruit and it is mentioned a number of times in the Old Testament. It is on the gown of the high priest or the ephod. The pomegranate was a fruit that was very sweet and when you cut it open it was red. Her emotions are sweet, but her countenance is red.
- b. When pomegranates are broken they are red and very sweet fruit. Her emotions are very sweet. In other words, her heart is sweet to God.

- c. Red speaks of her modesty, her propensity for blushing in the presence of shameful things. The prostitute has no sense of shame or blushing in sin. Her countenance is red for blushing and is sweet to God. Her red countenance is sensitive to shameful things (red from blushing).
 - d. Her godly emotions were like a piece of sweet and redeem pomegranate.
3. Her hidden life of modesty and tenderness is genuine and not just a show before people.

"Behind your veil" (4:3c).

- a. It speaks of her hidden life before God.
 - b. There is a hidden life of modesty and tenderness. It is genuine. It is not just a show before people.
4. SUMMAY—Her emotions are godly thus, sweet to God. They are sweet to God, but not entirely godly. When God sees the negative and the positive, He defines us more by the positive than the negative. We define ourselves more by the negative than the positive.

The young Bride's free will is resolute for righteousness

"Your neck is like the tower of David, built for an armory, on which hang a thousand bucklers, all shields of mighty men" (4:4)—

5. The seventh character trait is her neck which speaks of her free will.
- a. The neck speaks of the free will throughout scripture. The neck can either be a stiff neck, meaning resistance, or the neck can be submissive.
 - b. For example, when a conquering king defeated another nation he would put his foot on the neck of the king he conquered. This showed both his dominance, as well as, it declared that the other kingdom was under total submission to them.
 - c. The foot on the neck of a defeated foe meant that he was totally submitted. This spoke of submission, or resistance of the will.

6. Her will is strengthened

"Is like the tower of David" (4:4a)

- a. A tower is strong, upright and stately. She was resolute.
- b. Her submission or righteous choices were strong, upright and stately like the tower of David.
- c. The Bride's will is like the heart of David (Ps. 57:6). This is in contrast to being a depressed double-minded believer.

7. A deeply resolved decision to obey Jesus

"Built for an armory" (4:4b)

- a. An armory stored up the weapons for war. A resolute will to obey God is like a storehouse of mighty offensive weapons against Satan's kingdom. Neh. 3:19, 25 speaks of the armory that is next to the king's tower.
- b. Her resolute decision to obey God is like a storehouse of mighty weapons that we can use to attack Satan's kingdom. There was a long term or a stored up resolution to obey the will of God. In her prayer life she said, "Lord, I'm going to be yours." She wasn't new to this issue.

8. The young Bride's will with abundant defense and protection against the enemy

"On which hang a thousand bucklers" (4:4c)

One thousand speaks of abundance. This speaks of an abundant defense and protection against the enemy.

9. Her will was like a skilled warrior.

"All shields of mighty men" (4:4d)

- a. The shields of skilled warriors ones which are tried and proven in battle. This refers to the shield of faith, which is used to protect us.

Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. (Eph. 6:16)

- b. This resolution is a key to spiritual victory. There is no substitute for exercising our free will to say 'yes' to God. The Lord will not violate His own boundary lines of redemption by forcing you to say 'yes'.
 - c. The glory of redemption is voluntary love, and our 'yes' has power over Satan. Satan cannot bring us into addiction whenever he wants to. Our will must cooperate with him. Our will is a very powerful issue of our spiritual defense.
10. SUMMARY—this verse speaks of the resolute commitment of our will (neck) that protects us like a mighty shield. The bride's will is like the heart of David as David prayed to set his heart steadfastly before God.

My heart is steadfast, O God, my heart is steadfast...(Psalm 57:7)

11. There is a setting of the heart in the midst of temptation. When the dark moods begin and there are no feelings, our confession in the presence of temptation is that our heart is set to seek God. This is a powerful protection likened to David's army.
- K. The young Bride's ability to nurture others.

"Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies." (4:5)

- 1. The eighth character trait speaks of her ability to edify and nurture others. A mother nourishes her babies on the milk from her breasts.
- 2. Fawns are youthful and able to energetically nurture with milk.
- 3. She is like two fawns' twins of a gazelle. This speaks of a double portion, or a double ability to nurture in giving the milk of the Word to others. This is in contrast to Song 8:8, where the immature believer is pictured as not being equipped to nurture and edify others.

4. These fawns are fruitful and pure
"Which feed among the lilies" (4:5c).
 - a. These fawns are fruitful because they feed among the lilies, which speak of purity and innocence. The pure, white, innocence of the lily speaks of the glory of God.
 - b. In 2:1, she refers to herself as the lily of the valley.
 - c. Jesus feeds the corporate church, which is referred to as lilies in the plural (2:16).
5. SUMMARY—Jesus affirms that she is skilled in her ability to nurture other people. Jesus promised to make her an ornament of silver as an able minister of the covenant (1:10).

VI. HER COMMITMENT IS FOUNDATIONAL FOR MATURE MINISTRY

Until the day breaks and the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense (4:6)

- A. The life of total commitment is foundational for all. This is one of the great verses of the book. Her life turns on this verse.
"I will go my way...to the mountain of myrrh." (4:6c)—
 1. Mountain refers to obstacles that hinder her faith and obedience. Jesus has revealed Himself to her as the "Lord of all" who was **skipping** effortlessly conquering all opposing mountains (2:8-9).
 2. Myrrh is a burial spice that speaks of the death of Jesus.
 3. There are two parts to the message of the cross.
 - a. The first part of the message of the cross is what He did for us.
 - b. The second part of the message of the cross is denying ourselves as we take up our cross to follow Him (Luke 9:26).
 - c. It is the mountain of myrrh. It is not a small amount of myrrh. It is too costly in the flesh for her to radically obey God.

B. The young Bride's prayer life

"I will go my way...to the hill of frankincense" (4:6c)—

1. Frankincense is incense that spiritually speaks of her prayer life. The incense of the throne of God reflects the prayers of the saints. Our prayer life empowers our soul to embrace the cross in self denial

- a. David said, "Let my prayer be set before you as incense" ().

Let my prayer be set before You as incense (Ps.141:2)

- b. The 24 elders fell down before Jesus, each having a golden bowl full of incense, which are the prayers of the saints

"...the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints". (Rev. 5:8)

- c. Frankincense is in the temple in heaven.
 - d. She embraces the mountain of self-denial, but only through a life of prayer. Jesus exhorts Peter to pray because he is about to enter into temptation to yield to the flesh (Matt. 26:40).

2. The hill of frankincense is much smaller than the mountain of myrrh. In other words, even a small amount of prayer prepares us to embrace the large obstacles. The Lord pays well! The Lord hears our prayers because our voices are sweet to him. We need the hill of frankincense that speaks of prayer and fasting in seeking the Lord.

- a. The mountain of myrrh is too high without living on the smaller hill of frankincense. The hill is smaller than the mountain. The significance of this is that we don't have to pray night and day for every temptation. A little bit of communion with the Lord does make an impact.
 - b. A little bit goes a long way. God enlarges our prayers. We don't need 24-hour prayer vigils for everything that we do. The Lord taught that prayer helps us to overcome temptations (Matthew 26:41).

3. The commitment to ascend to the "mountain of myrrh" will never be effective without living in prayer on the "hill of incense"
4. She understands her need to identify more deeply with His death
"I will go" (4:6).
 - a. She commits to go to the mountain of myrrh. In other words, to leave the comfort zone, to embrace the sufferings of Christ. This speaks of her full resolution to embrace everything that the Lord puts before her in order to walk in full partnership with Him. In other words, there is nothing that will keep her from 100% obedience.
 - b. She agrees to deeply embrace His death

...that I may know Him and...the fellowship of His sufferings, being conformed to His death, (Phil. 3:10)
5. She finally embraces the great commission from 2:10-13. In 4:6, she repeats the prayer from 2:17, which signifies that perseverance in prayer is part of the Biblical pattern.
6. **"I will go!"** How glorious these words are to God! He wooed her into a one hundred-fold resolution to obey. He has told her, "Your teeth enjoy the word of God. You are skillful in nourishing the people. Your communion with me is lovely". She responds, "I'll go! I want to be with the One who loves me this much." She fully rises up from her fear. It is such liberty to walk free from our fears, to walk out of our fears into the perfect will of God.
7. **"My way"** (4:6b)—God's way of training each one of us is unique. Don't imitate another person's specific journey because God will bring you along a unique tailor-made path.
 - a. Burn out comes from going to the mountain of myrrh on another person's word, on another person's yoke. It is your way own way to the mountain of myrrh.
 - b. The phrase "my way" is vital. God calls each person on his or her own tailor-made journey. You can not go the way your friend goes. It is very important that you go **your unique way** to the mountain of myrrh, not the way a person went it in a biography.

- C. She commits to continue until all compromise is gone.

"Until the day breaks and the shadows flee away" (4:6a)

1. Shadows speak of the grey areas of weakness or compromise. These shadows or little foxes (2:15) were still present in her life. She is committed to continue on the mountain of myrrh until all the shadows (areas of weakness), are exposed and dealt with.
2. "Day" speaks of a time of victory by living in greater light with no shadows.
3. "Until the day breaks"—Morning light brings a new day, or a new season of breakthrough after struggling through the night. This speaks of the time where there is fullness of light. It speaks of either in the day of eternity when we live in the presence of the full day, or it speaks of a time of victory where we live in greater light on the earth. In either case, she is saying until more light comes, she is going to continue to embrace the mountain of myrrh, while praying for help on the hill of frankincense.

VII. JESUS' FRESH WORD OF AFFIRMATION

You are all fair (beautiful), My love, and there is no spot in you. (4:7)

- A. Jesus releases a fresh word of affirmation.

"You are all fair, My love" (4:7a)

- a. "Fair" is usually translated "beautiful" in modern translations of the Bible. He calls her "beautiful or fair" 13 times throughout the SONG. "All fair" is translated "altogether beautiful" in the NAS. He has called her "beautiful or fair" 8 times up to this point in the SONG.
 - b. He adds the word "all" there for the first time after He hears her resolution from 4:6.
2. He now sums up her life.

"And there is no spot in you." (4:7b)

3. We are not to conclude that she has no sin. She has not yet embraced the ultimate 2-fold test of 5:2-8. He sees her willingness to embrace the Cross. The Lord is defining her in terms of her willing spirit, not in terms of her weak flesh. She is not yet fully mature. Jesus esteems her desire to walk in all the light she has.
4. She is lovely to Jesus

Do not let your adornment be merely outward-- arranging the hair, wearing gold, or putting on fine apparel-- rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, (1 Pet. 3:3-5).

VIII. CALL TO SPIRITUAL WARFARE

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 (4:8)

- A. The revelation of the bride (4:8a)

"My spouse" (4:8a)

- a. For the first time, He calls her, "My Bride." In the SONG, the Lord usually couples the twin titles "My sister, My spouse, however, notice on this occasion He does not add His usual title 'My sister'. She is no longer just the immature maiden. She is now beginning to function as a Bride. It is not an accident that this is the very first time in the entire Song that he calls her my bride, the very first reference.
- b. For the next 4 chapters, we see the development of the mature Bride. After she said, "I will go," He said, "You're altogether lovely." It is maturity that makes the bride. This great inheritance is an eternal companion that is an affection-filled Bride that will be equally yoked to Him in love. This bride is going to have the same intensity of love for Jesus that Jesus has for her.
- c. The Cross is not an end in itself. It provides Jesus with His eternal Bride. It provides the Father, His eternal family. The great wedding Day described in Revelation 19 is the guiding principle for everything that God the Father has done in creation.

- d. The dominant cry and the defining confession of the body of Christ in the final hour will be a Bridal cry. Hosea looked 2,700 years ahead into the future declaring, "There will be a day, when they will say to Jesus, "my Husband" (Hosea 2:16). The Spirit and the Bride will come to an experiential unity unprecedented in history (Revelation 22:17). It will be a Bridal cry. It is the Spirit and the Bride that will be the dominant cry of the people of God in the final generation.
- 2. Jesus' invitation to 2 types of spiritual activity (4:8).
 - a. **"Look from the top"** (4:8b)—looking from His point of view (heavenly perspective). If we only see circumstantial difficulties from only a natural point of view, then we lose heart. We must come to Him and look from His eternal point of view in order to prevail in spiritual warfare.
 - b. **"Come with Me"** (4:8a)—This speaks of coming to Him in intimacy and partnership to Lebanon's mountain peaks, where there are lions and leopards (spiritual warfare). She is obeying the original challenge given to her in 2:10, 13.
- 3. **"From Lebanon"** (4:8a)—Lebanon's mountains were dangerous but were noted for their beauty and being filled with strong cedar trees. Lebanon is a large mountain range in the northern part of Israel or Palestine. It is large for Israel, but not compared to other mountain ranges.
 - a. Jesus' countenance is like Lebanon (5:15). Lebanon is also filled with fragrant flowers (4:11; Hos. 14:6). The glory of Lebanon is mentioned in Is. 35:2.
 - b. Moses longed to see Lebanon (Deut. 3:25). Moses was pleading with the Lord to allow him to see the present mountains that were in Lebanon.
- 4. Solomon built a summer house in the forests of Lebanon, and it is referred to by the name Lebanon. This house was built for a place to take his bride. In the natural this was a place for Solomon to find refuge.

5. ***"The top of Amana, from the top of Senir and Hermon"*** (4:8b,c) - These are 2 high mountain peaks of Lebanon. They speak of being seated in heavenly places with Him. Both mountain peaks were fertile and fruitful, and are on the east side of the Jordan River. They are high and give view to the Promised Land on the west side of the Jordan River.
- a. It is interesting to note here that Lebanon is both a geographical area and a mountain range. Also of interest is the fact that the peaks of the mountains of Lebanon were located on the East Side of the Jordan River.
 - b. They were very high and they gave view when they looked across to the west to the Promised Land, they looked at it from those mountain peaks. When standing upon the very high peaks of the mountains of Lebanon, it was possible to look south and west across the Jordan River and view the Promised Land.
 - c. ***"Senir and Hermon"*** - One mountain with two names. Senir and Hermon are actually two different names for the same mountain. Mt. Hermon, which is on the east side of the Jordan River, was also called Mt. Senir by the Amorites (Deut. 3:8-9).
 - d. When Israel conquered the Ammonites on the east side, they climbed to the top of this mountain to see the land of Canaan on the west side before they actually crossed the Jordan River to possess it.
 - e. Israel defeated two Kings of the Amorites (Deut. 3:1-11)—Og the king of Bashan, and Sihon, King of Heshbon. The Amorite Kings had to be conquered before Israel could climb this mountain. This was a picture of conquering the flesh.
 - f. ***"Amana"***—Mt. Amana is not mentioned anywhere in the Bible, but is believed to be next to Mt. Hermon.

6. ***"From the lions' dens, from the mountains of the leopards"*** (4:8d,e)—Satan is called a roaring lion who seeks to devour (1Pet.5:8). She wars against the lions and leopards who also devour their prey. They speak of demonic powers and principalities (Eph. 6:10-12).
- a. This is a picture of spiritual warfare. She is taking her place in God's purpose as a lover of God, but also as a warrior in partnership. She is the worshipping warrior. The bride is the worshipping warrior. In one sentence, the bride is a lover, a servant, a partner with him against the enemies of the Lord, and a worshipping warrior. She is taking her place in God's purposes as a lover of God, yet **also** as a warrior in partnership with God.
 - b. Ps. 76:4 calls these mountains the "mountains of prey" because of the wild animals that would stalk and try to make prey of the people of Israel. The lion's den is found in the mountains.
 - c. Hab. 2:17 speaks of plundering the beasts on the mountains of Lebanon that made the children of Israel afraid.
 - d. In Ps. 57:4, David speaks of his enemies as men who are like lions who are set on fire to do violence against him. They sought to destroy David. These men were as cruel and ravenous as beasts having animal-like hearts that were bent on destroying the servants of God.