

The Song of Songs

Study Guide

Kay-Chong Yeo
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The Song of Songs

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IHOP - One Thing Ministries
International House of Prayer (Singapore)

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Preface

At the International House of Prayer – One Thing Ministries, we are committed to Prayer with Worship, the Prophetic and the Great Commission.

We embrace and seek to live out the following four heart standards (embodied in the acronym “IHOP”), in order to be a people who will partner with God in these Last Days:

- **Intercession:** a people of prayer, expressed corporately through night and day prayer and worship;
- **Holiness:** a people who have set ourselves apart for intimacy with God, and who live out the Sermon on the Mount lifestyle;
- **Offering:** a people who give extravagantly to God for the advancement of His Kingdom, and who live a fasted lifestyle (i.e. living simply for ourselves);
- **Prophetic:** a people who stand boldly in faith, move in the power of God and have confidence in His provision, protection and direction.

As a **missions base**, we seek to equip and send missionaries as dedicated intercessors and evangelists with a forerunner spirit who will labor to see revival and a great harvest all over Asia.

The **heart of our missions base** is 24/7 worship and prayer; thus, we seek to establish a 24/7 House of Prayer in Singapore – a perpetual sacred assembly gathering corporately to fast and pray in the spirit of the Tabernacle of David.

Two historical figures from the Bible who inspire us are Anna, the first evangelist and forerunner in the New Testament, and King David from the Old Testament. Anna prayed and fasted for over sixty years before Jesus’ first coming (Luke 2:37), and King David organized and paid 4,000 musicians and 288 singers to worship God night and day (1 Chron. 23:1 – 25:31).

Our **mandate** is to train believers, from this place of night and day prayer, to love Jesus and people wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor, plant Houses of Prayer and proclaim the return of Jesus across the earth.

Chapter 1

Introduction of the Song of Songs

A. Introduction

1. There are two significant books of the Bible we must know as the generation that Jesus is returning:
 - a. **Song of Songs** – a book that describes the journey of the pursuit of passion for Jesus.
 - b. **Revelation** – a book that answers the fundamental and foundational question of “Who is Jesus?” in Matthew 16:15.
 - c. Both books emphasis the Person and our Relationship with Jesus.
2. Song of Songs is one of the most beautiful books in the Bible pertaining to our pursuit of intimate relationship with Jesus.
3. It is a “must know” book in our pursuit of intimacy and passion for Jesus as it serves as a divine “roadmap”, “sign-post” and instruction menu in guiding us in this journey of pursuing of holy passion.

B. Three focuses of the Song of Songs

1. Through the Song of Songs, the Holy Spirit records the principles necessary in the progression involved in growing into full passion for Jesus.
 - a. It sets forth the Divine Principle of growing in intimacy and love for Jesus. This is the perfect transcript given by Holy Spirit and cannot be improved on.
 - b. It sets forth the Divine Pattern of growing in maturity in our faith.
 - i. It reveals the significant and necessary themes within the whole council of God that are necessary in the process of growing into maturity in Christ.
 - ii. It is an unbroken love song that continues for over eight chapters growing progressively into matured passion. The end goal of the entire book is Song 8:5 is a Bride that comes out of the wilderness leaning on her Beloved.
 - iii. All the major principals essential to being trained and prepared in spiritual maturity are clearly set forth in the Song of Songs.
 - iv. The order and sequence of the progression is magnificent and perfect.

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- c. It sets forth the Divine Understanding in the journey of our faith.
 - i. The pattern of the book will help us to locate and identify the issues that God is specifically dealing with in our lives in a specific season.
 - ii. Song of Songs helps us realize that He is dealing with all of us with the exact same principles yet there are different applications because we all have different needs in our heart. God uses the same principles to train each of us.
 - iii. We will also be better equipped to discern the seasons of our lives in this pattern and the resulting knowledge assists us in our progression to spiritual maturity.
 - iv. We can find ourselves in two different places in this Song during the same timeframe. And in different seasons of our life, we will go back and forth to different places of testing or blessing described throughout this Song.
 - 2. The Song of Songs gives us insight of the eight-fold revelations of Jesus.
 - a. Each reveals a unique aspect of His relationship with the Bride and the Bride's relationship with Him.
 - b. The purpose is to strengthen our faith and to build confidence in Jesus in each season.
 - c. The eight revelations are
 - i. The counseling and tender-hearted Shepherd. (Song 1:8)
 - ii. The affectionate Father. (Song 1:12 – 2:6)
 - iii. The sovereign and conquering King. (Song 2:8 – 9)
 - iv. The safe and trustworthy Savior. (Song 3:6 – 8)
 - v. The passionate Bridegroom. (Song 4:1 – 15)
 - vi. The suffering and humble Servant. (Song 5:2)
 - vii. The majestic and beautiful God. (Song 5:10 – 16)
 - v. All consuming Fire (Song 8:6 – 7)

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3. The Song of Songs helps us understand and grow in the three fundamental principles in the pursuing of intimacy with God. These are vital keys in giving us confidence in approaching God. (Eph. 3:12)
 - a. How we view God – Who is God.
 - b. Knowing how God view us – God’s feeling and emotion towards us.
 - c. How we view ourselves – Who are we (i.e. our spiritual identity in Christ).

C. Our Approach to the Song of Songs

1. It is important to be biblical in our study of all the Books in the Bible.
2. Our desire is to equip everyone with understanding by giving information about the context and principles of interpretation so as to see the big picture of the Song of Songs.
3. The subsequent sessions are primarily targeting the heart to supply inspiration and transformation by the power of the Holy Spirit through the Song of Songs.
4. There are two general interpretations of Song of Songs throughout Church history. Both approaches are valid, biblical and edifying. (**NOTE:** We must not be critical of the other approaches as long as it is biblical.)
 - a. **Natural Interpretation**
 - i. This school of interpretation depicts a literal human love story between King Solomon and his Bride, the Shulamite. It is a natural love story based on biblical principles written to honor and inspire deeper love within marriage.
 - ii. It is a wonderful love story that gives symbolic principles on the beauty of married love. There are many excellent commentaries written from this point of view. The natural interpretation has become very popular in the last hundred years.
 - iii. There are two basic story lines when viewing the book as a natural love story:
 - The most popular one depicts a young maiden wooed by the handsome and rich King Solomon. He progressively wins her heart throughout the story.
 - The other main approach to the natural interpretation is of a godly young maiden who deeply loves a poor young shepherd in her hometown. One day the great King Solomon was passing by her vineyard and noticed her extraordinary beauty. He then sought to win her from her loyalty to the poor shepherd. But she remains loyal to the poor shepherd boy even in the temptations that come from the presence of King Solomon’s wealth and power.

b. **Allegorical interpretation**

- i. It depicts a story that is totally symbolic without any historical facts as its basis. Natural details of facts are not important.
- ii. This interpretation says Solomon was writing a love song to describe spiritual truth about the love relationship with the coming Messiah.
- iii. This is the most common interpretation for the 1900 years of Church history and the 2800 years since Solomon first wrote it (which includes the rabbinical tradition).

NOTE:

- i. The Bible itself affirms the use of allegorical interpretations. In Galatians 4, Paul allegorically speaks of things that happened with Hagar and Sarah. There are several other references in the bible to allegorical interpretation. The book of Esther is entirely written in allegorical form with no mention of God.
- ii. But allegorical interpretations must be based and established on the truth of the New Testament Scriptures and not based on subjective opinions or interpretations. They are powerful in illustrating important truths with emotions.

D. Three Common Allegorical Interpretations

1. The relationship between God as the Bridegroom and Israel as the Bride. (Jer. 2:2; Hos. 2:16 – 20; Ezk. 16:8 – 14, 20 – 21, 32, 38; Isa. 54:5 – 6)
 - a. This is primarily how Old Testament believers interpreted this Book – knowing God's deep bridal love for Israel.
 - b. Some Jewish rabbis still interpret the Song of Songs till this day in this allegorical way. They interpret it from a messianic point of view without understanding the person of Jesus. They believed in God and they interpreted strictly from the point of view of the Bride being natural Israel – Yahweh, the heavenly Bridegroom, in love with Israel as the Bride.
2. The relationship between Jesus and the corporate Church of Christ. (Rev. 19:7 – 9, 21:9; Eph. 5:23 – 25; 2 Cor. 11:1 – 2)
 - a. One common allegorical interpretation of the Song of Songs is to see the Bride as the universal church throughout all history and within each generation that has “made herself ready”. (Rev. 19:7)
 - b. This has been used mostly from the early Church to about the 16th century by the Catholic Church. They interpreted the Song of Songs mostly through the view of the Bride as the corporate Body of Christ.

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3. The relationship between Jesus and the individual believers describing the progression of spiritual development to maturity.
- a. **The focus of this study is to interpret the book as an allegorical love song between Jesus and the individual believer as His bride.**
 - b. This approach offers practical spiritual insight for our personal lives as we relate to growing in personal passion for Jesus. In this particular study our focus will be on principles that aid individuals in a progression of passion for Jesus.

NOTE:

- i. it is important to understand that some groups interpret the Bride as a very small and spiritually elite remnant within the larger body of Christ. This is not biblically correct as the Bible teaches that the whole Church is the Bride.
- ii. In heaven and in eternity, all believers are mature in love. Some will press in more on this side of eternity, but on the other side of eternity the Holy Spirit will bring His work to full completion.
- iii. 4 biblical reasons why all believers will be the Bride:
 - The maturity of the bride is the fruit of Jesus' prayer. (John 17:26)
 - The power of full revelation in eternity transforms all believers to become the Bride. (1 John 3:2)
 - The ravished heart of God that assures us of our Bridal destiny. (Song 4:9)
 - There will be only one people in heaven and in eternity. (John 17:21)

E. Five Main Characters in the Song of Songs

1. King Solomon as a picture of resurrected Jesus Christ.
 - a. King Solomon is depicted in the allegorical interpretation as a type of the triumphant resurrected Jesus Christ who is the Lord of Lords and King of Kings.
 - b. Jesus is the real king and Solomon is only the type of Christ.
 2. The Shulamite woman as a picture of the Bride of Christ
 - a. She is introduced as a young maiden who becomes the mature Bride. She was initially being introduced as the maiden and later as the Bride.
 - b. She becomes a bride as she becomes spiritually mature. This transition is recorded in the middle of the Song of Songs. (Song 4:6)
 - c. She starts off in the book as an immature maiden. She is fervent, but she is immature. By the end of the Book, she is the mature Bride who is full of glory.
 - d. The name Shulamite is mentioned only one time in the entire Song of Songs. (Song 6:13)
 - e. Shunam was a very small city in Israel located several miles north of Jezreel. The maiden lived in the city of Shunam, therefore she is called the Shulamite.
 3. Daughters of Jerusalem as a picture of immature fellow believers.
 - a. The “daughters of Jerusalem” are a group that appears regularly throughout the Song of Songs.
 - b. They are most characterized by a spiritual dullness and passivity and yet they clearly possess an inquisitive and sincere spirit to seek Jesus. They often ask questions and ponder what it is that makes the bride so fervent.
 - c. This group seems to refer to those who are genuinely born again. They love the King in a sincere yet immature way. They seem to personify the condition of immature believers in a general way.
 4. Watchmen in the city as a picture of shepherds or spiritual leaders in the Body of Christ. They can both be good and bad.
 5. The Voice that proclaimed in Song 2:7, 3:5 – 6 and 8:4 – 5 as a picture of the Holy Spirit who made a few declarations of “who Jesus is” or “who the Bride is”.
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F. Uniqueness of the Song of Songs

1. Solomon wrote three books in the Old Testament: Proverbs, Ecclesiastes and the Song of Songs. It was common for the Jewish fathers to relate the three books of Solomon to the temple he built.
 - a. They related the book of Proverbs to the outer court of Solomon's temple.
 - b. They related the book of Ecclesiastes to the inner court of Solomon's temple.
 - c. They related the Song to the Holy of Holies in Solomon's temple.
2. The Song of Songs must be studied with Ecclesiastes as it will give us an even greater insight and understand of the heart of the Song of Songs.
 - a. Ecclesiastes was written to reveal the vanity of vanities of life and the emptiness of life without God. Song of Songs provides the answer in how to have that emptiness being fulfilled.
 - b. Ecclesiastes targets the mind that grows in practical understanding of life. Song of Songs targets the heart that grows in passionate intimacy with God and having our satisfaction being fulfilled in God.
 - c. Ecclesiastes stresses how impossible it is to be truly satisfied with even the most desirable external circumstances. Thus, the book speaks of the endless wanderings of man who cannot find rest apart from God. Song of Songs reveals the true joy of life that can be attained without any regard to external circumstances. It highlights how meaningful and full life is when our one consuming passion is to love and know the glorious Lord Jesus.
 - d. Ecclesiastes speaks of life without rest and fulfillment based on worldly experience, knowledge, and self-assertion. Song of Songs speaks of entering rest and total fulfillment through humility, submission and the divine impartation of love.
 - e. Ecclesiastes speaks of pursuing the best things found in earthly life while Song of Songs speaks of pursuing the best things found in heavenly life.
 - f. If Ecclesiastes is properly understood it, it is a book that prepares us to fully understand and appreciate the Book of Song of Songs. The book of Ecclesiastes leads us to the awakened fervency that begins the journey of Song 1:5.

G. Important Signposts in Song of Songs

There are seven signposts in the Song of Songs. These are helpful keys to understand the book as they guide us in our progressive journey in the pursuit of holy passion for Jesus.

1. **Divine Metaphors** – There are three divine metaphors that teach us how to encounter the truths of Who Jesus is.
 - a. Divine Kiss (Song 1:2) – this speaks of the Spirit of revelation.
 - b. Divine Embrace (Song 2:6; 8:3) – this speaks of the unseen work of God in our life.
 - c. Divine Seal (Song 8:6) – this is the Spirit of grace and fire of the Holy Spirit.
2. **Inheritance Statements** – There are four inheritance statements that are strategically placed throughout the Book (Song 1:14; 2:16; 6:3; 7:10). They show the progression of the maturity of the Bride in the journey. They are important signposts in revealing our journey or progression in our level of maturity.
3. **Revelations of Jesus** – There are eight-fold revelation of Jesus in this entire Book.
4. **Passion and Emotions of Jesus towards the Bride** – These can be found in different parts of the Book where it reveals the feeling and emotions of Jesus towards us. (E.g. Song 1:15; 4:9)
5. **Different Seasons of the Bride's Journey** – Song of Songs lays out the different seasons where we progress in our journey into maturity. Growth is the process of becoming and therefore, we go through seasons in life. For a baby to become an adult, he or she must experience the seasons of life as a toddler, a child, a teenager, etc.
6. **Confession and Declaration of the Bride** – There are many truths hidden in the Book. It is vital for us to lay hold of these truths and we must take these declarations and proclaim them over our own lives so that they become a reality and are established in our life. Romans 10:14 teaches us to confess with our mouth of the truth of who we are in Christ and in according to the Word of God.
7. **Prayers of the Bride** – Song of Songs gives us many bible prayers as the foundation for our conversation with Jesus as our Bridegroom.

H. Conclusion

1. The general purpose of this book is to fully capture people's heart by the greatest prophetic song ever. There are several very clear unique distinctive related to the Song:
 - a. A condensed revelation of the passionate affections in Jesus' personality including His enjoyment and affection for weak yet sincere believers.
 - b. Insight into the beauty of Jesus specifically as a Bridegroom King.
 - c. The revelation of the unique beauty and loveliness of the individual believer.
 - d. The revelation of the honor and beauty of the corporate Church through history.
 - e. The principles related specifically to growing in the first commandment and mature bridal partnership with Jesus.
2. The Song of Songs is a vital book for the Global Worship and Prayer Movement at the End-of-the-Age that God is raising up.
 - a. King Solomon wrote 1005 songs (1 Kings 4:32). This is his best song, thus referred to as the Song of Songs.
 - c. When Solomon describes this song as the Song of Songs, it conveys in the Hebrew language, the Highest of the Highest. There's no song higher than the Song of all songs.
 - d. This Song is named with the highest honor. It is the greatest song ever penned by the redeemed in all redemptive history. It is probably the greatest prophetic song given to the Church age.
 - e. The Book of Revelation gives us about 23 songs. All the songs in the Book of Revelation point us to the hint of the full meaning of songs in heaven and eternity. This 8-chapter love song is a hint to the fullness of this song as it exists in the heart of God. It is the Song that Jesus will sing over us in eternity (Heb 2:12) as well as the song we will sing to Him.
 - f. Revelation 15:2 – 3 describes two songs that will be sung in eternity: song of Moses (i.e. Exodus 15:1 – 21 and Deuteronomy 31:30 – 32:47) and the song of the Lamb.
 - g. If the Song of Moses is recorded in the Bible, it is inconceivable that Song of Jesus is not in the Holy Scripture. If it is found in the Scripture then it cannot be second to the Song of All Songs. It is my personal belief that this is the Song of the Lamb.

- h. The Song of Songs is meant to be sung. It is my challenge for all of us to sing through the Song of Songs as a daily devotion. It is my prayer and conviction that there is going to be a revival of interest in the Song of Songs in the final generation.

- i. The Holy Spirit will cause this Song of All Songs to become prominent again and will raise up men and women, young and old that will proclaim it, sing it, write about it and intercede it back to God until a revival of Holy Passion breaks out worldwide!

Overview of the Song of Songs

(Song. 1: 2-4)

A. The Bridal Cry for Intimacy and The Bride's Life Vision (Song 1:2 – 4)

1. This passage is the summary of the Bride's theology on how to grow in holy passion. It lays out the theme of the entire book.
 - a. The theme of the Song of Songs is the Bride's spiritual journey - to be drawn near to Jesus in intimacy and then to run in deep partnership with Him in ministry.
 - b. The Bride states her 2-fold life vision: "Draw me away and let us run". She wants to be drawn into intimacy with God and also to run in service for God.
2. She matures in these two realities as she experiences the kisses of God's word touching her heart.

B. Her journey begins - Spiritual Crisis and Divine Affection (Song 1:5 – 11)

1. 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).
 - a. The paradox of our faith is that we are dark in our heart yet we are lovely to God.
 - b. Both truths must be held in tension to understand who we are before God. Some emphasize how sinful we are (darkness of our heart) and others emphasize how beautiful we are to God (lovely in Christ).
2. We are lovely before God even in our weakness for four reasons.
 - a. God's personality: is filled with tender loving emotions for His people. God sees us through His heart that is filled with tender love.
 - b. The gift of righteousness: we receive the beauty of Jesus' righteousness as a free gift. (2 Cor. 5:21)
 - c. The Spirit's impartation: of a sincere and willing spirit of obedience that cries for God. The "yes" in our heart. (Rom. 8:15)
 - d. Our eternal destiny: as Jesus' Bride. God sees the end from the beginning. He sees us in light of the billions of years in which we will be perfect in obedience.

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3. Her journey begins with a spiritual crisis of sin, rejection and shame (1:6), yet she receives a fresh revelation of her beauty in God that flows out of divine affection.
 4. She has a desperate cry to have more of Jesus. She wants Him to personally feed her spirit. (Song 1:7)
 5. Jesus tenderly reveals His heart for her. Then He reaffirms her sincerity. (1:8–11)

C. Understanding Her Identity in God's Beauty (Song 1:12 – 2:7)

1. The second revelation of Jesus in the Song reveals Him as a King expressing the affectionate heart of the Father. (1:12 – 14)
 - a. Her 3-fold response to the King's provision. (1:12b – 14)
 - b. She has an introductory revelation of the beauty & fragrance of Jesus. (1:13 – 14)
2. She experiences the joy of seeing the King's beauty and His desire for her. This is an exhilarating time for her life. The Lord loves and enjoys her, even in her weakness. She sees her identity in His beauty & in the provision of the cross. (1:15)
3. She has an initial revelation of the beauty of Jesus and the pleasure of knowing Him. (Song 1:16 – 17)
4. She receives revelation of her identity in Christ as a beautiful rose in God's sight. (Song 2:1)
5. Jesus is sweet to her heart as she rests under the shade of the finished work of the cross. She experiences the superior pleasures of knowing God as she feeds at His table and lives under the banner of His excellent leadership. (Song 2:3 – 5)
 - a. In this she becomes lovesick. The goal of her life is her own spiritual happiness. This happens best when she experiences God's Presence.
 - b. In the future, her goal will be to walk as His inheritance regardless of the cost.

D. Challenging the Comfort Zone (Song 2:8 – 17)

1. The third revelation of Jesus in the Song reveals Him as a sovereign King (2:8 – 9a). Jesus is pictured as effortlessly skipping and leaping over the mountains as He does the work of fulfilling the Great Commission. The mountains speak of obstacles (human, demonic). Jesus has power over all of them. (2:3 – 5)
2. Jesus is calling her out of the comfort zone (2:10 – 16). This speaks of the difficult assignments that He gives His people that will enhance their partnership with Him. He desires partnership with her. He is calling her into Bridal Partnership.

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3. She refuses Him by telling Him to turn and go to the mountain without her (2:17).
 - a. Her painful compromise is due to her immaturity and fear and not rebellion. She fears that total obedience will be too difficult and costly.
 - b. She loves Him, but does not think she has the strength to fully obey Him.
 - c. She prays for help to overcome her weakness. Her compromise is due to her immaturity but her love for the LORD is sincere.

E. Divine Chastisement (Song 3:1 – 5)

1. The young and immature Bride experiences the discipline of God. His divine chastisement is revealed as He hides His manifested presence from her. The sweetness of Song 2 is gone. He disciplines her out of His affections for her. (Heb. 12:5 – 12)
2. God's correction is not the same thing as His rejection. The Father promises to pry our fingers off what holds us in bondage. The Father loves us too much to allow us to come up short in partnering with Jesus as His Bride.
3. Eventually, she “arises” to obey the call to leave her comfort zone. (3:2)
4. Jesus suddenly renews His presence in response to her obedience. (3:4 – 5)

F. A Fresh Revelation of Jesus as a “Safe Savior” (Song 3:6 – 11)

1. Jesus reveals Himself as one who is safe to obey 100%. She believes that “100% obedience is the only safe place in life.”
2. The Bride's eyes are opened as she sees the extravagant protecting ministry of the Holy Spirit (3:7 – 8) and Jesus' redemption of the Bride. (3:9 – 10)
3. This revelation is given to win her heart to a deeper confidence in Jesus. This proves to be the turning point for the Bride.

G. The Prophetic Heart of the Bridegroom God (Song 4:1 – 8)

1. 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)
 2. The King reveals how beautiful the maiden is to Him. He describes eight distinct virtues of her beauty that He sees emerging in her life. (4:1 – 5)
 - a. Jesus prophetically proclaims her “budding virtues”. He calls things that are not as though they were (Rom. 4:17).
 - b. He sees the cry in her spirit, not just her failures. God defines us by the cries in our spirit not just by our struggles.
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3. This is the transition point of the Song where the Bride's focus is completely changed. She gives her commitment to 100% obedience. She understands that she is Jesus' inheritance and is chosen by God to co-reign with Him. (4:6)
 - a. A life of total commitment is foundational for all who wants to be mature in ministry. (4:6)
 - b. Initially, she refused His call to come to the mountain (2:9 – 10). However, in this season she commits to go to the mountain. She is only in the initial stage of her obedience.
 4. Jesus calls her again to Bridal Partnership. (4:7 – 8)

H. The Ravished Heart of the Bridegroom God (Song 4:9 – 5:1)

1. The King is now revealed as a Bridegroom. His heart is ravished with desire for her.
 - a. Jesus has passionate affections for His Bride. This revelation of His heart, equips her to fully embrace the cross. (Song 4:9)
 - b. Jesus describes His pleasure over her character. (4:10d – 11)
2. Jesus gives her a 7-fold description of her purity (4:12 – 15). Her garden speaks of her heart before God. She wants the fragrance of God's spices to increase in her life.
3. The Bride is ruined with lovesickness and responds with a 2-fold prayer for an increased anointing for consecration. She cries out for her life to be filled with His spices and invites Him to come and take full ownership of His garden. (4:16)
 - a. The north wind speaks of the cold bitter winds of winter. The south wind speaks of the warm refreshing winds of the summer.
 - b. She is no longer afraid of the testing of God. She desires that Jesus receive His inheritance in her and cries, "Let my Beloved come to His garden."
4. The Bridegroom responds to her cry by declaring His ownership of her life and ministry. Nine times He uses the ownership word "My". (Song 5:1)
5. In the first 4 chapters she was concerned with her inheritance (her garden). However, in the last 4 chapters, Jesus' inheritance in her is her focus. From now on, her heart is His garden not hers. She now defines her life radically different.

I. The Ultimate 2-Fold Test of Maturity (Song 5:2 – 8)

1. The sixth revelation of Jesus in the Song reveals Him as the suffering Servant – Jesus embraced the cross in the long and lonely night in Gethsemane. Jesus comes to her as the man of sorrows in Gethsemane (5:2) and invites her to share His sufferings (Phil. 3:10).
2. Jesus asks her to, “Open up that He may come to her as the Man of Gethsemane.” Jesus wants to be the pursuit of her life, and not just the steppingstone to her agenda of success and happiness.
3. She responds in obedience saying she took off her dirty robes and washed her feet in His grace (5:3).
 - a. She is not afraid of obeying Jesus and thus, asked for the bitter north winds. She rises immediately with a heart yearning in love for Him. (Song 4:16)
 - b. The locks of her heart have myrrh on them, which speak of her heart’s commitment to embrace death in her pursuit of Jesus.
4. She experiences her first test as God withdraws His presence. (5:6)
 - a. This affects her ability to experience intimacy with God. In this passage, His presence leaves her for the second time in the Song.
 - b. 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.”
5. She experiences her second test as her ministry is rejected (5:7). The watchmen or the leaders strike and wound her taking her veil (spiritual covering) so she can no longer function in ministry in the Body. Her ministry is gone. How will she respond to Him now?
6. The Lord is asking her, “Will you be Mine even if I withhold the things you deeply desire? Are you Mine when you cannot feel My Presence? Will you still love and trust Me when you are disappointed by circumstances?” She responds, “I am Yours, at the deepest level of love. She responds in humility by asking for help from the daughters of Jerusalem. (Song 5:8)
7. Summary: Jesus called her to join Him in Gethsemane. She responded in obedience. He gave her a 2-fold test related to her life vision to be drawn near Him and to run with Him (Song 1:2 – 4).

J. The Bride's Response to the 2-Fold Test (Song 5:9 – 6:3)

1. The seventh revelation of Jesus in the Song reveals Jesus as the majestic God. (5:10 – 16)
2. The daughters of Jerusalem ask the Bride a question. In essence, they ask, “Why do you love Him so much that you charge us to go find Him? He has abandoned you. He took His presence away from you (v. 6) and lets the elders wound you as they took their ministry from you (5:7). The Bride's deep love for Jesus has provoked them. (5:9)
3. Her answer reveals her love for Jesus. She gives 10 descriptions of Jesus' majestic beauty (5:10-16). This is one of the greatest proclamations on Jesus' beauty in the Scripture.
4. Because of the passion of the Bride for her beloved, the daughters of Jerusalem are now seeking after Jesus. (6:1)

K. Jesus praises her after the Season of Testing (Song 6:4 – 10)

1. Her 2-fold test is now over. Jesus breaks the silence as He lavishes affection on her and describes her beauty. (Song 6:4)
 - a. He declares that she is as beautiful as Tirzah (became the capital city of the northern kingdom of Israel) and as lovely as Jerusalem (the capital of Israel, spiritually and politically).
 - b. He proclaimed that she is as awesome as a victorious army with banners. When an army in the ancient world returned victorious from battle, they would display their banners in a military procession.
 - c. She defeated her greatest enemies, those found in her heart.
2. Jesus is “conquered” only by His Bride's extravagant love. (Song 6:5)
 - a. Our eyes of devotion deeply touch the King's heart.
 - b. All the armies in hell cannot conquer Jesus, but the eyes of His Bride “conquer” Him when they are true to Him in times of testing.
3. Jesus describes the Bride's maturity and devotion. (6:5c – 7)
4. Jesus describes the Bride's pre-eminence in the King's court. Jesus' attendants around His heavenly court are seraphim, cherubim, archangels and angels without number. (Song 6:8 – 9)
5. The Holy Spirit describes the Bride's crown of glory. (6:10)

L. The Vindication of the Persecuted Bride (Song 6:11 – 7:9a)

1. As the Bride walks in this revelation of who she is before the Lord, she is persecuted. Mature love and commitment to serve the whole church (6:11) overcomes her (6:12).
2. She receives a sincere response from some in the church (6:13a,b) yet a hostile response from carnal believers within the Church (6:13c,d).
3. The Bride is vindicated by discerning saints (7:1 – 5). The Bride is vindicated by Jesus (7:6 – 9a)

M. The Bride's Mature Partnership with Jesus (Song 7:9b – 8:4)

She walks out a life of mature bridal partnership with Jesus, which is expressed in obedience. (7:9b – 10)

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

N. The Bridal Seal of Mature Love (Song 8:5 – 7)

1. The eighth revelation of Jesus in the Song reveals Jesus as the All Consuming Fire. (5:10 – 16)
2. Jesus invites her to receive the seal of fire upon her heart and to walk with Him in holy jealous love.
3. God is a consuming fire and desires to impart His fire into our hearts. (Deut. 4:24)
4. This is His supernatural love that seals our heart. It empowers us to live without the fire of our love being quenched.

O. The Bride's Final Intercession and Revelation (Song 8:8 – 14)

1. The Bride intercedes for the church (8:8 – 9) and for Jesus' return (8:14). In Song 8:8 – 9, her apostolic passion for the church is seen.
2. In Song 8:10, her 3-fold confidence is as a wall (selfless motives), as a tower (her supernatural abilities to nurture) and as one with peace (emotional hindrances are removed).
3. In Song 8:11-12, she experiences the power and enjoyment of living before His eyes instead of before the eyes of men. Her sense of importance is rooted in eternity as she has revelation of giving account before God (8:11). The Bride has a revelation of her own spiritual maturity before God (8:12).
4. Jesus' final commission to the Bride (8:13 – 14). The Bride's urgency is expressed in intercession. (Rev. 22:17)