

## ***Session 8 The Ravished Heart of God (Song 4:1-16)***

### ***Additional Study Materials***

#### **ANSWERS TO THE FILL-IN THE BLANKS FOR THIS SESSION**

In Song 4:1-5, we see the **CHERISHING HEART** of Jesus our Bridegroom King.

He removes the **STAIN OF SHAME** from our heart.

Jesus corrects, rebukes, and calls us to greater zeal and repentance with tender love (Rev. 3:19) as He invites us to **DEEPER FELLOWSHIP** (Rev. 3:20) and partnership with Him (Rev. 3:21).

The devil assaults us with **ACCUSATION** to influence us to give up in despair (Rev. 12:10).

The whole truth about our life includes so much more than what we have **DONE WRONG**.

This includes relating to us according to what we long to be, not according to **WHAT WE FAIL TO DO**.

Jesus called Peter a *rock* or one who was **RELIABLE AND STABLE** (Mt. 16:18).

Yet God's testimony of his life was that David did **ALL OF GOD'S WILL** and fulfilled God's purpose (Acts 13:22, 36).

***Myrrh***: This is a costly burial spice that has a great fragrance and speaks of **JESUS' DEATH**.

Incense throughout Scripture speaks **OF PRAYER** (Ps. 141:2; Rev. 5:8).

This verse speaks of **SPIRITUAL WARFARE** (Eph. 6:10-12).

The Christian paradigm of God is founded on the revelation of **GOD'S TENDERNESS** and deep emotions of love.

In Jewish tradition, what was most emphasized about God was that **HE IS HOLY** in the sense of being *totally separate from sin*.

The Stoics were Greek philosophers who believed that God had **NO EMOTIONS** for humans.

The Epicureans, other Greek philosophers, believed that the gods lived **DETACHED**, in eternal bliss.

Jesus' heart moves with each "look of **DEVOTION AND LOVE**" that we give Him.

In Scripture, the neck can speak of **THE WILL** that can be resistant (stiff-necked) or submissive.

Because the Lord considers **OUR LOVE** as beautiful in His sight, our life is defined as successful and great by this.

This can refer to **HER MIND** being filled with God's Word.

This speaks of **HER WORDS** as being sweet like honey when spoken to God in worship and prayer (2:14) and when blessing and encouraging others.

This refers to **HER DEEDS** as fragrant before God.

The Bride's **DEDICATION** to the King was described as a garden with a spring and fountain (4:12).

The **SPIRIT'S MINISTRY** in the Bride's life is described as a fountain, a well, and streams (4:15).

## Additional Notes

### I. THE CHERISHED HEART OF GOD: EQUIPPED TO LOVE JESUS (4:1-8)

- A. The Lord names His people according to their sincere desire to love and obey Him. He sees the early stirrings of their love. Such affirmation equips the church to resist the spirit of accusation.
- B. Jesus called Peter a *rock* or one who was reliable and stable (Mt. 16:18). He knew that Peter would one day deny Him. However, He saw the seeds of stability in Peter and named him *the Rock*. Peter *the Rock* still wavered on occasions, such as when Paul confronted his hypocrisy in Antioch (Gal. 2:11-13). Peter had drawn back in hypocrisy from eating with Gentile believers because he feared reproach from the Jerusalem leaders who were sent by James.
- <sup>11</sup>When Peter had come to Antioch, I withstood him to his face, because he was to be blamed; <sup>12</sup>for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew...fearing those of the circumcision. <sup>13</sup>The rest of the Jews also played the hypocrite with him...even Barnabas was carried away with their hypocrisy. (Gal. 2:11-13)*
- C. The power of King David's life was found in feeling loved by God. After 16 months of compromise in Ziklag (1 Sam. 27-31), David was delivered because God delighted in him.
- <sup>19</sup>He brought me out into a broad place; He delivered me because He delighted in me... <sup>35</sup>Your right hand has held me up, Your gentleness has made me great. (Ps. 18:19, 35)*
- D. Those who receive the truth of how Jesus cherishes His people are empowered to apply it to other relationships. For example, a man will seek to cherish his wife and children instead of motivating them by accusation. Parents will see the budding virtues in their children. In raising children, it is good to speak ten affirmations for every one correction. That means to tell them *what they were doing right* ten times more than telling them *what they did wrong*.

### II. WE ARE BEAUTIFUL TO GOD EVEN IN OUR WEAKNESS (4:1)

- A. After the Bride's season of discipline (3:1-2), the King declared that she was beautiful to Him. The Holy Spirit gives a trumpet blast to our heart, "Behold! You are beautiful, and I love you."
- <sup>1</sup>Behold, you are fair [beautiful], My love! Behold, you are fair! (Song 4:1)*
- B. The word *fair* is translated in most Bibles as *beautiful*. This is one of the primary themes in the Song (1:8, 15, 16; 2:10, 13, 14; 4:1, 7, 10; 6:4, 10; 7:1). It is an important study to see the progression of our beauty in God's eyes throughout the Song. He calls her *beautiful* 13 times throughout the Song. He has called her *beautiful* or *fair* 8 times up to this point in the Song.
- C. Three things work together to cause us to come to 100% commitment to obey (4:6). First, she receives divine discipline (3:1-2). Second, she receives fresh revelation of Jesus (3:6-11). Third, she receives fresh revelation of herself in Jesus' eyes (4:1-5).

### III. EYES: SPIRITUAL UNDERSTANDING AND REVELATION (4:1)

- A. Eyes speak of spiritual insight. Paul spoke of the *eyes of our understanding* (Eph. 1:18). Seeing truth was a priority in Paul's teaching because he understood that "seeing" is the doorway to growing spiritually (Phil 3:8-10; 2 Cor. 3:18). Our obedience flows out of seeing more clearly.

<sup>1</sup>*You have dove's eyes behind your veil. (Song 4:1)*

- B. **Dove's eyes:** They speak of purity and loyalty. The Spirit is pictured as a dove. A dove does not usually mate again after their partner dies. They are known for loyalty. Dove's eyes cannot focus on two things at once. They have no peripheral vision. The Bride was single-minded. She was not dedicated and secure in God's love one moment, then compromising with condemnation the next moment. Instead, her eyes are fixed on Him, not on her lusts, failures, or other things.

- C. The Shulamite is later referred to as His dove, His perfect one (6:9).

### IV. HAIR: DEDICATION TO JESUS (4:1)

- A. The Bride's hair may speak of the beauty of her dedication to God. The hair of the Nazirite was an outward sign of their dedication (Num. 6). Anyone under a Nazirite vow was not to cut their hair. Samson's hair was cut, breaking his vow of dedication, and therefore he lost his power.

<sup>1</sup>*Your hair is like a flock of goats, going down from Mount Gilead. (Song 4:1)*

- B. Hair also speaks of the beauty of submission to God. Paul spoke of a woman's hair as showing forth her glory and dedication to God's authority (1 Cor. 11:5, 6, 15).

- C. **A flock of goats:** The maiden has a majestic and stately walk as represented by a flock of goats. We are to walk out our dedication with stateliness that comes from godly wisdom with dignity.

<sup>29</sup>*There are three things which are majestic in pace, yes, four which are stately in walk...*

<sup>31</sup>*a male goat also, and a king whose troops are with him. (Prov. 30:29-31)*

- D. **Mount Gilead:** Her stately hair or dedication was the result of being well fed (on Scripture). The goats on Mount Gilead were abundantly fed. It was a fertile area with bountiful places where goats were known to eat in abundance. She feasted on the Word of God.

### V. TEETH: HER LIFE IN THE WORD (4:2)

- A. The Bride's teeth speak of the ability to chew meat and thus receive nourishment. Infants have no teeth to chew meat. Babies in Christ cannot receive the meat of the Word (1 Cor. 3:1-2; Heb. 5:12-14). This virtue refers to her ability to receive the meat of God's Word.

<sup>2</sup>*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. (Song 4:2)*

- B. The King's described her teeth in four ways from an agricultural perspective. Her teeth were described as strong, abundant, effective, and non-diseased (none of the teeth are missing). Some translations: "each of them has a twin, and not one of them is missing."

- C. **Shorn sheep:** The wool of an unshaven sheep grows unevenly (unbalanced). Uneven wool speaks of fleshly zeal. The priests of Zadok wore linen garments, being forbidden to wear wool because it made them sweat (Ezek. 44:15-18). Fleshly zeal must be under control of the Spirit.
- D. **The washing:** Sheep coming up from the washing speaks of being cleansed from defilement. As we eat the Word of God, the Word washes us (Eph. 5:26). Cleanliness of teeth speaks of meditating on the Word (1 Tim. 4:6-16).
- E. **Bears twins:** This may speak of abundant fruitfulness. Diligence in feeding on the Word results in an abundance of fruitfulness. Her teeth were like a flock of shorn sheep in which every one bore twins and none is barren. Her ministry is fruitful without spiritual barrenness. By meditating on the Word, we can keep our lives as clean as sheep who came up from the washing. This might mean something like in “eating the Word” she is led by the Spirit and so comes to the correct understanding, not a diseased understanding (1 Jn. 2:27).

#### **VI. LIPS: GODLY AND ANOINTED SPEECH (4:3)**

- A. The Bride’s lips speak of her speech that brings grace to others. Wholesome speech is an indication of the grace of God on our lives (Eph. 4:29; Col. 4:6; Jas. 2:3).  
*<sup>3</sup>Your lips are like a strand of scarlet... (Song 4:3a)*
- B. **Scarlet:** A scarlet strand pictures God’s redemption from the blood of Jesus. When the spies came to Jericho, Rahab placed the scarlet ribbon in her window to receive redemption (Josh. 2:21). Moses used the blood of calves with scarlet wool to sprinkle the people (Heb. 9:19).

#### **VII. MOUTH: HER INTIMACY WITH GOD (4:3)**

- A. The Bride’s mouth may speak of intimacy with God. Our communion with God is lovely to Him.  
*<sup>3</sup>Your mouth is lovely. (Song 4:3b)*
- B. **Mouth:** The mouth was introduced in the Song in context to the “kisses of His mouth” which refer to intimacy with God (1:2). In the Song, the lips may speak of speech as the mouth speaks of intimacy. I do not think that that reference to the mouth and lips is repetitive or redundant.
- C. When we give our love to Jesus, it often seems weak. However, God declares that it is lovely to Him, even in our immaturity. The Lord delights in the communion He has with us.

#### **VIII. TEMPLE: HER EMOTIONAL MAKEUP (4:3)**

- A. The Bride’s temples may speak of her godly emotions since our temples or cheeks often reveal what is happening in our emotions. Our emotions are expressed by our cheeks. We can see anger, joy, gladness, and sadness on the cheeks. They are windows into one’s emotions.  
*<sup>3</sup>Your temples behind your veil are like a piece of pomegranate. (Song 4:3c, d)*
- B. **Temples:** The Hebrew word translated as temples can also be translated as cheeks.

- C. **Pomegranate:** The pomegranate is a very sweet fruit. Her emotions are godly and sweet to God. When pomegranates are broken open, the seeds are red. Red may speak of her modesty, her propensity for blushing in the presence of shameful things. Prostitutes do not blush with immodestly. A red countenance speaks of one sensitive to shameful things (red from blushing).  
*<sup>7</sup>Like a piece of pomegranate are your temples behind your veil... (Song 6:7)*
- D. **Behind her veil:** This may speak of her hidden life in God. Her emotion of love for God and her modesty are genuine. This is how she is when no one is watching.

**IX. NECK: HER RESOLUTE WILL (4:4)**

- A. In Scripture, the neck often speaks of the will that can be stiff-necked (resistant) or submissive. When one put his foot on the neck of a conquered enemy, it symbolized control and authority.  
*<sup>4</sup>Your neck is like the tower of David, built for an armory, on which hang a thousand bucklers, all shields of mighty men. (Song 4:4)*
- B. **Tower of David:** David's towers were strong, high, and effective in defending Jerusalem. The Bride's will is like the heart of David who set his heart steadfastly before God (Ps. 57:6). Her choices were strong like the tower of David. This is in contrast to being double-minded.
- C. **Armory:** This was a place where weapons were stored for war (Neh. 3:19, 25). A buckler was a small, round shield often worn on the arm.
- D. **A thousand shields:** This may speak of abundant protection against the enemy. Her will was like the shields of a thousand skilled warriors who were proven in battle. They provided protection from the enemy. This may refer to the shield of faith that protects us from the enemy (Eph. 6:16).
- E. A resolute will to obey God is like a storehouse of weapons against Satan's kingdom. Our commitment to obey Jesus is an essential aspect in our spiritual warfare. There is no substitute for exercising our will to say yes to God's will.

**X. BREASTS: ABILITY TO NURTURE OTHERS (4:5)**

- A. Breasts speak of nurturing others as a mother nourishes her babies with the milk of the Word.  
*<sup>5</sup>Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies. (Song 4:5)*
- B. **Two fawns:** A fawn is a young animal, usually a deer. Breasts like fawns speak of the milk of a young mother that does not run dry. This is in contrast to an aging woman.
- C. **Among the lilies:** This speaks of purity. She was compared to a lily in the dark valley of a fallen world (2:1). Her ministry is likened to a fawn that feeds among the lilies of purity.

## XI. THE BRIDE'S FEARLESS COMMITMENT (4:6-8)

- A. The mountain of myrrh is too difficult to ascend without living on the hill of frankincense. Our prayer life empowers us to embrace the cross with self-denial. We will only embrace the *mountain of costly obedience* consistently to the measure that we go up the *hill of prayer*.
- B. The *hill* of frankincense is smaller than the *mountain* of myrrh. Even a *small hill* of prayer is sufficient to prepare us for a *big mountain*. The impact of our prayer exceeds our efforts on the mountains. Short prayers go a long way. We get more than we deserve from our prayer life.
- C. ***Until the day break***: She committed to continue on the mountain of myrrh until all compromise was gone or *until the day breaks* and the *shadows flee away*. The shadows speak of the areas of weakness or compromise (2:15). The morning light brings a new day, or a new season of victory after struggling through the night. It speaks of the day of eternity when we will live in the full presence of God and of a time of victory when we live in greater light on the earth.

## XII. JESUS' EXTRAVAGANT AFFIRMATION (4:7)

- A. The King saw her commitment to obey Him as beautiful (4:7).  
*<sup>7</sup>You are all fair, My love, and there is no spot in you. (Song 4:7)*
- B. ***All fair***: This phrase is translated *altogether beautiful* in the NAS. The King added the word *all* for the first time here in the Song because she set her heart to go to the mountain.
- C. ***No spot***: He saw no spot in her or no area in which she consciously resisted His leadership. She had only said yes; she had not yet gone to the mountain. She does not go up the mountain until she faces the two-fold test (5:2-8), yet the King saw her willingness to embrace the cross. The Lord defines us in terms of our willing spirit, not in terms of our weak flesh.

## XIII. THE CALL TO SPIRITUAL WARFARE (4:8)

- A. The King calls her His spouse or Bride for the first time in Song 4:8. With her new commitment to go to the mountain (4:6), she now carried her heart as a loyal Bride. Over the next four chapters in the Song, we see the development and expression of her maturity in love.  
*<sup>8</sup>Come with Me from Lebanon, My spouse [the Bride], 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. (Song 4:8)*
- B. ***Lebanon***: The King called the Bride to come with Him from the mountains of Lebanon to follow Him wherever He went and partner with Him in spiritual warfare.
  - 1. Here Solomon called his bride to his house in the mountain range in Lebanon.
  - 2. Lebanon, known for its fragrant cedars (4:11; cf. Isa. 35:2; Hos. 14:6), is both a geographical area and a mountain range.

3. Senir and Hermon are two mountain peaks in the mountain range of Lebanon. Mount Hermon is on the east side of the Jordan River, also called Mt. Senir (Deut. 3:8-9). Mount Amana is not mentioned again in the Bible, but is believed to be next to Mount Senir and Hermon (Deut. 3:9; 4:48; I Chr. 5:23)
- C. **Look from the top:** He called her to ascend to the top of Mounts Amana, Senir and Hermon. In other words, she was to view things from His point of view (heavenly perspective). If we only see our difficulties from a natural earthly point of view, then we lose heart.
1. After the children of Israel conquered the Ammonites on the east side of the Jordan River, they climbed to the top of these eastern mountains to see the Promised Land on the west side of the Jordan River.
  2. Israel had to defeat two Amorite kings (Og and Sihon) before they could climb this mountain (Deut. 3:1-11).
  3. The Bride of Christ engages in spiritual warfare and is seated in heavenly places.
- D. **Lions and leopards:** She must war against lions and leopards, which are animals that devour humans. Satan is a roaring lion who seeks to devour us (1 Pet.5:8). This speaks of spiritual warfare (Eph. 6:10-12). There is risk and danger on the mountains of Lebanon. Jesus invites His people to ever increasing levels of partnership with Him on the mountaintops.
1. The “mountains of prey” refer to the wild animals that stalked the people (Ps. 76:4).
  2. Habakkuk wrote of plundering the beasts on the mountains of Lebanon (Hab. 2:17).

#### **XIV. THE RAVISHED HEART OF GOD (4:9-5:1)**

- A. Our lives are deeply impacted by seeing even a glimpse into Jesus’ ravished heart. Our salvation involves much more than receiving a legal position of righteousness before God (2 Cor. 5:21).
- B. We must all continue grow in our understanding of God’s affections for us. Why? Because we will never have more passion for God than what we understand about His passion for us. We love Him because we understand He first loved us (1 Jn. 4:19).

#### **XV. THE CHRISTIAN PARADIGM OF GOD**

- A. It was inconceivable to the religious mindset of the first century that a holy God could have capacity for tenderness, sympathy, and affection. It is difficult to realize how dramatic this Christian paradigm of God was at that time. The resistance continues even to this day.
- B. The capacity to love deeply is unique to the human spirit because we are created in the image of the God who has deep love (Gen. 1:26). This capacity distinguishes us from the angels who have joy, but are not described as having affection. This capacity can bring us to unimaginable heights in God’s glory or it can bring us to the agonizing depths of perversion, if we resist God’s grace.

## **XVI. JESUS' LOVE FOR HIS BRIDE (4:9-10)**

- A. **My sister:** being Jesus' sister speak of Jesus' humanity and His partnership with His people (Mt. 12:48-50; Heb. 2:11, 17).

*<sup>50</sup>For whoever does the will of My Father in heaven is My brother and sister and mother.” (Mt. 12:50)*

*<sup>11</sup>He [Jesus] is not ashamed to call them brethren...<sup>17</sup>In all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God... (Heb. 2:11, 17)*

- B. **With one link of your necklace:** Each decision for love that we make moves Jesus' heart. He remembers every movement of love that our heart makes towards Him.

*<sup>10</sup>God is not unjust to forget your...love which you have shown to His name... (Heb. 6:10)*

*<sup>42</sup>Whoever gives one of these little ones only a cup of cold water...he shall by no means lose his reward. (Mt. 10:42)*

- C. **How much better than wine is your love:** The love of God's people is better to Him than the all splendor of His creation. He values our love more than everything. He would not have died only to cleanse creation.

## **XVII. PASTORAL CONCERNS ON JESUS AS THE BRIDEGROOM GOD**

- A. Jesus as the Bridegroom King includes Him being our savior and healer. Some speak of being a “lover” in contrast to being only a “worker” for God. He is not our lover in any sensual sense; there must never be even the slightest sexual overtones. Jesus is not our boyfriend. It is a great error to refer to God as a lover in a sexual way. The lover God is in contrast to ruler, healer, and worker God. He is a lover, NOT in the sexual way, but in mercy and tender kindness.
- B. We especially warn youth who have sexual brokenness and sexual identity confusion not to think that they can discover Jesus as their “lover” to solve their problems. Broken young people need to *know God as Father* more than any other facets of His personality.

## **XVIII. THE LORD'S PLEASURE IN HIS PEOPLE (4:10-11)**

- A. The King had great pleasure in Her heart (4:10-11).

*<sup>10</sup>How much better than wine is your love, and the scent of your perfumes than all spices!*

*<sup>11</sup>Your lips, O My spouse, drip as the honeycomb; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon. (Song 4:10-11)*

- B. **The scent of your perfumes:** This can refer to her mind being filled with God's Word. As the invisible fragrance of perfume expresses the inner quality of a plant, so our thoughts are the scent of our inner life. The “scent” of our perfumes speaks of our thoughts expressed to God in our prayers, meditation on the Word, and desire to obey (Ps 141:2; Isa. 60:6; Rev. 5:8; 8:3-4).

1. Worship and prayer are described in Scripture as fragrant incense (Rev. 5:8; 8:3-4).

<sup>2</sup>*Let my prayer be set before You as incense. (Ps 141:2)*

<sup>15</sup>*For we are to God the fragrance of Christ... (2 Cor. 2:15)*

2. Earlier, the King saw her prayers as sweet to Him (2:14).

<sup>14</sup>*Let me hear your voice; for your voice is sweet, and your face is lovely.” (Song 2:14)*

3. I encourage people to speak this truth back to God. For example, we may say, “I will fill my mind with that which is as fragrant perfume before You.”

C. ***Than all spices***: Rare spices were used as expensive gifts. The queen of Sheba gave spices to King Solomon (2 Kings 10:2). The wise men brought spices to Jesus because they believed He was a king (Mt. 2:11). Spices were used in the priestly sacrifices and offerings (Ex. 30:23-24).

D. ***Your lips drip as the honeycomb***: This speaks of her words as being sweet like honey when spoken to God in worship and prayer (2:14) and when blessing and encouraging others. Honey is sweet to the taste as it gives energy. The production of honey requires much time and hard work by the bees. Her redemptive lips or words were described as being like a strand of scarlet (4:3).

1. ***Honey and milk are under your tongue***: Milk and honey are two foods used to describe the prosperity of the Promise Land and to feed babes (1 Peter 2:1). The theme of speaking to edify others is prominent in Scripture (Eph. 4:29; Col. 4:6).

2. The phrase, *under his tongue*, refers to the private thoughts. The mouth full of deceit has trouble *under its tongue* (or in the heart; Ps.10:7). The Bride has truth *under her tongue* (in her heart) as she speaks expressing agreement with what she really believes. What she thinks and speaks are in unity and thus sincere.

E. ***The fragrance of your garments is like the fragrance of Lebanon***: This refers to the Bride’s deeds as fragrant before God. Garments speak of the Bride’s acts of obedience (Rev. 19:7-8). The fragrance of Mount Lebanon was well known because of its fragrant cedar trees and flowers.

1. Jesus warned us to “keep our garments” lest we end up with the shame of a life without service for God (Rev. 16:15).

2. Jesus counseled the Laodicean church to buy from Him “white garments” so they would be clothed so that the shame of their nakedness would not be exposed (Rev.3:18).

3. Paul spoke of receiving financial service from the Philippian church as a sweet smelling aroma well pleasing to God (Phil. 4:18).

## XIX. THE BRIDE’S CONSECRATION TO JESUS (4:12)

A. The Bride’s devotion to the King was described as a garden with a spring and fountain (4:12).

<sup>12</sup>*A garden enclosed is My sister, My spouse, a spring sealed up, a fountain sealed. (Song 4:12)*

- B. ***A garden enclosed:*** The garden of a king was private and not open to the public. It was enclosed with a fence to keep animals from polluting it. The purpose of a king's garden was to provide pleasure and rest. This was in contrast to most gardens, which were for growing food.
1. The church is referred to as God's garden (6:2, 3; 2:16; 1 Cor. 3:6-9).  
***<sup>9</sup>We are God's fellow workers; you are God's field, you are God's building. (1 Cor. 3:9)***
  2. To live as an *enclosed garden* is to shut ourselves off from the defilement of sin.
- C. ***A spring and fountain sealed up:*** This speaks of an undefiled water supply, not polluted by animals. In Israel, springs of water were rare and provided a valuable water source to help a garden grow abundantly. A water supply without a covering was defiled (Num. 19:15).  
***<sup>15</sup>Every open vessel, which has no cover fastened on it, is unclean. (Num. 19:15)***
- D. To live as an *enclosed garden* or *sealed spring or fountain* means to resist the defilement of sin. In "enclosing" our heart from compromise, we become a place of pleasure for our King. It is rare and precious to our God when His people live as an enclosed garden and spring sealed up.
- E. In prayer or temptation, we can confess these truths to God. For example, we may say, "My heart is a locked garden for You." Job made a covenant with his eyes to obey God (Job 31:1). In doing this, he lived like an *enclosed garden* before God.

**XX. A DESCRIPTION OF THE BRIDE'S FRUITFULNESS (4:13-14)**

- A. The Bride's life and ministry was described as an orchard filled with fruits, plants, trees and spices (4:13-14). This speaks of her fruitful life and ministry. Fruit includes both godly character (Rom. 6:22; 7:4-5; Gal. 5:22; Eph. 5:9; Heb. 12:11; 13:15; Jas. 3:18) and ministry to others (Jn. 4:36; Rom. 1:13; 15:28; Phil. 1:22; Col. 1:5-6).  
***<sup>13</sup>Your plants are an orchard of pomegranates with pleasant fruits, fragrant henna with spikenard, <sup>14</sup>spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices. (Song 4:13-14)***
- B. ***Pomegranates and fruits:*** Pomegranates and pleasant fruits are sweet and pleasant. They speak of having an impact on others that is fragrant and pleasant to the King.
- C. ***Fragrant henna with spikenard:*** These speak of the precious work of the Spirit in our life.
- D. ***Spikenard and saffron, calamus and cinnamon:*** speak of the diverse graces seen in her ministry
- E. ***Trees of frankincense:*** This speaks of the ministry of prayer.
- F. ***Myrrh and aloes:*** These speak of the cross and death to self.
- G. ***All chief spices:*** These speak of grace imparted to others through her ministry (2 Cor. 2:14-16).

## XXI. THE HOLY SPIRIT'S MINISTRY IN THE BRIDE'S LIFE (4:15)

- A. The Bride is described as having a fountain, a well, and streams (4:15). A believer is described as a tree planted by water (Ps. 1:3). A hardened heart is pictured as dry (Isa. 1:30). Jesus promised that His people would be as a well of living water (Jn. 4:14; 7:38). The fountain can refer to the indwelling Spirit, the well of our history in God, and streams are like the Holy Spirit coming upon us from the high places.

<sup>15</sup> *A fountain of gardens, a well of living waters, and streams from Lebanon. (Song 4:15)*

- B. *A fountain*: a hidden source of water coming from up from the ground. This may speak an *inward source* of supply or of the indwelling Christ (Col. 1:27). The gardens are plural (in contrast to a garden (singular) and may speak of His grace in us bringing blessing to others.
- C. *A well*: A deep well taps into an underground aquifer in the *time of drought*. This water keeps plants and animals alive in a drought. Her life was like a well of living water, so when others are experiencing drought, she brings life. This refers to our personal history in God, the time we have spent going deep in the things of God tapping into the Spirit who is Living Water within us.
- D. *Streams*: speak of a flow of water *above the ground* in contrast to a well below the ground. Streams speak of an energetic flow of water. These streams flow from the mountains or high places of Lebanon; thus, they speak of the Spirit's "water supply" from on high (Acts 8:18).

## XXII. THE BRIDE'S CRY TO EXPERIENCE AN INCREASE OF GOD'S PRESENCE (4:16)

- A. She now has enough confidence in God's goodness to offer this important two-fold prayer (4:16). She prayed for both the north winds of adversity and the south winds of blessing that the spices of grace might flow in her life.
1. *Awake, O north wind*: This speaks of the bitter cold wind of testing. This prayer is answered in Song 5:3-7 as she goes through what I call "the ultimate two-fold test."
  2. *Come, O south wind*: This speaks of the refreshing winds of blessing.
  3. This is one of the greatest prayers for mature love in Scripture. The prayer is that God would do whatever it takes to cause our spices to come forth or for love to grow in us. We only have confidence to pray this as we are strengthened by the truths in Song 4:1-5.
- B. *Blow upon my garden that its spices may flow out*: She wants the garden of her heart and ministry to be filled with God's fragrant Presence. In other words, she wants to grow in love.
- C. *Let my Beloved come to His garden*: Jesus promised that those who love and obey Him would experience the nearness of God (Jn. 14:21-23). Jesus answers this prayer in Song 5:1.
- <sup>21</sup> *And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him...* <sup>23</sup> *and My Father will love him, and We will come to him and make Our home with him.* (Jn. 14:21-23)
- D. *Let my Beloved eat its pleasant fruits*: Jesus enjoys the fruit of the Spirit in our life.

**XXIII. JESUS ENJOYS HIS INHERITANCE: HIS BRIDE (5:1)**

- A. ***I have come to My garden:*** Jesus answers her prayer from Song 4:16 where she asked Him to come to her. This speaks of the nearness of God as Jesus promised (Jn. 14:21-23). Jesus comes to take full possession of her life as His inheritance in the two-fold relationship of sister and spouse.
- B. ***I have gathered My myrrh with My spices:*** Jesus gathers what the Spirit has worked through the church. *My myrrh* speaks of the time in which we follow Jesus by embracing the cross. *My spice* speaks of the impartation of grace in our lives.
- C. ***I have eaten My honeycomb with My honey:*** Jesus is feasting on the fruit of a mature church. She asked Him in 4:16 to come and eat. Jesus enjoys what the Spirit has released in the Church. Honey speaks of delightful food on which Jesus may feast from the life of the Church.
- D. ***I have drunk My wine with My milk:*** Jesus celebrates the love that the Bride has for Him. Wine is for celebration, and milk is for strength. Jesus celebrates her love and is delighted by it.
- E. ***Eat, O friends! Drink, yes, drink deeply, O beloved ones:*** Jesus wants the Church to enjoy the fruitfulness of mature believers. These beloved friends are other believers. Paul wrote of death working in him so that life would flow to others (2 Cor. 4:10-12). He embraced difficulties that God's spices would bless God and others. She is as a living sacrifice that the Lord Himself feasts on (Rom. 12:1) and feeds to the Church. We can strengthen and nourish others with the grace.
- F. ***Summary:*** The King gathered myrrh, ate honeycomb, drank, and then offered her as a feast for others to partake of. He *came* into His garden (5:1a) or drew near to her. He *gathered* His myrrh with spice (5:1b) or used what the Spirit has worked in her to bless others. He *ate* honeycomb with honey (5:1c) or partook of the fruit of her maturity. He *drank* His wine with milk (5:1d) or celebrated her maturity being delighted by it. He *invited* His friends to eat (5:1e) or calls the church to enjoy the fruitfulness of mature believers. She prayed that the King come to take full possession of her heart. Then in Song 5:1, He came into His garden, which was described as possessing five items: myrrh, spice, honeycomb, wine (vineyards) and milk (animals).

**<sup>16</sup>Let My Beloved come to His garden... (Song 4:16).**

1. In Song 6:2, His garden is described as including three items: beds of spices, flocks (provide milk), and lilies.
2. In Song 6:11, His garden is described including three fruits: walnut groves, budding vineyards, and blooming pomegranates.
3. In Song 7:12, His garden is described as including two fruits: blooming grapes and blooming pomegranates.
4. In Song 8:13, the Bride lives in and intercedes from His garden.