

# Song of Songs

## Section 1 – Finding Satisfaction

BRIDE	BRIDE
<p><b>Chapter 1:</b>  <sup>1</sup><i>The Song of Songs, which is Solomon's.</i>  <sup>2</sup><i>May he kiss me with the kisses of his mouth!</i>  <i>For your love is better than wine.</i></p>	<ul style="list-style-type: none"> <li>▪ This is written by a person who knows something about love. She sees that the <i>love</i> that she experiences from him is more intoxicating than that of wine</li> <li>▪ But we'll see that she is immature and has a lot to learn about true love</li> <li>▪ She symbolizes the Christian who loves Jesus but only on occasion</li> <li>▪ This reminds me of the many Christians who eloquently sing His praises on Sunday but can't stick with Him in faithfulness</li> </ul>
<p><sup>3</sup><i>Your oils have a pleasing fragrance, Your name is like purified oil; Therefore the maidens love you.</i></p>	<ul style="list-style-type: none"> <li>▪ The most blessed and purest of all oils was the High Priestly oil. This is a Holy Priest in addition to being a King</li> <li>▪ Jesus is our High Priest and our King</li> </ul>
<p><sup>4</sup><i>Draw me after you and let us run together!</i></p>	<ul style="list-style-type: none"> <li>▪ She is also willing to "do anything" for the King. If He would draw her, then they can run together and solve all problems</li> </ul>
<p><i>The king has brought me into his chambers.</i>  <i>We will rejoice in you and be glad;</i>  <i>We will extol your love more than wine.</i>  <i>Rightly do they love you.</i></p>	<ul style="list-style-type: none"> <li>▪ The first thing the King does is to bring her to his innermost chambers</li> <li>▪ When we ask Jesus to draw us to Him, the first place He takes us to is His chambers – to intimacy with Him</li> <li>▪ What king did I encounter first? A king who gave me a cross? A king who threw me a feast? Or a king who brought me to His inner chambers</li> <li>▪ But she still identifies with her companions. She's not "one" with the King as yet</li> <li>▪ This is a Christian who loves Jesus but not with an encompassing love</li> </ul>
<p><sup>5</sup><i>I am black but lovely, O daughters of Jerusalem, Like the tents of Kedar, Like the curtains of Solomon.</i>  <sup>6</sup><i>Do not stare at me because I am swarthy, For the sun has burned me.</i></p>	<ul style="list-style-type: none"> <li>▪ When I am drawn into intimacy with Jesus, my identity is redefined</li> <li>▪ So the culture might tell me that I don't look "fair" like the daughters of Jerusalem, but I don't care. So even if what they say about me is factually true, I am lovely because my Bridegroom has told me that. And I believe Him because I was in His chambers</li> </ul>
<p><i>My mother's sons were angry with me; They made me caretaker of the vineyards, But I have not taken care of my own vineyard.</i>  <sup>7</sup><i>Tell me, O you whom my soul loves, Where do you pasture your flock, Where do you make it lie down at noon?</i></p>	<ul style="list-style-type: none"> <li>▪ My family and my friends in this world want me to be successful in this world and make money. But I am not interested in this world</li> <li>▪ I am not interested in the trappings of this world because I am interested in Jesus and intimacy with Him above all else</li> <li>▪ But this also reveals an immature infatuation with the Bridegroom – a mature Bride attends to her vineyard but offers the returns</li> </ul>

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<p><i>For why should I be like one who veils herself Beside the flocks of your companions?</i></p>	<p>from the vineyard to the Bridegroom (see 8:12)</p> <ul style="list-style-type: none"> <li>▪ I want to be with Jesus and not the companions of Jesus. I will not be satisfied with hanging out with holy people or godly men of God. I want Jesus Himself</li> <li>▪ But I also don't want to be a secret (veiled) follower of Jesus. I want to be open of my longing for the Bridegroom</li> </ul>
<p><b>DAUGHTERS OF JERUSALEM</b>  <sup>8</sup>If you yourself do not know,          Most beautiful among women,          Go forth on the trail of the flock          And pasture your young goats          By the tents of the shepherds.</p>	<p><b>DAUGHTERS OF JERUSALEM</b></p> <ul style="list-style-type: none"> <li>▪ The daughters of Jerusalem address the bride as "most beautiful among women"</li> <li>▪ The daughters of Jerusalem don't know Jesus themselves, so the best they can do is tell you to hang out among the religious people</li> </ul>
<p><b>BRIDEGROOM</b>  <sup>9</sup>To me, my darling, you are like          My mare among the chariots of          Pharaoh.  <sup>10</sup>Your cheeks are lovely with          ornaments,          Your neck with strings of beads."  <sup>11</sup>We will make for you ornaments of          gold          With beads of silver."</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>▪ The Bridegroom refers to the bride as "my darling"</li> <li>▪ The bride is under the "rein" of the Bridegroom</li> <li>▪ The bride is adorned for her Bridegroom (Rev 21:2)</li> <li>▪ What is our adornment as Christians? <i>1 Peter 3:3-4: <sup>3</sup>Your adornment must not be merely external--braiding the hair, and wearing gold jewelry, or putting on dresses; <sup>4</sup>but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God</i></li> <li>▪ This command seems to be addressed to women, but I think it can apply to men too. Women are being told not to be deceived by their external adornments, so it applies to them for sure. But both men and women must be gentle (Matthew 5:5) and poor in spirit (Matthew 5:3)</li> </ul>
<p><b>BRIDE</b>  <sup>12</sup>While the king was at his table,          My perfume gave forth its fragrance.  <sup>13</sup>My beloved is to me a pouch of          myrrh          Which lies all night between my          breasts.  <sup>14</sup>My beloved is to me a cluster of          henna blossoms          In the vineyards of Engedi.</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>▪ Do I want to be a fragrance of Christ to God and to the world? I can do that if I am often at the King's table (His table not mine), supping with Him and communing with Him</li> <li>▪ The bride appreciates her fragrance but raves a lot more about <i>His</i> fragrance</li> <li>▪ So even though I give forth a fragrance of Christ, He is still ever more fragrant to me</li> </ul>
<p><b>BRIDEGROOM</b>  <sup>15</sup>How beautiful you are, my darling,          How beautiful you are!          Your eyes are like doves."</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>▪ The eyes of the bride are like doves</li> <li>▪ The eyes of the bride are not hawk-like eyes.</li> <li>▪ David was a man of war, but Solomon was a man of peace. And a man of peace had to build God's temple.</li> </ul>

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	<ul style="list-style-type: none"> <li>God's temple is built in the hearts of those who have eyes like doves. Hearts in which there is no controversy or contention with God. Hearts fully peacefully yielded to Him!</li> </ul>
<p><b>BRIDE</b></p> <p><sup>16</sup>How handsome you are, my beloved, And so pleasant! Indeed, our couch is luxuriant!</p> <p><sup>17</sup>The beams of our houses are cedars, Our rafters, cypresses.</p> <p><b>CHAPTER 2</b></p> <p><sup>1</sup>I am the rose of Sharon, The lily of the valleys.</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>The bride loves the Bridegroom and appreciates the comfort (couch) and security (beams) that He brings</li> <li>The "rose of Sharon" is often used to refer to Jesus, but it seems more possible that this refers to the bride.</li> <li>Even if the status of "rose of Sharon" and "lily of the valley is something to be envied, we know where the bride gets her worth – from the Bridegroom</li> </ul>
<p><b>BRIDEGROOM</b></p> <p><sup>2</sup>Like a lily among the thorns, So is my darling among the maidens.</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>The Bridegroom affirms the bride's status</li> </ul>
<p><b>BRIDE</b></p> <p><sup>3</sup>Like an apple tree among the trees of the forest, So is my beloved among the young men In his shade I took great delight and sat down, And his fruit was sweet to my taste.</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>God is a source of sustenance and rest</li> </ul>
<p><sup>4</sup>He has brought me to his banquet hall, And his banner over me is love. <sup>5</sup>Sustain me with raisin cakes, Refresh me with apples, Because I am lovesick.</p>	<ul style="list-style-type: none"> <li>First the chambers (1:4), and then a meal alone with Him (1:12). Then the feast</li> <li>But even then, His eyes are on me. <b>The Message:</b> <i>He took me home with him for a festive meal, but his eyes feasted on me!</i></li> </ul>
<p><sup>6</sup>Let his left hand be under my head And his right hand embrace me.</p>	<ul style="list-style-type: none"> <li>Hold me. I am your possession now, O Lord</li> </ul>
<p><b>BRIDEGROOM</b></p> <p><sup>7</sup>I adjure you, O daughters of Jerusalem, By the gazelles or by the hinds of the field, That you do not arouse or awaken my love until she pleases.</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>The Bridegroom never wants to disturb this state of being (where the Bride hands over all possession to the Bridegroom).</li> <li>Christ never wants our rest to be disturbed. <i>Come to Me and I will give you rest. I will satisfy you so that you never thirst again.</i></li> </ul>

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## Section 2 – Communion Broken (by a love for the world). And Communion Restored

BRIDE	BRIDE
<p> <sup>8</sup>Listen! My beloved!            Behold, he is coming,            Climbing on the mountains,            Leaping on the hills!  <sup>9</sup>My beloved is like a gazelle or a young stag            Behold, he is standing behind our wall,            He is looking through the windows,            He is peering through the lattice.         </p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom never leaves the side of the bride. "Lo, I am with you always." At the end of the last section, the bride was in the arms of the Bridegroom, asking him to hold her. Did he let go? No – "<i>no one will snatch them out of My hand</i>" (John 10:28). But the bride can choose to leave the Bridegroom. That is the basic idea behind free will.</li> <li>▪ The Bridegroom is behind "our" wall. The bride is back in an "our" relationship with the world.</li> </ul>
BRIDEGROOM	BRIDEGROOM
<p> <sup>10</sup>My beloved responded and said to me,            "Arise, my darling, my beautiful one,            And come along.         </p>	<ul style="list-style-type: none"> <li>▪ "Arise" is the call of the Bridegroom. Get up and get out of this world system. Arise and walk out of that corrupt system.</li> </ul> <p style="margin-left: 20px;">She's still beautiful to him even though she's back in the world.</p> <p style="margin-left: 20px;">I can imagine the Father in the story of the Lost Son in Luke 15 to say the same thing.</p>
<p> <sup>11</sup>For behold, the winter is past,            The rain is over and gone.  <sup>12</sup>The flowers have already appeared in the land;            The time has arrived for pruning the vines,            And the voice of the turtledove has been heard in our land.  <sup>13</sup>The fig tree has ripened its figs,            And the vines in blossom have given forth their fragrance.            Arise, my darling, my beautiful one,            And come along!         </p>	<ul style="list-style-type: none"> <li>▪ Arise, because there are:               <ul style="list-style-type: none"> <li>• Roses to be smelled together (intimacy),</li> <li>• and Figs to be eaten (sustenance),</li> <li>• and Vines to be pruned (service)</li> </ul> </li> </ul>
<p> <sup>14</sup>O my dove, in the clefts of the rock,            In the secret place of the steep pathway,         </p>	<ul style="list-style-type: none"> <li>▪ Do you sometimes feel like a dove, hiding away in the cleft of the rock?               <ul style="list-style-type: none"> <li>• Hiding because of shame and guilt?</li> <li>• Hanging off a cliff, scared that this casual slope has turned slippery and you are falling away so fast now?</li> </ul> </li> </ul>
<p>           Let me see your form,            Let me hear your voice;            For your voice is sweet,            And your form is lovely.         </p>	<ul style="list-style-type: none"> <li>▪ Don't hide from me like your ancestors Adam and Eve. And don't put pathetic fig leaves to cover your nakedness.  <b>So be honest and come as you are.</b></li> <li>▪ Don't be silent. Speak to me about your doubts and your shame and your guilt.</li> </ul>

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<p><sup>15</sup>Catch the foxes for us, The little foxes that are ruining the vineyards, While our vineyards are in blossom.”</p>	<ul style="list-style-type: none"> <li>▪ Have you seen little foxes? They are cute.</li> <li>▪ It’s the cute little foxes that is the problem.</li> <li>▪ That little habit has turned addictive now.</li> <li>▪ It’s that chat session, it’s that bad habit, it’s that wandering of the eyes, it’s that comparing yourself with others, etc. These are the little foxes that need to be caught!</li> </ul>
<p><b>BRIDE</b> <sup>16</sup>My beloved is mine, and I am his; He pastures his flock among the lilies.</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>▪ The bride’s response to the Bridegroom’s call is interesting. She does NOT come out and heed the Bridegroom’s call.</li> <li>▪ She is satisfied with the thought that she loves him and that he loves her. And she is excited about this, because this guy is quite the stud – after all, he pastures his flock among the lilies.</li> </ul>
<p><sup>17</sup>Until the cool of the day when the shadows flee away, Turn, my beloved, and be like a gazelle Or a young stag on the mountains of Bethel.</p>	<ul style="list-style-type: none"> <li>▪ It gets even more tragic – she tells him to go away. She thinks he’ll always be there because they love each other.</li> <li>▪ It is day time, you see. The sun is out, so there is light outside and plenty of things that I want to do.</li> <li>▪ But when it’s the cool of the day and there are no more shadows (because the sun has gone down and now it’s dark), then I’ll want you back.</li> <li>▪ Until then, turn away and do your thing. Impress everybody like a gazelle makes everybody drop their jaws in awe on the mountains of Bethel Go and impress the world that I chose the right religion. Show off to the world and validate my choice in you as my love!</li> </ul>
<p><b>Chapter 3:</b> <sup>1</sup>On my bed night after night I sought him Whom my soul loves; I sought him but did not find him. <sup>2</sup>I must arise now and go about the city; In the streets and in the squares I must seek him whom my soul loves. I sought him but did not find him.</p>	<ul style="list-style-type: none"> <li>▪ Now it is night time, and she wants her Bridegroom, but she can’t find him.</li> <li>▪ You can’t call on Jesus and have Him at your beck and call. That is not how the Bridegroom and bride relationship works, does it?</li> <li>▪ <b>Look especially to the night times.</b> For myself, I look at this in the physical sense for sure – what do I think about when I’m trying to fall asleep? Usually it’s something soothing and relaxing, because I’m trying to sleep! If your relationship with Jesus is soothing, relaxing, and giving you rest, you’ll do that. If it’s a pretty girl that gets you most relaxed, you’ll think of her. If it’s a dream of a life in the future that God has never promised you for sure, you’ll think of that!</li> <li>▪ The same is true about the “dark nights of</li> </ul>

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	<p>the soul” as somebody as called it. Those times in your life when a relationship turns sour, you lose a loved one, you enter into a different season, etc.</p> <ul style="list-style-type: none"> <li>No matter what the “night” is, we must arise. We must not stay where we are, but we must arise and seek (c.f. 3:10)</li> </ul>
<p>‘The watchmen who make the rounds in the city found me, And I said, 'Have you seen him whom my soul loves?’</p> <p>‘Scarcely had I left them When I found him whom my soul loves;</p>	<ul style="list-style-type: none"> <li>To me, the watchmen represent the speakers of truth who patrol the edge of the world. They are not only the evangelists but also the preachers of holiness and repentance. They are full of the Holy Spirit, and so convict the world regarding sin, judgment, and righteousness (John 16:8)</li> <li>The watchmen are not Jesus. True watchmen send you to Jesus, not to themselves. But they point you in the right direction.</li> <li>And the moment you leave them, heeding their advice, you will meet Christ. You don’t have to wait long. “Scarcely” after you are convicted and you repent (turn to Jesus), you will find Him</li> </ul>
<p>I held on to him and would not let him go Until I had brought him to my mother's house, And into the room of her who conceived me.</p>	<ul style="list-style-type: none"> <li>Now, the bride is restored to Jesus and we return to Him with a passion.</li> <li>Notice that she would not let him go. That was the problem all along.</li> <li>And we are willing to bring Jesus back into our world with us. He’s coming with us. Gone is “our” wall with the world. Now the world sees me <i>with</i> Jesus</li> <li>To me, the “mother’s house” represents the most intimate part of my human nature. All those broken areas that have been with me since childhood.</li> <li>The “room of her who conceived me” talks about those areas that are in the family tree – that dangerous brutal anger, that sharp tongue, that wandering eye, that attitude of gossip and jealousy, etc.</li> <li>We bring Jesus into these quarters too. And have Him with us as we confront those deep issues.</li> </ul>
<p><b>BRIDEGROOM</b></p> <p>‘I adjure you, O daughters of Jerusalem, By the gazelles or by the hinds of the field, That you will not arouse or awaken my love Until she pleases.</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>This section ends with intimacy restored</li> <li>We leave the bride, holding on to him but also taking him into the deepest areas of her life that have not seen the Bridegroom yet.</li> <li>So we are restored with Jesus and we take Him with us into the deep areas of hurt and guilt in our life – maybe generations of hurt.</li> </ul>

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## Section 3 – Unbroken Communion

DAUGHTERS OF JERUSALEM	DAUGHTERS OF JERUSALEM
<p>¶What is this coming up from the wilderness like columns of smoke, Perfumed with myrrh and frankincense, with all scented powders of the merchant?</p> <p>¶Behold, it is the traveling couch of Solomon; sixty mighty men around it, Of the mighty men of Israel.</p> <p>¶All of them are wielders of the sword, Expert in war; each man has his sword at his side, guarding against the terrors of the night.</p> <p>¶King Solomon has made for himself a sedan chair From the timber of Lebanon. ¶He made its posts of silver, Its back of gold And its seat of purple fabric, With its interior lovingly fitted out By the daughters of Jerusalem.</p>	<ul style="list-style-type: none"> <li>▪ There are two kinds of believers – believers that make up a “great multitude that no one could count” in Revelation 7:9-17. Then there are the believers that make up the 144,000 in Revelation 14:1-5, whom I see as the “bride” of Christ.</li> <li>▪ The “multitude” of believers are caught up with the pomp and splendor of the king. The “trappings” and the blessings and the gifts are more important than the person of the king himself.</li> </ul>
BRIDE	BRIDE
<p>¶Go forth, O daughters of Zion, And gaze on King Solomon with the crown With which his mother has crowned him on the day of his wedding, And on the day of his gladness of heart.</p>	<ul style="list-style-type: none"> <li>▪ The bride however, is caught up and <i>occupied</i> with the King himself. The bride doesn’t care for the pomp and splendor of Jesus as much as Jesus Himself.</li> <li>▪ Will you and I be those who are more fascinated by the healings and miracles of Jesus, or the Person of Jesus?</li> </ul>
BRIDEGROOM	BRIDEGROOM
<p><b>Chapter 4:</b></p> <p>¶How beautiful you are, my darling, How beautiful you are! Your eyes are like doves behind your veil; your hair is like a flock of goats That have descended from Mount Gilead.</p> <p>¶Your teeth are like a flock of newly shorn ewes which have come up from their washing, all of which bear twins, And not one among them has lost her young.</p> <p>¶Your lips are like a scarlet thread, And your mouth is lovely Your temples are like a slice of a pomegranate behind your veil.</p> <p>¶Your neck is like the tower of David, Built with rows of stones On which are hung a thousand shields, All the round shields of the mighty men.</p> <p>¶Your two breasts are like two fawns, Twins of a gazelle Which feed among the lilies.</p>	<ul style="list-style-type: none"> <li>▪ With this kind of spirit in the bride, the Bridegroom speaks for most of this section.</li> <li>▪ <b>This is not true in the physical – that the Bridegroom must dominate the conversation!!!</b></li> <li>▪ The committed Bride of Christ however, learns that she has little to say in the presence of her Bridegroom.</li> <li>▪ And finally, the Bridegroom has the receptive Bride to share His heart with her.</li> </ul>

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<b>BRIDE</b>	<b>BRIDE</b>
<p>¶Until the cool of the day When the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.</p>	<ul style="list-style-type: none"> <li>▪ Sadly, the bride interjects, and she interrupts the Bridegroom’s detailed expression of love of his bride.</li> <li>▪ Her desire to make herself more worthy to her Bridegroom reappears. Maybe it’s the memory of her past desertion of him that she’s trying to make up for, and go the extra mile to be pleasing to her Bridegroom. She wants to do her part to be worthy of Him.</li> <li>▪ How often we try to do these things to be more fragrant to God – these things that end up being “filthy rags”</li> </ul>
<b>BRIDEGROOM</b>	<b>BRIDEGROOM</b>
<p>⁷You are altogether beautiful, my darling, And there is no blemish in you.</p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom doesn’t let this go too far. He is quick to interject, You are altogether beautiful!”</li> <li>▪ You are perfectly fine. You don’t need to do <i>anything</i> to pretty yourself up!</li> </ul>
<p>⁸Come with me from Lebanon, my bride, May you come with me from Lebanon Journey down from the summit of Amanah, From the summit of Senir and Hermon, From the dens of lions, From the mountains of leopards.</p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom now refers to the woman as a “bride” for the first time.</li> <li>▪ <b>And to cement this relationship, let’s do only one thing needed: overcome sin!</b></li> <li>▪ And it’s not done alone. It’s a “Come with Me” kind of overcoming.             <ul style="list-style-type: none"> <li>• Come with Me and let’s deal with the sins that loom like mountains over you</li> <li>• Come with Me and let’s go deal with the dens of the sinful beasts that control you</li> </ul> </li> </ul>
<p>⁹You have made my heart beat faster, my sister, my bride; You have made my heart beat faster with a single glance of your eyes, With a single strand of your necklace.</p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom is actually euphoric over the bride now.</li> <li>▪ Jesus is euphoric over us when we overcome sin together with Him. He knows we can’t do it on our own. And He can’t conquer our sins without our consent. <i>This frustrates His desire in most Christians.</i> So it’s understandable why He would be euphoric over a bride that overcomes sin. <i>He is called Jesus because He shall save His people from their sins!</i> Nothing gets the heart of Jesus beat faster than our going with Him to deal with our mountains and the dens of our lions!</li> </ul>
<p>¹⁰How beautiful is your love, my sister, my bride! How much better is your love than wine, And the fragrance of your oils Than all kinds of spices! ¹¹"Your lips, my bride, drip honey; Honey and milk are under your tongue,</p>	<ul style="list-style-type: none"> <li>▪ The bride is now starting to “reflect” the love of God herself. She is being transformed into His image from glory to glory (2 Corinthians 3:18). And you have the fragrance of the Holy Spirit (oil)</li> </ul>



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<p>And the fragrance of your garments is like the fragrance of Lebanon.  <sup>12</sup>A garden locked is my sister, my bride,  A rock garden locked, a spring sealed up.  <sup>13</sup>Your shoots are an orchard of pomegranates  With choice fruits, henna with nard plants,  <sup>14</sup>Nard and saffron, calamus and cinnamon,</p>	
<p>With all the trees of frankincense, Myrrh and aloes, along with all the finest spices.  <sup>15</sup>You are a garden spring,  A well of fresh water,  And streams flowing from Lebanon.</p>	<ul style="list-style-type: none"> <li>▪ <u>This is very important.</u> She is automatically producing the <i>very</i> thing she wanted to buy earlier (4:6). She is bearing trees of myrrh, frankincense, and aloes, along with all the finest spices. Earlier, she wanted to go to the "mountain of myrrh and the hill of frankincense." The secret wasn't to go to the mountain of myrrh (good deeds and nice character). The secret was to overcome sin!</li> </ul>
<p><b>BRIDE</b>  <sup>16</sup>Awake, O north wind,  And come, wind of the south;  Make my garden breathe out fragrance,  Let its spices be wafted abroad  May my beloved come into his garden  And eat its choice fruits!</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>▪ <b>The bride finally gets it! She's not interested in going out to the hills and mountains of frankincense anymore.</b></li> <li>▪ She realizes that her garden of communion with Christ is what must bring a fragrance.</li> <li>▪ So she invites the COLD "north wind" of adversity to blow at her. No affliction or suffering will prevent her garden from breathing out a fragrance for Jesus</li> <li>▪ And she invites the WARM "wind of the south" of blessings and success to <b>also</b> breathe out a fragrance for Jesus.</li> <li>▪ It's all for her Beloved – that He may eat its choice fruits</li> </ul>
<p><b>BRIDEGROOM</b>  <i>Chapter 5:</i>  <sup>1</sup>I have come into my garden, my sister, my bride;  I have gathered my myrrh along with my balsam  I have eaten my honeycomb and my honey;  I have drunk my wine and my milk</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>▪ The Bridegroom validates her intimacy in the quality of her fruit.</li> <li>▪ She is indeed bearing forth a sweet-smelling fragrance, as well as providing a feast for her Bridegroom</li> </ul>
<p>Eat, friends;  Drink and imbibe deeply, O lovers.</p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom (Jesus) invites friends and other lovers to attest to the quality of the bride – to attest the fruit and enjoy the intimacy that this bride exhibits!</li> <li>▪ Intimacy with Jesus will shine through – it will shine through our poor spirit, through our gentleness, but most of all through our absolute and total adoration of Jesus.</li> </ul>

# Song of Songs

## Section 4 – Communion Broken Again (By Sloth and Laziness). And Communion Restored Again

<b>BRIDE</b>	<b>BRIDE</b>
<p><sup>2</sup>I was asleep but my heart was awake. A voice! My beloved was knocking:</p>	<ul style="list-style-type: none"> <li>▪ Oh, what a sad turn of events! The bride is asleep and she’s locked out the Bridegroom one more time.</li> <li>▪ So your heart is not “cheating” on the Bridegroom anymore (with the world), but you are lazy. Your actions do not reflect a burning hot love for Jesus anymore</li> </ul>
<b>BRIDEGROOM</b>	<b>BRIDEGROOM</b>
<p><sup>1</sup>Open to me, my sister, my darling, My dove, my perfect one! For my head is drenched with dew, My locks with the damp of the night.'</p>	<ul style="list-style-type: none"> <li>▪ Weren’t we sure that the bride was convinced of her Bridegroom and of her own worth with Him?</li> <li>▪ Why then is He now outside, drenched with dew? He’s been kicked out once again.</li> <li>▪ This is reminiscent of the Laodicean church in Revelation 3:20 – Behold, I stand at the door and knock.</li> </ul>
<b>BRIDE</b>	<b>BRIDE</b>
<p><sup>3</sup>I have taken off my dress, How can I put it on again? I have washed my feet, How can I dirty them again? <sup>4</sup>My beloved extended his hand through the opening,</p>	<ul style="list-style-type: none"> <li>▪ This is indeed the sin of sloth and laziness. This is the sin of a heart grown lukewarm. It’s no longer the draw of the world that’s tripped her up. Now, it’s just a little folding of the hands.</li> <li>▪ She thinks she’s got her love under control!</li> </ul>
<p>And my feelings were aroused for him. <sup>5</sup>I arose to open to my beloved; And my hands dripped with myrrh, And my fingers with liquid myrrh, On the handles of the bolt.</p>	<ul style="list-style-type: none"> <li>▪ Here again, we see the same basic problem that the bride faces. She wants to be a fragrance to her Bridegroom, but she’s got the artificial liquid myrrh. Her hands are dripping with myrrh – that’s how much she needs to overcome the stench of her own sloth and laziness.</li> </ul>
<p><sup>6</sup>I opened to my beloved, But my beloved had turned away and had gone! My heart went out to him as he spoke I searched for him but I did not find him; I called him but he did not answer me.</p>	<ul style="list-style-type: none"> <li>▪ By the time she’s awakened from her stupor and prettied herself up, the Bridegroom has given up and left.</li> <li>▪ Jesus has not sympathy or patience for our own righteousness. And 100 times out of 100, He will leave us if we try to come with our own righteousness.</li> <li>▪ He is not at all impressed by our own wedding outfits that we bring.</li> </ul>
<p><sup>7</sup>The watchmen who make the rounds in the city found me, They struck me and wounded me; The guardsmen of the walls took away my shawl from me. <sup>8</sup>I adjure you, O daughters of Jerusalem, If you find my beloved, As to what you will tell him:</p>	<ul style="list-style-type: none"> <li>▪ The watchmen, who symbolize the preachers of repentance and holiness, and full of the Holy Spirit, strike her with holy anger and wound her.</li> <li>▪ They remove the shawls of hypocrisy and dead works. They expose her nakedness (<i>Revelation 3:18 - I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that</i></li> </ul>

# Song of Songs

<p>For I am lovesick.</p>	<p><i>you may clothe yourself, and that the shame of your nakedness will not be revealed).</i></p>
<p><b>DAUGHTERS OF JERUSALEM</b></p>	<p><b>DAUGHTERS OF JERUSALEM</b></p>
<p><sup>9</sup>What kind of beloved is your beloved, O most beautiful among women? What kind of beloved is your beloved, That thus you adjure us?</p>	<ul style="list-style-type: none"> <li>▪ The daughters of Jerusalem are clueless about this “beloved.” They pointed them to the “tents of the shepherds” (1:8), but they have no clue about the deep beloved-ness of the Bridegroom</li> </ul>
<p><b>BRIDE</b></p>	<p><b>BRIDE</b></p>
<p><sup>10</sup>My beloved is dazzling and ruddy, Outstanding among ten thousand. <sup>11</sup>His head is like gold, pure gold; His locks are like clusters of dates And black as a raven. <sup>12</sup>His eyes are like doves Beside streams of water, Bathed in milk, And reposed in their setting. <sup>13</sup>His cheeks are like a bed of balsam, Banks of sweet-scented herbs; His lips are lilies Dripping with liquid myrrh. <sup>14</sup>His hands are rods of gold Set with beryl; His abdomen is carved ivory Inlaid with sapphires. <sup>15</sup>His legs are pillars of alabaster Set on pedestals of pure gold; His appearance is like Lebanon Choice as the cedars. <sup>16</sup>His mouth is full of sweetness And he is wholly desirable. This is my beloved and this is my friend, O daughters of Jerusalem.</p>	<ul style="list-style-type: none"> <li>▪ The bride raves about the Bridegroom. But all the praises of the bride doesn’t bring the Bridegroom back.</li> <li>▪ We can speak exquisitely and wax eloquent about Christ, but it means nothing. We can present compelling cases for Christ over evolution, homosexuality, abortion, and whatever else we’re passionate about. But that doesn’t bring Christ back if we’re backslidden.</li> <li>▪ So going to more church meetings, and listening to more worship songs, isn’t going to get you restored.</li> <li>▪ Something else needs to happen</li> </ul>
<p><b>DAUGHTERS OF JERUSALEM</b></p>	<p><b>DAUGHTERS OF JERUSALEM</b></p>
<p><b>Chapter 6:</b> <sup>1</sup>Where has your beloved gone, O most beautiful among women? Where has your beloved turned, That we may seek him with you?</p>	<ul style="list-style-type: none"> <li>▪ The daughters of Jerusalem are intrigued and they too want to meet this quality guy! Earlier, they were skeptical, but now they want to meet this Bridegroom whom the bride praises so eloquently.</li> <li>▪ But again, remember that this is not what the Bridegroom cares about. The Bridegroom is not interested in accurate descriptions of Himself or people who desire Him for His “stuff.” He desires those are occupied with His Person!</li> </ul>
<p><b>BRIDE</b></p>	<p><b>BRIDE</b></p>
<p><sup>2</sup>My beloved has gone down to his garden, to the beds of balsam, To pasture his flock in the gardens And gather lilies. <sup>3</sup>I am my beloved's and my beloved is mine, He who pastures his flock among the lilies.</p>	<ul style="list-style-type: none"> <li>▪ Finally, the bride realizes her true need. She finally realizes that detached praises of Jesus means nothing. Jesus is waiting for her personal investment with Him. And she realizes the truth of who she is: <i>I am my beloved's and my beloved is mine, He who pastures his flock among the lilies.</i></li> </ul>

# Song of Songs

	<ul style="list-style-type: none"> <li>▪ This is a maturation of her love for Him, compared to the first occurrence of this sort of statement. In 2:16, she puts "My beloved is mine" first and then "I am my beloved's." But now, it's not so much of her beloved being hers (that's still a sense of <i>her</i> ownership). Now, it's "I am my beloved's" first of all. I am owned before I have anything <i>I love because He first loved me.</i></li> <li>▪ But we will see an even further maturation of love further on.</li> </ul>
<p><b>BRIDEGROOM</b></p> <p><sup>4</sup>You are as beautiful as Tirzah, my darling, As lovely as Jerusalem, As awesome as an army with banners. <sup>5</sup>Turn your eyes away from me, For they have confused me; Your hair is like a flock of goats That have descended from Gilead. <sup>6</sup>Your teeth are like a flock of ewes Which have come up from their washing, All of which bear twins, And not one among them has lost her young. <sup>7</sup>Your temples are like a slice of a pomegranate Behind your veil. <sup>8</sup>There are sixty queens and eighty concubines, And maidens without number; <sup>9</sup>But my dove, my perfect one, is unique: She is her mother's only daughter; She is the pure child of the one who bore her The maidens saw her and called her blessed, The queens and the concubines also, and they praised her, saying, <sup>10</sup>'Who is this that grows like the dawn, As beautiful as the full moon, As pure as the sun, As awesome as an army with banners?'</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>▪ The Bridegroom is back. The Bridegroom is reunited with the bride when the bride acknowledges her surrender of possession.</li> <li>▪ Nothing gets Jesus running towards us like surrender</li> <li>▪ Once again, the communion is restored, and it's like they were never apart. He once again affirms her with similar compliments from before (4:1-3 with 6:5b-7)</li> </ul>

# Song of Songs

## Section 5 – Growth and Fruits of Communion

<b>BRIDE</b>	<b>BRIDE</b>
<p><sup>11</sup>I went down to the orchard of nut trees To see the blossoms of the valley, To see whether the vine had budded Or the pomegranates had bloomed. <sup>12</sup>Before I was aware, my soul set me Over the chariots of my noble people.</p>	<ul style="list-style-type: none"> <li>▪ The text says that “I went down,” but I’m not sure the bride actually made it down there.</li> <li>▪ The “I went down” seems like a mistake waiting to happen. The bride is wandering off without the Bridegroom once again.</li> <li>▪ Sure enough trouble awaits...</li> </ul>
<b>DAUGHTERS OF JERUSALEM</b>	<b>DAUGHTERS OF JERUSALEM</b>
<p><sup>13</sup>Come back, come back, O Shulammite; Come back, come back, that we may gaze at you!</p>	<ul style="list-style-type: none"> <li>▪ The daughters of Jerusalem now see the bride as a Solomon-ite – a person indelibly linked with Solomon the King</li> <li>▪ There is no doubt left about her loyalty and allegiance anymore</li> </ul>
<b>BRIDE</b>	<b>BRIDE</b>
<p>Why should you gaze at the Shulammite, As at the dance of the two companies?</p>	<ul style="list-style-type: none"> <li>▪ The bride has her heart in the right place.</li> <li>▪ She innocently wanted to please her Bridegroom by going down alone to check on her vineyards and orchards, but she’s not about herself anymore.</li> <li>▪ When the daughters of Jerusalem (other Christians who know about Jesus) call out to her, she rebukes them! Why do they gaze longingly at her, and pay her any notice?</li> <li>▪ The bride is not worthy of attention. The Bridegroom is the one they should be focused on!</li> </ul>
<b>BRIDEGROOM</b>	<b>BRIDEGROOM</b>
<p><b>Chapter 7:</b> <sup>1</sup>How beautiful are your feet in sandals, O prince's daughter! The curves of your hips are like jewels, The work of the hands of an artist. <sup>2</sup>Your navel is like a round goblet Which never lacks mixed wine; Your belly is like a heap of wheat Fenced about with lilies. <sup>3</sup>Your two breasts are like two fawns, Twins of a gazelle. <sup>4</sup>Your neck is like a tower of ivory, Your eyes like the pools in Heshbon By the gate of Bath-rabbim; Your nose is like the tower of Lebanon, Which faces toward Damascus. <sup>5</sup>Your head crowns you like Carmel, And the flowing locks of your head are like purple threads; The king is captivated by your tresses. <sup>6</sup>How beautiful and how delightful you are, My love, with all your charms! <sup>7</sup>Your stature is like a palm tree, And your breasts are like its clusters.</p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom is ecstatic. The bride made an honest mistake, but her heart is dead on – it is the Bridegroom that gives her significance and is worth adoring</li> <li>▪ He once again affirms the bride. You must get to know a Jesus that is constantly seeking to build you up so much more than He’s seeking to correct you. He is for sure seeking to correct you and reprove you. But mercy triumphs over judgment. We must encounter a Jesus whose unfathomable mercy easily triumphs over His judgments.</li> <li>▪ Do you interact with this kind of Jesus?</li> </ul>

# Song of Songs

<p><sup>8</sup>I said, 'I will climb the palm tree, I will take hold of its fruit stalks.'</p>	
<p>Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples, <sup>9</sup>And your mouth like the best wine! It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.</p>	<ul style="list-style-type: none"> <li>▪ The breasts are a sign of nourishment that is there for her children. That they can drink from her and be satisfied and nourished</li> <li>▪ But also notice that the fragrance of her breath – it's the fragrance of apples.</li> <li>▪ Where did she get the apples? From the apple tree. And who was the apple tree? The Bridegroom (Song of Songs 2:3-5).</li> <li>▪ She is eating of the Bridegroom so much that her breath smells of him. If you eat one apple, you're breath won't smell of apples. But if you continue to eat of apples, even your every spiritual breath will smell of Him. Your actions and character and thoughts will all reflect Him more and more.</li> </ul>
<p><b>BRIDE</b> <sup>10</sup>I am my beloved's, And his desire is for me.</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>▪ This is the final step in the maturation of the bride's love for the Bridegroom.             <ul style="list-style-type: none"> <li>• First, Song of Songs 2:16 – <i>My beloved is mine, and I am his; He pastures his flock among the lilies.</i> My beloved is mine. It's a love of Jesus, but it's still primarily about me! Oh yeah, and He's quite the enviable man!</li> <li>• Next, Song of Songs 6:3 – <i>I am my beloved's and my beloved is mine, He who pastures his flock among the lilies.</i> The order is switched. I am first my Beloved's and then He is mine. Oh yeah, and He's quite the enviable man!</li> <li>• Finally, Song of Songs 7:10 – <i>I am my beloved's, and his desire is for me.</i> Now, it's all about him. And His enviable status of his flocks feeding among the lilies is not relevant. And I don't even want to speak about my love for you, because my love is nothing compared to Your love for me. My love is nothing compared to Your desire for me!</li> </ul> </li> </ul>
<p><sup>11</sup>Come, my beloved, let us go out into the country, Let us spend the night in the villages. <sup>12</sup>Let us rise early and go to the vineyards; Let us see whether the vine has budded And its blossoms have opened, And whether the pomegranates have</p>	<ul style="list-style-type: none"> <li>▪ Compare this with 6:11</li> <li>▪ She was going out to check on the status of her orchards and vineyard. But after checking in with the Bridegroom and His speaking His love to her, she is different!</li> <li>▪ No longer is it, "I will go down," but "Come my beloved, let us go out."</li> <li>▪ It was a worthy desire of mine to check on my orchard and vineyard that is meant for</li> </ul>

# Song of Songs

<p>bloomed. There I will give you my love. <sup>13</sup>The mandrakes have given forth fragrance; And over our doors are all choice fruits, Both new and old, Which I have saved up for you, my beloved.</p>	<p>the Bridegroom (see 4:16). But I want to even do that WITH my Bridegroom.</p> <ul style="list-style-type: none"> <li>▪ If I'm not with my Bridegroom:             <ul style="list-style-type: none"> <li>• I'd beat myself up if the orchards and vines are not up to par (discouragement)</li> <li>• I'd think much of myself if the orchards and vines are above par (pride)</li> </ul> </li> <li>▪ Therefore, "Come, my beloved, let us go out" and check on the status of my garden together.</li> </ul>
<p><b>Chapter 8:</b> <sup>1</sup>Oh that you were like a brother to me Who nursed at my mother's breasts. If I found you outdoors, I would kiss you; No one would despise me, either. <sup>2</sup>I would lead you and bring you Into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates. <sup>3</sup>Let his left hand be under my head And his right hand embrace me.</p>	<ul style="list-style-type: none"> <li>▪ Oh, that you could have been a part of my family, so that the rest of my family would accept You rather than despise You and despise me because of You.</li> <li>▪ I would take you to my mother who used to be my counsel. I will introduce her to You – You who are now my instructor</li> <li>▪ Even though you are the Giver of all, I would relish the chance to serve you.</li> <li>▪ But then, after that's done, hold me. I am your possession. I am fully surrendered.</li> </ul>
<p><b>BRIDEGROOM</b> <sup>1</sup>I want you to swear, O daughters of Jerusalem, Do not arouse or awaken my love Until she pleases.</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>▪ The Bridegroom <i>never</i> wants to disturb this state. He keeps those in perfect peace, whose minds are fixed on Him (Isaiah 26:3).</li> </ul>

# Song of Songs

<b>Section 6 – Unrestrained Communion</b>	
<b>DAUGHTERS OF JERUSALEM</b>	<b>DAUGHTERS OF JERUSALEM</b>
<p>Who is this coming up from the wilderness Leaning on her beloved?</p>	<ul style="list-style-type: none"> <li>▪ The beginning of this section is similar to the beginning of Section 3 – where the Daughters of Jerusalem open the dialogue. When there is unbroken communion, even the multitudes marvel at the sight.</li> <li>▪ In Section 3, it was the splendor of the Bridegroom. Here, it is the transformation of the Bride that they marvel at (that she's <i>leaning</i> on Him), as well as that the stately Bridegroom is linked with the Bride</li> <li>▪ The wilderness poses no problem to the Bride – she's leaning on the Beloved.</li> <li>▪ The Bride is now "leaning" on the Bridegroom. This is true faith – a leaning and dependence on Jesus, or Beloved</li> </ul>
<b>BRIDEGROOM</b>	<b>BRIDEGROOM</b>
<p>Beneath the apple tree I awakened you; There your mother was in labor with you, There she was in labor and gave you birth.</p>	<ul style="list-style-type: none"> <li>▪ "Before Abraham was, I am." The Bridegroom has been there watching over us even when we were in the womb</li> </ul>
<b>BRIDE</b>	<b>BRIDE</b>
<p>Put me like a seal over your heart, Like a seal on your arm For love is as strong as death, Jealousy is as severe as Sheol; Its flashes are flashes of fire, The very flame of the LORD.</p>	<ul style="list-style-type: none"> <li>▪ <b><i>Come Thou Fount of Every Blessing</i></b> <i>Oh to grace how great a debtor Daily I'm constrained to be! Let Thy grace, Lord, like a fetter Bind my heart and soul to Thee Prone to wonder, Lord I feel it Prone to leave the God I love Here's my heart Lord, take and seal it Seal it for thy courts above.</i></li> <li>▪ She connects her love to the LORD Himself – the only reference to God in this book. This is the magnitude of her desire to love Jesus.</li> <li>▪ The Bride deeply wants her love to be sealed with Him. She knows that love is the highest of all virtues and the only thing that will make their union last.</li> </ul>
<b>BRIDEGROOM</b>	<b>BRIDEGROOM</b>
<p>Many waters cannot quench love, Nor will rivers overflow it; If a man were to give all the riches of his house for love, It would be utterly despised.</p>	<ul style="list-style-type: none"> <li>▪ The Bridegroom completely agrees and assures the Bride of the strength of love. Waters won't quench my relationship with Jesus, and it can't be "bought" by anybody or any amount of money – IF the basis of the relationship is indeed this Love! The greatest of them all is indeed love.</li> </ul>
<b>BRIDE</b>	<b>BRIDE</b>
<p>We have a little sister, And she has no breasts; What shall we do for our sister On the day when she is spoken for?</p>	<ul style="list-style-type: none"> <li>▪ Now that the Bride is assured of the security of her relationship in their mutual love, she wants to help others as well.</li> <li>▪ She uses "we" – this is the way of evangelism – preaching the gospel birthed in</li> </ul>



# Song of Songs

	<p>prayer and seeking help of the Bridegroom</p> <ul style="list-style-type: none"> <li>What do we do about my sister that is still young and will one day have to choose who to love.</li> </ul>
<p><b>BRIDEGROOM</b></p> <p><sup>9</sup>If she is a wall, We will build on her a battlement of silver; But if she is a door, We will barricade her with planks of cedar.</p>	<p><b>BRIDEGROOM</b></p> <ul style="list-style-type: none"> <li>The Bridegroom also works with a “we” – He creates a love for Him in us, but He wants us to partner with Him to build others up with this security.</li> <li>If she’s a solid wall with a firm foundation, then we will adorn her with silver. We will exalt her and beautify her.</li> <li>If she is a door that is easily moved however and not settled in her faith, then we will barricade her in – so that she can become immovable in her security and love.</li> </ul>
<p><b>BRIDE</b></p> <p><sup>10</sup>I was a wall, and my breasts were like towers; Then I became in his eyes as one who finds peace.</p>	<p><b>BRIDE</b></p> <ul style="list-style-type: none"> <li>The Bride is clear about who she is. She knows that she is a wall and is at rest in her Bridegroom’s satisfaction with her.</li> </ul>
<p><sup>11</sup>Solomon had a vineyard at Baal-hamon; He entrusted the vineyard to caretakers Each one was to bring a thousand shekels of silver for its fruit. <sup>12</sup>My very own vineyard is at my disposal; The thousand shekels are for you, Solomon, And two hundred are for those who take care of its fruit.</p>	<ul style="list-style-type: none"> <li>This is reminiscent of the Parable of the Talents where the king gave his different servants various talents – to one 10, the other 5, and the other 1. <b>But all of them had to have a return on investment.</b> The one who was punished was the one who didn’t bring any return on their investment.</li> </ul> <p>Here too, every caretaker of the vineyard had to bring in a thousand shekels Is not our vineyard His? Are we not temples of the Holy Spirit? And is there not a return on investment required from our vineyard?</p> <ul style="list-style-type: none"> <li>The bride easily makes her quota and more! She makes 200 shekels extra, set aside for those who help her take care of her vineyard (godly people, ministries, etc).</li> <li>This is the generosity that we should have towards God’s servants who labor for Him and help produce fruit in us.</li> <li>This is also a contrast to 1:6b – <i>My mother’s sons were angry with me; They made me caretaker of the vineyards, But I have not taken care of my own vineyard.</i> This vineyard that is always at “my disposal” used to be unattended to, but now produces great return. When I am one with Christ, I work hard in my job, but all my returns are available for the Bridegroom</li> </ul>

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<p><sup>13</sup>O you who sit in the gardens, My companions are listening for your voice-- Let me hear it! <sup>14</sup>Hurry, my beloved, And be like a gazelle or a young stag On the mountains of spices.</p>	<ul style="list-style-type: none"> <li>▪ Our actions and fruit from our lives is the mountain of spices. In 4:14, the Bridegroom tells us that we are an orchard with all the trees of frankincense, myrrh, and aloes, along with all its finest spices. Faithfulness with this garden has created a huge reserve of spices. It has created a mountain of spices.</li> <li>▪ But even with this mountain of spices that has been produced, it only serves one purpose: For my Beloved to be seen like a gazelle or a young stag.</li> <li>▪ Just like everybody stands in awe and wonder as they see the majesty of a gazelle bounding through the mountains, so let <b>Jesus</b> be magnified and glorified through all the sweet fragrances of my fruit from communion and union with Him.</li> <li>▪ The mountain is definitely impressive and beautiful. And a mountain of spices is fragrant indeed. So people are drawn to the beauty and the fragrance of our mountain of spices. However, all this is becomes just part of the scenery and the backdrop, when a gazelle burst through the bushes and bounds across the mountain.</li> <li>▪ Even so, the glorious fruit of my intimacy with Him should be used to draw attention to Jesus.</li> </ul>
	<p style="background-color: red; color: black; margin: 0;"><b>BRIDE</b></p> <p>Jesus, my life is yours. Therefore, <i>Thy life in me be shown, Lord, I would henceforth seek To think and speak Thy thoughts, Thy words alone, No more my own.</i></p>

# Song of Songs

## My personal favorite phrases from Song of Songs:

- Draw me after you and let us run together (1:4)
- The king has brought me into his chambers (1:4)
- I am black but lovely (1:5)  
*Insert all my insecurities in the place of "black"*
- While the king was at his table, my perfume gave forth its fragrance (1:12)
- How beautiful you are! Your eyes are like doves (1:15)
- My beloved... said to me, "Arise, my darling, my beautiful one, and come along." (2:10)
- O my dove... let me see your form, let me hear your voice (2:13)
- Catch the [little] foxes for us (2:15)
- My beloved is mine, and I am his (2:16)
- I must seek him whom my soul loves (3:2)
- Go forth, O daughters of Zion, and gaze on King Solomon (3:11)
- You are altogether beautiful, my darling (4:4)
- Come with me from the summit[s]... from the dens of lions (4:8)
- You have made my heart beat faster, my sister, my bride (4:9)
- Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits (4:16)
- I am my beloved's and my beloved is mine (6:3)
- I am my beloved's, and his desire is for me (7:10)
- Come, my beloved, let us go out into the country (7:11)
- Who is this coming up from the wilderness leaning on her beloved (8:5)
- Put me like a seal over your heart, like a seal on your arm (8:6)
- Hurry, my beloved, and be like a gazelle or a young stag on the mountains of spices (8:11)