

Song of Solomon 5:6-8

(Song 5:6-8) “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. 7 The watchmen who make the rounds in the city found me, They struck me and wounded me; The guards of the walls took my shawl away from me. 8 Swear to me, you daughters of Jerusalem, If you find my beloved, As to what you will tell him: For I am lovesick.”

I. Review: The Bride’s cry for increased anointing to walk as the inheritance of Christ

(Song 4:16) “Awake, north wind, And come, wind of the south; Make my garden breathe out fragrance, May its balsam oils flow. May my beloved come into his garden And eat its delicious fruits!”

- a. The Bride prayed for both the north winds of trials & testing as well as the south winds of blessing and refreshing that would cause the fragrance of Christ and the fruit of the Holy Spirit to flow from the garden of her heart. She declares that “her garden” is now “his garden” and wants Him to remove every part that does not bring Him pleasure. She sees her life and ministry as *His* inheritance and is no longer preoccupied with *her* inheritance in Him.
- b. Jesus has now come as the Man of Sorrows and beckons her to open to this revelation of who He is. He has returned to the door of the will of her heart to ask her to open to Him and embrace the costly ministry of intercession. His hand reaches through to empower her yes and myrrh (embracing the cross) drips from her hands as she chooses to open to the Jesus of Gethsemane.

II. Song 5:6 The first of two tests

(Song 5:6) “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.”

- a. ***My Beloved had turned away and had gone!*** There are two instances of the Lord hiding Himself from the Bride in the Song. In Song 3:1-2, He hid His presence from her out of discipline to increase her spiritual hunger and energize her obedience. Previously, we saw a fully obedient response from the Bride as she opens to her Beloved with myrrh dripping from her hands. Jesus called her ***my perfect one*** in the previous verse because of her obedience to open her heart to Him. Her feelings (heart) were stirred for Him (v4) and she arose (leapt) to open to Him (v5) because she is lovesick (v8).
- b. The most powerful pleasure in the human experience is feeling loved by God and feeling love for God. The Bride expressed this as her greatest desire earlier in the Song (Song 1:2-4; 2:3-6). The Lord has promised to never leave nor forsake us (***Hebrews 13:5***), but will sometimes withdraw the discernibility of His presence to test us and mature our love. This is one of the North winds that she prayed for in 4:16 that will yield the result of mature, fragrant love unto the Lord from the garden of her heart. This is not a disciplinary measure because of sin or a demonic attack. When God hides His face from the obedient, He is drawing out yearning and hunger from Him that is not dependent on our feelings. This hunger can sustain us through all seasons.

(Song 1:2-4) ““May he kiss me with the kisses of his mouth! For your love is sweeter than wine. 3 Your oils have a pleasing fragrance, Your name is like purified oil; Therefore the young women love you. 4 Draw me after you and let’s run together! The king has brought me into his chambers.” The Chorus “We will rejoice in you and be joyful; We will praise your love more than wine. Rightly do they love you.”

(Song 2:3-6) “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. 4 He has brought me to his banquet hall, And his banner over me is love. 5 Refresh me with raisin cakes, Sustain me with apples, Because I am lovesick. 6 His left hand is under my head, And his right hand embraces me.”

(Genesis 15:1) “After these things the word of the Lord came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your very great reward.”

(Hebrews 13:5) “...for He Himself has said, “I will never desert you, nor will I ever abandon you,”

- c. Saint John of the Cross first used the term “dark night of the soul” in the 16th century as a reference to seasons of divine testing for those who are walking in obedience to God. There is not much theology for this in the Protestant faith, but can be seen in scripture through the lives of biblical saints. Many that we know to be righteous went through seasons of testing, persecution, and emerged with a deeper and more fervent love for God. The dark night is a season of divine silence that is part of His training to produce maturity in our love for Him. Even in times of testing, we should continue to rest in the truth that His leadership banner over our lives is always from and unto greater love.

(Song 2:4) “He has brought me to his banquet hall, And his banner over me is love.”

III. Song 5:7 The second test

(Song 5:7) “The watchmen who make the rounds in the city found me, They struck me and wounded me; The guards of the walls took my shawl away from me.”

- a. *The watchmen who make rounds* refer to spiritual leaders and authorities who guard God’s people. These are spiritual leaders that she trusted and loved. They are those who she would have ministered under and served in faithfulness. Any stranger can strike you with accusation, but only a friend can wound you this way. This wounding from friends is a pattern of the kingdom that we see in the life of Jesus through His disciples as He went to the cross and previously by those who knew Him in Nazareth and did not believe Him.

(Psalm 55:12-14) “For it is not an enemy who taunts me, Then I could endure it; Nor is it one who hates me who has exalted himself against me, Then I could hide myself from him. 13 But it is you, a man my equal, My companion and my confidant; 14 We who had sweet fellowship together, Walked in the house of God among the commotion.”

- b. ***Took my shawl*** is a reference to her spiritual covering or veil for ministry. This is her place of function and blessing in the body (1 Cor. 11:10). Not only has the manifest presence of the Lord disappeared, but her function in ministry has been removed. These were the two things she asked for and is her two-fold life ministry: to be close to God(draw me away) and to be used by God(let us run together). The Lord is not only testing her love for Him, but also her faith in her calling. Outwardly, it seems as though her life vision has been destroyed.

(Song 1:4) “Draw me after you and let’s run together!”

IV. Song 5:8 The response of love and humility

(Song 5:8) “Swear to me, you daughters of Jerusalem, If you find my beloved, As to what you will tell him: For I am lovesick.”

- a. ***Swear to me, you daughters of Jerusalem...*** she approaches the young and immature believers for prayer ministry. We see the ultimate humility as she goes to the immature daughters and asks them to tell Him of her love and to help her find Him. She is lovesick for Jesus instead of offended at Him for testing her in such a difficult way.

(Matthew 11:6) “And blessed is any person who does not take offense at Me.”

- b. The twofold life vision of the Bride is now being tested directly by the Lord. This life vision is the framework for many of the promises God gave her in the Song. Now we will see if she will obey Jesus without feeling His loving presence and when things are difficult. Is she truly His inheritance who will love and serve Him no matter what or is she only in it for what she gets out of it? The Lord is searching for those who will love and obey Him even at the expense of their own lives and comfort. He wants an equally yoked love from us.

(Revelation 12:11) “And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.”

- c. There are seven crises that are taught through the Song:
- i. The sin crisis in Song 1:5-6
 - ii. The fear crisis in Song 2:8-9
 - iii. The Lord’s divine discipline in Song 3:1
 - iv. The crisis of total obedience in Song 4:6 & 16
 - v. The divine withdrawal in Song 5:6
 - vi. The rejection of the church in Song 5:7
 - vii. Persecution & division in Song 6:13

Questions for Discussion

- 1) What was one point of tonight's session that was profound to you? How will you live differently as a result?
- 2) Have you ever experienced seasons of testing from the Lord? How will you respond when it happens again?