

**I. OUR DESIRE FOR GOD’S PRESENCE IN OUR LIFE**

- A. The Bride (Shulamite) prayed for both the north winds of adversity and the south winds of blessing to come to the garden of her heart so that God’s presence and grace might flow from her to others. The answer to her prayer for the *north winds* comes in **Song 5:3-7**. This is our same cry as believers desiring friendship with Jesus.

***Phil 3:10 That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,***

***Song 4:16 Awake, O north wind, and come, O south! blow upon my garden, that its spices may flow out. Let My Beloved come to His garden and eat its pleasant fruits...***

- B. Review- Verse 16 is the turning point in the Song. The Song of Solomon has two main sections.
1. Song 1-4 is focused on God’s people as the Bride receiving *her inheritance* in God.
  2. Song 5-8 is focused on God as the Bridegroom receiving *His inheritance* in His people.
- C. Jesus will receive His inheritance in His people (**Eph. 1:18**). This is the time when the garden of our heart becomes His garden. We begin to see life as *His* instead of our own.
- D. The King revealed Himself to the Bride as the “Jesus of Gethsemane” (**Song 5:2**). Then He asked her to open her heart *to Him* to experience new dimensions of intimacy in the fellowship of His sufferings.

***Mt 26:36-38 Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.”38 Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”***

***Phil 3:10...that I may know Him...and the fellowship of His sufferings...***

1. There are several wrong ways in which we approach suffering. Some receive all the suffering that comes, even when it is an attack of the enemy that should be resisted.
  2. Persecution for Jesus’ sake is the main suffering that is described in the New Testament.
- E. She responded in obedience (**Song 5:3-5**), which was tested in two ways. **First**, the King tested her by withdrawing the sense of His presence from her (**Song 5:6**). Next, **He allowed** the spiritual authorities to mistreat her and take her ministry away (**Song 5:7**). She responded with love for Him (**Song 5:8**).

**II. THE CALL TO FRIENDSHIP: THE FELLOWSHIP OF SUFFERING (SONG 5:2)**

- A. The King revealed Himself as one who suffered in Gethsemane in the dark night where His hair was covered with the dew. His hair being wet points to the Lord enduring the dark night of Gethsemane.

***Song 5:2 “I sleep, but my heart is awake; it is the voice of my Beloved! He knocks, saying, “Open for Me, My sister, My love, My dove, My perfect one; for My head is covered with dew, My locks [hair] with the drops of the night.”***

**B. *Open for Me:*** The King knocked on the door of her heart (*Song 5:2*) in answer to her prayer for the north winds (*Song 4:16*). Jesus’ knock is His invite to you and I into growing as His friends and in the Spirit. ***I sleep but my heart is awake.*** She sleeps or rests with confidence in the King’s leadership. We are to be spiritually awake to God as we walk in obedience to Him. (*1 Thes. 5:6; Rom. 13:11*).

1. His idea of fellowship is real openness of His heart to us *and* the full embrace on our part of every one of His character traits.
2. He is looking for friends who will partner with His heart in the place of suffering and death.

***Phi 3:10 That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,***

***Rev 3:20 I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.***

- C. The dew of the night speaks of being all night in the place of suffering. This speaks of Jesus’ suffering in the garden of Gethsemane (*Mat 26:36-46, Mark 14:32-42, Luke 22:40-47*).
- D. St. John of the Cross coined the phrase, “the dark night of the soul,” in the 16<sup>th</sup> century, to describe the place of suffering *in* the will of God.
- E.** Jesus experienced His own dark night of the soul, in travail of spirit through bearing the sin of the world and in separation from the Father. He invites all who desire intimacy with Him to know Him as the Suffering Servant and embrace our own “dark night” (*Acts 9:15-16; Col 1:24; 2 Thes 1:2-5; 1 Peter 4:12-13; 1 Thes 3:3-4; 1 Peter 2:19-21; Rom 8:15-18*).
- F. There are four different “nights” in our spiritual life in which we must seek the Lord.
1. **The night hours:** We sometimes seek God in the night hours because of our godly desperation to know Him through the inconvenience of these hours.
  2. **The night of pain:** In difficult circumstances, as when David ran from Saul and Joseph was in the dungeon; they did not give up but trusted in God’s promises.
  3. **The night of temptation:** In times of failure and darkness we must continue to seek God.
  4. **The dark night of the soul:** In the Middle Ages, some spoke of the dark night of the soul, indicating that God’s presence is sometimes temporarily withdrawn even in times of obedience (*Song 5:6*).

*Jam 1:2-4 My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing.*

### III. FRIENDS ARE IN IT FOR LOVE

- A. The Bride responded to the King with love and to others with humility (5:8,9). In essence, the King was asking her, “Will you be Mine even if I withhold the things you deeply desire? Are you Mine when you cannot feel My Presence? Will you still love and trust Me when you are disappointed by circumstances?” She responded, “I am Yours, at the deepest level of love.”

*Song 5:8 O daughters of Jerusalem, if you find my Beloved...tell Him that I am lovesick!*

- B. *Lovesick*: She was sick with love for the King instead of being offended at Him (Mt. 11:6). Our confession is that, “I am in it for love because He is so worthy and beautiful (Song 5:8-10).

*Mt 11:6 Blessed is he who is not offended because of Me.*

- C. To be lovesick for God includes loving Jesus more than His favor and blessing on our circumstances, ministry, finances, relationships, etc. It includes deeply desiring to encounter Jesus more than we currently do and being sick or pained over anything that hinders our love.

### IV. WHY DO YOU LOVE HIM SO MUCH?

- A. The daughters of Jerusalem are surprised by her reaction to still love Him through trials and they ask her, “What is so good about Him that you still want Him? How could you still desire to be with Him after all that you have been through?”
- B. She lists 12 attributes about Jesus’ beauty (5:10) that she has come to realize in her testing. She calls Jesus her *Beloved* or as *the One she loves*, “white” and “radiant”, “ruddy” He is fascinating and ruddy speaks of His humanity. He understands our difficulty because He endured suffering as a Man (Heb. 2:11-17). He is “chief” denoting His incomparable superiority.

*Song 5:10 My Beloved is white and ruddy, chief among ten thousand.*

- C. Becoming familiar with these truths help us to say them to Jesus to express our love; to the devil when he accuses God to us; to ourselves in time of temptation and discouragement; to others who are in need of encouragement to trust and love Jesus.

- D. *Altogether lovely*: Altogether means every thing about Him is beautiful. This is who He is. He is my beloved and He is my friend.

*Song 5:16 Yes, He is altogether lovely. This is my Beloved, and this is my friend...*