



Summer Sermon Series



This Week's Sermon

"Jesus Christ Desires You"

Song of Solomon 2

Song of Solomon 2

She

I am a rose of Sharon,
a lily of the valleys.

He

2 Like a lily among thorns
is my darling among the young women.

She ~ 3 Like an apple tree among the trees of the forest
is my beloved among the young men.

I delight to sit in his shade,
and his fruit is sweet to my taste.

4 Let him lead me to the banquet hall,
and let his banner over me be love.

5 Strengthen me with raisins,
refresh me with apples,
for I am faint with love.

6 His left arm is under my head,
and his right arm embraces me.

7 Daughters of Jerusalem, I charge you
by the gazelles and by the does of the field:
Do not arouse or awaken love until it so desires.

8 Listen! My beloved!
Look! Here he comes,
leaping across the mountains,
bounding over the hills.

9 My beloved is like a gazelle or a young stag.

Look! There he stands behind our wall,
gazing through the windows,
peering through the lattice.

10 My beloved spoke and said to me,

“Arise, my darling,
my beautiful one, come with me.

11 See! The winter is past;
the rains are over and gone.

12 Flowers appear on the earth;
the season of singing has come,
the cooing of doves
is heard in our land.

13 The fig tree forms its early fruit;
the blossoming vines spread their fragrance.

Arise, come, my darling;
my beautiful one, come with me.”

He ~ 14 My dove in the clefts of the rock,
in the hiding places on the mountainside,
show me your face, let me hear your voice;
for your voice is sweet, and your face is lovely.

15 Catch for us the foxes,
the little foxes
that ruin the vineyards,
our vineyards that are in bloom.

She ~ 16 My beloved is mine and I am his;
he browses among the lilies.

17 Until the day breaks
and the shadows flee,
turn, my beloved,
and be like a gazelle
or like a young stag
on the rugged hills.

1. Love Poetry

2. A Brief Theology of Sex

3. Jesus Christ Desires You

Love Poetry from the Beginning

23 The man said,

“This is now bone of my bones
and flesh of my flesh;
she shall be called ‘woman,’
for she was taken out of man.”

(Genesis 2:23)

“The starting-point must be to recognize that what lies before us on the page is love poetry. It is rich in imagery, much of it very sensuous....The Song, as the name suggests, has a strong lyrical quality. The lines are short and rhythmical, and deal more with feelings than with rationally presented objective truth, and this requires a special kind of sensitivity from us...The words are a true expression of how this woman feels about his love, and that is all that matters.

~Barry G. Webb, *Five Festal Garments*, *New Studies in Biblical Theology*

Song of Solomon 2:2-3

He

2 Like a lily among thorns
is my darling among the young women.

She

3 Like an apple tree among the trees of the forest
is my beloved among the young men.

I delight to sit in his shade,
and his fruit is sweet to my taste.

Song of Solomon 2:8

8 Listen! My beloved!

Look! Here he comes,
leaping across the mountains,
bounding over the hills.

Song of Solomon 2:14

14 My dove in the clefts of the rock,
in the hiding places on the mountainside,
show me your face,
let me hear your voice;
for your voice is sweet,
and your face is lovely.

Song of Solomon 2:17

Until the day breaks
and the shadows flee,
turn, my beloved,
and be like a gazelle
or like a young stag
on the rugged hills.

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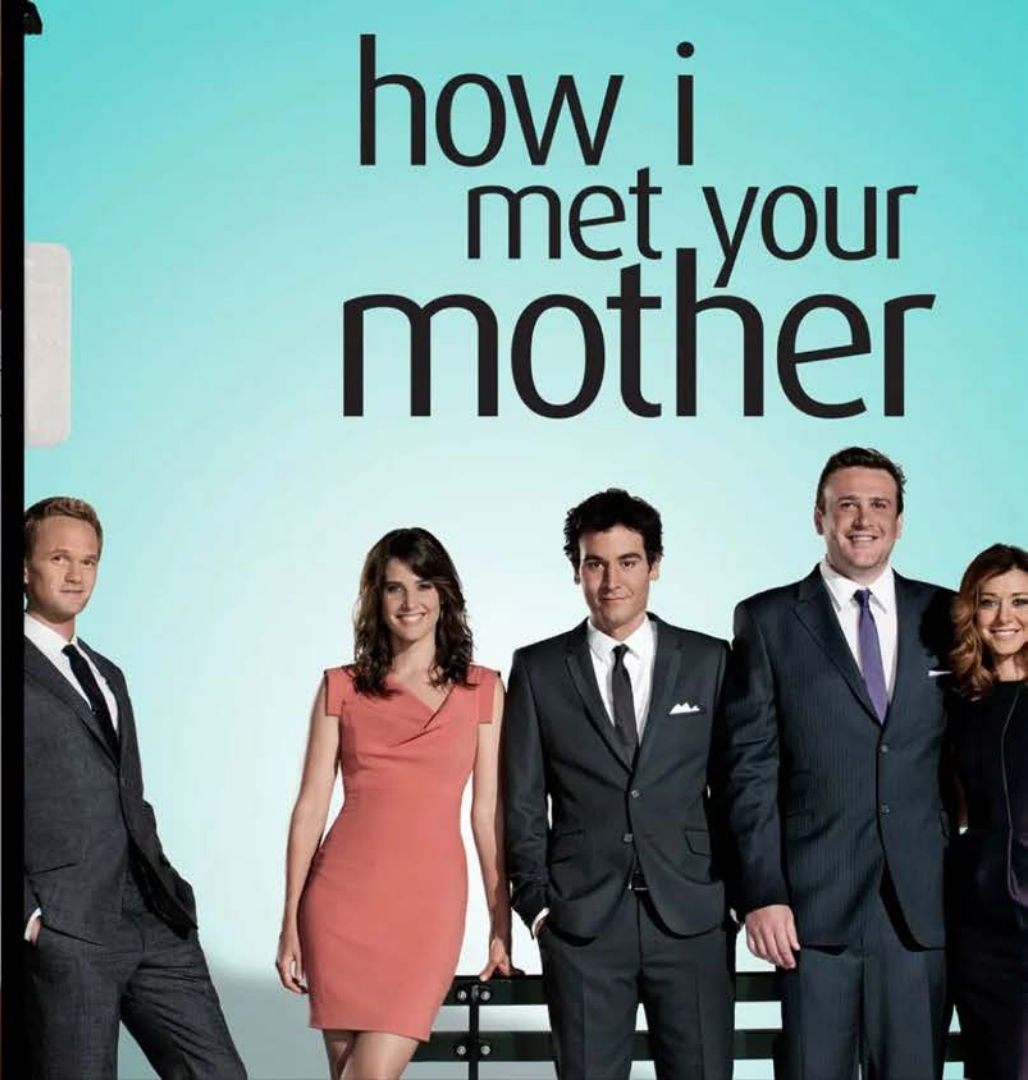
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and his right arm embraces me.

7 Daughters of Jerusalem, I charge you
by the gazelles and by the does of the field:

Do not arouse or awaken love
until it so desires.



The Theology of Sex

- God-Designed (procreation & pleasure)
 - Good & meant to be enjoyed!
- Confined to covenantal union (marriage)
 - Corrupted by the fall & sin
- Powerful and potentially devastating/dehumanizing
 - Not ultimate & not ultimately transcendent
 - Created for self-giving mutuality not consuming
 - Significant in our obedience to Christ

God-Designed

24 That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

25 Adam and his wife were both naked,
and they felt no shame.

(Genesis 2:24-25)

Good & Meant To Be Enjoyed

18 May your fountain be blessed,
and may you rejoice in the wife of your youth.

19 A loving doe, a graceful deer –
may her breasts satisfy you always,
may you ever be intoxicated with her love.

(Proverbs 5:18-19)

“The key to understanding the sexual wisdom of [the Bible] is to combine both form and freedom, both structure and liberation. Conservative people love form and restraint and control. Progressive people love freedom and openness and choices. Both see part of the truth, but wisdom sees more. Wisdom teaches us that God gave us our sexuality both to focus our romantic joy and to unleash our romantic joy...

“...When our desires are both focused and unleashed – both form and freedom – our sexual experience becomes wonderfully intensified. A marriage can flourish within both form and freedom, because sex is like a fire. In the fireplace, it keeps us warm. Outside the fireplace, it burns the house down. Here's the message of the Bible: "Keep the fire within the marital fireplace, and stoke that fire as hot as you can.”

~Ray Ortlund, *Marriage and the Mystery of the Gospel*

Confined to Covenantal Union

4 “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ 5 and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

(Matthew 19:4-6)

“My lover is mine, and I am his. This phrase is used in 6:3 and 7:10, as well, and is one of those recurrent refrains that makes the disparate poems of the Song cohere in a final literary unity. The phrase itself is one that expresses a mutual affection and secures a bond between the man and the woman. Indeed, it is reminiscent of the covenant formula (“I will be their God, and they will be my people”).”

~August H. Konkel and Tremper Longman III, *Cornerstone Biblical Commentary, Vol 6: Job, Ecclesiastes, and Song of Songs* (Carol Stream, IL: Tyndale House Publishers, 2006), 356.

Corrupted by the Fall & Sin

19 For out of the heart come evil thoughts – murder, adultery, sexual immorality, theft, false testimony, slander.

(Matthew 15:19)

Powerful & Potentially Devastating

For they have committed adultery, and blood is on their hands. With their idols they have committed adultery, and they have even offered up to them for food the children whom they had borne to me.

(Ezekiel 23:37)

Not Ultimate nor Transcendent

25 They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator — who is forever praised. Amen.

(Romans 1:25)

“In general, the New Testament takes the teaching of the Old Testament about male – female relationships and relates it to eschatology. The one-flesh union of man and woman remains good, and part of God’s order for our created existence. But the ultimate peace/wholeness (shalom) is not to be found there, nor is the final return to Eden. Sex is good, but not the greatest good, and that is why it can be forgone, if need be, for the sake of the kingdom.”

~Excerpt From Five Festal Garments, Barry G. Webb

Created for Self-Giving Mutuality

28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. (Ephesians 5:28)

4 The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. (1 Cor. 7:4)

“ [The] Bible says that sex is not a consumer good but a covenant good.

A consumer good is a way you keep someone in a relationship because they have a need....I need sex every so often. Sex is a way for me to feel good about myself. It makes me feel adored and loved. So I go out and find somebody who will meet my need. And sex becomes a consumer good. But the Bible says that sex was not designed to be a consumer good.

“In a covenant, when you have made a promise, sex becomes like a sacrament, an external visible sign or a symbol of a visible reality. That’s why it’s so meaningful. When you use sex inside a covenant, it becomes a vehicle for engaging the whole person in an act of self giving and self commitment.

When I, in marriage, make myself physically naked and vulnerable, it’s a sign of what I’ve done with my whole life.

“Because by giving up my independence and making this promise, sex is supposed to be a sign of what you have done with your whole life.

And that's the reason why sex outside of marriage, according to the Bible, lacks integrity. You're asking someone to do with their body what they are not doing with their life. You're saying, let's be physically vulnerable, let's do physical disclosure, but not whole life vulnerability.

“That’s the reason why C.S. Lewis puts it perfectly, a perfect description of the biblical sex ethic: “The monstrosity of sexual intercourse outside of marriage is that those who indulge in it are trying to isolate one kind of union, the sexual, from all other kinds of union which were intended to go along with it and make up the total union. To have physical union without whole life union is a lack of integrity.

And if you have sex inside a covenant, then the sex becomes a covenant renewal ceremony. It becomes a commitment apparatus. You’re getting married all over again.”

“You’re giving yourself all over again. It’s incredibly deepening and solidifying and nurturing. What you’re saying when you have sex is I belong exclusively to you and I’m acting it out. That’s what sex is. I’m giving you my body as a token for how I’m giving you my life. I’m opening to you physically as a token for how I’ve opened to you in every other way. That’s how it’s supposed to work. And then sex becomes a deepening thing, a nurturing thing. It’s like covenant cement...like covenant glue. It’s a covenant renewal ceremony.”

~Tim Keller, “Love and Lust,” 2012 Sermon.

Significant for Obedience to Christ

3 It is God's will that you should be sanctified: that you should avoid sexual immorality; 4 that each of you should learn to control your own body in a way that is holy and honorable...7 For God did not call us to be impure, but to live a holy life. 8 Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit.

(1 Thessalonians 4:3-4, 7-8)

Ephesians 5:31b-32

“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” 32 This is a profound mystery – but I am talking about Christ and the church.

Marriage is a picture of Christ and the church.

Sex in God's design is a picture of Christ's delight in us and covenantal love for us. It points to Christ's desire to be one with us and to bring forth a kingdom full of pleasure, joy, freedom, intimacy, and renewal.

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Romance

New York Times bestselling author Lisa Kleypas's breathtaking *Once Upon a Kingdom* saga follows the daughter of a duke and the son of a mage as they struggle to save the realm from a magic as dark as it is powerful.

...of time from the pages of spells is no accident. With each page, each...

...at Conspire
...he and Sarah
...ways seek their
...New Kingdom

...welcome allies
...a desert that
...and longer than
...Kingdoms long

*Roses in
Moonlight*

All for You

*ONE MAGIC
MOMENT*

KREN

JAYNE ANN
DREAM

JAYNE ANN
JAYNE ANN

LANN
KURAND

Smokin' Hot

Seduction's Spell

SYDNEY LAND

SYDNEY LAND

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Song of Solomon 2:10-11

10 My beloved spoke and said to me,

“Arise, my darling,

my beautiful one, come with me.

11 See! The winter is past;

the rains are over and gone.

The Eternal Love Story

2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.

(Revelation 21:2-4)

Matthew 26:26-29

26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."

*Who is Jesus Christ to the
sexually broken?*

“The Son of God stepping down out of eternity, entering time, taking on flesh, pursuing and winning his bride as his very heart and body with his inmost, sincerest love so that he can fit her to be with him forever above – that dramatic super-reality is the breathtaking reason why human marriage exists. It is truly profound.”

~Ray Ortlund, *Marriage and the Mystery of the Gospel*, p. 100

“The voice of my love, here he comes. Leaping over the greatest chasm, from heaven to earth, to be with us.

He is full of grace, the perfect man. He has arrived and he is calling my name.

He says to me, “Get up, my love, the one I delight in, and come to me. For all the deadness of your winter has passed, it’s been nailed to the cross. And now, through my resurrection, life springs forth from the earth. Restoration of all creation is knocking at the door. The time to worship God forever is now here.

“Get up, my love, the one I adore and come away with me. Please do not hide, for there is no longer shame, but instead, come out in the open. I long to see your face, to hear your voice. I am yours and you are mine.”



~Kaelyn Larson, Hope DT Staff

Gospel Response

Be Swept Up Into God's Love Story

Treasure Your Union With Christ