

SESSION 18: *The Bride's Mature Partnership With Jesus (7:9b–8:4)*

SONG 7:9-8:4

9. *And the roof of your mouth like the best wine. The wine goes down smoothly for my Beloved, moving gently the lips of sleepers.*
10. *I am my Beloved's, and His desire is toward me.*
11. *Come, my Beloved, let us go forth to the field; let us lodge in the villages.*
12. *Let us get up early to the vineyards; let us see if the vine has budded, whether the grape blossoms are open, and the pomegranates are in bloom. There I will give You my love.*
13. *The mandrakes give off a fragrance, and at our gates are pleasant fruits, all manner, new and old, which I have laid up for You, my Beloved.*
1. *Oh, that You were like my brother, who nursed at my mother's breasts! If I should find You outside, I would kiss You; I would not be despised.*
2. *I would lead You and bring You into the house of my mother, she who used to instruct me. I would cause You to drink of spiced wine, of the juice of my pomegranate.*
3. *His left hand is under my head, and His right hand embraces me.*
4. *I charge you, O daughters of Jerusalem, do not stir up nor awaken love until it pleases.*

I. OVERVIEW OF SONG 7:9B-8:4

- A. Out of her experience in SONG 7:1-9, she committed herself to disciple the nations. In other words, she embraces the great commission. She desires deep partnership with Jesus as He disciples the nations (Mt. 28:19). Her soul was made like a chariot that swiftly moved forward in the will of God. She drank the cup of God's will without any hindrance. The Father gave Jesus the promise of possessing the nations. The people of the nations are His inheritance. Jesus wants His Bride to participate with Him in winning them to be His Bride. This involves far more than just a job we ought to do for Him. One aspect of His inheritance is to have a people that would labor with Him for His complete inheritance.
- B. In SONG 7:8-9a, Jesus commissioned her to 3 different ministries of the Holy Spirit - to nurture, to release the Spirit and to impart intimacy. She now accepts each one.

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- C. The Lord gives her 3 commissions. Then the Shulamite suddenly says, “The wine goes down smoothly for my beloved, I am my beloved’s and His desire is toward me.” She feels so affirmed and enthusiastic by the 3-fold prophetic commissioning, the wine, the fire and the wind. These 3 prophetic commissions speaks the three main components in Acts 2:1-3 i.e. the wine, the wind and the fire.
1. The “breasts like clusters of the vine” can be likened to the wine of the Holy Spirit to nurture.
 2. The “fragrance of your breath” can be likened to the wind of the Holy Spirit to refresh.
 3. The roof of your mouth” can be likened to the fire of the Holy Spirit that imparts intimacy with God. The mouth throughout the SONG speaks about spiritual intimacy. The kisses of the mouth are intimacy, the wine that God enjoys most.
- D. This session describes 4 aspects of our bridal partnership with Jesus.
1. Bridal partnership expressed in mature obedience to Jesus (7:9b–10)
 2. Bridal partnership expressed in Her intercession for more power (7:11-13)
 3. Bridal partnership expressed in Her boldness in public ministry (8:1-2)
 4. Bridal partnership expressed in their full union and communion with the Lord. (8:3-4)

Verse By Verse Study of SONG 7:9b–8:4

II. BRIDAL PARTNERSHIP EXPRESSED IN MATURE OBEDIENCE TO JESUS

And the roof of your mouth like the best wine. The wine goes down smoothly for my Beloved, moving gently the lips of sleepers (7:9).

A. The flow of thought changes significantly in the middle of SONG 7:9, from the Bride speaking to the Bridegroom speaking. Therefore, in my opinion, the bible translators should have divided SONG 7:9 into 2 separate verses instead of combining 2 speakers in one verse. The Lord speaks in the first line of v. 9. Then the Bride speaks in the final 2 lines of v. 9.

1. The language of the Bride is clear in each reference throughout the SONG. She addresses Jesus as "my Beloved."
2. Jesus never refers to the Bride with this title. Rather, He refers to her as "My love", "My beautiful one," or "My fair one." This language is consistent throughout the book, helping us to discern who is speaking.

B. She drinks the best wine of the Spirit.

"THE WINE goes down smoothly for my Beloved," (7:9b)

1. The Bride suddenly interrupts the Lord to state her deep feelings of total commitment to receive anything that comes from Him. She avoids everything that resists the Spirit. This is her response to the Lord's extravagant affirmation in SONG 6 – 7.
2. This wine speaks of the influences and promptings of the Holy Spirit (Eph. 5:18). Jesus had just said that the roof of her mouth was like the best wine. This wine is the best wine of the Holy Spirit. The wine that flavors her palate comes from Him.
 - a. The best wine is the wine served in context to the wedding of the Lamb.

You have kept the good wine until now!" (John 2:10)-NKJ

You have saved the best till now." (John 2:10)-NIV

b. The wine of God is also referred to as His judgments.

And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." Rev 14:8

"he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. Rev 14:10

Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. Rev 16:19

"with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." Rev 17:2

"For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her Rev 18:3

C. She commits herself to instant and full obedience to the Holy Spirit.

"The wine GOES DOWN SMOOTHLY for my Beloved," (7:9b)

1. The wine of the Spirit goes down smoothly. In other words, she easily receives this wine of love and assimilates it without any resistance.
2. There is no hindrance in her to the wine of the Holy Spirit's promptings, leadings, and influences. She does not choke on this wine, but rather, it is pleasant and delightful to her. She is referring to her own spiritual experience. She fully receives God's wine without resistance.
3. The mature Bride does not want the Lord to have to wrestle with her to obey Him in any area of life. This speaks of instant and full obedience in each area of her life. She does not choke on the mandates of the Lord.
4. In SONG 2:8-10, the Lord called her to the mountains. She choked on that wine or that mandate of the Holy Spirit. She choked on that word from the Holy Spirit. At that time, she said no to Him. But here she is not choking on God's Word. It goes down very smoothly, no resistance what so ever. This is just a poetic way of talking about full unity with the Holy Spirit with no resistance.

5. The meat of the Word and the best Wine of the Word is used in the same way (Heb. 5:12-14).
 6. In the poetic language of love when she says the wine goes down smoothly she is referring to her full agreement with the Holy Spirit. She is saying to the Holy Spirit "I fully receive everything that you give me with no resistance."
 7. Jesus told the disciples "Can you drink the cup that I'm about to drink?" He was drinking the cup of the Spirit's wine. In other words, it refers to the Father's will that is announced and anointed by the Holy Spirit. Jesus drank it without any hindrance. He fully received it the wine.
 8. The wine of His judgments does not offend her.
- D. She relates obediently to the Holy Spirit out of love for Jesus.

"The wine goes down smoothly FOR MY BELOVED," (7:9b)

1. She knows the Holy Spirit only leads us in a way that glorifies Him (Jn. 16:14). In her experience the cup of God's will goes down smoothly because it is for her Beloved.
2. She is obedient to the Holy Spirit because of her love for Jesus. She has determined to live a lifestyle that does not quench the Holy Spirit because of love not legalism or condemnation.
3. This passage is a wonderful confession of faith in times when the Lord challenges us in a way that seems difficult. We speak within our heart to the Lord; "the wine goes down smoothly because You are my Beloved. Because I love You, I will say 'Yes!' to the Holy Spirit in this difficult area." This passage provides us with a wonderful devotional statement of obedience. This is just another way of saying, "Yes I will obey you." It is a spiritually romantic and poetic way to declare our commitment to obey.
4. The reason she accepts the Holy Spirit's leadership so wholeheartedly is because of her love for Jesus. She knows the Holy Spirit comes to help her give her heart more fully to Jesus.

5. This is an example of the impact of the release of the wine upon her that was promised in SONG 7:8-9. She is not content merely operating in His power, even though this gives the appearance of having a great ministry. She wants to be in unity with Him by the Holy Spirit.
 6. Some want more of the Holy Spirit's power in order to release people from pain and bondage. However, they do not say 'yes' to the Holy Spirit in the personal areas of their lives. Some people want the Holy Spirit's power, but they do not desire deeper fellowship with the Holy Spirit because that would demand greater inward purity etc.
 7. She approaches the Divine promise to release a great measure of power. Jesus promised to release "greater works than these." She applies the promise of God's power to walking in the First Commandment and not restricting it to areas of healing and power evangelism. There's no hypocrisy in her life.
- E. The effective ministry of the Holy Spirit through the Bride to others who are spiritually sleeping.

The wine goes down smoothly for my Beloved, moving gently the lips of sleepers. (7:9).

1. The wine of the Holy Spirit is able to revive those who are spiritual sleepers.

Moving gently the lips OF SLEEPERS.

The wine of the Holy Spirit in her experience is able to awaken others who are spiritual sleepers. The Lord uses her to awaken people who are sleeping spiritually. In other words, she brings others to a life of worship and passion for Jesus. When she says "Yes!" to the Holy Spirit's wine in her own life it eventually results in her ability to impact others to a life of obedience.

2. The Holy Spirit gently awakens the sleepers (Eph. 5:14-18).

Therefore He says: "Awake, you who sleep, arise from the dead, and Christ will give you light." (Eph. 5:14)

- a. The sleepers in Eph. 5, were carnal believers at Ephesus who were dull of spirit. The apostle Paul cries out, “awake O sleeper!” calling believers who are asleep spiritually.
- b. Paul calls carnal people in the body of Christ sleepers that need to awake. This phrase is used regularly through out Scripture, in the Old and New Testament.
3. Rather than resist Him she drinks the cup fully and then brings it to others. She influences them for righteousness instead of them influencing her to compromise. Instead of them making her spiritually asleep and dull, she awakens them from their sleep.
4. The Bride moves others deep in their hearts.

MOVING gently the lips of sleepers

- a. We diligently study the ministries of others to find the secrets to effective ministry that moves people to deep and lasting change.
- b. The Holy Spirit promises to use us to deeply move others out of the overflow of our secret life in God. God wants to make us a voice and not an echo.
5. The Holy Spirit desires to woo us gently by the south winds.

moving GENTLY the lips of sleepers

- a. The Holy Spirit wine often influences our lives through gentle promptings. He often leads us through subtle yet distinct impressions. He will not often strive with us in an extreme way except on rare occasions. He is calling us to voluntary love. When the Holy Spirit moves, He typically moves gently because He doesn't want to violate the free will. He wants lovers to go forth into the deep things of God. The boundary lines of redemption are such that He usually brings us forward through love as we freely choose to go.
- b. Sometimes He will use Divine discipline to wake us up. He will not usually extract love from our hearts forcibly but rather He chooses to use gentle wooing.

- c. The Holy Spirit sometimes comes roaring like a lion; yet more often His dealings with the Bride are gentle and subtle in prompting. He surely has the ability to roar like a lion. He does manifest to us the heart of the roaring Jesus (Rev. 6-20).

- 6. The fruit of her ministry are Disciples with Holy Spirit inspired speech.
moving gently THE LIPS of sleepers
 - a. She has trained disciples who speak with Holy Spirit inspired gentleness. These disciples also speak by Holy Spirit inspiration and anointing to edify the body, to win the lost, and to worship God.

This speaks of deeper obedience and new boldness released in the lives of these former "sleepers."

- b. The wine of the Holy Spirit is able to revive the spiritual sleepers to live and speak boldly for God's glory. She is saying, "as Holy Spirit touches my life it will eventually awaken the lips of those who are currently sleepers. They will not only say yes to the Lord. They will begin to actively serve Him. They will begin to speak on His behalf. They will have boldness." Even their lips will be touched by the gently promptings of the Holy Spirit through the bride.

- c. The Holy Spirit inspired speech of her disciples is the result of the gentle ministry of the Bride.

- 7. Godly speech is the final frontier of deep spiritually.

For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. (Jas. 3:2)

If anyone among you thinks he is religious (spiritual), and does not bridle his tongue but deceives his own heart, this one's religion (spirituality) is useless. (Jas. 1:26)

III. HER 2 FOLD SPIRITUAL IDENTITY IN THE LOVE OF GOD

The wine goes down smoothly for my Beloved, moving gently the lips of sleepers. I am my Beloved's, and His desire is toward me. (7:9b-10)

- A. The Bride's obedience is rooted in her 2-fold spiritual identity. She sees herself as a lover of God and as one that Jesus deeply desires.
- B. Her spiritual identity as a lover of God

"I AM MY BELOVED'S and His desire is toward me" (7:10)

1. The affirmation of SONG 7:1-9 leads her to this confession of faith. She speaks in adoration out of revelation of her spiritual identity.
2. In other words, "I belong totally to Jesus, I'm totally His." She wants the wine to go down smoothly because she knows that she belongs to Him and His desire is for her.
3. Her spiritual identity is established in her being a lover of God. "I am a lover of Christ Jesus. I belong to Him." This confession of her identity is vital to her ability to love God with all her heart.
4. I will fully yield to the Holy Spirit because I totally belonging to Jesus.
5. In the mind of God you are a lover of God before you're anything. God looks at us through the blood of Jesus and He sees the finished product. He knows our destiny is inevitable.
6. In His economy we are primarily "lovers of God". Secondly, our actions or occupation define who we are. Many people define their life by their failure. Others define their life by their occupation.
7. We are most defined by that fact that we are lovers of God and His desire is towards us. "I am my Beloved's" This is one of the clearest definitions of our humanity in Christ. This is one of the great statements in Scripture. In other words, "He owns me. I care most about Him. I love Him." She wants to be totally pleasing to Him as a lover of God.

8. This statement speaks of His total ownership over her life - she is totally His. Her labors and sacrifices flow out of her affection for Jesus. What a contrast to her former days of fear and anxiety.
 9. As we go about in this life we confess our spiritual identity; "I'm a lover of God. That is who I am. I'm an extravagant worshipper of God."
- C. Her spiritual identity as one that Jesus desires

I am my Beloved's, and HIS DESIRE IS TOWARD ME (7:10)

1. She has profound insight into Jesus' affection, longing, and enjoyment of her. This is her greatest revelation in the SONG. His enjoyment of her is the great power of her life. One of the great themes of the SONG is the affection of Jesus Christ for weak people. This life-changing truth removes compromise from our life. This verse gives us insight into what motivates her.
2. The prominent theme through the book of Song of Solomon is the revelation of God's desire for people. This revelation is the motivating power that enables her to walk through each season and trial.
3. She sees God's deep desire for her. Enoch had this same confession of faith that he was pleasing to God and enjoyed by God (Heb. 11:5).
By faith Enoch...did not see death...for before he was taken he had this testimony, that he pleased God. (Heb. 11:5)
4. His desire for her captured her heart. She was gripped by what gripped Him. His greatest desire is for her. Bernard of Clairvaux helped clarify the idea of loving ourselves for God's sake.
5. I recommend using this truth in our prayer time or in a worship service or just walking down the hallway at work. We can speak this in 5-10 second prayers under our breath intermittently through the day as we pray in the Spirit. This washes defilement off our spirit as it enriches our heart. It realigns our soul.

6. The Bride was overwhelmed by the expression of Jesus' desire for her in 6:4-5 and 7:6-9. Her first response was to deeply commit herself to Him. Understanding the love of God awakens a deep abandonment in her heart back to Him. This is an excellent outworking of the principle that "we love God because He first loves us (1 Jn. 4:19).

7. To say with revelation, "His desire is for me," empowers our lives significantly. She refuses all of Satan's accusations against Him and all his condemnations against herself. Because of this revelation criticism and slandered by others can no longer cast her into depression. She refuses to live by the opinions of anyone. "No! I refuse their words. His desire is for me! Yes! My life is about Him desiring me." She stands secure. Since His desire is for you no one can prevail over you. They may steal your money. They may lie and steal the position you wanted in the workplace. People can prevail in circumstances, but they can never conquer your heart. All the armies of Saul cannot defeat David's heart when David knows God's desire is for him. Even David's weaknesses can't destroy him because God's heart is ravished over him. One of the hallmarks of King David's life is that in the midst of pressure, because God really liked him, he could have victory in his spirit even without victory in his circumstances. "His desire is towards me." This truth helps determine how she realigns her heart. This is a significant source of her emotional security. We speak the Word of God back to the enemy. It is written: "His desire is towards me. I know that others reject me but His desire is towards me and I am a lover of God. That's who I am. John the Baptist said that he lived by the voice of the Bridegroom (Jn. 3:29).

8. We must continue to pray, "O' God, birth this truth into my heart and the hearts of Your people." The intercessors can use this truth while asking the Lord to direct peoples hearts into the love of God." In other words, that He would reveal His desire to His church.

Now may the Lord direct your hearts into the love of God...(2 Thes. 3:5)

9. I have no intention of failing in this life, because even in my weakness, His desire is for me.

- D. The victory that God promises is not always in circumstances. Sometimes the circumstances get worse. The promise is that our hearts will grow in love if we come to the Lord in negative circumstances. Sometimes the circumstances will change but if they don't change we can increase in the knowledge of the love of God. In this way, the enemy can't prevail over us in anything. Satan can't steal the victory in our spirit. God has not promised us that all earthly circumstances will end up easy. However, He promises us that the negative circumstances will always work together for good. This relates to our lives growing in voluntary love.
- E. At the Last Supper (Jn.13-17), Jesus was preparing His disciples to fervently love God under the pressures of immanent disappointment, persecution, temptation and service. On this occasion, He repeatedly spoke of God's loving desire for them. However, He also told them that they would all deny Him that very night (Mt.26:31). In other words, these affirmations of His love were spoken to weak yet sincere believers not just to mature believers. God's love for us is a powerful all consuming passion that includes deep desire, enjoyment, pleasure and longing etc. It is not a sterile religious idea devoid of deep passion. At the Last Supper, Jesus emphasized that the measure of God's loving desire for them was no less than the measure of love that the Father has for the Son:
1. The "measure of the Father's loving affection and enjoyment" for Jesus is the very standard of the **Son's affection for us** - Jesus declared, "**as** the Father loved Me, I **also** have love you" (Jn.15:9a).
 - a. Also, the "measure of the Father's loving affection and enjoyment" for Jesus is equal to the **Father's affection for us** - Jesus prayed, "that the world might know that You (the Father) have loved them (the church) **as** You have loved Me" (Jn.17:23d).
 - b. Also, the "measure of the Father's loving affection and enjoyment" of Jesus will be the quality of **our affection for Jesus**. In other words, it will be supernaturally imparted to the church - Jesus prayed; "that the love **with which** You loved Me may be in them" (Jn.17:26c).

- F. Note the progression as seen in the 4 inheritance statements that describe her relationship to God in her own words. Notice the transition from a "self-centered" to a "God-centered" focus in the 4 inheritance statements (1:14; 2:16; 6:3; 7:10)—In the beginning stages, her **own** enjoyment of Jesus is her central focus. She talks about what He is **to her** without much awareness of what she is **to Him**. In 2:16 and 6:3 and then finally 7:10, she uses this same language but changes the order to express her concern about what she is **to Jesus**. Jesus is her inheritance. However, it is equally true that she is Jesus' inheritance.
1. "My Beloved **is to me**" (1:13-14) -she is saying, "I have rights to enjoy Him." However, she does not yet acknowledge His rights to enjoy her. Her only focus is that she is loved and has an inheritance in Him. She has little regard at this stage for His inheritance in her.
 2. "My beloved **is mine** and I **am His**." (2:16) - She is saying, "He is mine, He belongs to me. I have rights to Him. However, I now realize that I also belong to Him." She now adds a new dimension of His ownership of her life. She now sees the necessity of loving Him because she is His inheritance. However, it is her secondary concern at this stage of maturity. Her understanding is two-dimensional.
 3. "I am **my Beloved's** and He **is mine**." (6:3) - She is saying, "I belong to Him. He owns me, yet He still belongs to me and I still have rights to Him." She reverses the priority of her concern. His inheritance in her is now first in her heart. Here the order is reversed. Her inheritance in Him is vital yet secondary. She cares first about His inheritance. This is a significant reversal from Song 1-2. Her understanding is still two-dimensional.
 4. "I am **My Beloved's** and **His** desire is toward me." (7:10) - She is saying, "I belong to Him. He owns me entirely. His concerns and desires are what I care most about." She is filled with the reality of her love toward Him and His total ownership of her. The Father's love for Jesus is continually being imparted to her (Jn. 17:26; Rom. 5:5). It is her meat is to do His will. She exists for Him without any other consideration (Rev. 14:4). She unconditionally serves God with little concern for what happens to her. Her focus is now entirely on Him, without any self-interest. However, now she adds insight into what motivates her. She acknowledges the source of her great love for Him is rooted in her revelation of His passionate desire and enjoyment of her.

- a. There is another significant application of this truth of "His desire." She is committed to whatever He desires. His concerns and desires are what she cares most about. The question of what He desires becomes the most relevant issue in her life. What is it that He most desires? This is what she will value and honor most. She finally discovers that what He most desires is "her." Therefore, she must love and value herself for His sake - "she" is the focus of His desires. This significantly effects how she defines and feels about herself.
 - b. This impacts one of our greatest emotional needs - the need of feeling valued. It is impossible to be valued **more** than this. When this revelation touches her heart it transforms how she thinks and feels about herself and therefore about others. This is the truth that empowers her to feel love for difficult people.
5. The transition has now fully taken place. It started in 1:12-13 then changed in 2:16 then again in 6:3, now here in 7:10. These are the 4 inheritance statements. It is His inheritance that she is most concerned with.
 6. This fire of love manifests itself by tenderizing our hearts so that we feel some of what He feels. Our hearts are by nature hard, dull and insensitive to the things that God feels. There is nothing more precious and pleasant to us than to be empowered to feel some of the things that God feels. It takes God's help for us to be able to feel God. The love of God is poured into the heart by the Holy Spirit (Rom. 5:5).

IV. BRIDAL PARTNERSHIP EXPRESSED IN HER INTERCESSION FOR MORE POWER

Come, my Beloved, let us go forth to the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine has budded, whether the grape blossoms are open, and the pomegranates are in bloom. There I will give You my love (7:11-12).

- A. The theme of Bridal Partnership being expressed in her intercession for more power. In SONG 7:8 Jesus reaffirms His promise to release the Holy Spirit in her life. In SONG 7:9 she expresses that she drinks the Holy Spirit's wine and that it goes down smoothly. Now she is seen with urgent intercession for the church, "*Come, my Beloved, let us go...*"

- B. She desires to disciple the nations with the One who desires her. She wants to be involved in bringing others under the Lordship of Jesus. In the overflow of the Divine affirmation from SONG 6-7, she is equipped to pour herself out in service as a coworker together with the Lord.
- C. In this passage, she is focusing on "running" in servant ministry that is the second half of her original theme prayer (1:4) - "**draw me after You and let us run together.**" She's been drawn into intimacy throughout the SONG. She wants to run now. She is interceding that He might come with her to the fields and villages. She is now interceding that they might run together in anointed ministry to the fields and villages. Since God feels about her as described in SONG 7:5-9, then she fully commits herself to the Great Commission. In this passage she's running with Him. She's yoked with Him to bring others under the influences of the Holy Spirit.
- D. The Bride's intercession for Jesus' involvement with her in ministry

"COME, MY BELOVED, LET US GO FORTH to the field; let us lodge in the villages." (7:11)

1. The cry, "Come" is the same intercessory prayer seen at the end of the age when the Spirit and the Bride both cry, "come" to the Lord.

And the Spirit and the bride say, "Come!" (Rev. 22:17)

2. Great transformation has taken place in her life. In SONG 2 she was under the apple tree, behind the wall, on the bed, at the table, refusing to arise and come. Now at the end of her journey she asks the Lord to come. She is now committed to the very things that He is committed to.
3. She values the place of intercession for the release of His Spirit **before** she actually goes to the field and the villages.
4. She is remembering His prophetic promise, "I will **come** to the palm tree and take hold of its branches," (SONG 7:8) which spoke of His promise to **release** His Presence with power to her. She's interceding according to the prophetic promise. Therefore, she cries out, "come and fulfill this prophetic promise!" Prophetic promises are supposed to be turned into intercessory prayer. This is an excellent example of a prophetic promise being turned into an intercessory prayer. Paul told Timothy to fight the fight of faith according to the prophetic utterances given to him (1 Tim. 1:18). This fight includes intercession until the promise is released.

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- a. She is saying, “You promised me in SONG 7:8 that You would come to me. Let’s go. The Father has already given You the mandate to disciple the nations. Let’s go do it.”
 - b. It was a promise that He would manifest His Presence upon her in full measure. He promised to lay hold of her. In Acts 2, Jesus laid hold of the 120 intercessors in the upper room. Then they turned the world upside down.
- E. The Bride's commitment to the Great Commission.

Come, my Beloved, let us go forth to the field; let us lodge in the villages. (7:11).

1. Her desire to go to the harvest field.

Come, my Beloved, let us GO FORTH TO THE FIELD...

- a. These are the field of labor which refer to the harvest (Jn. 4:35). The harvest field is singular whereas the villages are plural. The harvest is ONE although the Lord assigns each of us to specific places.

Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, you are God's building. (1 Cor. 3:5-9)

- b. The field speaks of the worldwide harvest.

Behold...look at the fields, for they are already white for harvest! (Jn. 4:35)

"He who sows the good seed is the Son of Man. "The field is the world, the good seeds are the sons of the kingdom...(Matt. 13:37-38)

"Again, the kingdom of heaven is like treasure hidden in a field... (Matt. 13:44)

For we are God's fellow workers; you are God's field... (1 Cor. 3:9)

- c. The harvest field of service begins in our neighborhood, our job and especially in our family. However, some will move to another part of the earth long-term. Some will go short term. The field is where God has sovereignty placed you. The harvest field is every place in the earth where human beings live. The harvest field is right in our neighborhood.
 - d. The place God puts you in is His field for you. It is the place in the earth that He has a harvest for you to reap or a field to cultivate.
2. Her desire to serve in the small and out of the way places

Come, my Beloved...let us LODGE IN THE VILLAGES. (7:11).

- a. The villages speak of the many small-unpopulated areas in the earth that He wants to build His church. The villages are in the plural whereas the field is singular. These little villages speak of the small the rural areas outside the larger cities. The villages are the small parts of the harvest. She was accustomed to being in the big cities, but now she goes to the out of the way villages.
 - b. She sees value in the whole church, not just her areas of responsibility and not in just the prominent places. She cares about the little unheard of down-and-out places. She has said “yes” to sacrificial servanthood in the villages.
 - c. The first time that she arose to serve the church, she went to the city (SONG 3:1). Now she is even willing to go to the villages that are unknown and lack the economic abilities of the cities. In other words, she values the little villages that some of the others won't go to, not just the big cities. God cares for the unknown people and places. They are still on the Lord's agenda. Some people who don't live in the big city think they've missed out on God's purpose.
3. She has a desire for other ministries outside her own. These fields of service are in contrast to caring only for "her sphere of ministry." She wants to help other places blossom in God's purpose. She sees their importance to God. Great is the day, when a leadership team views other ministries in the same city as very important. The Lord's heart is ravished over all the churches in His field.

F. In the midst of revival, she stays focused on the First Commandment

Come, MY BELOVED, let us go forth to the field...the villages. (7:11).

1. Jesus is her Beloved. She is motivated by Divine love that has been supernaturally imparted to her by drinking the Holy Spirit's best wine (SONG 7:9).
2. In all of the excitement and pressure of witnessing the power of God unto a vast harvest, she keeps focused on the fact that the whole purpose of salvation is a wedding plan to fill us with love for our Heavenly Bridegroom. She forever views her ministry as bridal love and partnership. This focus keeps her heart free from the enticements of seeking the honor of men through ministry.

G. In the midst of revival, she stays focused on intimate with Jesus

Come, my Beloved, LET US go forth to the field...the villages. (7:11).

1. Let us go forth to the field. Let us lodge in the villages." She uses the word "us" 4 times in SONG 7:11-12 indicating that they are together enjoying spiritual intimacy. "*Let us go.*" "*Let us lodge.*" "*Let us get up early.*" "*Let us see.*" There is mature partnership between the Bride and Jesus.
2. They are in the garden together enjoying spiritual intimacy. In SONG 6:2, Jesus was in His garden and then in SONG 6:11, she went down to join Him in the garden. They are equally yoked as co laborers. The two of them are now working in mature partnership in the garden together. The daughters sought to persuade her to turn back to them in SONG 6:13.
3. She refuses to go unless they go together. This is the same prayer that Moses prayed, refusing to go without the Lord's Presence.

Then Moses said to the LORD, "See, You say to me, 'Bring up this people.'...He said, "My Presence will go with you, and I will give you rest." Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. "...So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name." (Ex. 33:12-17)

4. She only wanted to go to the fields and the villages **if they went together** as she originally prayed in SONG 1:4, "**Let us run together.**" Paul taught the church to labor with the grace of God.

I labored more abundantly than they all, yet not I, but the grace of God, which was with me. (1 Cor. 15:10)

They went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. (Mk. 16:20)

For we are God's fellow workers...(1 Cor. 3:9)

- H. The Bride's obedience to the initial call of Jesus for her to arise and come.

Come, my Beloved, let us GO FORTH to the field...the villages. (7:11).

1. In her early days, when she was behind the wall, on the bed, at the banqueting table, Jesus asked her to "**arise and come**" (SONG 2:10,13). However, she refused to leave the comfort zone (SONG 2:17). Now **she asks Him** to, "Come...let us go forth." In other words, at the end of her journey she fearlessly and eagerly asks Jesus to come to leap on mountains with her. She has matured significantly in her faith and obedience.

Now she is praying, "arise and come God." The very words He used in SONG 2 that she turned down, she is now speaking to Him. It is in her heart now. His heart and her heart are one.

2. She is willing to stay for a season in the remote places.

Come, my Beloved...LET US LODGE in the villages. (7:11).

- a. She embraced the challenge to leave the comfort zone instead of staying at home in her own bed.
- b. She will lodge in a place that is not her normal dwelling. In other words, she says 'yes' to the will of God. She will settle down in her spirit and stay until God releases her to go whether it is a week, month, year or a lifetime. She commits to stay until His business is finished."

c. However, notice that she emphasizes the "us" in her request. In other words, she will only stay, if the Lord stays. In 6:11, she committed herself to the Great Commission. She went down to the garden to be united with the Presence of God so now she turns her burden into prayer and says, "Let us go together to the gardens. Let us go to the fields and villages.

I. She expresses her eagerness to embrace inconvenience and diligence in her labor.

Come, my Beloved, let us go forth to the field...the villages. LET US GET UP EARLY to the vineyards (7:11-12).

1. To get up early speaks of inconvenience, urgency and diligence in serving the Lord. She expresses her eagerness to embrace inconvenience and diligence in her labor.
2. She goes to the vineyards early before she expends all of her resources on other things. To go late in the day would denote her service in the vineyard as secondary on her priority list.

J. Her enthusiasm for the whole church.

Come, my Beloved, let us go...to the field...the villages. Let us get up early TO THE VINEYARDS...(7:11-12).

1. She goes to the vineyards to help other parts of God's church. These are labors in ministry that are not necessarily under her own sphere of authority.
2. Usually leaders only put time, money and energy into their own ministry or denomination. It is very rare to invest into somebody else's sphere of ministry. She is no longer self-absorbed. She cares very much about the condition of the other vineyards, not just her own life.
3. An expression of spiritual maturity is to have genuine interest in the spheres of others. It is one thing to serve that which helps our specific sphere of ministry. Yet, the Lord wants us to invest in other parts of the Kingdom, which have no direct bearing upon us.

K. The immature church in the nations

Come, my Beloved, let us go forth to the field...to the vineyards; let us see if the VINE HAS BUDDDED, whether the GRAPE BLOSSOMS ARE OPEN, and the POMEGRANATES ARE IN BLOOM. (7:11-12).

1. The budding vines, the grape blossoms and the blooming pomegranates speak of the different types of people and ministries in the Lord's work (SONG 4:12,13; 6:11).

A garden enclosed is...My spouse...Your plants are an orchard of pomegranates with pleasant fruits (SONG 4:12-13)

I went down to the garden...to see whether the vine had budded and the pomegranates had bloomed. (SONG 6:11)

2. In SONG 2:11-13, Jesus promised that the Lord's field was about to come forth in fruitfulness. Now she sees that Jesus was true to His promises.

a. The budding vine speaks of an immature part of the Body of Christ. It is more difficult to labor where there is prevailing spiritual immaturity. It is one thing to visit them occasionally and have them appreciate you. However, to labor among them long-term includes added challenges and difficulties.

b. Of course the whole church is as a budding vine, where obedience is immature. We can grow impatient with such conditions and feel tempted to give up on them. However, even the apostle Paul was once a budding vine. The Bride has patience, and she sees the value of the budding lives that she serves.

3. The pomegranates represent individual believers (4:13). Paul wanted to see each person cared for in an individual way (Col. 1:28). There are many levels of growth among different individuals and she paid specific attention to each individual. She wanted to cultivate the purpose of God in individual people.

L. She goes to discern the needs of others

Come, my Beloved, let us go forth to the field...LET US SEE if the vine has budded, whether the grape blossoms are open...(7:11-12).

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1. Jesus used the prophetic exhortation of the budding vine to motivate her to leave the comfort zone. She is believing God to see the vine bud as Jesus prophetically promised her in order to motivate her to get off her bed (SONG 2:11-13).
 2. “To see” the budding vine of the immature part of the church is to recognize the value and needs associated with it.
 3. She takes time to get acquainted with the needs of others. She wants to see if God's purposes are maturing in other places.
- M. "There I will give You my love" (7:12c)—

Come, my Beloved, let us go forth to the field...the villages...to the vineyards...THERE I WILL GIVE YOU MY LOVE (7:11-12).

1. She says, “it is there that I will give you my love”, there in the fields of labor. “There” in the place of selfless labor for others where the risks of faith and persecution are unavoidable.
2. Disappointments are unavoidable. She has fully embraced running and drawing. The Lord's goal is to draw us in intimacy and to run in ministry. In other words, to love Him while we're ministering.
 - a. Some of God's servants lose their intimacy because of the burden of labor in ministry. There are many ways that we can lose our intimacy in the midst of labor.
 - b. She is still a lover of God in the midst of the pressures of the immature Body of Christ. She will give Him her love not just in isolation, but also in the midst of labors, warfare, sacrifice, persecution and conflicts. The Father commissioned Him to rule the nations with a Bride that loves Him. This speaks of undistracted love. In the eternal city, we will labor in ministry and experience full intimacy with God without any hindrance. God is raising up a church that will maintain spiritually intimate in the place of difficulty, persecution and disappointment. The Bride is committed to the type of 3-fold apostolic Christianity described in Phil. 3:10 which includes intimacy, ministry and hardship.

3. "I will give You my love" in all the hardships and hassles of ministry. The mature Bride will not diminish her passionate love for Him. She gave Jesus her love at the banqueting table under the shade tree. She loved to sing worship songs. Then He also wanted her love as she went on the mountains with Him. At first she refused to give Him her love in the mountains. She would only give Him her love under the shade tree, at the table, on the bed, behind the wall. Then He wanted her love in active partnership in the fields and villages of the nations.
 4. In other words, He wanted her to bring together intimacy and servanthood without losing either. Some argue, "Lord, if I go out to serve then I will not be able to keep my heart focused on You. I will get into so much anguish, anxiety and turmoil.
 5. The Lord's plan is to have a Bride who works with Him, in the midst of extravagantly loving Him.
 6. At this time she can go to go to the fields and continue to give Jesus her love even there. She has matured to this degree, and is able to release love even in disappointment, conflict and confusion.
 7. Paul the apostle praised God in the prison after being severely mistreated. He was flogged in the prison, however, he continued to worship God (Acts 16).
 8. It is one thing to give Jesus our love in private with no distractions. It is a different thing to give Him our love in the battle when we are being mistreated and abused. There are many emotions in the battle that get stirred up. It is tough in the battle but that is where He wants our love.
 9. "There I will give you my love." Not just in isolation, but in the labors, the warfare, the sacrifice, the persecution, the mistreatment, and the conflicts. In the midst of all this I will love you.
- N. How our first love can be diminished – 4 main causes
- "I know your works, your labor, your patience...and have labored for My name's sake and have not become weary. "Nevertheless I have this against you, that you have left your first love. "Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place-- unless you repent. (Rev. 2:2-5)*

1. By getting our identity from our ministry function. This causes us to be unable to receive correction without defensiveness. Do not yield to discouragement that comes with criticism. All leaders experience criticism, which sometimes distracts them from intimacy.
 2. We must avoid pride traps in serving with a Messiah complex. In other words if we don't do it nobody will, and then we imagine that the purpose of God will fall apart. Therefore, we overwork. We must be free to release responsibility to others. Do not be workaholics with a "Martha complex" (Lk. 10:38-42). We must know others can do God's work.
 3. We must overcome fear and jealousy as we promote the labor of others. Team ministry is essential. Let others do it. Some overwork themselves because they do not want anybody else to have the affection of their people. They lose their intimacy by overworking because of fear and jealousy. They don't want anybody else in their position.
 4. We must avoid the perils of the perfectionist letting the work be done without the anxiety of making mistakes.
- O. Her deep enjoyment of Divine Romance in her labors

Let us go forth to the field... in the villages...There I will give You my love. THE MANDRAKES GIVE OFF A FRAGRANCE and at our gates are pleasant fruits...(7:11-13)

1. The mandrake is a purple flower with a beautiful fragrance. This is another fulfillment of Jesus' promise that the flowers would appear on the earth (SONG 2:12).
2. The mandrake speaks of intimate love because it was known as a love fruit.
 - a. In the Old Testament, the mandrake fruit was first known as a love fruit in the story of barren Rachel and her sister Leah. The only other time outside of the SONG that the mandrake fruit is mentioned in Scripture is this reference to Rachel and Leah. The Scripture best interprets the Scripture. Therefore, even to this day the mandrake fruit is a part of some Jewish traditions as a love fruit.

Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!" (Gen. 30:1)

Rachel said to Leah, "Please give me some of your son's mandrakes." But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes." When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." And he lay with her that night. (Gen. 30:14-16)

- b. Through out history, people have believed that the mandrake fruit produces a higher chance of fertility. Therefore, it was called a love fruit. Barren women in ancient times used to use the mandrake fruit to enhance their chances of bearing children.
 3. The mandrakes speak of their love together. Their romance gives off a fragrance. This speaks of their deep love giving off fragrance as they labor together in the coming harvest. This harvest is maturing as Jesus promised (2:12-13). The grace of God has blossomed as a fragrance in her life as she has combined intimacy with Jesus and a heart to serve others.
- P. Her superior pleasure in mature bridal partnership

There I will give You my love. The mandrakes give off a fragrance, and at our gates ARE PLEASANT FRUITS, all manner, new and old, which I have laid up for you, my beloved. (SONG 7:12-13)

1. The bride is speaking of pleasant fruits. It is good fruit that remains it is not rotten fruit. This was the same thing that she said in SONG 4:16.]

I chose you and appointed you that you should go and bear fruit, and that your fruit should remain...(John 15:16)

Awake, O north wind...Let my Beloved come to His garden and eat its pleasant fruits. (SONG 4:16)

2. The joy of the Divine romance is full, she knows that the fruit of her ministry is pleasant and delightful to her and to her Beloved (SONG 4:16–5:1). The impact of her ministry is a pleasant fruit to God. It is not rotten fruit because it is pure in the grace of God. She sees the fruit.

Q. The Bride personally experiences the promises of revival.

The mandrakes give off a fragrance, and AT OUR GATES are pleasant fruits, all manner, new and old, which I have laid up for you, my beloved. (SONG 7:13)

1. Their gates speak of that which is under her authority. It also speaks of that which is within her proximity or within her spiritual experience. In other words, that which is right next to her or right at the door.
2. At the gates or under her authority speak of the issues in her own life, right under her own eyes or right next to her.
3. The fruits are now at her gates right before her life. The promise of revival is happening right before her. She's saying, "The harvest is right before me. At my own gates, within my own experience are the pleasant fruits of ministry partnership with Jesus."

R. The diversity of grace and fruit in revival

The mandrakes give off a fragrance, and at our gates are pleasant fruits, ALL MANNER, NEW AND OLD, which I have laid up for you, my beloved. (SONG 7:13)

1. Jesus spoke about ministries that draw out of their treasury that which is old and new (Matt 13:52).

Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old." (Matt 13:52)

- a. She says, "The fruits are of all manner. There's tremendous diversity, both old and new." In Matt. 13:52, Jesus said that the Scribes take out of their treasure that which is old and that which is new. This is the combination of her ministry flowing out of seasoned truths and seasoned victories and seasoned experience in her life. She's also enjoying new truths, new victories, and new breakthroughs in the grace of God.
- b. *Old* - speaks of drawing from seasoned truths in our past experiences in God.

- c. *New* - speaks of drawing from new insights in God. Fresh experiences are always coming because the treasury of God is deep and full. The new speaks of the fresh, the new experiences, and the new insights that are coming along side the proven truths of her past history.
 - d. There's a tremendous diversity. There are new things that are happening; surprising things that are happening in her ministry as well as the old established proven things that God has shown her in days gone by. The point being this, that when the Spirit of God begins to break out we can expect some of the prominent things that are from historic revivals. But we can expect new things, new breakthroughs, as His power lays hold of the palm tree in a full way.
- S. The eternal treasures the Bride has been given by the Holy Spirit to give Jesus
- The mandrakes give off a fragrance, and at our gates are pleasant fruits, all manner, new and old, WHICH I HAVE LAID UP FOR YOU, my Beloved. (SONG 7:13)***
- 1. She has laid up or stored up treasure in heaven from her life of obedience and faith.

"But lay up for yourselves treasures in heaven, where neither moth nor rust destroys (Mt. 6:20)
 - 2. She will cast this treasure at His feet on the last day (Rev. 4:10). She will cast her crowns before Him on that day.

The twenty-four elders fall down before Him...and worship Him...and cast their crowns before the throne (Rev. 4:10)
 - 3. This fruit that was laid up will be our crown and glory on the last day. Her life goal was not the normal goal to accumulate earthly riches and honor. She was thinking of Him as she was growing in spiritual authority and blessing. She consciously labored and sacrificed to offer to Jesus a heart of wisdom and worship on the last day. She wanted to possess something to place at His feet on the last day.

- T. All the toil, sacrifice and pain of warfare were motivated by love for Him.
At our gates are pleasant fruits, all manner, new and old, which I have laid up for you, MY BELOVED. (SONG 7:13)
1. When all other motivations fail, love for the Son of God keeps our hearts true. What lead her to the fields of service was love.
 2. She wanted to show her love to Jesus in sacrificial servanthood even in the out of the way villages.
- U. She is telling the Lord, "Right in front of me, at my own gates and under my own authority, I am beginning to see the pleasant fruits that You promised for me in SONG 7:8. I can see in front of my own eyes that all manner of pleasant fruits are beginning to emerge. The diversity of the grace of God, old and new which I've laid up for you my beloved." She knows that she will see the great harvest in front of her eyes. The harvest is being released in her experience. In front of her own gates, she is seeing the fulfillment of everything that Jesus promised (SONG 2:11-13).

V. BRIDAL PARTNERSHIP EXPRESSED IN HER HUMILITY AND BOLDNESS IN PUBLIC MINISTRY

Oh, that You were like my brother, who nursed at my mother's breasts! If I should find You outside, I would kiss You; I would not be despised. I would lead You and bring You into the house of my mother, she who used to instruct me. I would cause You to drink of spiced wine, of the juice of my pomegranate. (8:1-2)

- A. She longs to boldly show the reality of her affection with Jesus.
- "O, that You were LIKE MY BROTHER, who nursed at MY MOTHER'S BREASTS!" (8:1a,b)*
1. She is speaking this in the form of a prayer to Jesus. She longs to boldly show her loyalty and affection to Jesus in public.
 - a. She wishes that Jesus was like her brother. It was improper to express public affection to members of the opposite sex that were not in the immediate family. A young woman of that time in history could be more "familiar in public" with her brother than her fiancé. They could give no public display of affection unless it was with a family member

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- b. For example, even after being promised to marriage, they still couldn't hold hands in public. However, she could hold hands in public with her brother.
 - 2. She longs to be more intimate with Jesus even when out in the public place. She has the boldness of the Holy Spirit breaking in her life to show her full partnership with Jesus.
 - a. This is seen in the prayers of the apostles; Peter prayed it in Acts 4:29 and Paul prayed it in Eph. 6:19 for boldness to be released on them even as apostles.
 - b. Boldness comes to us as an impartation of the Holy Spirit.
 - 3. A brother who nursed at her mother's breasts spoke of a full brother instead of a half brother. Children from the same mother, is in contrast to children with one father but different mothers.
 - a. In ancient times, a man who had several wives usually had many children. These siblings with a different mother were often rivals in the same household instead of friendly.
 - b. Absalom had great loyalty to his full sister Tamar as opposed to his half-brother Amnon (they had the same father, David, but a different mother—2 Sam. 13). The point here is that a full brother is one that she could be familiar with in public.
 - c. For instance, Solomon had the same father as many of his brothers but they all had different mothers because King David had many wives.
 - 4. She is referring to a full blood brother. In other words, an intimate brother. In our culture it does not have the same intensity as it did then.
 - 5. She says “I wish you were like my full blood brother because then I would express anything I wanted to but as it is I have to hold myself back”.
- B. She recognizes the necessity to be restrained in aspects of her romance with Jesus

Oh, that You were like my brother...IF I SHOULD FIND YOU OUTSIDE, I would kiss You; I would not be despised. (8:1)

1. If you were my full brother then I would not be despised. But as it is when we are outside I have to restrain some of what is in my heart. If I would find you outside in a public place where people would watch but not understand her experience in God. If Jesus was her full brother then she could kiss Him and express all that was in her heart. Her heart was beating with love for Him. She wishes that she could express everything to Him. . Her heart is bursting.
 2. If she finds Him outside in a public place where people would watch but not understand her experiences in God. If she should “find Him” or experience Him in certain manifestations of the Holy Spirit or with a certain spiritual liberty in grace or even with special revelations from God.
- C. She desires to express all that she experiences in God

Oh, that You were like my brother...If I should find You outside, I WOULD KISS YOU; I would not be despised (8:1-2)

1. To kiss Him speaks of expressing the fullness of all that God has allowed her to experience.
 2. Her first prayer was to know His kisses (1:2).
- D. The humility and love expressed in spiritual restraint.

Oh, that You were like my brother...If I should find You outside, I would kiss You; I WOULD NOT BE DESPISED. (8:1-2)

1. She wishes that life in this fallen world was such that she would not have to draw back on anything. Now she understands that these kisses can not be fully expressed in public. There are appropriate settings to express these more personal experiences in God. The appropriate context is in more private settings with believers who have common understanding. For example, there are more intimate expressions of prayer and worship that are best suited for a home group of believers with common experiences. This is better than seeking to express them in a more public setting as in a Sunday morning worship service where people of various levels of understanding come together. It is usually inappropriate to express the most intimate and highest things on your heart in such public places.

Since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. (1 Cor. 14:12)

Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? (1 Cor. 14:16)

Yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature. (1 Cor. 14:19-20)

2. "I would not be despised" – she knows that she will be despised if she is too bold in public. She would not be despised if all the people had intimate understanding of Jesus as she did. She could kiss a brother in public and not be despised. She feels liberty to share fully with those who have spiritual understanding so that it edifies them.

Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? (1 Cor. 14:23)

- a. She is filled with boldness but she understands that it is not appropriate for her to express the fullness of everything that God has given her. She refuses to show forth the fullness of her intimacy with the Holy Spirit.
- b. Some think if they find or experience God in a public place that they should express it, regardless of the context. However, we are not to show forth all of our intimacy but rather, like this Bride, restrain it until we are in a proper settings. She is bursting with love and finds it difficult to hold it back!" But she does. The Word of God teaches us to do that. In her restraint she reveals a great amount of character and humility.

Knowledge puffs up, but love edifies. (1Cor. 8:1)

- E. She is walking in boldness combined with humility and restraint

1. Her spiritual modesty is an expression of her spiritual maturity. Her heart is feeling more than she is releasing because the wine has gone down smoothly. She desires to release everything He's given her, but she knows that it is not proper to do that." She desires fully to express her faith. She possesses the boldness in public ministry to overcome anything. The boldness is already there. She's bursting on the inside. She wishes there were no restraints of wisdom because her heart is fully alive. She wishes that she could share everything that she thinks and feels, all the time and everywhere!

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who...was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter...of myself I will not boast, except in my infirmities...But I refrain, lest anyone should think of me above what he sees me to be...And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. (2 Cor. 12: 1-7)

2. Paul the apostle made a number of statements about restraining our spiritual liberties for the sake of others. In other words, so that others would be enriched in love and understanding.

To the Jews I became as a Jew, that I might win Jews...to those who are without law, as without law...that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake...(1Cor. 9:20-23)

- F. She is praying for help in three distinct areas that concern how she relates to Jesus in public.
 - a. She desires to fully **overcome fear** - she wants the boldness in her public ministry to overcome fear of rejection and persecution. She is praying the equivalent of one of the apostolic prayers for boldness (Acts 4:29; Eph. 6:19). She knows that it takes boldness to display her intimate partnership with Jesus.

- b. She desires to fully **walk in love** - she wishes that she never had to show restraint of her liberty or of the manifestations of the Holy Spirit. However, she knows that on some occasions in the wisdom of God, it is necessary to have restraint because of love for those who do not understand. Paul taught this principle of restraining some of our liberty for the sake of others (Rom.14:14 and 15:2) Paul also taught this principle of restraining the manifestations of the Holy Spirit in some settings for the benefit of others (1Cor.14:20, 23-33, 6-19).
 - c. She desires to fully **walk in humility** - she wishes that she never had to show restraint in speaking about the precious revelations that Jesus gave her. Jesus Himself taught us that it was inappropriate to cast our pearls before swine (Mt.7:6). She does not want to conceal Him in anyway. However, because of the hardness of man's heart, it is necessary to be wise as a serpent by not revealing all that God has given us (Mt.10:16).
- G. She brings Jesus to the most difficult places
- Oh, that You were like my brother...I would kiss You; I would not be despised. I would lead You and BRING YOU INTO THE HOUSE OF MY MOTHER, SHE WHO USED TO INSTRUCT ME (8:1-2)***
- 1. She wants to bring Him, not to establish herself. The object of her boldness is to magnify Jesus. When we try to establish ourselves then we fall into the fear of man. As we can live before an audience of One, and as we feel His approval then, we can sense a note of victory in our spirit even when people reject us.
 - 2. "Into the house of my mother" She commits to resist all compromise especially in the midst of familiar relationships.
 - a. Her mother speaks of the church. God is the author of our natural and spiritual birth. However, the agency He uses for our natural birth is a woman i.e. our mother. The agency He uses for our spiritual birth is a member of the Body of Christ, i.e. the church. God is our father and the church is spoken of as our mother. In the virgin birth, Jesus is from the seed of a woman (Gen. 3:15). This "seed of the woman" is the foundation of the church. Paul spoke of the New Jerusalem (the church in the eternal city) as our "Mother" (Gal. 4:26). We are born through the church by the Spirit because it's through the body of Christ that we come to the saving knowledge of Jesus. Those who do God's will are His mother and brother (Mt. 12:46-50). In Rev. 12:5 the people of God are represented as a "mother" that births the manchild.

- b. "Into the house" – she wants to bring a deep revelation of Jesus to the church so as to stir them to passionate obedience and risk taking faith. She began to do this in 3:4. She is praying for grace to bring the new things that God gave her to those that she had long-term relationships with. There is sometime great difficulty in obeying God in the place of familiar relationships.
- 3. "She who used to instruct me" – She will stand for her deeper understanding of Jesus in the midst of her long-term relationships.
 - a. It is usually harder for a prophet to receive honor in his hometown. She knew that she might bear reproach for preaching radical Christianity to those she was most familiar with. Sometime when we go to the people we have known for years they look down on our new experiences and understanding in God. It is often harder to serve those who once led and instructed you in the early days. She does desire to kiss Him outside in public but also she wants to bring Him back to her mother's house, to the people that first taught her.
 - b. There is no place that she will compromise the truth that He put in her heart if she can be true in the midst of familiar relationships.
 - c. Also, she continues in gratitude toward those who helped her in her beginning days with the Lord. She does not forget her roots in a time of blessing. She honors the people that first trained her by seeking to serve them. She wants to return blessing to those who helped her in her beginning days. We must seek to honor the heritage that the Lord sovereignly gave us. Sometimes we are tempted to be critical of those we first started with because they don't always continue to grow into the deeper things of God. She has gratitude for her relationship with those who used to instruct her.
 - d. She is still in a prayer mode. "I want to bring the presence of God to the house of my mother."
 - e. It's the easiest to hold back when you're with the most familiar relationships, because they think they know you best. Whereas in reality because of their closeness and familiarity they may be the ones most hindered in knowing you after the Spirit.

Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. (2 Cor. 5:16)

- f. She is willing to minister the deep truths of Jesus even in the context of the people who know her after the flesh. The part of the church that is most familiar with her, is the part that is least respectful.

H. Jesus allows the Bride to lead and bring Him into places that honor Him

Oh, that You were like my brother...I would LEAD YOU AND BRING YOU into the house of my mother... I would cause You to drink of spiced wine, of the juice of my pomegranate. (8:1-2)

1. "I would bring You" speaks of bringing His Presence to others through anointed ministry. She is still praying to Jesus. So she is restrained in terms of her intimacy and her spiritual liberty, but she is not restrained by fear even in the midst of her mother's house. She's bold because she is ministering for Him not for herself. She is bringing Him, not establishing herself. Even though I still struggle, I have found that when I focus on bringing Jesus somewhere, instead of establishing my ministry and reputation in that place that it is significantly different.
2. "I would lead You" Jesus actually gives some of the decision making of His kingdom to mature believers. He will bless some of what they decide in the outworking of His purposes. This reveals some of the dignity and honor that He has given His Bride in their partnership together. We are truly co-heirs with Jesus under the Father's authority (Rom.8:17). As one is ushered to the head of the table so she wants to usher or lead Jesus to a place of honor in the lives of others. A mature believer only desires to lead Jesus in a way that honors Him. This is why He reserves this dimension of the kingdom to the mature Bride.

I. The Bride longs to give her very best to Him

I would lead You and bring You into the house of my mother...I would cause You to DRINK OF SPICED WINE, OF THE JUICE OF MY POMEGRANATE. (8:2)

1. Wine mixed with spices is more expensive and enjoyable. Such wine is far more expensive yet it is far more enjoyable to the guests. For a host to give their guest spiced wine was to give them your very highest and your very best. Her deepest prayer and desire is to be able to give her highest and best wines to Jesus as He has given to her. In other words, she commits to give her very best to Him, as she finds the manifestation of His power in the place of service.

- a. She commits to serve Him in the most humble and costly way as He anoints her with His power. Such an offering is pleasing and satisfying to Him like spiced wine.
 - b. She stands up for those things that He stands up for. Jesus wants to offer such excellent ministry as spiced wine to His friends (5:1)
2. Even in the most familiar relationships she wants to give the best wines to Him. She does not want to be intimidated by anything. She wants no barriers in her heart in the harvest. She is living a lifestyle of no compromise, in which she does not water down any issue but gives Him the very best that she can serve Him.
 3. "Of the juice of my pomegranate" speaks of the grace she experiences to be inwardly pure in her secret life in God. This is the foundation out of which she ministers. This is a metaphor of God's grace as seen in 4:10,13 and 5:1. A person who has power to live clean in their private life is useful to the Lord in ministry to others.
- J. the Bride compels Jesus by serving Him the things He most desires
- I would lead You and bring You into the house of my mother... I WOULD CAUSE YOU TO DRINK of spiced wine, of the juice of my pomegranate. (8:2)***
1. "I would cause You to drink" – she promises to serve Him and attend to Him as the hostess of a party diligently serves her honored guest.
 2. She promises faithful service to His every desire. This is what she commits to give Him as He comes to visit as He promised.

VI. BRIDAL PARTNERSHIP EXPRESSED IN THEIR FULL UNION

His left hand is under my head, and His right hand embraces me. I charge you, O daughters of Jerusalem, do not stir up nor awaken love until it pleases. (8:3-4)

- A. The invisible work of God supports her head

His left hand is UNDER MY HEAD...(8:3)

1. Her head speaks of the Lord touching her and releasing to her wisdom and perspective. This is an enlightening in her understanding.

2. God's left hand touching her UNDER her head speaks of the activity of God that she can't see because it is under her head.
 - a. "His left hand" speaks of God's indiscernible activity. It is the hand we can't see.
 - b. We will never know how many interventions of God have taken place in our lives. We have missed so many collisions emotionally, relationally, financially, physically because God intervened to stop them before they ever occurred. We can't begin to be aware of the schemes of Satan that were cut off by the Lord. This doctrine provided significant confidence and security to her.
- B. The manifestation of God's discernable love and intervention.

His right hand EMBRACES ME. (8:3)

1. A physical embrace is easy to discern; thus it speaks of the manifest activity of God. The Lord allows Himself to be found by her (8:1) as He manifests His embrace to her. The embrace of God tenderizes her heart.
2. She acknowledges the embrace of God as the power of her life. This is similar to when she acknowledged the power of her heart as His desire being toward her (7:10).
3. "His right hand" refers to the manifest activity of God. This speaks of the visible blessings of God that are obvious.
4. SUMMARY— she speaks about the right and left hand of God. He is embracing her by manifesting Himself in several different ways through the right and left hand.
 - a. The right hand of God being that which is overt and obvious. The right hand embraces her so she can feel it
 - b. The left hand of God is that which is hidden. It is behind her head. She can't see it.
 - c. When prophetic promises (7:8) are combined with intercession (7:11–8:1) it results in the increase of the visible and invisible activity of God. It is the working of both the right and the left hands that bring her to maturity as do both the north and the south winds (4:16).

5. This passage is quoted 2 times in the SONG (8:3; 2:6). He is answering her prayer to be close to her (8:1) as well as fulfilling His promise to lay hold of her (7:8). The relationship is so close that she is described as leaning on Him (8:5).
- C. The Lord has her in a prophetic and strategic season

"I charge you, O daughters of Jerusalem, do not stir up nor awaken love until it pleases"(8:4a,b)

1. "I charge you" – the Lord speaks with authority and purpose to others in the Body of Christ. This is the third time in the Song that He charges them in this way (2:7 3:5). However, in this passage, the phrase from 3:5, "by the gazelles or by the does of the field" is omitted because the Bride is so stable so as to not need the sensitive approach. Rather the exhortation is to 'avoid division' that cause distractions, hindering her effectiveness.
2. The daughters of Jerusalem were the immature members of the Body who were vulnerable to manipulation by those with bad motives.
 - a. The Lord speaks to the daughters to avoid the disturbances that result in division. He does not want them to seek to pressure her in a way outside God's will. Such pressures always result in division. In other words, don't push religious agendas that cause her to be distracted from her Divine mandate.
 - b. The carnal Corinthian church did opposite of this on several occasions. The Lord wants the church to cooperate with her instead of hindering her with their agendas.
3. "Do not stir up nor awaken" – don't disturb her in this strategic season of her life.
4. "Love until it pleases" – she must not be distracted from the working of God's love in her midst by the religious reasonings of the carnal, insensitive daughters. This is an abundant release of the grace of God blending together intimacy and servanthood.