

***Session 20 The Bride's Final Intercession And Revelation  
(8:8–14)***

***SONG 8: 8-14***

- 8. We have a little sister, and she has no breasts. What shall we do for our sister in the day when she is spoken for?***
- 9. If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar.***
- 10. I am a wall, and my breasts like towers; then I became in His eyes as one who found peace.***
- 11. Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; everyone was to bring for its fruit a thousand silver coins.***
- 12. My own vineyard is before me. You, O Solomon, may have a thousand, and those who tend its fruit two hundred.***
- 13. You who dwell in the gardens, the companions listen for your voice-- let Me hear it!***
- 14. Make haste, my Beloved, and be like a gazelle or a young stag on the mountains of spices.***

**I. OVERVIEW OF SONG 8:8-14**

- A. The SONG is the story of how the Bride became set on fire within. In this passage the Bride feels the electricity of God. She is describing how she feels so alive because she knows in a deep way who she is. We can only be alive like this on the inside as we walk in the rare place of radical obedience. This reality makes our heart glow in this dark world. God has provided this as the only place where the human heart can fully resonate within.
  
- B. The Bride's final intercession for the church (SONG 8:8–9) and for the Lord's return (SONG 8:14).

- C. The Bride's revelation of her own spiritual maturity before God (8:12). This understanding flows from her revelations of how God sees her (SONG 8:10). The Bride's revelation of her maturity is the foundation of her spiritual identity and implies that she has confidence and assurance in her heart.
  - 1. Such spiritual confidence causes us to be radiant, as we know that we are fully obeying God in maturity and victory.
  - 2. Such unusual confidence before God and man does exist in the grace of God. When God grants this gift, it results in His people enjoying radiant confidence as they fully walk in the place that God has ordained for them
- D. The Bride's revelation of her inevitable accountability before God (SONG 8:11). This is a main doctrine in the Word of God that is associated closely to the revelation of the Second Coming of Christ. The Bride's urgency for the Lord to return is expressed in intercession (8:14). Often in Scripture, the doctrine of our accountability in eternity appears in relationship to this urgency for the coming of the Lord
- E. Jesus' final commission to the Bride (8:13)
- F. The Bride's final intercession for His coming (8:14). The Lord gives her a final commission and then she offers to the Lord a final intercession in that wonderful, romantic, poetic language of this love song. There are 2 different occasions for intercession in this passage (8:8-9,14).

***Verse By Verse Study of SONG 8:8–14***

**I. THE BRIDE'S FINAL INTERCESSION FOR THE CHURCH (8:8–9)**

***We have a little sister, and she has no breasts. What shall we do for our sister in the day when she is spoken for? If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar.***

- A. While overflowing from the seal of bridal love from the last session (8:5-7), she now moves into intercession. The Bride is keenly aware of the spiritual condition of other members of the Body of Christ who are still babes in Christ. They are ones who have not yet grown into mature spiritual love. Bridal love causes her to overflow, so as to move right into intercession.

B. She intercedes for the spiritually immature to be visited by Jesus.

*“We have a LITTLE SISTER and she has no breasts.” (8:8a,b,c)*

1. “Sister” - the Bride remembers her as a “sister” instead of forgetting her in order to move on to “deeper things”. She remembers the others that are a part of her family. Her little sister is immature yet is a recognized relative in the same family.
  - a. Jesus calls Himself our brother and teaches that all who obey are His brothers and sisters in the new birth (Heb. 2:11; Mt. 12:50).
  - b. These new believers are under the family care and responsibility of Jesus and His Bride.
2. Little sister speaks of others, depicting spiritual immaturity. They have not yet been strengthened with the mature understanding of God. The Bride sees her for who she is and yet is not impatient with her. The Bride knows that she is a little sister and is thus at peace with her shortcomings.
3. The little sister speaks of those whose heart is still “little” in understanding. She is “little” in her faith. The little sisters are still babes in Christ that are only nurtured on the milk of the Word, and are still unable to receive meat.
  - a. She is still spiritually unstable and easily moved by pressure. She has little faith and easily loses her courage when she is in a trial. She is easily filled with fear, and quickly gives up in the midst of trials.
  - b. She lacks passion for Jesus and confidence before God in the midst of her weakness. She is little in her faith. She is easily condemned with accusation in her failures.
4. This verse refers to the young maidens or the daughters of Jerusalem, throughout the SONG. In SONG 6:1 the daughters asked to seek the Lord with her.

- C. The little sister is not yet developed in love, and thus not ready for marriage.

***“We have a little sister and SHE HAS NO BREASTS.” (8:8a,b,c)***

1. The little sisters are undeveloped in spiritual love. Therefore, the Bride intercedes for them. She is keenly aware of the conditions of the other members of the Body of Christ.
2. They are spiritually as little girls who have not yet felt the impact of the stirrings of love. The kiss of God or the embrace of God is something they long for but have very little personal experience with.
  - a. They have not yet experienced the *kisses* of God's Word that bring them to spiritual intimacy and maturity. The Divine kiss is experienced when the Word spiritually romances our heart.
  - b. She has not yet experienced the long loving *embraces* of the Word of God that are necessary to enlarge her heart. The Divine embrace is experienced when the Word tenderizes our heart. Oh how glorious are the “loving embrace of God to our hearts.”
3. The little sister is not yet equipped as a spiritual mother to spiritually nurture and edify others with the milk of the Word. Her inability to reproduce and nurture speaks of her spiritual immaturity.
  - a. Immature believers can only receive the milk of the Word (1Cor. 3:1-2). They have no ability to release the milk of the Word to other people.
  - b. They lack mature burden for the condition of others. They lack the concern to help others. They are overwhelmed with their own problems. They are immature in character, discernment, wisdom and perseverance (Heb. 5:13-14).
4. The Bride was recently pictured as having a womb likened to a heap of wheat (SONG 7:2). This implied that she was pregnant with the harvest. Revival brings forth many new little sisters, who are spiritually undeveloped and unable to nurture others.

- D. The Bride accepts co-responsibility with Jesus to bring forth others to spiritual maturity.

***“WE have a little sister and she has no breasts.” (8:8a,b,c)***

1. The Bride is referring to herself and Jesus as having a co-responsibility to bring forth others to maturity. She feels the same towards the immature sisters as He does. He was ravished over them (4:9). He longed to see their face and hear their voice (2:14).
2. She joins Jesus in mature spiritual partnership. The Bride is speaking to the Lord in this passage; “we are in this together”. She sees the need of the young ones as their mission together.

- E. This shows the Bride's prayer concern for her little sisters.

***“WHAT SHALL WE DO FOR OUR SISTER in the day that she is spoken for?” (8:8d,e,f)***

1. The question on her heart is, “what shall we do for our sister?” How can we help to bring her forth to greater blessing and maturity?” She is sensitive to her responsibility for young believers (6:11; 7:11). This shows her strong sense of responsibility to feed the new believers as if they were her own. This is the heart of a spiritual father (1 Thess. 2:11).
2. As the sealed Bride is before the Lord, a primary thing on her mind is her little sister that is able to reproduce or to nurture others. She is small in her understanding and in her heart. She can't yet handle the deeper things of God. The Bride has a tremendous sense of responsibility for her little sister. She doesn't want to move on without her. She is not just content to go on in the Lord herself without helping others to follow.
3. I had an encounter with the Lord that changed my ministry. This happened in the summer of 1983. I was very focused on my own spiritual development in personal holiness, seeking to grow deep in prayer and revelation of deep things in God. I didn't want to be bothered by the concerns of leading others. It was a real burden to me. One day, as I was in prayer, I was complaining to the Lord that I didn't want to be responsible for so many people (the church was about 500 people). Suddenly, the Lord spoke to me in powerfully from Josh. 1:2.

***"Moses My servant is dead. Now therefore, arise, go over this Jordan, you AND ALL THIS PEOPLE, to the land which I am giving TO THEM-- the children of Israel. (Josh. 1:2)***

- a. In this passage the Lord told Joshua to lead the people to their inheritance in the land.
  - b. A question came to me in a strong way from the Lord, "what is more important to the Lord than a holy man on the earth? I was perplexed by this question and could not imagine what was more important to the Lord than a holy man. Then the Lord gave me His answer, "a whole generation of holy people." Then out of nowhere came Josh. 1:2. The Lord impressed me, "I want you and the people to inherit the land." This verse struck my heart like an arrow. I was surprised because I wasn't reading this passage.
  - c. This encounter with the Word changed my whole perspective. I then understood His answer to my complaint about having too many people to care for.
  - d. As a very immature believer, I simply wanted to be a holy man of God, that was enough. But as I grew in the Lord, the Lord began to say, "Where are your brothers? Where are your little sisters?"
4. One sign of spiritual maturity is concern of the spiritual condition of others. "What shall we do for our sister?" This question was deeply rooted in the Bride's heart.
- F. Working together with the Lord

***"What shall WE DO for our sister in the day that she is spoken for?" (8:8d,e,f)***

1. The Bride does not use the singular, saying, "What will 'I' do for my sister," but rather, she uses the plural, "we," indicating that she is in full bridal partnership with Jesus.
2. Her original prayer in 1:4, "Let us run together," is also in the plural. All running in ministry is in the plural.
3. We work together with the Lord to help the others.

- G. The Bride recognizes that the young ones will eventually mature.

***“What shall we do for our sister IN THE DAY THAT SHE IS SPOKEN FOR?”  
(8:8d,e,f)***

1. ***“In the day”*** – the day of God's visitation is the season in which He requires maturity from the little ones.
2. The phrase, “in the day” is also used early to speak of the wedding day (SONG 3:11).

***Go forth...see King...with the crown...on the day of his wedding, the day of the gladness of his heart (SONG 3:11)***

- a. This speaks of the engagement time, the preparation for the joys of marriage. That is what it means in the literal sense. The day when she receives the “kisses of God” in a deeper way is the spiritual sense.
  - b. This is a reference to the time when she attains to the maturity of bridal partnership with Christ. This maturity begins as the daughters see themselves as chosen to be the Bride of Christ (2:1).
3. The day is in contrast to the night. She sought Him in the night of immaturity (3:1). When He is found it becomes day. The Bride has confidence that “the little ones” will eventually come to maturity (Eph. 4:13).
    - a. There are seasons in a believer's life, in which the Lord visits and begins to intensify His dealings in us. During such seasons God delivers us from our spiritual immaturity more intensely than at other times in our walk with Him. He begins to call us forth with greater intensity. This speaks of the seasons in our life in which He requires more fruit than He did in the previous season.
    - b. There is a time and a season when the Lord begins to visit and require more fruitfulness out of her life. In those early years in the grace of God, the Lord treats us as young ones. He doesn't hold us responsible to nurture others. He doesn't require us to be able to give ourselves by serving other people in a consistent and costly way. Many believers live their whole life without a deep sense of responsibility of others in the grace of God.

- c. He usually allows those early seasons where we could just splash in the water as spiritual babies without any responsibility and say, “You love me, I love You.” As we play in the water, we look up to see the Lord smiling, and bouncing us on His knee. However, there is a time when He says; “Now it is time to grow up and prepare for your coming wedding.”
- d. There is a time when the Lord begins to require a deeper response that is adequate for that particular season in our lives. It is referred to as “the day when she is spoken for.” It is the time when the Lord says; “Now I'm going to bring you forth into your inheritance as the Bride. I am now not going to let you just splash in the water, and fall in the mud. I want you to be My partner.”
- e. The question is “What shall we do for our sister as she begins to awaken to the fact that she really is called to a life of mature love for Jesus?” What can I do to help bring her forth? What can I do to cooperate with you in the day of which she is spoken for?”
- f. The day that she is spoken for speaks of the time when the young ones begin to connect with their spiritual identity and destiny as the Bride of Christ. In SONG 2:1, at the beginning of the young Bride's journey, she said, “*I am the rose of Sharon, I am the lily of the valley.*” This was the time that she connected with her spiritual identity as the inheritance of Christ Jesus.
- g. There is a time in a believer's life when they are awakened to the destiny of who they ultimately are as the Bride of Christ. This is the day that they are spoken for, or the seasons in their life when they progressively connect with the truths of who they are. We are called from eternity to be His Bride. There is a time when every believe connects with this reality. Some grasp this truth while still on earth, and others do not see it until they arrive in the Eternal City. Christianity is more than fire insurance in eternity, insuring that we escape hell. Rather, we have a high calling on our life.

h. She asks, “Lord, what can I do? What will we do together for these immature ones?” In SONG 7 her waist was like a heap of wheat as the great harvest was about to come forth. The harvest resulted in these immature little sisters. All of them were unable to nurture themselves, and carry responsibility for others. Therefore, the Bride is crying out in intercession, “What are we going to do for her so we can bring her to the place where she connects with who she is? It is the day of the revelation (Eph. 1:18), that she is the inheritance of Christ Jesus. In Eph. 1:18 Paul prayed over the mighty church of Ephesus. He said, “O Father, that You would open the eyes of their heart. They would see the riches of the glory of being the inheritance that You promised Your Son.” It is very powerful when we connect with the reality that we are the inheritance that Christ Jesus has been waiting for. We grow and begin to connect with the riches of the glory that we have as God's own inheritance. It is the day in which she is awakened to her destiny.

H. The Bride continues to make intercession before the Lord.

***“If she is a wall, we will build upon her a battlement of silver” (8:9a,b,c)***

1. The Bride continues to make her plea before the Lord in intercession. She is dialoguing with the Lord over the concerns of the young ones. The Bride's commitment to labor for the maturity of the “little sister” is seen in this intercession. “If she is a wall,” she says, “we're going to build upon her. I'm committed to see the work of God continue in her life.”
2. ***“If she is a wall”*** – a wall speaks of defense and protection. Several places in the scripture speak of an unwalled city that has no protection. A walled city is a protected city. A wall is necessary for a city to be properly guarded.
  - a. God's desire for us is to become a wall of protection for others. A city without a strong wall of defense was like a flock of sheep without a shepherd vulnerable to wolves.
  - b. He says, “If she comes forth as a wall, to provide protection for others...” The ministries that provide protection as a wall are the pastoral ministry, or the prophetic ministry.
3. The Bride, herself, in SONG 7:10, says, “I am a wall.”

4. The idea is to determine how the little sisters will respond to the grace of God. Will she mature and become a wall in the purposes of God, a source of protection and defense for others?
5. **“We will build upon her.”** This is a commitment to work to equip her in ministry until a strong ministry of protection is established in her for others. The Bride is saying, “If she decides that she is called to be a wall, then we are committed to equip and train her. We are going to build into her life.”
  - a. If she agrees to move on to maturity to be a wall or to be one that is filled with God’s concerns for protecting others, then Jesus and His Bride will build together in her life.
  - b. If my sister commits to be a wall, then we will respond in great earnest to equip her for such ministry by building battlements of silver into her life.
  - c. In 2 Tim. 2:2, Paul told Timothy to invest much time and energy only in those who are faithful to help others. Jesus girds Himself to serve or equip those who are faithful to serve others (Lk. 12:37).
  - d. There are 2 different directions in which the little sister might respond. She might respond to be a wall or she might respond to be a door. However, the Bride's commitment to train her is dependent upon her God-given giftings and heart passions, as well as, her response to serve others in diligence.
  - e. If in the season that she is spoken for, she desires to be a wall or a ministry that protects others from the onslaught of the enemy, then the Bride commits to train her, or to take her to the next step. She does this by building into her deeper things in the grace of God that cause her to be a battlement of silver.
- I. There are pressures associated with being a wall. When the enemy attacked, they shot arrows to kill people. The wall took many of the arrows. God wants to raise up men and women who will take a stand regardless what it costs them, regardless of the assault that comes against them. They will stand true for what God says is true, and it will stand for righteousness and will protect others.

J. Effective ministries of protection

*“A battlement of silver”*

1. The NIV translates this phrase as “towers of silver.” We put time and energy into her to equip her to protect people and to bring her forth in her ministry skills. The Bride is saying to Jesus, “We're going to build her into a battlement of silver.”
2. **“Battlement”** – The battlement of a castle was the place on the top of the stone tower or wall that goes around the city of the castle where the archers stood to shoot through the indentations. The archers shot their arrows through small indentations in the stone at the below. They could shoot and then stand behind the stone battlements for protection.
  - a. These towers or battlements provided places for the watchmen to spot the enemy shoot the arrows, and defend the city.
  - b. A city was guarded against invading armies or thieves by the watchmen standing on the battlements of a wall (Is. 62:6-7).
  - c. **“Silver”** – speaks of redemption or the help of God via the Holy Spirit. There was no such thing as a battlement of silver. They were made of clay, wood or stone, never silver. A battlement of silver is in contrast to being a battlement of clay or wood that could be easily torn down. This speaks of God's supernatural power (grace) that guards us.
  - d. It is supernatural protection in the context of redemption. The battlement of silver speaks symbolically of being equipped in the power of the Holy Spirit to bring redemption and protection to others.
  - e. These battlements include the release of the gifts of the Holy Spirit that are vital in protecting others. They are not weapons of the flesh, but of the Spirit (silver). Our struggle is not against flesh and blood, but against principalities and powers (Eph. 6:12). Therefore, the weapons of our warfare are not carnal, but mighty in the power of God (2 Cor. 10:4-5).

- f. These battlements speak of constant watchfulness for the safety of God's people against the enemy. It is God's supernatural power and grace that guards and keeps us. These are battlements of silver because without God's help, we can never watch over the city effectively. Unless the Lord guards the city, the watchmen guard it in vain (Ps. 127:1).
  - g. The battlement of silver could speak of the release of the power of the Spirit in these young sisters lives as they seek to be a wall that protects others.
  - h. The battlement of silver can also refer to the ministry of intercession and the release of angels. The battlement of silver could mean making these young sisters intercessors. It could relate to the release of the angelic ministries helping them as we see angels helping in the book of Acts.
  - i. Only a strong wall could sustain a battlement of silver.
- K. The ministry of opening a door of grace for others

***“AND IF SHE IS A DOOR, we will enclose her with boards of cedar.”  
(8:9d,e,f)***

1. ***“If she is a door”*** – a door is the point of entry for others.
2. Jesus is the doorkeeper to the flock of God.
3. As a door, she functions to open the way of salvation to others. She becomes a vessel to help others through the door of salvation. Paul prayed for evangelism as a door of faith being opened (Col. 4:3). Many passages in the New Testament speak of opening a door for the Gospel. This is the actual terminology that Paul uses.
4. For some the primary thrust of their ministry is as a wall of protection, for others she is a door of evangelism. A wall speaks of a pastor, while a door speaks of the evangelist.

- L. The Bride's intercession for the newly trained ones to be anointed

**“And if she is a door, we will ENCLOSE HER WITH BOARDS OF CEDAR.”**  
(8:9d,e,f)

1. If the grace of God upon her life leads her to evangelism, then the Bride prays, “let us enclose her with boards of cedar.”
2. **“We will enclose her”** speaks of being clothed with Jesus. This is the principle of being clothed from on high with Jesus’ power to win the lost (Acts 1:8; Lk. 24:49).
  - a. Jesus and the Bride will continue to work together with her until she is enclosed, clothed or anointed by God.
  - b. The word enclosed is the idea of Rom. 13:14, “being clothed with Christ Jesus.” This speaks of being wrapped in Jesus as the One likened to the cedar of Lebanon, picturing His death and resurrection (SONG 3:9). He is the cedar. As the cedar sent from the Father, Jesus is as the stately cedars of Lebanon that are fragrant, strong, expensive and are the most exquisite wood building material that could be found in all of Israel.

- M. The Bride is praying here that if she becomes committed to evangelism, as the primary focus of her life, then let’s cloth her or surround her with boards of cedar which are symbolic of Christ Jesus. If she consents to be a door of evangelism, then God will enclose her with power from on High.

1. **“With boards of cedar”** (or “cedar panels”) – these boards are made of expensive, strong and fragrantly scented cedar wood. Cedar is smooth, fragrant, and scented wood. Cedar wood speaks of humanity in the symbolism of scripture. In the symbolism of the tabernacle the wood speaks of humanity. Jesus is the fragrant cedar of Lebanon (SONG 3:9a). A cedar board is expensive, sturdy, reliable and fragrant. These fragrant boards speak of the fragrance of Christ and bring unbelievers to the gospel from 2 Cor. 2:15. The chariot of the gospel was made out of the cedar of Lebanon, the humanity of Jesus (SONG 3:9a).
  - a. Cedars of Lebanon were used to build Solomon’s temple where the Lord’s Presence dwelt (1 Kings 4:33; 5:6).

- b. Jesus is pictured as the cedar boards, not only in the Song of Solomon, but also in several places in the Psalms. Enclosed with the cedars of Lebanon is a picture of Jesus. The boards of cedar speak of the fragrance of Christ, as the cedars of Lebanon are very fragrant.
  - c. Being enclosed with the cedars of Jesus speaks of her being clothed in the beauty and fragrance of Jesus Christ or the cedars of Lebanon (Rom. 13:14).
2. Teaching ministries are used to open the door to new truths. Therefore, this door also speaks of the revelation of the Holy Spirit in her teaching ministry. She communicates the mysteries of God with great clarity.
  3. Anointed teachers' open hearts to new truths. The evangelist begins the process and the teacher takes them through new doors of understanding.
  4. "We" - she does not use the singular, but rather the plural, "we," indicating that she is in partnership with Jesus.
- N. Summary - Some ministries in the body of Christ function as a wall to protect others. Others function as a door to new things for others.
1. The wall ministries are the prophetic or pastoral ministries that protect the people from the enemy. The wall speaks of the pastor developing the community within safe boundaries. Or the wall speaks of the prophetic raising up the wall of demarcation drawing God's line of holiness, the standard of God. God wants a line of demarcation to be raised up in the land.
  2. The door ministries that open new doors of grace speak of either the evangelist or the teacher. The door speaks of the evangelist inviting outsiders to come in, and the teacher opening the door of new truths. God protects His church through prophetic and pastoral ministries. He opens people's hearts to new truths through evangelists and teachers.
  3. The Lord and the Bride will respond to the sister's responses. They respond according to what has been put into the sister's heart by God. If the sister desires in the grace of God to be a wall of protective ministry, then God will build her into a battlement of silver. However, if she desires in the grace of God to be a door, then God will enclose her with power from on high. In other words, they will work to make her effective according to her response.

4. The seal of love (8:6) has transformed her into a wall of protection. She speaks what the Lord thinks about her. The Bride sealed with love goes right into the ministry of intercession to build her up in the way that she is called by God. She continues to pray for the sisters until they also become effective in ministry. The one sealed with love has deep concern expressed in intercession for other members of the Body of Christ. Divine love in us leads us to join Jesus who lives forever to make intercession (Heb. 7:25).

## **II. THE BRIDE'S REVELATION OF MATURITY BEFORE THE PEOPLE**

***I am a wall, and my breasts like towers, then I became in His eyes as one who found peace. (8:10)***

- A. This is her final confession of faith in her progression of holy passion.

***"I AM A WALL, and my breasts are like towers" (8:10a,b)***

1. As she is faithful in intercession (SONG 8:8-9) she enjoys confidence before the Lord. She has a revelation of her own spiritual maturity. This is something that I don't think many of us understand.
  2. She sees herself as a wall that exists in this world to protect the young ones. In other words, she now understands her life purpose so differently than she did before. She no longer sees herself as a separate entity, living primarily for her own earthly happiness, but as a source of protection for others.
    - a. I am a wall of protection. I know that my time, my energy, my finances, my hopes and dreams on the earth are to serve the purpose of God. This insight of seeing herself as a wall is a powerful and necessary revelation aiding in the welfare of others. The Apostle Paul saw himself in this light.
    - b. Paul functioned as a wall when he stood up for and protected new believers (I Thess.2:7-12; Gal. 2:11-14).
- B. Several of God's servants in redemptive history have had this assurance. This is a confidence that others mightily in faith as Paul, John the Baptist, David, Samuel and Moses experienced while still living on earth. They had this testimony of their conscience at the end of their lives. This is significant because at the end they have faced every opportunity to fail.

1. The apostle Paul wrote concerning himself-  
*For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in...godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. 15. And in this confidence I intended to come to you...2 COR. 1:12,15*
  - a. Just like Paul, she knows in her conscience that no hidden motive was in her heart. In other words, that she stands clean before God and man. To make that statement in truth is so powerful. She knows the truth that she lives fully to God.
  - b. This is really an amazing passage of Scripture. The Bride's revelation of her own spiritual maturity. She speaks this even before people. This spiritual principle is seen in the epistles. Who would be so bold to talk like this?
2. One of the boldest statements in the whole New Testament of a sinful man is made by Paul the apostle when he said, "imitate me."  
*Imitate me, just as I also imitate Christ. (1 Cor. 11:1)*
  - a. Other times he said, "Imitate God." This time he was saying, "just imitate me and you'll be on the right path of godliness." What a powerful confidence to know that we have that kind of life before God.
3. The apostle Paul spoke before the elders of Ephesus concerning himself-  
*Paul said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials...how I kept back nothing that was helpful...nor do I count my life dear to myself...Therefore I testify to you this day that I am innocent of the blood of all men...Therefore remember that for three years I did not cease to warn everyone night and day with tears...I have coveted no one's...gold...when he had said these things...he prayed with them all. Then they all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. (Acts 20:18-38)*
4. John the Baptist said concerning himself

*Then they said to him (John the Baptist), "Who are you..? What do you say about yourself?" He said: "I am `The voice of one crying in the wilderness...as the prophet Isaiah said." (John 1:22-23)*

*John answered...to all, "...One mightier than I is coming... (Luke 3:16)*

John the Baptist made this most amazing statement when introducing Jesus. He said, "Jesus is even mightier than I." He looked around the nation and couldn't find anyone else to be the standard to compare Jesus' might to. The best example was his own ministry. He said, "Jesus is even mightier than me." He had a clear understanding of how he stood in the grace of God.

5. Moses wrote about himself:

*...Moses was very humble, more than all men who were on the face of the earth. (Num. 12:3)*

6. Samuel had this confidence before the people of God when his time as the prophet of Israel as a judge was ending.

*Now Samuel said to all Israel: "Indeed...I am old and grayheaded...I have walked before you from my childhood to this day. "Here I am. Witness against me before the LORD...: Whose ox have I taken,...or whom have I cheated? Whom have I oppressed, or from whose hand have I received any bribe...? And they said, "You have not cheated us or oppressed us..." Then he said to them, "The LORD is witness against you...this day, that you have not found anything in my hand." And they answered, "He is witness." ..."Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way. (1 Sam. 12:1-5,23)*

7. Enoch obtained a testimony he was pleasing, before God took him.

*By faith Enoch was taken away so that he did not see death...for before he was taken he had this testimony, that he pleased God. (Heb. 11:5)*

- a. This supernatural assurance releases powerful emotional dynamics. My main point is that God will bring His people to this place of holy confidence where absolutely nothing can shake their faith.

- b. The Bride will also have this same testimony before the Lord even before her natural life is over. She will have the assurance that she accomplished all the will of God with all of her heart.
  
- C. This kind of confidence comes only by revelation. The Bride's confidence is supernatural, not the result of sinful pride. She speaks what the Lord thinks about her. She has supernatural confidence in her soul about her life and maturity because God is the One who spoke it to her. We all wonder what this must feel like to be able to stand before the people of God and say that we have protected the people of God and have abundantly nurtured them throughout our life. She attributes her growth to the seal of 8:6, which produced her maturity. This is the witness and testimony of her conscience. She is at the end of her journey and knows that she has lived this way before the people. What a glorious and radiant heart that can have that kind of knowing. It is this complete union of heart and motive with Christ Jesus that flows out of the seal of SONG 8:6-7.
  
- D. The emotional dynamics related to this confidence. I'm not sure we understand the full emotional dynamics of this. She possesses knowledge of her own sincerity and fruitfulness. She makes her final confession. She wants the young sisters to enter into this confidence and emotional power. She has a great confidence in her walk before God and people. She has the witness in her heart that she has fully done the will of God and has stood in victory before God.
  1. This assurance makes a believer so powerfully committed to Jesus, as they do the work of service. Consider how much emotional energy is expended on condemnation, fear and uncertainty. It takes a lot of energy to work through out such emotions. It requires a great amount of emotional energy to live in fear. For example, thoughts like- "maybe God doesn't love me, maybe I'm wrong, maybe I'm in the wrong place, maybe they do not really like me, probably I'm a hypocrite."
  2. However, she is free from such fear and self-doubt. She is filled with assurance. A person with this kind of assurance has so much extra energy because they are free from that which depleting their emotional life. This is powerful. God wants His people to have this kind of assurance.

3. The seal upon her heart has produced this kind of boldness and confidence. She is describing her own attainment of maturity without any boasting because she, like Paul, has the Holy Spirit's evaluation of her life. She understands that her maturity by God's grace is a pattern for others (1 Cor. 11:1). This is not boastful, but flows from revelation and it results in a heart of thanksgiving for the sufficiency of God. She has learned through pain and testing to find God as her strength (SONG 8:5).
  4. Like a wall, she commits to surround and enclose the little city entrusted to her. She will not draw back from her responsibilities to lead. No matter how small or difficult her sphere of leadership is, she regards it as very important because the Lord has given it to her. She does not despise the smallness or the difficulty of the sphere that He has entrusted to her.
- E. Her confidence in her effective ministry and pure motives

***I am a wall, and MY BREASTS LIKE TOWERS...(8:10)***

1. Throughout the SONG the breasts speak of the ability to nurture others, the milk of the Word of God. She has an abundant ability to bring nurture to other people.
2. Her ministry is as towers of milk, which speaks of her abundance to nurture those within her walls. She knows she is like a fortified city, with the capacity of a tower to nurture others in the "milk of the Word." Three times she has been compared to a tower (4:4; 7:4; 8:10).
3. Paul knew that God strengthened him beyond the normal measure for effective ministry (Phil. 4:13).
  - a. She is not like the little sister that doesn't have the ability to nurture anyone. She knows how to bring the Word of the Lord skillfully and with abundant revelation.
  - b. She knows what they need. This is not arrogance.

- F. Her experience of supernatural peace by understanding who and why she is.

***I am a wall, and my breasts like towers, then I became in His eyes AS ONE WHO FOUND PEACE. (8:10)***

1. She has found peace. She's connected with her destiny. She understands who she is in the full sense of the word. Blessed is the man and the woman that has this kind of peace. This is more than the peace we have at salvation.
2. She says, "I've come to peace with the creative design of God for my humanity. I know why I have breath on the earth. I know why I have been created in the mind of God. I have been created to be a partner of Christ Jesus." She connected with the truth of what this life is all about. This is a profound sense of peace fills her being. She has no striving and accusing thoughts. She is completely at peace with the way that God designed her and created her. She knows why she is on the earth.
3. She connects with the truth of why she has life on the earth. She can look at all the alluring lusts of this world and say no to them because this is not what she is about. She has settled the issues.

- G. Her life before God's eyes- the Audience of One

***I am a wall, and my breasts like towers, THEN I BECAME IN HIS EYES as one who found peace. (8:10)***

1. She finds peace in Jesus' eyes, but not necessarily in the eyes of others.
2. Paul the apostle was still slandered and stoned and considered a deceiver by many even in the church and even at the end of his life. People in the church considered him as evil.

***By...dishonor, by evil report (regarded) as deceivers (2 Cor. 6:8)***

***Now I pray to God...not that we should appear approved, but that you should do what is honorable, though we may seem disqualified. (2 Cor. 13:7)***

3. But in God's eyes he found peace. He knew he was walking in his Divine destiny and was pleasing to God. The assurance of an undistracted heart gave him freedom from self-consciousness. Paul had peace at the highest level that can be described. This is where the Lord wants us. He wants us to let go of false ideas fueled by the spirit of unbelief and self-doubt.

***But with me it is a very small thing that I should be judged by you or by a human court...For I know nothing against myself...but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes...Then each one's praise will come from God. (1 Cor. 4:3-5)***

4. People in the world and in the church criticized her just as they slandered Paul. We will never be at peace in the eyes of all others. But she found peace before God. In the eyes of other people she is still criticized, but she was still living for an audience of One. She was still living before the Master Who was approving her.
  5. To know the truth of why we are created and then to say yes to it is to have tremendous assurance that we have lived a life in wisdom. To know that we have offered to God a heart of wisdom and a heart of worship throughout our life is glorious. What a wonderful thing to know at the end of our days, as we look back over 20, 30, 40, 50 years of our life, that to the best of our knowledge we gave Jesus everything that we could give Him. To be at peace in the sight of God. To have sought Jesus with a wholeheart for many years. Wouldn't that be a wonderful thing? I can't think of anything more profound for a human being to say that before the eternal God on the last day. To say that we were saved by faith is glorious; I am certainly not undermining that. But to know that we loved Him deeply for many years is a gift from God that we will be able to cast before Him in eternity.
- H. She is no longer speaking of her intercession as in SONG 8:8-9. The Bride has been describing herself in SONG 8:10. She is now speaking to the little sisters. She says, "I am a wall. I am a source of protection to many. And my breasts are like towers; then I became in His eyes as one who found peace."

**III. THE BRIDE'S REVELATION OF ACCOUNTABILITY BEFORE GOD**

*Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; Everyone was to bring for its fruit a thousand pieces of silver. (8:11)*

- A. She is now walking out her confession of 8:10. This short parable speaks of the principle of accountability before God that every believer will give on the last day (1 Cor. 3:11-15; 2 Cor. 5:10; Rom. 14:12-14).
- B. She has a profound understanding of her accountability before God. This is the principle of accountability before God, being spoken through the picture language of this Song. On the last day, every believer will give to God a full account of his or her earthly life.
- C. The vineyard belonged to the King

***“SOLOMON HAD A VINEYARD at Baal Hamon; He leased the vineyard to keepers” (8:11a,b)***

- 1. The King Solomon, throughout the Song of Solomon, is a picture of King Jesus.
- 2. Solomon's or Jesus' vineyard speaks of the people of God or the church of Jesus, worldwide. Israel was spoken of as God's vineyard (Is.5:1-7). Jesus "had a vineyard." Israel was God's vineyard in the Old Testament and the church is God's vineyard in the New Testament.
- D. The King's vineyard grows dynamically through great revival.

***Solomon had A VINEYARD AT BAAL HAMON; He leased the vineyard to keepers; Everyone was to bring for its fruit a thousand pieces of silver. (8:11)***

- 1. The king had a vineyard "at Baal Hamon." There is no mention in Scripture or in Israel's history of this geographic place. Baal Hamon is also translated as "the populous one." The word literally means in Hebrew, "the father of a multitude." Some Bible versions translate the meaning without trying to translate it as a city.

2. King Jesus has a very large vineyard at Baal Hamon or throughout the all the nations. It's a worldwide vineyard. It's a very large vineyard. It speaks of the large worldwide vineyard or the church of Jesus that reaches to the ends of the earth. It also speaks of a vast harvest before this age is over (Rev. 14:14-16).
- E. The king entrusts His vineyard to His partners.

***Solomon had a vineyard at Baal Hamon; HE LEASED THE VINEYARD TO KEEPERS; Everyone was to bring for its fruit a thousand pieces of silver. (8:11)***

1. ***“He leased the vineyard”*** – this speaks of the principle of the kingdom of God in this age as being entrusted to the church. This is an aspect of the dignity of the church.
2. Jesus taught in parables of how He “leased His vineyard” to His servants before He went away to a “far country”.

***“Hear another parable: There was a certain landowner that planted a vineyard...and built a tower. And He leased it to vinedressers and went into a far country. (Mt. 21:33)***

- a. The kingdom of God is the rightful property of Jesus and He entrusted it to the church. He taught in his parable on His last visit to Jerusalem right before He died.
  - b. Jesus taught that He came to earth as the owner of the vineyard. Then He leased it and went away to a far country (heaven) and promised to return after a period of time.
  - c. We are living in the time frame when the Lord is in a “far country”. In other words, He is out of our sight. He has entrusted the resources of His kingdom to His servants.
3. ***“To keepers”*** – those to whom the Lord has entrusted responsibility to cultivate His vineyard. He works together with these keepers (1 Cor. 3:9; Mk. 16:20). In other words, it speaks of each believer.

- a. All of us have been given a certain stewardship before God. His vineyard has been leased to the people that He has entrusted a sphere of responsibility to.
  - b. You don't need to wait for a pastor to define your calling to serve. Go out and begin to win your neighborhood and begin to invest your life in the people in the work place. You don't need a title. You don't need an official job description. Just start serving people.
  - c. The Word of God has already commissioned you to go forth. We all are the keepers that He has leased His vineyard to.
- F. She understands that she must give an account for the stewardship that God has given her.

***Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; EVERYONE WAS TO BRING FOR ITS FRUIT a thousand pieces of silver. (8:11)***

1. ***"Everyone"*** - He expects everyone to bring fruit as they cultivate, through hard work, the portion of the vineyard that He has entrusted to them (Lk. 12:31-48).
  - a. Everyone was to bring forth a return for the vineyard that was leased out to them, the part of the vineyard.
  - b. The portion of the vineyard that God has entrusted to us is usually our neighborhood and our workplace. Ask the Lord who they are and go cultivate that vineyard. It won't necessarily be easy.
2. ***"For its fruit"*** – there is an accountability to cultivate the vineyard in a way that produces fruit. Jesus taught of this in the parable. (Mt. 21:33-44). He requires a return of fruitfulness from the gifts that He gives us

***"Therefore, when the owner of the vineyard comes...He will destroy those wicked men miserably, and lease His vineyard to other vinedressers who will render to him the fruits in their seasons." (Mt. 21:40-41)***

- G. The Lord desires a full return of fruitfulness for that which He entrusts.

***Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; Everyone was to bring for its fruit A THOUSAND PIECES OF SILVER. (8:11)***

1. The ***“thousand”*** is an indication of a full response of the heart back to God. It is a complete number that speaks of fullness. In other words, full return.
2. It speaks of the full measure that God requires according to that which was entrusted. The idea is a life that has full fruitfulness, i.e., a thousand. This speaks of the fullness of what Jesus expects from every person. Jesus requires fruitfulness from His investment in our lives. He has a clear expectation from every person, which is signified by the number “a thousand.”
3. Silver speaks of redemption. Silver speaks of purity (Mal. 3:3).

***He will sit as a...purifier of silver; he will purify the sons of Levi, and purge them as...silver, that they may offer to the LORD an offering in righteousness. (Mal. 3:3)***

4. The prophet Isaiah also refers to the 1000 pieces of silver.

***It shall happen in that day, that wherever there could be a thousand vines worth a thousand shekels of silver, it will be for briers and thorns. (Isa. 7:23)***

5. Jesus was able to give the full return of fruitfulness that was expected by His Father.

- H. The vineyard was rented out with the expectation of a return. This money was given back to the royal treasury. There is a return to the royal treasury in heaven for our work on the earth. “A treasure that neither moth nor rust can destroy, nor thieves steal” (Mt. 6:20). Our faithful labors are translated into silver in the Lord’s treasure chest in heaven.

- I. He has a vineyard that is named “the father of multitudes.” It's a very large one coming at the end of the age. He is presently leasing it out. He is presently giving each individual a measure of responsibility. However, He will ask for an accountability.
  
- J. To one person there is given widespread impacted and to another is given very little public impact in ministry. The Lord is not impressed with the number itself. Because the Lord knows He gives the ability to impact the multitudes. The Lord is not anymore impressed by those who touch 5 or 5,000,000. He requires a heart of faithfulness.
  
- K. The Lord rewards us based on our measure of faithfulness, not our measure of giftedness. We often focus our attention on the measure of our gifting. The Lord focuses on our measure of faithfulness. We are not to be sorrowful if our giftedness is smaller than others, but only if we lack faithfulness.
  - a. This stewardship involves encouraging believers, touching the lives of unbelievers, faithfully engaging in prayer over our families, faithfulness in finances, and faithfulness in the way we treat our enemies. This fullness is not determined by how many respond to our ministry, but rather the faithfulness of our heart in context to what God gave us.
  
  - b. He doesn't expect the same amount of impact from every believer. We also want to hear “well done, good and faithful servant” (Mt. 25:21).
  
- L. Jesus emphasized the necessary of accountability on the last Day.
  - 1. Jesus spoke 3 parables in Mt. 25 teaching us that all of God's servants are responsible to give an account for what has been entrusted to them. These parables are in the context to the Lord's teaching on the Second Coming (Mt. 24-25). All 3 of the parables in Mt. 25 are related to the doctrine of the Second Coming of Christ. Likewise, SONG 8:11 is in context to the Lord's Second Coming ((SONG 8:14). The Bride is looking to the consummation of this age and proclaims that she will give an account for what is entrusted to her.
    - a. The parable of the five virgins represents diligence before the Second Coming of the Lord (Mt. 25:1-13).

- b. The parable of the talents represents accountability to serve fearlessly before the Second Coming of the Lord (Mt. 25:14-30).
- c. The parable of the sheep and goats represents accountability to serve sacrificially before the Second Coming of the Lord (Mt. 25:31-46).
2. The Lord demands an account for the vineyard He entrusts to His people. The parables of Lk. 12 speak of this principle. This revelation of accountability motivates the Bride to faithfulness and watchfulness through the pressures of Satan's final attacks. We want our lamps to be burning when the Bridegroom returns.
3. The Second Coming of the Lord is the hope that purifies the church.  
*We know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, (1 Jn. 3:2-3)*
4. The robes of righteousness are given to us as a **free gift** of salvation, but the fine linen speaks of **righteous acts of the saints**.  
*For the marriage of the Lamb has come, and His wife has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. (Rev. 19:7-8)*
5. People will differ in glory in the resurrection.  
*For one star differs from another star in glory. So also is the resurrection of the dead (1 Cor. 15:41-42)*
6. When the Lord returns from the far place, He will reward every person according to his or her works.  
*"For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. (Mt. 16:27)*  
*Each one will receive his own reward according to his own labor. (1 Cor. 3:8)*

7. Summary - These are her final words to the people that she ministered to, and her final words to the Lord at the end of her life journey. She is giving her statement before the Lord. She has functioned as a wall of protection with towers of revelation in the Word. God gave her full measure of anointing and now she is accountable to be fruitful.

#### **IV. THE BRIDE'S REVELATION OF MATURITY BEFORE GOD**

*My own vineyard is before me. You, O Solomon, may have a thousand, and those who keep its fruit two hundred. (8:12)*

- A. The Bride's confession of her experience includes her assurance of victory before God. She is able to give Jesus all that He expects from her.
  
- B. She totally fulfills the Lord's expectation from her.

*“My own vineyard is before me. You, O SOLOMON, MAY HAVE A THOUSAND, and those who keep its fruit two hundred. (8:12)*

1. She fulfills the principle in 8:11 where Solomon expected 1000 pieces of silver from the keepers. He asked for a thousand in V. 11, now in V. 12, she is saying, “You, O Solomon, may have a thousand. Everything You have asked of me is now offered in love to You”. The king receives full payment. She is confident that she has given her full devotion and obedience to Him. Enoch also received this testimony that he was pleasing to God (Heb.11:5). What a glorious testimony to be assured of even while on the earth.
  
2. Now she says before God, “O King Solomon, O King Jesus, you know I have given you the thousand you have asked for. I have said yes in every area that you have required of me in these years and I have the assurance of a life that I've given myself wholly unto you.” What a powerful assurance to have before we leave the earth.

3. At the very beginning of the journey, her vineyard was not kept.

***My mother's sons were angry with me; they made me the keeper of the vineyards, but my own vineyard I have not kept. (SONG 1:6)***

- a. Now everything that Lord wanted for is given to Him. It is totally opposite from the young Bride's beginning.
- b. This is the glory of a mature life. The emotional dynamics that are released with this kind of assurance is fantastic. The dynamics of single-minded emotion without any draining negative self-consciousness.

4. Earlier she told the people, "I have lived to protect and to nurture you." She has this same assurance before God that is equal to the assurance she had before the people as a wall and a tower.

5. My goal is to be able to say that before the Lord, "You, O God, may have the thousand from my life. You know that I've given you my heart through the years."

6. She is confident she has given her full devotion and obedience to Jesus. This does not mean that we never make mistakes, or never stumble, or never do anything wrong. It means that when we have stumbled, we get up and run into the heart of God.

- C. The impact that others have made on her during her journey.

***"My own vineyard is before me. You, O Solomon, may have a thousand, and THOSE WHO KEEP ITS FRUIT TWO HUNDRED. (8:12)***

1. "And those who keep its fruit" – those who helped her on her journey to maturity and fruitfulness. She acknowledges that some reward will be given to them as well. "Those that keep its fruit" speaks of those who have helped her on her journey to maturity and fruitfulness.
2. She acknowledges that there are others. She didn't do it alone. It wasn't just her and the Lord. There were the others that were working along side her. They were the comrades that God joined to her.

3. These were the men and women that were a part of the team that she was a part of. The Lord wants to raise us all up in various teams and ministries. We call them cell groups or ministry groups where we can cluster together, so that we can give to King Jesus the thousand and those that keep its fruit.

4. **"Two hundred"** – Those who helped will also have honor from her fruitfulness on the last day.

***For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy. (1 Thes. 2:19-20)***

- a. Paul with Silas and Timothy wrote this letter which taught the saints how they would be his crown and glory. They would be their crown of glory together.

- b. There is a plural sense in which Paul's team had a crown of glory in the church of the Thessalonians.

5. Jesus spoke of making friends in eternity from our service in this age.

***"And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home. (Lk. 16:9)***

- a. Those that have helped will have honor from her fruitfulness on the last day.

- b. Others share a part of the reward in our labors on the last day, when we stand before the Lord to give Him what He requires.

- D. The particular responsibility given to her, by Jesus, of her own life.

***“MY OWN VINEYARD IS BEFORE ME. You, O Solomon, may have a thousand, and those who keep its fruit two hundred. (8:12)***

1. ***“My own vineyard”*** – speaks of the particular responsibility given to her by Jesus. This is the sphere for which she is accountable. This is a reference also to her personal life (1:6).
2. ***“Is before me”*** – she is aware that she will stand at the judgment seat of Christ to give a full account of all that had been entrusted to her (1 Cor. 3:11-15; 2 Cor. 5:10). She says, “My own heart is before and I see it clearly.”
3. Paul exhorted the elders of Ephesus to watch over their own souls or their own personal vineyard first. He said, “Guard your own hearts in this journey of being an elder.”

***“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers...( Acts 20:28).***

- E. Paul fulfilled his ministry course.

***“...nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus...” (Acts 20:24)***

**V. JESUS' FINAL COMMISSION TO THE BRIDE**

***You who dwell in the gardens, the companions listen for your voice—Let Me hear it! (8:13)***

- A. Jesus gives one final commission to her. These are the last words that He speaks to her.
- B. He names her, “You who dwell in the gardens.”

***YOU WHO DWELL IN THE GARDENS, the companions listen for your voice—Let Me hear it! (8:13)***

## *SONG OF SONGS '98 – MIKE BICKLE*

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1. “*The gardens*” – The gardens speak of the vineyard of 8:11. Jesus speaks to His Bride who labors diligently in His gardens (5:1).
2. The gardens (plural) are the many parts of His church (6:2) in which she dwells or labors.
3. The gardens, as we know from the other parts of the book, speak of the place where all the plants are growing. It spoke of the church at large. The gardens (plural) speak of the different beds of spices we talked about in 6:3 throughout the whole church universal.
4. He’s saying, “You are connected, related, and involved in the garden of God.” What the Lord is saying to her in this title is a fantastic affirmation. He is identifying her with someone who didn’t quit.
5. At the end of the journey she’s still vibrantly related to the people of God.
6. I have found over the years the older people get in the Lord the more offenses that have accumulated in their heart and the more logical reasons they have for giving up on the people of God. Many people that are older in the faith having walked with Jesus for 30, 40, or 50 years have drawn back from the purpose of God.
  - a. Here she is at the end, and she is still one whose dwelling in the midst of the gardens of God. She loves the people of God. She is not in isolation.
  - b. All the reasons she could have had to quit the race, to legitimately been offended and drawn up, she has overcome every one of them because she has seen the garden as God’s purpose.
  - c. She’s dwelling in the garden. That is a very powerful statement for someone that has walked with the Lord for many years.
  - d. When you are young in the Lord you could only imagine 50 years later having so much wisdom and grace and tenderness.
  - e. We know the truth of life is that the vast majority 40 or 50 years later are bitter, angry and cynical about the purpose of God. When our hearts are tenderized instead of made bitter, the Lord calls us the ones that are dwelling in the garden even at the end of our race. What a powerful thing to be in the midst of this.

7. ***“You who dwell in the gardens,”*** what a powerful statement of who she is in the grace of God. To dwell in the garden implies regular involvement in the Body with a whole heart of desire towards the various parts of the body of Christ. The gardens are plural with all the different flavors and spices in the whole purpose of God worldwide. It is not just even her little local place. She has a heart for the whole purpose of God. She loved the whole church, not just one part that she was familiar with.
  
8. In other words, He is calling her, “Oh faithful and diligent Bride!” He describes her as, “you who dwell in the gardens.” In other words, her deep involvement in the Body gets her the reputation as “one who dwells among others” instead of “one who dwells in isolation” as in 2:1-17.
  - a. ***“The one who dwells in the gardens”*** In other words, she didn’t quit. She is still in the midst of the church. She is still cultivating the purpose of God.
  
  - b. So many reasons she could have quit or backed away but she is still in the gardens and that is where God finds her.
  
  - c. So many people, at the end of their journey, are just at home watching TV because they have lost their heart for intercession; they have lost their vision to touch anybody.
  
  - d. She is living at the end of her days serving and cultivating the garden of God. She didn’t quit. There are 100 reasons to quit when you get older because you have a lot more disappointments. A lot more people have mistreated you.

C. The Bride's continuing credibility

***You who dwell in the gardens, THE COMPANIONS LISTEN FOR YOUR VOICE—Let Me hear it! (8:13)***

1. He says, ***“The companions, who dwell in the gardens, the companions are listening for your voice.”***
  
2. ***“The companions”*** – the believers who receive her ministry. The Body of Christ has not written her off. She still has real credibility and a sense of integrity for the companions are still receiving from her.

3. ***“Listen for your voice”*** - these believers eagerly desire the mature quality of ministry that comes from her. They listen for her voice because they take her ministry very seriously.
  - a. This speaks of her credibility, stability, and maturity of her life. They still want to receive from her. As the daughters heard her voice in 5:9 and 6:1, so also many others in the Body honored her by hearing her voice.
  - b. This implies honor and unity when people truly hear one another. This is the opposite of criticism, judgment and isolation that result in people minimizing each other's value.
4. ***“They listen”***- He says, “There is a stature and a maturity. There is a kindness and a gentleness.”
  - a. “There is a fragrance about your ministry, at the end, that the young ones are still longing to receive from you. There is something about your countenance. They are eager to receive from you. They haven't written you off, but they have seen the maturity and the wisdom and the stature of Christ in you.”
  - b. He says, “You who are still involved, I want you to know the companions are still receiving from you. Your ministry has been successful.”
  - c. “You haven't been shamed or disqualified, but the people are still receiving from you. You've given them reason to receive from you.”
  - d. You are not disqualified. You are connected and they see the love and tenderness of God in you. That is why they are receiving from you.”
5. Remember the original prayer? “Draw me and let me run.” She is now running in her commitment to take care of the companions. They are listening to her and receiving from her. She has a place of honor in the Body.

D. He is beckoning her again to prayer and intercession.

***You who dwell in the gardens, the companions listen for your voice—LET ME HEAR IT! (8:13)***

1. He goes a step further. He says, "I want to hear your voice." Our voice is welcome to God's ears. It delights His heart.
2. Way back in her immaturity her voice was sweet and He said, "*Your voice is sweet,*" (SONG 2:14). Still at the very end, He says, "Let me hear your sweet voice. This was spoken at a time of her immaturity and weakness. How much sweeter is her voice now that she is fully mature and in union with Him as His beloved partner.

E. The Lord wants to continually hear her voice in 4 ways:

1. Worship-He gives her this one final exhortation, "In all your labors, don't forget to let Me hear your voice!" Don't neglect prayer. Don't forget it is about worship. He wants the voice of devotion to continue to ascend from our hearts. He wants to hear you say, "I love you God" until her last breathe on the earth. We are lovers. He wants to continue to hear your voice clear to the end." Originally, she was reluctant to run, but now is reminded how precious her voice is to Him. He doesn't want her to forget intercession, worship and prayer in the midst of her anointed ministry to others. Earlier, He said, "Let Me hear your voice, because your voice is sweet to Me" (2:14). He wants to hear our voice in worship. He says, "Don't get so busy that you quit worshipping Me." One of the ways that we love Jesus is by lifting our voice in praise, and worship.
2. Teaching -One of the ways that we care for the vineyard is by lifting our voice in teaching. She should teach and encourage others as if God were listening to her, since she will give an account to Him one day. Another way to care for the church is by lifting our voice to speak words of encouragement to others. God also hears our voice when we speak to the little sisters. This exhortation is very similar to Mt. 28:19-20, where Jesus tells the disciples to go and make disciples of all nations. He wants to hear your voice in speaking the Word of God to believers.
3. Evangelism -One of the ways that we care for the vineyard is by lifting our voice in evangelism. He wants to hear your voice in proclaiming the Word of God to unbelievers.

4. Intercession: - Another way to care for the church and to love Jesus is by lifting our voice in intercession. She should let Him hear her voice in intercession in the midst of her ministry to others. In Heb. 7:25, it says, "Jesus lives forever to make intercession." He will hear our voice in intercession throughout all the ages. He wants to hear your voice in intercession. Don't get discouraged where you draw back and quit. Fight for the purpose of God in intercession. God wants to hear the voice of His church in night and day intercession (Is.62:6-7). He wants to hear our intercession for revival to go day and night. He wants to hear your voice in partnership as you speak the gospel to unbelievers, and as you encourage the saints. The enemy wants to silence our voice, but God wants to release our voice to ever ascend before Him and His people.
  
5. He says, "I want to hear your voice come forth to Me. I want you to stay active to the enjoyed worshipping, interceding, reaching out and edifying."
  - a. "You that dwell in the gardens, the people of God are still hearing and receiving from you. You have not been disqualified. I see the tenderness, the meekness and the fragrance in your life. Well, I want to continue to hear your voice. Let Me hear it more! Even give yourself more fully to Me in your waning years, in your last years here.
  - b. Do not let offense, pressures or disappointments silence your voice. Rather, let your voice of praise, preaching, encouragement and intercession be made known to God. Let nothing stop you. Her voice must never be shut up.
  
6. Jesus' last statement. He is ending the Song with an affirmation of the two aspects of her initial prayer, that she began her journey with - to be drawn and to run (1:4). He restates these two parts of her prayer yet reverses the order saying, "the companions listen for your voice," i.e. "keep running" and then He adds, "let me hear it" i.e. "be drawn to Me." They were both fulfilled in her life.

**VI. THE BRIDE'S FINAL INTERCESSION FOR HIS COMING (8:14)**

*Make haste, My beloved, and be like a gazelle or a young stag on the mountains of spices. (8:14)*

- A. She instantly responds to SONG 8:13 command with worship and intercession. “Come to me, and then come for me! Come to me now with your Presence being manifested, then come for me at the Second Coming.” She immediately obeys the exhortation to let Him hear her voice as she offers this final intercessory cry for Jesus to come quickly.
- B. The Bride's worship

***MAKE HASTE, MY BELOVED, and be like a gazelle or a young stag on the mountains of spices. (8:14)***

- 1. “***My beloved***”- Divine love is her full source of motivation and strength.
- 2. She says, “***My beloved***” - Divine love is still her sense of motivation and strength. It is that love is her final cry to Christ Jesus, “is the one that I love, my beloved.
- 3. She says, “You want to hear my voice? Make haste my Beloved. Come to me! I love You!”
- 4. We see the urgency and the longing of her heart to be with Jesus in bridal intimacy. “Oh the One I love, you want to hear my voice? I love you! Come quickly!”

- C. She breaks out in intercession

***MAKE HASTE, My beloved, and BE LIKE A GAZELLE OR A YOUNG STAG on the mountains of spices. (8:14)***

- D. “***Make haste***” – she immediately responds with intercession for His visitation to all the church and then for His Second Coming. We are waiting for the time when Jesus will be marveled at by all the saints (2 Thess. 1:8).

1. We see the urgency and longing of her heart to be with Jesus in full bridal intimacy. She says, "Make haste, quickly come, be like a gazelle or a young stag on the mountains."
2. The cry "maranatha, come quickly, Lord, make haste. Please come for me quickly. You are my beloved." There is urgency and a longing in her heart. "Come quickly," she offers the prayer that we find in the book of Rev. 22.
3. This is the same prayer as "maranatha," which means, "come quickly Lord" (1 Cor. 16:22). This is similar to the cry in Rev. 22:17, "And the Spirit and the Bride say, 'Come!' And also Rev. 22:20. "Amen. Even so, come, Lord Jesus!" Make haste! Now, come to me in Your Presence, and then come for me in the Second Coming."
4. Paul spoke of this same longing, "All of creation groans waiting for the manifestation of the sons of God.

*For the earnest expectation of the creation eagerly waits for the revealing of the sons of God...For we know that the whole creation groans and labors with birth pangs together until now...but we also ...groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (Rom. 8:20-23)*

5. In her last words, she ends the song like she began it. "Draw me and let us run." She is ending it in the same principle. "Come to me, the One I love, and let us go away to the mountain of spices." She is restating her commitment to 1:4, where both elements again are expressed. First, "Make haste, My beloved," in which she is saying, 'Come to me in intimate fellowship.'
6. These are her last words in the book. She ends the Song like she began it, with "draw me and let us run." What started for a cry for a kiss, and the receiving of a seal, ends in the same urgent cry for His return. She is crying, "Come to me, Lord Jesus!" This is a similar prayer to 2:17 although she alters the prayer in a significant way. In 2:17, she said, "flee and go to the mountains." Here in 8:14, she says, "Come quickly to me."

7. She wants Jesus to fulfill the final harvest of this age (Rev. 14:14-16), but she also wants the wilderness of this fallen age to end, that she will have a permanent, unbroken communion with Jesus in the eternal city. This is the cry of the Spirit in every fervent believer. Paul said, "to all who have loved His appearing" (2 Tim. 4:8). This cry for His coming keeps us focused. This is the hope, which is the anchor of our souls (Heb. 6:19).

E. Urgency for Jesus to come quickly

***Make haste, My beloved, and be LIKE A GAZELLE OR A YOUNG STAG on the mountains of spices. (8:14)***

1. "And be like a gazelle" – she asks Him to be like the gazelle who skipped on mountains in 2:8. The gazelle is very swift. She wants Him to swiftly come back to her. This is her intercessory cry for Jesus to bring her to victory in the great end-time harvest. Jesus was revealed as the gazelle in 2:8 and 2:17.
2. "Or a young stag" – She asks Him to be like the stag who conquered the mountains of opposition in 2:8. This is our intercession for Jesus to bring us to victory over all the conflicts caused by Satan. Jesus was revealed as a young stag in 2:8 and 2:17. In other words, she is saying, "be as the victorious king over all the obstacles of this age.

F. The beauty of the eternal city.

***Make haste, My beloved, and be like a gazelle or a young stag ON THE MOUNTAINS OF SPICES. (8:14)***

1. These mountains are unusual and spectacular. They speak of a place of unbroken communion with the Lord face to face. This is our great longing.
2. The mountains of spices speak of the ivory palace of Ps. 45:8-10. He lives on the mountains of God's eternal throne. He effortlessly skips over the mountains here because He is King over the mountains there.
3. Throughout the book, the individual believer is spoken of as like a lily. Also, Her spices, her fragrances are described that emanate out of her. Individual believers are spoken of as having all the chief spices as an individual.

- a. The individual believer is referred to as having all “chief spices” (1:12; 4:10, 14).
  - b. Then secondly, the corporate church is spoken of as a “garden of spices” (4:16, 5:1, 6:2). So the individuals have all the spices emanating out of them but the church is the garden.
  - c. Thirdly, Now Jesus is referring to the corporate body, all together, in the full Presence of God, the eternal city called the mountain of spices. Now Jesus is referring to the “mountains of spices,” which speaks of much more than the individual believer or the corporate body.
4. The individual believer is referred to as having “chief spices.” The corporate body is spoken of as a “garden of spices.” Individuals have the rare spices coming out of their lives. The whole church is a garden or a bed of spices. Jesus is now referred to as coming from the mountain of spices, the eternal city. It is more than the individual believer in the corporate body. This speaks of the eternal city, which is the abundant of diverse spices beyond anything we can imagine. The “mountains of spices” ultimately speaks of the fragrance, the pleasure and the beauty of the eternal city. That is where He is coming from to bring us the fullness of God whose throne is described as the “mountain of spices.” This speaks of the eternal city, which is an abundance of diverse spices beyond anything we can imagine in this age. The eternal city is a mountain filled with all the spices of God.
  5. It speaks of the time when the shadows are all gone (2:17, 4:6). Remember in 2:17 and 4:6 when she asked, “O until the time when the shadows flee.” The shadows are all gone; all the compromise is gone. The dawning of the full day is at hand. She is preparing to stand before the Lord. She has given her account before people. She has given her account before the Lord. She is ending her life in the garden. She is full of intercession and worship. She is speaking her whole life. She has not retired at all. She is re-fired into the heart of God. She has overcome all the reasons to quit.
  6. There will be the time where there will be no tears, death, sorrow, crying or pain, for the former things will have passed away (Rev. 21:4). It will be a time of unspeakable happiness and pleasure for the people of God, when God answers the longing of the heart for true pleasure, in which sensuality, pride and greed are only counterfeits in this brief age.

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- G. Summary-That is the 3 uses of spices. It speaks of the eternal city, which is an abundance of diverse spices beyond anything we can imagine in this age. The gigantic mountain is the eternal city. The eternal city is a mountain filled with all the spice of God. The mountains of spices speak of the fragrance and pleasure and beauty of the eternal city.
- H. Abraham longed for this eternal city (Heb. 11:14-16). Moses is also looking to the reward of Christ, in the eternal city (Heb. 11:24). Paul looked for the eternal city (Phil. 1:21-23). Peter teaches us that the heavens will pass away, “Nevertheless, we, according to His promise, look for new heavens and a new earth in which righteousness dwells” (2 Pet. 3:12-13).