

Session 07 Ravished Heart of the Bridegroom God

You have ravished My heart, My sister, My spouse; You have ravished My heart with one look of your eyes, with one link of your necklace. 10 How fair (beautiful) is your love, My sister, My spouse! How much better than wine is your love.... (Song 4:9-10)

- A. The context of Song 4:9-10 is Jesus romancing His Bride with declarations of love and affection **as the Bride made a fresh commitment to wholehearted obedience** (Song 3:1-2; 4:6). He is filled with tender desire for her. This will change her in a dynamic way. Earlier in her journey, Jesus invited her to bridal partnership, commanding her to leave the comfort zone to arise to go with Him to the mountaintops (Song 2:10). Her first response was to refuse Him (Song 2:17), but eventually she rose up in **wholehearted obedience**. She walked out her obedience as described in Song 5:2-8.
- B. In this passage, Jesus reveals His passion and desire for her in context to her decision to be wholehearted (Song 4:9-10). In other words, He romances her in this strategic season in her journey by revealing "His ravished heart" for her. This revelation equips her for 100-fold obedience. **Passages revealing God's emotions (Song 2:14; 3:11; 6:5; 7:5-6).**

II. A WORKING DEFINITION OF THE RAVISHED HEART OF GOD

- A. Ravish – **TO OVERCOME WITH EMOTIONS OF JOY OR DELIGHT. UNUSUALLY ATTRACTIVE, PLEASING OR STRIKING** (Webster's 9th New Collegiate Dictionary). **To transport with joy or delight. Causing great joy or delight; entrancing, ecstasy** (Webster's 2nd and 3rd Editions).
- B. Ravish synonyms – **Delight, captivate, attract, enthrall, mesmerize, magnetize, charm, fascinate** (Webster's New World Thesaurus).
- C. **A summary** of the Hebrew definition and its English equivalent of the word "ravished" is to overcome with emotions of delight because of one who is unusually beautiful, attractive, pleasing, or striking.
- D. Jesus' heart is filled with extravagant passion for His people. We are unusually attractive to Him even as immature believers as we determine to be wholehearted.
- E. Strongholds of the mind (2 Cor. 10:4-5) are broken by replacing wrong idea about God with the truth of who God is and who we are to Him. We destroy strongholds by agreeing with how God thinks and feels about us. False ideas about the knowledge of God damage our intimacy with God. This knowledge about God's heart enables us to be passionate towards Him, with extravagant love and gratitude.

- F. At the Last Supper (Jn. 13-17), Jesus prepared His disciples to love God under the pressures of disappointment, persecution and failure (denying Jesus). He spoke of God's loving desire for them as He told them they would all deny Him that night (Mt. 26:31). In other words, these affirmations of love were spoken to weak, yet sincere believers. The measure of God's desire for us is the very measure the Father has for the Son:
1. The "measure of the Father's affection and enjoyment" of Jesus is the standard of the **Son's affection for us.**
"As the Father loved Me, I also have loved you." (Jn. 15:9)
 2. The "measure of the Father's affection and enjoyment" of Jesus is equal to the **Father's affection for us.**
"...that You (Father)...have loved them as You have loved Me." (Jn. 17:23)
 3. The "measure of the Father's affection and enjoyment" of Jesus is the **quality of affection imparted to the Church for God** (Song 8:6-7).
"I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them." (Jn. 17:26)
- G. Jesus declares (via His servants) the knowledge of God's heart to awaken our hearts.
- H. The revelation and experience of God's ravished heart is central to equipping the End-Time Church, establishing a strong foundation in grace. The gospel flourishes as the Church understands the extravagant passions in God's personality. The Holy Spirit wants us to know how He feels and what He desires deep within His heart. This gives us insight into why He does the things He does. When we know how He feels, then we better understand the cross, the coming revival and our eternal glory in heaven. The Holy Spirit will reveal God's extravagant passions to us in a fresh way in the generation that the Lord returns.

III. THE CHRISTIAN PARADIGM OF GOD: A GOD WITH DEEP FEELINGS.

- A. The NT paradigm of God as a loving Father was a new idea in religious history. It began to be emphasized by Jesus. (See William Barclay's commentary on Heb. 4.) In Jewish tradition, the primary idea of God emphasized ***His holiness*** in two dimensions i.e., being separate from sin and being different (infinitely superior) from all that exists.
- B. The traditional Jewish mindset did not understand God in the way He revealed Himself to them. For example, the scribes in the Old Testament did not think of a holy God as sharing our human experience. They thought of God as being incapable of sharing it just because He was God. In their understanding, He was in every sense above sharing the human dilemma by the very definition of being God.

- C. The most prominent Greek thinkers were the Stoics. They saw God as emotionally distant from all others. They taught that His primary attribute was *apatheia*, emphasizing His inability to feel anything. They reasoned that if God felt something, then He would be influenced by the thing He felt, thus He could possibly be controlled by it. The Stoics argued that those who felt sorrow or joy were vulnerable to being hurt and thus controlled by those they had feelings for. Therefore, the one who brought joy or pain must, at least for that moment, be greater than the one they impacted. If you feel for someone then you might possibly be hurt by them. Therefore, in that limited sense they control us.
- D. The Stoics believed no one could affect God's emotions, for that would make them greater than God. They reasoned that by the definition of who God was, He could not be impacted emotionally. Therefore, He could not have feelings. They believed in a God without any feelings. He must be indifferent in order to be God who controls all. It was blasphemous to think of God as lowering Himself to be impacted by this lower world.
- E. Another Greek school was called the Epicureans. They believed that the gods lived in eternal joy and bliss. They lived in the intermediate world or in the spaces between the worlds. Thus, the gods were not aware of the events going on in the world below. They were totally detached from human affairs as they lived in great happiness and glory. They imagined gods that were completely detached from humans.
- F. **SUMMARY** – the Jews had a paradigm of a *holy God* driven by religious rules; the Stoics, had a paradigm of *feelingless gods*; the Epicureans, believed in completely *detached gods*. Into that context of history of religious thought came the Christian paradigm of a God who deliberately embraced every human experience. This was an incredible idea of a God who had deliberately undergone every human experience and who deliberately subjected Himself to pain, weakness, and temptation.
- G. It was inconceivable to the religious mindset of the first century that a holy God wrapped Himself in the garments of humanity and experienced God's wrath. The human race had been deceived for so long with the idea of an untouchable God. The Christian paradigm of God is a radical new view of God with dynamic implications. As they discovered Jesus as the God who endured all that we have. The implications are in experiencing a God with feelings of mercy and sympathetic understanding.
- H. Some have a personality with less volatile emotions, while others have strong desires with fiery passions that bring difficult struggles. People with different personalities have different sinful tendencies and struggles that. A person who has lived a more restricted and modest life or has a less passionate nature finds it difficult to comprehend why others struggle so much. He may be subtly disgusted, condemning those that he cannot understand. But God has mercy and sympathetic understanding of our struggle.
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“He is not ashamed to call them brethren...have partaken of flesh and blood, He Himself likewise shared in the same...Therefore, in all things He had to be made like His brethren....” (Heb. 2:11-17)

“For we do not have a High Priest who cannot sympathize with our weakness, but at all points was tempted as we are yet without sin...He Himself suffered, being tempted, He is able to aid those who are tempted.” (Heb. 4:15, 18)

IV. JESUS' PASSIONATE AFFECTION FOR HIS BRIDE

*“You have **RAVISHED MY HEART**, My sister, My spouse ” (SONG 4:9a)*

A. Jesus reveals how deeply she moves Him. This statement reveals His personality. The question of the ages is, “Why is He ravished?” The burning heart of the uncreated God is a ravished heart. He is a romantic. His personality is the basis of how He defines beauty and loveliness. He evaluates our lives with such kindness because of His ravished heart. Holy emotion fills His heart.

B. Jesus is ravished by her heart not her ministry accomplishments.

*“**YOU HAVE** ravished my heart, My sister, My spouse ” (Song 4:9)*

C. This is His response to the redeemed who were once the foolish, weak, base and despised people of the world. Only Jesus picks His Bride from the ranks of the despised because He defines beauty so differently.

“God chose the foolish...and weak...the base and...despised.” (1 Cor. 1:26-29)

V. HE IS RAVISHED BY HER PURSUIT TO BE WHOLEHEARTED FOR HIM

You have ravished My heart...with one look of your eyes, with one link of your necklace. (Song 4:9-10)

A. She made clear her commitment to be wholehearted when she said, “*I will go to the mountain*” (Song 4:6). She does not walk this out until Song 5. The Bridal paradigm is not about learning to be comfortable in compromise and spiritual laziness but answers our fear of being disqualified after we have repented. God’s zeal is the same as His ravished heart. His compassion does not keep us in our sin but calls us to liberty of wholeheartedness. God does not pity or patronize sin.

B. The look of her eyes speaks of her desire to be fully devoted to Him. He honors our “looking to Him” with sincere devotion. He counts the movements of our heart towards Him. The look of a downcast believer who is ready to sincerely obey Him with all their heart moves Him. Her pursuit of being a wholehearted lover of God is essential.

- C. Her neck speaks of the exercise of her will through the book (Song 1:10). The necklace spoke of her will. Each link of the necklace speaks of each individual response of obedience. This is the golden chain described in Song 1:10. Every link or each decision of her dedication moves His heart. He will remember seemingly insignificant acts of devotion like even a cup of cold water.

"And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward." (Matt. 10:42)

VI. THE BEAUTY OF OUR LOVE IS HONORED BY GOD

You have ravished My heart...how fair is your love...how much better than wine is your love (Song 4:9-10)

- A. At the very beginning of her journey, the young Bride cried out that Jesus' love was better to her than all the wine of this world. Wine in this context is positive speaking of the greatest things that the world has to offer. Wine is that which refreshes.

"Let Him kiss me...- for Your love is better than wine." (Song 1:2)

- B. In this passage, Jesus turns around her statement (Song 1:2). He looks at all the vast splendor of His creation and says, "Your love is more beautiful to me than everything that My hands have created." I would rather have your heart moving towards Me, than to own all the nations of the earth.
- C. Jesus' inheritance is a "people possessed." He desires this more than the wine of this world. This love causes her to long after Him, to delight in Him and to pray for grace to be even more pleasing to Him.
- D. He desires our love more than our work. He seeks worshippers before workers. He desires love more than sacrifice (Hos. 6:7). If we give our bodies to be burned in great sacrifice to God, but do not love Him, it would avail nothing (1 Cor. 13:3).

"I know your works, your labor, your patience...3 and you have persevered and have patience, and have labored for My name's sake and have not become weary. 4 Nevertheless I have this against you, that you have left your first love." (Rev. 2:2-4)

VII. JESUS' LOVE EXPRESSED IN TWO SIGNIFICANT NAMES GIVEN TO US

"You have ravished My heart, MY SISTER, MY SPOUSE"(Song 4:9)

- A. *My spouse* is often translated as My Bride, speaking of affectionate partnership.
- B. *My sister* speaks of His human nature. He only calls us this after the incarnation.

“He is not ashamed to call them brethren...have partaken of flesh and blood, He Himself likewise shared in the same...Therefore, in all things He had to be made like His brethren....” (Heb. 2:11-17)

“For we do not have a High Priest who cannot sympathize with our weakness, but at all points was tempted as we are yet without sin...He Himself suffered, being tempted, He is able to aid those who are tempted.” (Heb. 4:15, 18)

VIII. HER PRAYER FOR INCREASED ABANDONMENT TO GOD

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

- A. The north winds – her first prayer is that Jesus would allow the cold north winds of difficulty to mature her. The bitter winds of the north speak of difficult circumstances. This prayer is answered in Song 5:3-7.
- B. The south winds – winds of blessing
- C. That its spices may flow – Her desire to be filled with God's fragrant Presence.
- D. Pleasant fruits – she wants Jesus to find pleasure in her life choices.
- E. She wants Jesus to enjoy what the Spirit has worked in and through her as His Bride. Jesus has an inheritance in the Church (Eph. 1:18).
- F. She wants Him to have pleasure in her.