

***Session 11 The Bride's Vindication & Partnership with Jesus (Song 6:11-8:4)***

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*For answers to fill-in-the-blanks spaces and for \*additional study material pertaining to this session, see [mikebickle.org](http://mikebickle.org)*

**I. OVERVIEW OF SONG 6:11-8:4**

A. By understanding her value to the King (6:4-10), the Bride learned to see the value that others have to the King. She saw they are also His garden and inheritance. She committed to serve the immature ones in God's garden (6:11) and was overcome by love for the Church (6:12).

Song of Solomon 6. For those that are new with us today the Song of Solomon is an eight chapter love song and it can be interpreted in two different ways, both of them are biblical. The first way it is a natural love song extolling the beauty of married love, it is a romantic poem between King Solomon and his bride. It was meant to be a poem about the beauty of married love but it can also be interpreted through New Testament principles as King Jesus loving His Bride.

The language of this love song, this eight chapter love song is the agricultural language of that day. So we interpret some of the symbols spiritually by understanding their plain meaning in the agricultural sense of that day and we take places in the Bible where those symbols are used and defined in a clear way. So we take the biblical use of those terms and we take the plain sense of how they were used in an agricultural society and that is how we give an estimation as to what the details mean spiritually.

As long as they honor New Testament principles we are on safe ground even if we understand one of the features differently as long as it honors and magnifies principles taught in the New Testament that we would love and obey Jesus and honor Him accordingly then we are on safe ground reading this book.

Well let's look, Paragraph one, an overview of the passage tonight that we are looking at. Now we just finished in the last session with Song of Solomon 6:4-10, and it is one of the most remarkable passages in this love song describing the value of the Bride to the King. He magnified how valuable and beautiful she was to Him in the spirit, that is Song of Solomon 6:4-10, that is our last session.

The Bride now has learned to see the value that others have to the King because she has seen the value she has to the King. She goes, well if He sees me this way that is how He sees others, therefore that is how I should see others. So when we understand the way the Lord looks at us there is a very practical application, that is how He looks at other believers, even believers that bother you and trouble you, even in mature believers that are acting in their pride and living in compromise, the Lord still loves them in a way that is beyond anything we can understand.

So the Bride has learned to see the value that others have to the King as well. It is a first great moment when we understand our value to Him but it only takes a while before we figure out that is how He sees the other believers that are different than us and even the believers that are troubling us, the Lord loves them.

She saw that they were also His garden. She is not the only one that is His garden, they are as well and they are His inheritance therefore she is committed to serving them even the immature ones. Then in the place of serving we will find out in Song of Solomon 6:12, she was overcome with love for them, that in the midst of touching them and walking in the spirit, those that she would not naturally of loved she is overcome with love for.

B. After a season of partnering with the King in serving others (6:11-12), the Bride was persecuted as she received different responses from the King's people (6:13). The Bride was vindicated by the daughters (7:1-5) and then by the King who released great grace in and through her (7:6-9). Next, we see a description of the Bride's mature partnership with the King (7:10-8:4).

Paragraph B., I am continuing just the overview of this passage because many of the verses we will not stop to consider because of this session being short. So I will give you the overview and then give you the notes. After a season of partnering with the King in serving others because in Song of Solomon 6:11-12 she is serving others. Well what happens is she finds she is persecuted. There are those that among the people of God that do not appreciate what she is doing, they do not appreciate the way she lives before God so they are sarcastically put her down.

Then right after that the Bride is vindicated by the daughters of Jerusalem and then right after that she is vindicated by the King. So she serves, this is the pattern of Scripture, then she is resisted or persecuted, then the Lord has those that vindicate and honor her and stand with her among the Body, and then the Lord Himself vindicates and honors and stands with those that are seeking to obey Him even though they might not be doing everything in full maturity.

C. The primary calling for each ministry is to know God and to make Him known, working together with others to *build the Church* and *engage in the Great Commission* to make disciples.

***<sup>18</sup>I will build My church, and the gates of Hades shall not prevail against it. (Mt. 16:18)***

***<sup>19</sup>Go...make disciples of all the nations...<sup>20</sup>teaching them to observe all things... (Mt. 28:19-20)***

Paragraph C., we cannot repeat the basics enough but this is what this passage is exactly about, the basics, that the primary calling for every ministry, every individual believer is to work together with other believers to build the Church and engage in the Great Commission and make disciples. So whatever specific assignment God gives you in context to this everybody is to build the Church, engage in the Great Commission, and make disciples. You may do that in the context of building a prayer room and doing outreach but you are still building the Church and you are making disciples and engaging in the Great Commission.

## **II. THE BRIDE'S COMMITMENT TO SERVE THE CHURCH AND MAKE DISCIPLES (6:11)**

A. The Bride committed herself to minister to those who were less spiritually mature (6:11). In other words, she set her heart to serve the Church and make disciples of younger believers.

***<sup>11</sup>I went down to the garden of nuts [walnut grove] to see the verdure of the valley, to see whether the vine had budded and the pomegranates had bloomed. (Song 6:11)***

Paragraph two, well let's look at now, she begins, we start in Song of Solomon 6:11. She says after, remember Song of Solomon 6, the verse before, the Lord has just, the King has just revealed how He feels so deeply about her and the destiny and dignity she has in His kingdom. She is deeply encouraged and moved and excited so the first thing she does with that encouragement is she launches out again in agricultural language to go serve others in the garden of the Lord.

Because the garden is the local church, the garden is the Body of Christ even worldwide. She goes, I went down to the garden of nuts, this is the walnut grove to see the growth that is growing in the valley. She went down to see whether the vine had budded or the pomegranates had bloomed. So she went down to the valley in the midst of the garden and she wanted to see these budding vines.

Now remember these vines, this garden is, spiritually speaks of the Lord where the garden of the Lord, the Body of Christ is. We are a part, He is the vine, we are part of the branches but it is these budding vines, these, they have not born fruit yet but she went down to get involved with them to see how they are doing. In the midst of it she involves herself deeply with them.

**B. Budded:** The Bride set her heart to serve the immature ones whose fruitfulness was just beginning to bud and come forth. She sees God's vineyard without much mature fruit. She valued the budding virtues in others just as the Lord once valued budding virtues in her (4:1-5). Her enthusiasm for others flowed from knowing His enthusiasm for her while she was immature.

Paragraph B., these vines are budding, their own, the fruitfulness is just beginning.

Now Paragraph A., let's go back to that. The Bride committed herself to minister to those that were less spiritually mature than she was. Now that sounds noble, less spiritually mature than she but here is what that means in real life, they are not always very responsive. She gives them the same lesson over and over but they are not as mature as her so they do not respond as quickly or as deeply. They are not as grateful as she is, they are not as humble as she is, they are not as balanced as she is. In other words, they could really trouble her if she did not have God's perspective of them.

Everybody wants to be involved in ministry, everybody does that I know, the problem is when we actually get involved in ministry. Because the people they are not as grateful, they are not so humble, they are not as responsive, and it is like, what is this about? The Lord says, that is the budding vines that I want you to be involved with.

Well Lord, they are not responsive, they are not grateful, they are not, they are not humble, I mean they are actually criticizing me after I serve them. He says, yeah remember the verses before, verse 4-10, how I see you and how you move Me, lay hold of that and you will stay steady in your patience with these young tender vines.

Paragraph B., she valued, in the middle Paragraph B., the budding virtues in others. She saw the beginning of their commitment and the reason she valued their budding virtues because you will remember back in Song of Solomon 4 the Lord once valued her budding virtues and she remembered it, how the Lord was kind to her when her commitment was just beginning to emerge. The Lord said, your commitment is real and it touches Me. Well now it is in a different situation and now she is having to see the value of just the budding commitment of those that she is serving. Enthusiasm for others flowed from knowing His enthusiasm for her when she was immature back in Song of Solomon 4. That is one thing that helps me is that when I am with those that are not responding and they are not being humble and they are being selfish and proud and troublesome the Lord says, well and so were you and I was enthusiastic about you. Oh yeah. So be enthusiastic about them, do not push them away.

**C. Went down:** The Bride went down to God's garden to nurture the plants that were merely budding. The Bride said, "Yes!" to making disciples. We can "go down" to serve in our neighborhood.

**D. Garden and vine:** A vine, vineyard, or garden speaks of God's people (Isa. 5; Jn. 15; 1 Cor. 3:9). Verdure speaks of the fresh greenness of flourishing vegetation. The Bride went down to see the growth in God's garden in the midst of the valley of this fallen world.

***<sup>9</sup>For we are God's fellow workers; you are God's field [garden]... (1 Cor. 3:9)***

Paragraph D., the garden and the vine, it speaks of God's people in the New Testament language. Paul said, we are God's fellow workers, you are God's garden, you are God's field. Some translations say, God's garden.

E. The Bride's heart to serve the young speaks of more than serving to find a place to be recognized and feel better about ourselves. This is a call to give ourselves to others because we see them as the Lord's inheritance, not as an opportunity for us to open doors or promote our ministry status.

Paragraph E., now the Bride's heart was genuinely to serve these young vines, these young budding plants. Now her heart to genuinely serve them speaks of more than serving to find a place to be recognized and to feel good about ourselves. What I mean by that, I have seen a lot of folks over the years, they want to serve but they want to serve basically to get recognized. If those young budding vines do not recognize them and others do not either then they are disinterested and they feel burned out and they feel disappointed because they are more in it to establish a place for themselves in ministry than they are to actually minister to the young budding vines. Now I have stumbled in that, I get that, I have had to repent of that some, a number of times over the years. If we are looking for ministry as a place for recognition I want to promise you something, because we all have that by nature, you will get burnt out, disappointed, and you will be tempted with bitterness. If we switch over and we see those young budding vines as the Lord's inheritance and how He feels about them then regardless whether we are recognized, whether doors open, whether we are honored, whether any money comes our way, any recognition comes our way we can stay faithful because we are actually serving them for the Lord.

Now everybody says that but when the doors do not open and the recognition does not come all kinds of negative attitudes begin to emerge, that is the alarm system of the Lord saying, alarm, alarm, you are serving for the wrong reasons, you are serving for the wrong reasons. Well they are not responding right. He goes, well neither did you when you were starting out and I stayed with you so stay with them.

### **III. LOVE FOR GOD'S CHURCH OVERCAME HER (6:12)**

A. The Bride was overcome with love for the King's people (6:12). Spiritually speaking, the Bride loves the Church. While in the valley working with the budding vineyard, her soul became like the chariots of her noble people, depicting the zeal that she felt for others in the Church.

***<sup>12</sup>Before I was even aware, my soul had made me as the chariots of my noble people. (Song 7:12)***

Top of page two, well in the midst of serving she is overcome with love, the Bride, Paragraph A. She was overcome with love for God's people, for the King's people. She says in verse 12, she is down there in the valley, in the garden serving the budding vines. She goes, before I was even aware I am in the midst of the hot

sun, pulling weeds, immature people, not much seemingly happening, I cannot measure the growth very clearly, I does not seem like I am gaining any ground.

Suddenly before I was even aware my soul had made me as the chariots of my noble people. So while, Paragraph A., while in the valley she is working with the budding vineyard, her soul became like the chariots of nobility. This is depicting her zeal for the people she is serving.

**B. Chariot:** Her soul moved like a swift chariot. In the ancient world, a chariot was the fastest way to travel with luggage. The best chariots belonged to the noble ones—royal families. Her soul was made like a king's chariot that moved swiftly. She found strong desire to serve God's people. Instead of being put off by the immaturity, pride, and lack of discernment of these "budding vines," she was surprised by the tender compassion and zeal that she felt for them.

*7...just as a nursing mother cherishes her own children. 8So, affectionately longing for you, we were well pleased to impart to you...our own lives, because you had become dear to us.*  
*(1 Thes. 2:7-8)*

Paragraph B., her chariot, her soul moved quickly towards them like a chariot. She goes, I was a little tentative at first, I went down to check them out but I found that as I was serving and with my eyes on the Lord and my eyes not on them so much but on the Lord and seeing how the Lord felt about them and felt about me serving them I felt my soul move towards them in a powerful way.

She goes, my soul was like a chariot of the noble ones. Now the best chariots in the ancient world belong to the nobility, to the royal family, they were the chariots that were fast and powerful. In other words, I am powerfully, my heart is moving towards them when I only went down to see them and to be involved a little bit but it grabbed a hold of my heart.

She found strong desires to serve God's people. Instead of being put off by immaturity at the end of Paragraph B., instead of being put off by their pride, their lack of discernment, their lack of commitment, their lack of gratitude, their lack of humility she felt compassion for them.

Again the most natural response in ministry that I have witnessed over forty years is people minister typically five or ten years and many of them end up burnt out and bitter, they are angry, they are disappointed. They go, that is how the Body of Christ treats me. The reason that they are burnt out, they were doing it for all the wrong reasons, that is why the payback did not equal what they expected, that is where the burn out and the bitterness comes.

I have found that when I have that response, and I have had that response sometimes I shift my soul, the alignment of my soul and I go, I want to do it for the right reasons. When that happens my soul then moves towards the people and even the place of service where I am not maybe appreciated or even understood, my soul moves towards them like a noble, the chariot of a nobleman, the fastest most efficient powerful chariots of that day.

Something happens in my heart if I am doing it with the Lord and unto the Lord. When I get disconnected from Him the work of ministry whether it is full time or whether it is part time, whatever way that you do ministry, ministry is burdensome if you are not connected with the right paradigm, the right perspective.

**C. Before I was aware:** This new, sudden movement of her heart for others surprised her.

D. Jesus loves the whole Church—He desires that every believer be helped to maturity (Col. 1:28).

He wants His people to value the whole Church, not only the small part under their authority.

The Lord is bringing the Church to unity (Jn. 17:21) and raising up shepherds who care about His larger purposes in the whole Church or for *all* the churches (2 Cor. 11:28).

*<sup>28</sup>...teaching every man...that we may present every man perfect in Christ Jesus. (Col. 1:28)*

*<sup>28</sup>What comes upon me daily: my deep concern for all the churches. (2 Cor. 11:28)*

Paragraph D., well the bigger truth here is that Jesus loves the whole Church. What I mean by the whole Church, He wants every man to be presented to Him in Christ. He wants even the churches down the road that are not like you, that disagree with you. He wants even the believers that do not like you, He wants us to love them.

See it is real easy to love the denomination or the stream in the Body of Christ that we are like, that we are a part of. It is easy to love the people that value what we value in our ministry but the Lord says, wait I want you to love the whole Church because I do. Lord, look at the way they do things. He says, yeah but look at My blood has been shed for them, they are a part of My family forever. This affects the way that we view all of those little ones or the big ones, whatever in the valley, in the garden, in the vineyard of the Lord.

#### **IV. THE TWO RESPONSES OF THE CHURCH TO THE BRIDE (6:13)**

A. After a season of partnering with the King in serving others (6:11-12), she received two responses from the King's people. Some fully embraced her (6:13a), while others responded with sarcasm (6:13b). A spiritual application—the Bride's lifestyle of dedication is embraced by part of the Church (6:13a), while another part of the Church persecutes and rejects her (6:13b).

*<sup>13</sup>Return, return, O Shulamite; return, return, that we may look upon you! What would you see in the Shulamite—as it were, the dance of the two camps? (Song 6:13)*

Well she gets two responses after she serving with this heart that is moved like a chariot, the, deeply moved for the people she is serving. Beloved, that is a gift when that happens, that is not a, that is not always the case. A matter of fact I have found many times it is not the case, I mean people start off well but the five and ten year mark they are soul is not moving towards the people they are serving. Again they feel a little burn out, they feel misunderstood, they feel a little worn out, and negative things begin to happen on the inside of them.

So what happens is that, Roman numeral four, there is two responses that come from the Church or from the King's people. Verse 1, she has been serving now, partnering with the Lord, I mean verse 13. The first group says, return Oh Shulamite, return, we want to look upon you, we want more, we want to receive more from you, that is powerful. Some fully embrace her, some of the King's people fully embrace her but the others respond with sarcasm at the end of the verse.

Then another company, and I assume the other company is the watchmen from the chapter before, Solomon of Song 5, they respond sarcastically. What would you see in the Shulamite? They tell these daughters of Jerusalem, why do you even pay attention to her? She is not a big deal, a matter of fact we wounded her and

took her ministry away back in Song of Solomon 5:7. Why are you even paying attention to her daughters of Jerusalem? What is the big deal about her?

I find that almost, I mean so often when people are dedicated to the Lord there is two responses, there are people in, those in the Body of Christ that do not like their dedication and others that do like their dedication. There are usually a good number on each side of the response.

The spiritual application or at least one spiritual application to this principle is the Bride's lifestyle of dedication is embraced by part of the Church while another part persecutes her, that happened in Jesus' day. It was not, we think of the Scribes and Pharisees as legalistic but at their heart, at their core they were compromisers was the real deal. Jesus said, you love money and you love praise, that is your problem.

It was not just they loved the Law and they were legalistic, they were legalistic but they, their bigger problem is they loved money and they loved praise, they loved ease, they loves honor and that is why they did not like Jesus' message, they did not like His dedication, they did not like His message about dedication.

**B. *That we may look upon you:*** The first response was one of respect and admiration. Earlier, the daughters of Jerusalem wanted to seek the Lord with the Bride (6:1). Here they urgently express this desire to learn from her by crying out to her four times *to return* to them. They wanted her to return to them from her labors in the garden in the valley seen in Song 6:11-12.

Paragraph B., so the first group says, return Oh Shulamite that we may look upon you. Paragraph B., the first response was one of respect and admiration towards her, to receive from her more. They wanted her to return from the valley and the garden and the vineyard where she was laboring. They said, hey come back home, get back home from your ministry trip, come and minister to us, we receive from you, we want it, we like it when you are here.

**C. *What would you see in the Shulamite:*** The second response was sarcastic, presumably from the jealous watchman who had recently struck and wounded her in Song 5:7. Here they sarcastically challenge the daughters' respect for the Bride by asking, "What do you see in the Shulamite?" or "Why do you want her to return? They undermine the desire to look to her for spiritual input.

Paragraph C., the, again I am just repeating it, the other group they say, what do you even see in the Shulamite? It is sarcastic, it is a, the second response was sarcasm or sarcastic presumably from the jealous watchmen who had struck her and took her ministry away. In essence they censored her and they put her on probation, they did not like her. The Lord liked her but some of the elders did not like her.

**D. *The dance of two camps:*** This can speak of the conflict between the daughters and the watchman related to how they viewed the Bride. The KJV translates this as "*the dance of two armies,*" the NAS as the "*dance of the two companies,*" and the NIV as "*the camp of Mahanaim.*" Mahanaim was a city associated with the conflict between two brothers, Jacob and Esau (Gen. 32).

Top of page three, then at the end of Song of Solomon 6:13, just to end the phrase, one camp says, return Shulamite we want to look at you, we want to receive from you. The other camp says, what is the big deal about her. Then this little phrase, it is the dance of two camps, that is the description of what is going on. There is this dance of two camps going on. This can speak of the conflict between the daughters of Jerusalem and the watchmen related to how they viewed the Bride.

Now again this is a poem, it is the daughters of Jerusalem and the watchmen, they are part of the people of God. So the Bride just figuratively speaks of those that are pressing in hard after God. The whole Body of Christ in the age to come, everybody is the Bride so this is only a love story, it is a love song depicting different figures meaning I have had people read this love song. They go, well they are like the daughters of Jerusalem, well they are clearly the watchmen, and I am the Bride. I go, no do not even do all that, do not figure out who is who. The idea, the Bride depicts the one who is receiving from the Lord His heart and wanting to be radically committed. Our goal is to see everyone that way but there, between now and the Lord's return there will be always different responses, even radically different responses to the grace of God even within the camp of the Lord. Two camps, extreme polarized views and many different responses in between the polarized ones. The real reason this matters is not so that people get a persecution complex, that is not the point. The point is, when there is resistance do not be troubled, do not be offended, do not be discouraged, do not quit. Being resistant is part of the divine pattern of growing in love, that is the reason I am pointing it out. I am not pointing it out to say if you got somebody that thinks you are off, you are amazing, you must be so remarkable because someone did not like you. Everybody has somebody who does not like them, so that, do not get a complex about it but do not give up either, it is how it really is.

E. *The dance*: This speaks of interaction between two camps or companies in the Church related to the Bride's zeal for God. Jesus brought division between those zealous for God and those who were not (Mt. 10:34-36). The Lord will unify the Church as He confronts compromise in it. There are always two extreme positions in the body of Christ—those who pursue Jesus with fervency and those who do not. Wholeheartedness is at the core of some divisions.

<sup>34</sup>*Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.*

<sup>35</sup>*For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law... (Mt. 10:34-35)*

Paragraph E., the dance between the two camps speaks of the interaction of the two companies in the polarized extreme sense. Those radically committed and those just doing the least they have to respond to God to just be, still be in the family God. There is a lot of conflict between those that are doing the least amount of response as possible and those that are seeking to give the greatest response to God possible, there is often collision between them. Again there are many different measures of response. There is not any one group that is one or the other, it is just again a poem, it is depicting the conflict that happens.

Matthew 10, Jesus said, do not think I came to bring peace, I did not come to bring peace, I came to bring a sword. Well He did come to bring peace, the angels cried out at His birth, you know peace and goodwill to men because of Him. He did come to bring peace, He is the Prince of Peace. What He was saying is, I am not only bringing peace, there will be conflict before there is perfect unity. There will be perfect unity before it is over. I believe the Lord is coming back for a Church that will be unified across the world where the whole Body of Christ is honoring and valuing the other parts of the Body of Christ that are not just like them.

He says, in the process of the unfolding of My kingdom there will be conflicts, there will be many tensions so do not lose heart and give up and just give in to despair. Often wholeheartedness is at the core of many divisions. The quest for wholeheartedness or the quest for not wholeheartedness, I mean there is a lot of doctrines out there around the grace of God validating compromise and fighting about it. There is others that are validating wholeheartedness and some of them approach it the wrong way, some of them approach it the right

way, some of them half and half, there is all these kinds of different approaches and there is conflict in the midst of it. The Lord says, do not grow weary, stay steady, keep your eyes on Me.

## V. THE BRIDE IS VINDICATED BY SINCERE BELIEVERS (7:1-5)

A. This passage answers the sarcastic question, “*Who is the Shulamite?*” The Bride is vindicated first by sincere believers (7:1-5), and then by the King (7:6-9). The Spirit raises up other sincere believers who will stand with and vindicate those who pursue the Lord in a wholehearted way.

*<sup>1</sup>How beautiful are your feet in sandals, O prince's daughter! The curves of your thighs are like jewels...<sup>2</sup>Your navel is a rounded goblet... Your waist is a heap of wheat set about with lilies. <sup>3</sup>Your two breasts are like two fawns...<sup>4</sup>Your neck is like an ivory tower, your eyes like the pools in Heshbon... Your nose is like the tower of Lebanon...<sup>5</sup>Your head crowns you like Mount Carmel, and the hair of your head is like purple; a King is held captive by your tresses [hair]. (Song 7:1-5)*

Roman numeral five, Song of Solomon 7, so now in the midst of the conflict the question in the air is, who is the Shulamite that we should pay attention to her? Who is she? So in Song of Solomon 7:1-5 sincere believers, the daughters of Jerusalem, they are sincere but they are still immature. Again the story language, the picture language of this love song, they are immature ones, they vindicate her, verse 1-5, they talk about how glorious she is. They said, you want to know the answer to what about the Shulamite? Let me tell you, she is beautiful. It goes and gives ten different features about her, Paragraph B. The daughters highlighted ten characteristics of the Bride. Now again they are using agricultural terms and using her physical features because it is originally a love song between a man and a woman, a husband and a wife is what I am talking about.

The spiritual application, we take the agricultural terms in their plain meaning, we take the symbolic what the Bible says when some of these terms have symbolism that is in the Bible and we make sense of it. I am not going to go through these ten characteristics, you can, I have a bit more on the additional notes on the website if you care about that.

The verse, the one verse I do want to read is verse 5. It says, your head crowns you like Mount Carmel. The hair of your head is like purple. It is not a Bible verse about purple hair, that is not what this is about. A King is held captive by your tresses or by your hair. This is the daughters of Jerusalem saying, the King is held captive by who you are. We are for you and we want to receive from you and we vindicated, we endorse, and stand with you and we know the King is held captive by your love for Him. No matter what the others are saying, the Lord loves you, that is what they are saying to her.

B. The daughters highlighted ten characteristics of the Bride (7:1-5). See the additional material on the website.

C. *Feet*: Her feet in sandals symbolize evangelism (Isa. 52:7; Eph. 6:15).

D. *Thighs*: Her thighs or legs can speak of the strength behind her walk in God.

E. *Navel*: The navel speaks of the nourishment a child receives in their mother's womb. This can refer to our formative years in the Lord as the time in which our inner life in God is developed.

F. **Waist**: The daughters see the Bride as prepared for the coming harvest.

G. **Breasts**: Breasts speak of the ability to nurture others.

H. **Neck**: In Scripture, the neck speaks of the will that can be stiff-necked (resistant) or submissive. The Bride's will is like an ivory tower, rare and costly, which also protects.

I. **Eyes**: Eyes speak of our ability to receive understanding (Eph. 1:18).

J. **Nose**: The nose can speak of discernment.

K. **Head**: a thought life filled with royal thoughts—being crowned like Mount Carmel (Isa. 35:2).

***<sup>5</sup>Your head crowns you like Mount Carmel, and the hair of your head is like purple; a King is held captive by your tresses [hair]. (Song 7:5)***

Top of page four, looking at the verse we just read I want to look at it again. I really like, of the ten characteristics this is the one I like the most. The other ones are valuable, again they are spiritual features, reading it through the spiritual interpretation that have New Testament values in them. The head speaks of the thought life, the head that has got, it says the hair of your head is like purple. Your head crowns you like Mount Carmel, that speaks of a thought life that is filled with royal thoughts, being crowned like Mount Carmel, high and lofty thoughts, royal thoughts. You can put either one of those you want in there high and lofty, heavenly thoughts like Mount Carmel.

L. **Hair**: In Scripture, hair spoke of one's dedication to God. Her hair was like purple, symbolizing royalty. Her dedication was like the resolution of a king (NAS says "*The King*").

M. **Held captive**: This speaks of the heart of God being *held captive* by His Bride's dedication. His love is so powerful that it binds Him to weak people who love Him. It is His glory to be captivated by love for His people. His unique ability is to love those so much lower than He.

Paragraph M., it says that the King is held captive. The King speaks of the heart of God being held captive by the Bride's dedication. I mean what a statement, I mean there is, there is a number of these kinds of statements in this love song. The King is held captive by your thought life and by your dedication. The King is moved by the way you think and He is moved by the choices you make.

Now we look at our thought life and we look at our choices and we go, oh my. The Lord knows that we are still in our weakness in the days of our flesh but your thoughts are not just bad thoughts. Yes you have bad thoughts, I have bad thoughts whether they are proud or angry or all kinds of negative thoughts you can have. Bitterness, I think anger is probably the most prevailing bad thought. Some think, well I think it is probably immorality, I think anger is probably the most prevailing negative thought in the human race, anger that touches on bitterness or the beginning of bitterness, those kinds of things.

The Lord does not only see the negative, He sees that even in the midst of your struggle you are saying, but I love You and I want to obey You and I am reading the Word and I am trying to find strength and how to lay hold of it by the Holy Spirit that I can obey You. The Lord says, that moves Me, that moves Me. I mean here you are

on a Friday night, you could be anywhere in the world, you are in a Bible study, in a Bible school class on a Friday night. Do you know how much of the earth is not at a Bible school class on a Friday night? Not only that we take a ten minute break and have session two.

Well just a little prelim, session one we are talking about the Shulamite and session two we are going to talk about the Harlot of Babylon, so we have got a real contrast here tonight. Actually that is, Revelation 17-18, it is, it just happens to be. Here is the point, the very fact you are in this room, I do not mean it is in this room, you are in a Bible study on a Friday night. I mean a lot of you from Korea, you flew a long way East coast, West coast or from Korea or those from Brazil, hundreds of you, you paid a lot of money to come sit in a prayer room to hear Bible teachings.

You say, yeah I got bad thoughts too. The Lord says, yeah but you got good thoughts, look at your decision, look at the thought process you went through to do that. Again it is not about being here, you could be, say that about a million places you could be in the Body of Christ. The Lord is moved by that, that is not inconsequential to Him, that is not nothing to Him. He is held captive by the dedication of His people even in our weakness, it moves Him.

Now of course here in Song of Solomon 7 in the sense of this love song, this spiritual love song between Jesus and the Bride, Song of Solomon 7 she is at a significant maturity right now. Because each chapter, the maturity is growing if you follow the storyline of the eight chapters. I call it the progression of holy passion, she is getting more mature chapter by chapter as she responds to more and more truth.

His love is so powerful it binds Him to weak people who love Him. I mean His love is so glorious that He takes my weak devotion and it moves Him, that is how powerful He is. It is His glory to be captivated by His people, that is not God's weakness, that is not diminishing His glory that He is held captive in that love language. Again I am using poetic language, it is not a diminishing of God's glory, it is His glory that He would be so loving He would let people like us capture His heart, that is His glory.

The glory of God is not about how powerful He is or how smart He is, that is His glory of, undoubtedly but the greater glory of God is that One so powerful and One so smart is moved so deeply by us, that is His glory, that is remarkable. What kind of God is He that the language of Scripture, He could be held captive by the dedication of His people?

N.the Bride is Vindicated by the King (7:6-9)

O.The King vindicated the Bride by releasing a great measure of grace in and through her (7:6-9).

The King gave her a threefold commissioning to ministry— to nurture others, to release the presence of the Spirit, and to maintain her intimacy with the King (7:8-9a).

***<sup>6</sup>How fair [beautiful] and how pleasant you are, O love, with your delights! <sup>7</sup>This stature of yours is like a palm tree, and your breasts like its clusters. <sup>8</sup>I said, "I will go up to the palm tree, I will take hold of its branches." Let now your breasts be like clusters of the vine, the fragrance of your breath like apples, <sup>9</sup>and the roof of your mouth like the best wine. (Song 7:6-9)***

Well Roman numeral six, now we move on to the next. It is not only the daughters of Jerusalem are vindicating the Bride because the watchmen are saying, why are you even paying attention. The daughters of Jerusalem, Song of Solomon 1:1-5 they spoke up, now the King is speaking up. You say, well how do you know? Well I have got a bit of this explained on the notes of how the change of the voice and the person, first person, the third

person, you can follow the story line if you pay attention to the details. I got a bit of that on the notes on the website that I do not have in these notes.

So now the King speaks up and He is going to release a great measure of grace. He is not only moved by her but He is going to cause a greater measure of grace. Now the grace is free and we receive the fullness of grace available the day we are born again but we experience it in our mind and emotions in greater measures as we mature in the Lord. We do not earn the grace that we experience a greater measure of but our mind and emotions are touched by the grace of God more and more as we mature, that is what I mean by a greater measure.

The King as you will read, we are not going to spend time on this but the King gives her a three-fold commissioning to her ministry. He commissions her to nurture others, He commissions her to release the presence of the spirit, again using the symbolic language of this love poem, and He commissions her to maintain her intimacy with Him. Again we are going to move on but I just wanted to highlight that, the King speaks up in the storyline of this poem.

**P. *How pleasant*:** The King's heart is held captive by the Bride (7:5) as He says, "How beautiful and pleasant you are with your delights!" (7:6). Jesus delights in the love of His people.

**Q. *Take hold*:** The King promised to *take hold* of His people or to release a great manifestation of His presence through them. The King *laid hold* of His Bride and commissioned her in three ways—to nurture others, to release the Spirit, and to maintain her intimacy with the King (7:8-9).

***<sup>8</sup>Let now your breasts be like clusters of the vine, the fragrance of your breath like apples, <sup>9</sup>and the roof of your mouth like the best wine. (Song 7:8-9)***

**R. *Breasts like clusters*:** The King commissioned her to nurture others in the power of the Spirit. Her breasts were to nurture the babes like a vine or with the dimension of the Spirit's activity.

**S. *Breath like apples*:** He called her to let the fragrance of her breath refresh others like apples. Her breath speaks of her inner life. Apples speak of refreshing (2:3).

**T. *Mouth like wine*:** He commissioned her to let her mouth be like the best wine to God. The *mouth* through the Song speaks *the intimacy* of the kisses of the mouth (1:2, 4:3, 5:16).

**U. *Like the best wine*:** The *wine* speaks of the influences of the Spirit (Eph. 5:18). Our love is the "*best wine*" or that which brings the greatest joy to the King's heart (4:10).

***<sup>10</sup>How fair is your love...how much better than wine is your love. (Song 4:10)***

## VI. BRIDE'S MATURE PARTNERSHIP WITH JESUS (7:9-8:4)

A. The Bride described four aspects of walking out her mature partnership with the King (7:9-8:4). She walked it out by her instant obedience (7:9b-10), her intercession for more power (7:11-13), her boldness and humility in public ministry (8:1-2), and her unbroken union with Him (8:3-4).

Top of page five, then we go on to the final part of this section, Song of Solomon 7:9 – 8:4. The Bride describes now four aspects in this passage of walking out mature partnership with the King. You can read that more clearly just when you have more time. There are four descriptions of what mature partnership looks like.

**B. *The wine goes down smoothly*:** The Bride expressed her enthusiasm to obey the King saying, “The wine goes down smoothly.” In the poetic language of love, this refers to her living in instantaneous agreement with the Spirit’s leadership. The wine of the Spirit will go down smoothly because she receives it without resistance or without choking on it (Eph. 5:18).

***<sup>9</sup>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)***

In the very first verse this next section is Song of Solomon 7:9 but it is in the middle of verse 9. It says, this strange statement, the, now the Bride is speaking. Now she, the King was speaking before but now she is speaking. At first the daughters of Jerusalem verse 1-5, then the King verse 6-9, then the second half of verse 9, now the Bride speaks and gives her response to these affirmations and these validations of her sincerity and her walk with the Lord.

She says, the wine goes down smoothly for my Beloved moving gently the lips of sleepers. I am my Beloved, His desire is for me, this is the Bride clearly speaking here. When she says, the wine goes down smoothly, the Bride is expressing her enthusiasm to obey the King. There is, the idea is that in the poetic language of love, I have written in here is that this refers to her in a instantaneous agreement with His leadership. The wine and the vine often in the picture language would speak of Old and New Testament, it speaks of the ministry of the Holy Spirit. The vine and the wine and those terms associated with that speak of the Holy Spirit's ministry.

What she is saying here is, I am not wrestling with Him, I am not choking on the Holy Spirit's leadership. I am not, you know it is not difficult, it is not, it is not bad tasting medicine that I have to take. Because I mean after all it is God so I better obey because I am going to get in trouble if I do not. She goes, no I, the wine goes down smoothly, I quickly receive the Holy Spirit's leadership, I love the Holy Spirit's leadership. I do not grieve Him, I do not quench Him, I do not push Him away, I do not choke and cough over the medicine I am taking because it is not, it is the good leadership of God is what is being said here in the poetic language of this love song. She says, I am my Beloveds, I belong to my Beloved, and He belong, and His desire is for me.

**C. *My Beloved*:** She referred to the King as “my Beloved,” indicating that she obeyed the Spirit out of love for God. When obedience is difficult, we confess, “The wine goes down smoothly because You are my Beloved and because I love You, Jesus.”

Paragraph C., when she says, the wine goes down smoothly for my Beloved, she says, Paragraph C., she is indicating she obeys the Holy Spirit because the King is her beloved. She obeys out of love. I find sometimes, this is not the verse I use all the time but I have used it over the years, when obedience is difficult, when the Holy Spirit is challenging me to something and I am resisting in my flesh, sometimes I will stop and I will confess, Lord the wine goes down smoothly because You are the One I love. I love You, yes, I will do what You say.

It is mostly about humbling myself and mostly about serving in hard ways, that is, or giving in ways I do not want to, that is mostly where really presses in, in a personal way. I go, I do not want to do it, I do not want to be

nice, I do not want to humble myself, I do not want to admit my error, I do not want to pour myself out. I pause, not always by any means, the wine goes down smoothly for my Beloved, that is my confession, that is who I am, that is what I will do. I love this verse because I am my Beloveds, I belong to Him and He is mine.

**D. Lips of sleepers:** The Spirit desires to awaken believers who are spiritually asleep (Eph. 5:14) and will minister through her to revive them.

**E. Moving:** The proof that the Spirit has awakened the sleepers is that their speech comes under His leadership. He will move them so they will speak in purity and righteousness, with boldness.

**F. Gently:** The Spirit gently woos us to speak on His behalf by giving us subtle or faint impressions. He calls us to voluntary love for Him, as He gently moves us without violating our free will.

G. Her obedience is empowered by seeing herself as belonging to and desired by the King (7:10).

***<sup>10</sup> I am my Beloved's, and His desire is toward me. (7:10)***

Paragraph G., her obedience is empowered by seeing herself as belonging to and desired by the King. This has got to be one of the most dynamic statements in the Bible from a, reading it from a redemptive perspective. I am my Beloveds, I belong to Him, His desire is for me, that the God of Genesis 1, you belong to Him and He wants you. He goes, yeah I take you, I own you, I, you are Mine, you are My inheritance and My desire is towards you, says the Lord, this is one of the most prominent themes in the Song of Solomon.

**H. His desire is for me:** The most prominent theme in the Song is the King's desire for His people. She grew strong by seeing His affection for and enjoyment of her (1 Jn. 4:19).

**I. I am my Beloved's:** She saw herself as belonging to the King or being under His leadership. She had insight into the King's ownership of her (1 Cor. 6:20). She served God without concern for what happened to her. Her focus was on Him. What He desires is what she values most.

She goes in Paragraph I., I am my Beloveds. This is a powerful insight when somebody sees, they actually belong to Him. Now everybody knows the term but there is a time in a believer's life where it dawns on us, it touches us, we really do belong to Him, really. He has the wisdom and the right to assign to humble ourselves and serve and not get what we want from it but to get what He wants from it. Ugh, I do not like that Lord always. Her focus was on Him, what He desires is what she values most when she says, I belong to Him, I am my Beloveds.

J. The Bride's partnership is expressed in prayer for effectiveness in working together (7:11-12).

***<sup>11</sup> Come, my Beloved, let us go forth to the field; let us lodge in the villages. <sup>12</sup> 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. (Song 7:11-12)***

Then her partnership, she expresses it here, Song of Solomon 7:11. She says, I am Yours Lord, I am all the way with Yours. Yes, I have been resisted, I have been written off sarcastically by others, You love me, I am going

with You. So she really recommits herself to the service of other people. She goes, come my Beloved, in other words that is a prayer, come Lord Jesus, come and release Your presence with me.

Now she says this four times, let us go to the field, let us go to the village, let us go to the vineyards, let us see if the vines, the young immature ones are growing and budding, let us see if the great blossoms are opening, the pomegranates are blooming, let's see if the young ones are responding, let's recommit ourself, let's fully engage, and let's spend our time and our money and our energy, let's make disciples of the young ones, let's pour ourselves into those that might not respond well or might not be grateful or might not be humble or might not follow through.

I want to go down, she says this to the fields, to the villages, to the vineyards. Look at the very end of verse 12, this is the key phrase I am going to end in. She goes, there in the midst of the rigors of the work I will give You my love. Paragraph B., top of page six, we are going to comment on, there I will give You my love, in just a moment, one point in Paragraph B.

**K. Come:** The Bride committed to go to fields of the harvest and prayed that the King would come with her in the sense of releasing His presence through her labors (7:11-12). Spiritually speaking, going to the fields can speak of going to the fields of harvest (Jn. 4:35).

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

**L. Budding vine:** The budding vines, the grape blossoms, and the blooming pomegranates speak of different people and ministries that need diligent labor in ministry to grow (4:12, 13; 6:11).

**M. Let us go:** Four times she prayed, “let us” (7:11-12) indicating that she worked in partnership with the King. She changed her language from “*I went down*” (Song 6:11) to “*let us go.*”

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

**N. Early:** Getting up early speaks of her faithfulness and diligence in the assignment that the Lord gave her. The Bride followed through in her ministry and service with diligence as seen in *getting up early* to attend to the work long before the others. This is the attitude of one with a stewardship from God. Those who see their work as merely a job seek to come in late and leave early.

<sup>12</sup>***Let us get up early to the vineyards; let us see if the vine has budded.... (Song 7:12).***

She goes, let us get up early and go to the vineyards. Getting up early speaks of her faithfulness and her diligence in her assignment. She got up early before the others. You know when the, when the assignment is a stewardship from God you come early and you leave late. You are not looking for short cuts but when the work of the kingdom is just a job you try to come late, you try to leave early, and you try to skip out on as much as you can. Not this one, she says, I will come early, I will work longer, it is in my heart, it is a part of who I am, it is You that I am serving, not just the people, though serving people is a valid and a good thing.

## **VII. THERE I WILL GIVE YOU MY LOVE (7:12)**

A. The Bride had known sessions of uninterrupted intimacy with Jesus in the midst of ministry.

***<sup>11</sup>Come, my Beloved, let us go forth to the field; let us lodge in the villages. <sup>12</sup>Let us get up early to the vineyards...there I will give You my love. (Song 7:11-12).***

Roman numeral seven, we will just go just one more moment and minute here. She says, let's read it again, verse 11, come my Beloved, let's go to the fields, let's go to the villages, let us get up early. Here is the phrase, there I will give You my love. It is there, the Lord really touched my life once some years ago on this verse, it rocked me, it, I mean I did not like it to be honest. I was struggling because I had so much going on in ministry, the labor of it, and the hours and the return did not seem worth the effort, a lot of criticism from outside, from inside, the money was not right, and the people were not responding. You know I spent a lot of time praying and teaching. I go, I do not want to keep doing this, I would rather just be alone with You.

The Lord spoke to me so clearly, He says, there you will give Me your love, that is what I want. In the midst of the rigors I want you to love Me. It is easy to love Him under the apple tree back in Song of Solomon 2 at the banqueting table but He goes, I want you to love Me in the rigors of the field, of the valley, of the vineyards where the young ones are not responding well, where the watchmen are striking you, that is where I want you not to give up, not to give in, that is where I want you love. Now He wants our love in the early days but beloved when we give Him love in Song of Solomon 7 that is mature love.

***B. There:*** She learned to love Him in the place of selfless labor, disappointments, and mistreatment. It is easy to become bitter, disappointed, burned out, or preoccupied with how we are being treated while serving others in the field. We can drift away from our intimacy with Jesus in the midst of the rigors and disappointments of ministry. It is much easier to give Jesus our love at the banqueting table under the shade tree (2:3-4) without the pressures of serving others.

C. Paul labored in ministry more than all the other apostles and suffered great difficulties.

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

Paul the apostle, it says in Paragraph C., he labored more than all the others. I mean he had more rigors, he had more pressures, and it was there in the midst of the vineyards and the labor he loved Him.

Now what happens to a lot of folks, I mean it is easy, it has happened to me a few times, in the midst of the fields and the villages and the vineyards that is where we can get bitter, that is where we can get disappointed, that is where we can get preoccupied with how people are treating us.

The Lord says, do not be preoccupied with how they are treating you, be preoccupied with Me. I did not say there the people will love you, I said, there you will love Me. It is easy if our mindset is not right we can drift away from our intimacy with God because we are there to get loved by people. The Lord put us there that we could show even a deeper love for Him by not yielding to the preoccupation and the bitterness, I am not treated right, I do not get what I want, it is not worth it, the burn out. The Lord says, why do you not realign yourself and love Me there and you will find I will refresh you and renew you. Amen and amen, let's stand.

D. The Bride wanted the King to enjoy the fruit of her labor in partnership with Him (7:13). The beautiful fragrance of the mandrake flowed as they labored together in the harvest. The impact of her ministry was pleasant fruit. There is joy in knowing that the fruit of our ministry is pleasant to the King. Jesus spoke of drawing out of our treasury that which is old and new (Mt. 13:52).

*<sup>12</sup>There I will give you my love. <sup>13</sup>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)*

**VIII. QUESTIONS FOR SMALL-GROUP DISCUSSION (e.g., FCF FRIENDSHIP GROUPS)**

1. Identify one point that inspired or challenged you. Why? What will you do differently to apply it?
2. Identify one point that you want to impart to a younger believer. Why? How will you approach this?
3. Identify one point that you would like to gain more understanding of. How will you seek to gain it?