

Session 17: The Ravished Heart of God

In Song of Solomon chapter four, we are going to look at the ravished heart of God. This is session seventeen, as we are continuing in our studies in the Song of Solomon for those of you who are just beginning with us tonight. All the notes are on the website, so you can catch up if you have an interest to do that.

One of the most dynamic presentations of God's heart in the whole Word of God is the Song of Solomon. Let's give a quick review over the last session, over the last passage, so that we can understand the context of this most dynamic part of Song of Solomon where the Lord declares that His heart is ravished over His Bride. It is this truth that the Holy Spirit wants to touch, stir, and awaken our heart to radical obedience. We will never be more obedient than we have revelation of God's heart for us, and His passion for us.

SESSION 17: THE RAVISHED HEART OF GOD (SONG 4:9-5:1)

Roman numeral I, review of the last passage of scripture, right before the one we are going to look at tonight, Song of Solomon 4:1-8. In that passage, the bride had just come through a season of divine discipline. Jesus surprised her because in Song of Solomon 4:1, He tells her, He says: "Behold, you are beautiful, my love. Behold, you are beautiful" (Song 4:1). She had just come through a time of discipline, and she was expecting a rebuke from the Lord because she is still in the process of maturing. She is still in the place of saying "yes" to the Lord in wholeheartedness. She does not understand all the implications of it, but she has said "yes" to the Lord. One of the most important principles in our journey with the Lord in having confidence in His love is knowing this, paragraph B.

OUR OBEDIENCE BEGINS WHEN WE SET OUR HEARTS TO OBEY

Our obedience begins when we set our heart on obeying, not just after we gain the breakthrough and the victory. Many believers only have confidence in God's love when they get the breakthrough. The part they do not understand is that without confidence in God's love, they are not going to get the breakthrough in the way that they desire. So they are waiting, waiting and waiting to feel confident in love because something dynamic happens in our spirit when we feel confident in love.

Our spirit opens to God. We run to Him. We become fearless in our obedience to Him. We do not feel shame; we do not feel pushed back by God. Something dynamic happens in us. A new resolve is imparted to us when we feel confident before Him in love. We run to Him. We become fearless in our dedication. We are not afraid that we are going to be rejected, or that we are going to be cast out. We are not afraid that we are missing something in the world because we are being dedicated to God.

Many people come up short in their obedience because they think that they are missing something when they say no to the spirit of the world. Something that people fear they are missing, that something is touched in their spirit when they feel confident in God's love. Now God wants us confident in God's love before the breakthrough, not after the breakthrough only.

The only way that we are going to get the full breakthrough is by having this confidence. So it is very important principle to understand that God sees that our obedience begins when we say "yes." Of course, that was the theme of the last session, so I do not want to spend too much time there.

HER FEARLESS WHOLEHEARTED COMMITMENT TO GO TO THE MOUNTAIN

Paragraph D—Song of Solomon 4:6—this is when the deep decision for obedience is made – full obedience. She says, "I will go to the mountain of myrrh" (Song 4:6). If you remember, those of you who have been following along with this series, it was this issue in Song of Solomon 2:8-10 where Jesus said, "Leave the comfort zone, and come to the mountain with Me," and she said "no" to leave the time of discipline. Now under this influence of God's love for her, calling her beautiful and loving her, she says, "I will go to the mountain. I have the resolve. I have courage to leave the comfort zone, and to move into deeper places with God than I have ever gone before." She says, "I will go to the mountain of myrrh." We know that the concept of myrrh in the Song of Solomon is a fragrant spice, but it is a burial spice. It is that paradox of the pain of death, but the fragrance of great perfume.

She says, "I will go. I do not care what it costs me, I will go." This is when our enjoyment of the Lord goes to a whole new level, when we say concerning the area that the Holy Spirit is challenging us to move forward in, "I will go" (Song 4:6). "I do not care what it costs me"—I know there is a pain dimension to myrrh. There is

a pain dimension, but there is a fragrance, and a perfume that is related to myrrh. “I will go.”

TWO-FOLD TEST

Now interesting, paragraph F, she has not yet gone to the mountain, she has only said “yes.” She does not actually embrace the difficulty until Song of Solomon 5:2-8. The saying “yes” moves the heart of God. That is a very dynamic principle, as we are growing in the Lord because it establishes our heart in confidence that God sees beauty in our life through the grace of God. He loves us. He sees our life as beautiful before Him. She has not even gone to the mountain, she has only said “yes.” When we say “yes,” it moves the heart of God, even before the follow through is complete because the yes was a sincere yes.

JESUS’ HEART IS RAVISHED FOR HIS PEOPLE

The ravished heart of God for His people. Song of Solomon 4:9, Jesus’ heart is ravished for His people. He says, “You have ravished My heart, My sister My bride. You have ravished My heart even with one look of your eyes.” This verse summarizes Song of Solomon, as it is the high point of Song of Solomon. You have ravished My heart—this is God speaking to His people. Many believers who are very sincere, they have no grid with the idea that God is filled with desire for them.

This will be a significant foundational for the end-time church, because the end-time church who cries, “Come, Lord Jesus,” cries in worship and intercession, “Come, Lord Jesus.” But, we cry in our bridal identity. We cry out as people who understand that we are a cherished Bride before a passionate Bridegroom. A working definition of the word “ravished” from the Webster’s dictionary: to be filled with emotions of joy, or to be filled with emotions of delight because of one who is unusually attractive.

God is filled with emotions of joy and delight because He sees unusual beauty in His people. He sees beauty in His people like He sees in no other place in creation. Now, we do not see it because we do not have the mind of the Spirit. The more that we see through God’s eyes—the more that we see that beauty in our lives, and in the lives of others, even while they are maturing in the things of the Spirit.

REVELATION OF JESUS' RAVISHED HEART EQUIPS US TO OBEY 100-FOLD

Paragraph B. The ravished heart of God, this revelation equips us for one hundred-fold obedience. A person who feels rejected and filled with shame does not press in with the kind of resolve; fearlessness, courage and confidence that is required to go deep in God in one hundred fold obedience. Again, as I said a few moments ago, many believers are just so afraid that they are going to miss out on pleasure and joy, if they say “no” to the spirit of the world. They are so afraid. They are not quite sure why, but they are missing out.

The person, the man or the woman that is confident in their spirit about the love of God and His feeling for them, something is so different is so different in their spirit. They feel a satisfaction; they feel a delight, a pleasure that gives them the courage to move on, even in their brokenness and their shame. They feel excitement and courage to go deeper in God, to run towards Him with an open spirit instead of drawing back from Him in fear of rejection from God or fear of missing out from something in this world.

Salvation is so much more than receiving the legal position of the gift of righteousness. Now, it is important that we understand that when we come to Jesus, 2 Corinthians 5:21. He gives us His own righteousness as a gift. When God sees us, He sees us in a legal position as accepted. Accepted fully in God's court—in God's presence. It is not enough to only understand that we are accepted. Salvation is more than God stamping our passport as accepted or approved. It is much more than that. God has deep feelings for us, and He wants us to have reciprocal feelings. He wants us to be moved by those feelings, and then empowered by them to have the feelings back for Him in a deep way.

Beloved, our feelings for God are only a reflection of our understanding for His love for us. This is essential to understand God's affection for us. We will never have more passion for God than we understand that He has for us. 1 John 4:19, the well-known passage says it: “we love God because He first loved us;” we understand that He first loved us first. That is what the verse means. We love God because we understand that He loved us.

We will be dedicated to God because we first understand that He is dedicated to us. We have passion for God because we first understand that He has passion for us.

You want to grow in your passion for God, study God's passion for you. It is a very, very important subject.

THE CHRISTIAN PARADIGM OF GOD

The next Roman numeral II. The Christian paradigm of God: that is a revelation of God with deep emotions, tenderness, and feelings of passions for us. Many Christians do not have this paradigm of God. The revelation of God as a tender Father, and as a passionate Bridegroom, which are different facets of God's heart. This idea was an entirely new idea in religious history. I want to lay this out for two or three minutes.

The people, even the people of God did not have this comprehension of God, though the Old Testament clearly stated that God was a tender Father, and a passionate Bridegroom. The leaders of Israel in that day did not grasp this concept, and they did not emphasize it. When Jesus came and revealed Himself in this way, it was so foreign to the mindset of the religious and the secular mindset of the people at that time.

A GOD WHO WAS TOTALLY SEPARATED FROM SIN IN JEWISH TRADITION

Paragraph B. In Jewish tradition, they emphasized God as holy. That was the primary emphasis of God in that day. What they meant usually when they said "God is holy" is that God is separated from sin. They did not think of God as sharing human experience. They thought of God as so awesome and terrifying, which God is awesome and terrifying, but they thought by the very fact that God was God. He was incapable of understanding, let alone sharing human experience. So they saw God as totally separate from anything that they were about. The Greek philosophy of that day had a similar problem in their thinking about God. They saw God as emotionally distant from human beings.

One of the primary ideas of Greek philosophy, which is still in the church today, is this idea of God's inability to experience or to have emotion, the inability for God to feel anything. There are many people, holiness preachers, that God is so high, so awesome that God is not affected by anything that we do because that would in some way detract from His glory, if He was moved in any way by us, or by anything on the earth in a deep and a powerful way.

Here is the idea that the Greek philosophers had: Greek philosophy is rampant, even in the church today. They had the idea – here is how they reasoned. If God felt anything, He would be so influenced by what He felt that He would be capable of being controlled by what He felt.

It is the idea that they would argue that if you felt joy or sorrow, you became vulnerable to the person that made you joyful or sorrowful. If they made you joyful, you might do something that you might regret later. Or if you became sorrowful, you might draw back and be overwhelmed, and it would affect your character and affect your actions.

So they reasoned that if God could be affected by any emotions—high or low in that way—even in that short amount of time, somebody who brought those emotions to God would in that moment be greater than God for that one moment. They said this is an impossible idea. God can not be affected because if He was, then He would be vulnerable. That means that we would have power over Him and that we would be greater than Him in that situation.

The Greeks were very established in that idea. So that thought process, though maybe not thought out in the exact way, but that thought process has influenced many believers; but, it is Greek philosophy. The Epicureans who were part of the school of philosophy, they argued that the gods, they lived in the world of bliss, detached from the lower world. So they did not even know what happened down here because they lived in a world of bliss that would have affected them in a negative way if they were connected with the earth.

JEWS UNDERSTOOD A HOLY GOD, AND STOICS KNEW A FEELINGNESS GOD

Paragraph D. Just in summary, the Jews understood a holy God who was separated. The Stoics have a feelingless God. The Epicureans had a detached God and it is into this religious thinking that Jesus came onto the scene and presented a totally different idea than anybody was thinking.

He presented the idea of God who deliberately subjected Himself to human feeling, to human experiences, even temptation and suffering. He deliberately gave Himself to these kinds, or allowed Himself to be touched by these kinds of human emotions and dynamics.

Paragraph E, top of page three. It says in Hebrews 4:15, for we do not have a high priest (Jesus) who cannot sympathize with our weakness. Jesus can sympathize

with our weakness. He has sympathy. There was never an idea of a God who had sympathy that was emphasized among the people of God, even in the Old Testament time. They had an idea of God with mercy.

Now King David touched this as an individual, but it was not something that was emphasized or established in the time of Jesus. We do not have a High Priest who cannot sympathize with our weakness, but our High Priest is one who in all points is tempted, and experiences the human dilemma in the way that we do.

This is an absolutely remarkable and completely bizarre mindset to the religious mindset of Jesus' day. It says in Hebrews 5, that Jesus actually suffered. He learned obedience. He learned obedience by the things that He suffered. What an unusual idea that Jesus presented when He came to the earth. He presented it in the way that He lived, in the way that He died, in the way that He related to the Father.

THE RELIGIOUS MINDSET OF THE FIRST CENTURY

Paragraph F. It was inconceivable to the religious mindset of the first century; it was inconceivable that a holy God could have the capacity for tenderness, or the capacity for affections, or sympathy, or for suffering. That resistance continues today in the religious mindset, both Christian and non-Christian religion. I mean, Islam has no comprehension of a God like this, and it is the message of the ravished heart of God that is made manifest through Jesus who is going to cause Islam to awaken. I mean to cause the Muslim people to say the God of love, the God of tenderness, the God of passion. That is the God that my heart craves to know.

The Hindus, the Buddhist, and Judaism, the religious Jews do not have a God like this in their image. Beloved, the Body of Christ does not have a God like this in their thinking. Now they know typically that Jesus is merciful. Everybody who is a believer knows the idea that Jesus has mercy, but the implications of that on our emotional life and the breaking of that down to God's emotion towards us is something that the body of Christ needs a significant revelation of.

The church will before Jesus returns because the church will function in her bridal identity, "the Spirit and the Bride will cry come" (Revelations 22:17). The Church will have confidence in Jesus as a passionate Bridegroom and herself as a cherished Bride before the Lord returns. This is going to happen. That is why the message of Song of Solomon, the Holy Spirit is going to establish it in the church

worldwide. I am not talking about my version of it, or your version of it. I am talking about the general message of the Song of Solomon, God is raising up singers, musicians, preachers and writers who are going to put these ideas in the people of God with great power and great authority. Paragraph G.

THE CAPACITY TO LOVE DEEPLY

The capacity to deeply love—the capacity for deep feelings is unique to the human spirit. The reason that it is unique is because only the human spirit is made in the image of God, Genesis 1:26. Angels are not created with the capacities that God has. Only humans have. This capacity for affection, this capacity for tenderness, that is unique to the human spirit – because God has those capacities, therefore we have it – this capacity brings us to unimaginable heights in the glory of God.

Now in the age to come, it will happen to every believer. Beloved, we can touch some of these dimensions of glory in this age. We do not have to wait until the resurrection to begin to experience this more and more and more.

It is this capacity for affection is also a very dangerous capacity. If we do not yield to the grace of God, it is this longing with passion and longing, if perverted, it brings a human being to agonizing depths of depression and despair. It is also the same capacity that brings us to the heights of glory as well. We only have this capacity because God does.

JESUS' REVELATION OF HIS LOVE FOR US (REVIEW FROM SESSION 5)

Roman numeral III. Jesus' revelation of His love for us: God loves us in the same way that God loves God. Jesus declared in John 15:19, He said: "As the Father loved Me, I also have loved you; abide in My love." The way the Father loves Jesus, in the same measure that God loves Jesus is the same measure that Jesus loves us. Beloved, this is indescribable in its implications of glory. The measure that God loves God that is how He loves us. That is how we are going to love God eventually by the power of the Holy Spirit.

The church worldwide will reach a dimension of that in this age, surpassing anytime in history, but we will go on into the depths of that reality in the power of the resurrection with our resurrected bodies. Let us go to the top of page four.

JESUS' PASSIONATE AFFECTION FOR HIS BRIDE

Roman numeral IV. Jesus' passionate affection for His Bride. Well, let's look at the passage now, Jesus is speaking to the Bride who has just come out of a season of discipline, and has just said "yes" to the Lord to the deeper issues of obedience. She has not walked them out yet, but she has sincerely resolved to obey the Lord in her private life. She says, "Yes, I will, I will go to the mountain. There is no area that I will refuse You in Holy Spirit." That is what she was saying in terms of our language of today. Now Jesus is responding, in Song of Solomon 4:9, He says, "You have ravished My heart, My sister My bride. You have ravished My heart with one look of your eyes." The eyes speak of her eyes of devotion, with one link of your necklace.

Then He goes on to make one of the great statements also in the Song of Solomon. How beautiful is your love, My sister My bride. How much better than wine is your love to Me.

This is God speaking about the beauty, of the love of His people, and the Bride is not yet fully mature. We are still in chapter four. She still has to go through five, six, seven, and eight. Yet Jesus is relating to her in this progression unto holy love before Jesus. She is only in the growth process, and yet this is how Jesus views her.

WITH ONE LOOK OF YOUR EYES

Paragraph D. Jesus says, "With one look of your eyes" (Song 4:9). Jesus heart, beloved if you grasped this, will change your life what I am about to say in the next sentence or two. Every movement of your heart towards Him moves Jesus' heart. Even in this very hour. He is challenging you to greater obedience, or to greater faith, and maybe you have been resisting Him.

I am not sure, I do not want to lose out, I do not want to fail again. I feel like you are mad at me, "Anyway Lord, I do not even feel comfortable in my relationship with you." We begin to understand that our love to Him is beautiful and the movements of our heart, each movement to obey Him, it moves Him—each look of devotion, every prayer meeting, every time that you whisper a statement of commitment of love walking down the street or driving in the car, each look of your eye of devotion moves His heart. Many believers only think of the extravagant acts of obedience. The occasional breakthrough in their life, and that God might possibly remember that, and write it in His book. The scripture makes it clear, and I have a couple Scriptures there that I will not go into, that even a cup of cold water done in His Name He will remember.

Hebrews 6:10: He says, if I forget even one act of love, you can charge me with injustice. It says that God is not so unjust to forget any love that we have shown in His Name. God writes every single movement of our heart. He writes it in His book and it is precious to Him.

HOW FAIR IS YOUR LOVE

Paragraph F. Jesus is speaking. He says, “How beautiful, how fair is your love to me.” If we could understand that our love, even our weak love, even our immature love, but it is sincere, it is real, even though it is weak. The bride at this point of the journey is not fully mature. She has not yet embraced the difficult tasks that are yet awaiting her in chapter five. But she has said “yes.”

Earlier in Song of Solomon 4:6, she declares, “I will go to the mountain. There is nothing that I will not do to obey you.” The Lord has not yet seen her walk it out, but He has seen the sincere cry of her heart. Beloved, you will cry out in sincerity many times before you will have the full breakthrough in an area of your life. When we understand that our love is beautiful to God, even now, even in its weakness, it gives courage to our spirit. It is attractive to God is what I mean. When we feel rejected, when we feel that God is despising and despairing of us even, we close our spirit, even if we are in a worship service.

Many people do because of the fear of rejection, and the torment of condemnation. There is something that happens to us that makes God very attractive. When He smiles and says, “I delight in you, I want you, something in us goes, this is too good to be true. If this is true, I would give up everything and run to you with all of my heart. I cannot quite believe this. This is one of the great truths of the Word of God that the devil does not want you to connect with.

By the power of the Holy Spirit, the church worldwide is going to connect to this reality. When the devil comes and says, “Just give up and give in, and quit, you can say it is written, “how beautiful is my love, how fair is my love, even in my weakness.”

Again, in the context of this book, she is not yet mature in her obedience. Beloved, we can use Song of Solomon 4:9 when the devil says give up and give in. It is written that He is ravished over me. It is written that I have ravished His heart even in my weakness. My love is beautiful before Him.

With one look of my eye, it is written with one look of my eye, His heart is moved. Every movement of my heart towards Him moves His heart. Beloved, if these truths would get into your prayer language, if these phrases would get into your language before God, when the devil comes to tempt you with sin or condemnation or guilt, you can speak these things back.

“It is written, it is written.” That is the way that Jesus resisted the devil in Matthew 4. “How beautiful, how fair is your love” (Song 4:10). I love to be in a time of worship before the Lord, and I love to declare my love before you is beautiful in your eyes. I tell you something moves in your heart that gives you courage. It strengthens your resolve. It makes God more attractive to our naturally guilt ridden spirit. Naturally we have guilt and condemnation. It takes a renewed mind, a mind renewed by the Word of God, to see the attractiveness of the smiling God who is beckoning us to come even in our weakness.

Then He goes onto say, this is one of the great ones, one of the great confessions of the Song of Solomon. You want to use the Song of Solomon to locate the confessions that you can declare before temptation and before the devil’s accusation against your failure. There are many excellent statements in the Song of Solomon that you want to become familiar with. You do not want to just underline it in your Bible and e-mail it to a friend. You actually want to quote it to the devil or speak it in the presence of sin and temptation.

HOW MUCH BETTER THAN WINE IS YOUR LOVE

Paragraph G. “How much better than wine is your love” (Song 4:10). Now if you remember right, this is the phrase that the bride said to Jesus in Song of Solomon 1:2, when she is asking to know the kisses of His Word because His love is better than wine. Now Jesus is making the very thing that she said to Him, and turning it around and saying, “You know what, your love is better than wine to me as well” (Song of Solomon 1:2). The wine in this passage is the metaphor of the heart in exhilaration, and celebration of the banqueting table, and just the celebration of God’s goodness—this metaphor here in the Song of Solomon.

In paragraph H, Jesus is essentially saying that our love is better than, and even more beautiful than all the splendor of the works of His hand. Of all of His creation, He is basically saying, “I would rather have your love. Or rather your love moves me more than all the splendor that I have created with my hands.” Beloved, when this touches us, it is impossible to draw back and quit when we see

a God beckoning us with this kind of desire, this kind of tenderness, and this kind of openness to us in our weakness.

JESUS' PLEASURE OVER HER HEART (HER THOUGHTS, WORDS AND DEEDS)

Let us go to Roman numeral V, Jesus' pleasure over her heart. I am not going to develop this passage here, but in the poetic language of the Song of Solomon, Jesus is affirming her for her thoughts, her words, and her deeds. Paragraph A, He says how much better than wine is your love. The scent of your perfumes is better than all the spices that speak of her thought life filled with the Word of God. As the invisible fragrance of a perfume express the inner quality of the plant it came from because perfumes came from different plants. It would express the quality, the invisible quality of that plant.

In the same way, when the Lord sees the scent of our fragrance before Him spiritually, it is the invisible action of the Spirit in our mind. When we love Him, when we make statements of commitment that are sincere, even in our immaturity we do not walk them out. He says back in chapter 2:14, He said, "Your face is lovely, and your voice is sweet to me. Even in our weakness, our words are fragrant and sweet to Him."

Our words of devotion, our words of commitment, when we stand on the Word of God, and hold the line, hold our confession to what the Word says is true against the devil, against temptation, that is fragrant in God's sight and before God's presence. I like to confess before God as my life purpose that the very fragrance, the very thought life before you, it is my purpose, it is my intention, it is my destiny, that my very thought life would be fragrant in your sight.

Beloved, in our prayer life we make these statements of confession. My mind will be as fragrant as fragrant perfume before you as we determine in our heart, "I will fill it with obedience, I will fill it with your Word." You make it a life purpose to have a mind that is like the scent of perfumes before the Throne of God. God sees the negative, He sees the anger, He sees the pride, He sees the lust, He sees the other. But He sees and focuses on the perfume that ascends from us when we commit to obey Him and worship Him. Just a few moments ago we were worshipping. As the fragrance rose before God, throughout the Bible, prayer and worship is signified as fragrance, it is the thought life of the believer that is ascending to God.

It is the thoughts of our heart when we are coming into agreement with Him. It ascends as fragrance when our thought life comes into agreement with the Word, and we speak it out before Him, it moves His heart.

THE BRIDE'S EXTRAVAGANT DEVOTION TO JESUS

Roman numeral VI—The Bride's extravagant consecration or her devotion to Jesus. This is one of my favorite verses. You can have a bunch of favorite verses in Song of Solomon, but this is one that I have used many times in my private confession and devotion to the Lord. Jesus is the One speaking to her, and He is describing how He sees her. He sees her heart as an enclosed garden, as a spring that is sealed up, as a fountain that is sealed (Song 4:12).

Paragraph A. A closed garden was a private garden in contrast to a public garden. In the public gardens of that day, the animals would come and pollute the water source of that garden or defile it. So the king would put a fence around it. So an enclosed garden means a garden with a fence around it. A fenced garden is another way that you could say that. Now the purpose of the king's garden was pleasure and rest. The common garden, the purpose of it was to grow food and survive. Only the king had enough money, slaves and the amount of time that it took to cultivate a garden just for pleasure. Very few people had gardens for pleasure.

Beloved, we are the garden of pleasure that Jesus seeks to find rest in. When our life is consecrated to the Lord and devoted, we are as an enclosed garden, our heart is locked from the spirit of compromise, and from the spirit of the world. We become the garden of pleasure that the Lord comes and rests in our midst in communion and fellowship as He says in John 14:21-23 where He basically is saying, "If you love me and come into agreement with me, I will come and rest upon you and manifest myself to you." In times of temptation, or times of discouragement or weariness, I will be quiet before the Lord. I will say to the Lord, "I present myself before you as an enclosed garden, as a locked garden" (Hebrews 4:12).

We cry out to the Lord, "My heart is yours, my mind is yours. I am living for you as a place of your pleasure and a place that you can rest—a place that you can rest in agreement." The idea of God resting with us, the opposite idea is God striving against us, us resisting Him, and Him wrestling with us. When I talk about God resting, I am talking about Him being at peace with us and in unity with us. This is the call of the Nazarite. That our heart would be a locked garden in sexual areas, in

financial areas, where we put our eyes, what we do with our speech, that we would live as a locked garden that is for the Lord Himself.

He is saying this to her. You are a garden enclosed to me. This is one of the highest things that Jesus could ever say over our lives. Beloved, we can turn this thing around into a confession of how we are going to live and a statement of our devotion back to Jesus.

A DESCRIPTION OF THE YOUNG BRIDE’S FRUITFULNESS

Roman numeral VII is a description of her fruitfulness. We are going to skip that part. It is a magnificent passage, but we are going on to Roman numeral VIII of the threefold description of the Holy Spirit in the Bride’s life. We are going to skip that too, but I just wanted to point that out to you. That the Holy Spirit comes to us as a fountain, a well, and as streams. You can read that on your own in the notes. We are coming to the last few minutes of the session, and this is where it comes to a high point.

The bride is so encouraged and emboldened by the fact that Jesus is so tender toward her and that He delights in her. If you think that God is against us, angry at us and about to crush us, it is a very common mindset, we think, “Why do I not just give up and give in. Why even fight? I am so messed up and there is no hope.” Beloved, this is not the truth. This is not how God sees us as sincere believers. I am talking about a believer one week old in the Lord. If every area that the Holy Spirit revealed to us, we are seeking to obey Him, even though we are stumbling and coming up short, when we fall we repent. We renew the war against that dimension of darkness.

HER CRY FOR INCREASED ANOINTING

Beloved, we are sincere and we can receive all of these affirmations of the Lord’s heart to us. Song of Solomon 4:16, she has the courage to cry out, this very courageous but important prayer. It is a two-fold prayer, and the prayer is really for the release of the presence of God in her life: the release of a greater anointing and the release of His presence in her life. She says to the Lord, “Number one: Awake, O, north winds” (Song 4:16, paraphrased). The north winds were the bitter winds of the north, the cold winds. She is saying, “I am not afraid of difficulty. I am not afraid of saying “yes” and going through the difficulty to know you in a deep way.”

Beloved, I do not like the north winds. I do not know anybody who does. But she also prays,

“Come, O south winds”—those are the winds of refreshing (Song 4:16). Normally we pray mostly for the south winds. If you are like me, I focus a lot more on the south winds. She put it first, even though I normally get to it last. The north winds are the times of challenge to bring us to a new place in Him. She says this, “I am not afraid of the north winds” because earlier in her journey when He called her to the mountaintop, she was afraid and said no. Now she is saying, “I am not afraid of anything that You will call me to because You love me, You are so tender, You evaluate me with such kindness. I want to be closer to You.”

Beloved, anybody wants to be close to someone who thinks about us in the way that Jesus describes here in Song of Solomon 4. It makes us open our spirit and run to Him. We want to be in the presence of anyone who thinks this tenderly, this kindly, and this well of us. Because our spirit soars with this kind of delight in this affirmation, she says, “I am not afraid of the north winds anymore. I am not afraid that I am going to miss out, I am not drawing back because I am afraid that I am going to fail, I am going to go fully into obedience because I love You, I trust You, I want to be closer to You.”

BLOW UPON MY GARDEN (SONG OF SOLOMON 4:16)

“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 is pleasant fruits” (Song 4:16). “Blow upon the garden of my heart. Why, I want the spice or the fragrance of God to come forth in my life in a greater way.” So a lot of us pray for the fragrance of God. But beloved, the fragrance of God is the combination of the north and the south winds. Only God has enough wisdom to know the combination of north and south winds that is best in each season of our life. I do not know what my life needs right now. I always lean toward the south winds, but He allows the north winds because it is the combination of both winds that bring the garden of our heart to full fragrance.

Then she is basically saying, “I want my Beloved to come to His garden and I want my life to be His life”—let me say that differently—“I want the garden of my heart to now be His property instead of mine.” This is the great turning point in the journey of the Song of Solomon. She now sees the garden of her heart as belonging to Him instead of belonging to her.

The first four chapters of the Song of Solomon, it was all about her inheritance and her garden. From this point forward, it is all about her life being His inheritance and His garden.

This is the great turning point in the book. This is where the Holy Spirit is bringing us by affirming us and revealing the beauty that God sees when He sees our love, the way that God feels about our love. The Holy Spirit is producing courage and resolve that we will not draw back from the north or south winds because we want our garden to become His garden. In chapter 5:1, He answers her. He comes to her, and you can read more about that on your own.
Amen.