

Session 21: Vindication of the Persecuted Bride Song of Solomon 6:11-7:9

The daughters of Jerusalem, and the fervent believers in this age are all part of the Bride, in terms of eternity, but the story line of the book of Song of Solomon is idealized. The bride is distinguished, even though she is among the Body of Christ, so that we read the story, and we say, “I want to be like that.”

I want to live like the Bride in this age. I want to live in a bridal attitude. I want to live in bridal love, and that does not make us the Bride, and the rest of the Body of Christ not the Bride, so you do not want to jump to that illogical conclusion. We see the story line because it is a song. It is a song giving a story line that we can relate to it. We can respond in the way that the Bride, in the ideal way is responding, and not like the daughters of Jerusalem, or like the watchman who are angry and who stand against the bride (at least in chapter five they are). In chapter three, they are helpful, but they turn against her in chapter five. So that is just to kind of give you a little bit of overview, so you are not trying to figure out, “Well, are the daughters the Bride? Am I the Bride? Are they the Bride?” And again, the whole body of Christ in eternity is the Bride. All the redeemed in history are the Bride.

I want to live like it in this age, and only a small percent are living like it this age, living in that bridal identity, living in that bridal responsiveness, to the Holy Spirit, that whole-hearted responsive love.

REVIEW OF SONG OF SOLOMON 6:4-10

Roman numeral I. Just a review of the last session—session twenty—from Song of Solomon 6:4-10. After the two-fold testing that took place in Song of Solomon chapter five, here in chapter six, Jesus breaks the silence, and He speaks to the bride’s heart, and he lets her know what he was thinking while she was going through difficulty.

I do not know of too many truths that are more relevant and practical to our heart in our journey in this age, than this truth here—to know what He is thinking when we are being troubled, and we are having to endure difficulty. Because one of the big burdens that you and I feel, one of the biggest problems we have is the idea we

do not know what He is thinking, and we cannot feel His presence. When we cannot feel His presence that does not mean that He does not feel deeply for us, and He does not have deep feelings for what is going on in our heart.

A lot of times we come up with the conclusion of, “I cannot feel Him, and then, I guess it goes to show, He does not feel anything about me.” That logic is not true, because often, when you do not feel Him, He still feels deeply about you, and it is that knowledge that causes us to be steady in the times of difficulty.

Well, one of the most expressive and extravagant statements of how God feels, when we feel nothing, this is how God feels in Song of Solomon 6:4-5. He breaks the silence of her time of trouble. He says, “Oh my love, I have never been, I was not angry with you. I was not drawing back from you because you were doing something wrong. I was allowing the deep hunger in your heart for me to come to maturity, to come to the surface, and to get a hold of you in a new way.” Because when you, and I do not feel His presence, we do one of two things. Either we give up and give in, just kind of give into carnality and darkness, or we make a more determined resolve then ever to search it out, and to go deep.

That very resolve itself causes our love to mature, go deep in the Lord, and the Lord knows that. So sometimes He will withhold some of His sensible feelings of His presence, and the purpose in His heart. It is not, I mean, sometimes the devil is oppressing us. We need to rebuke the devil, tell him to go, and use the name of Jesus, but I am not talking about a demonic oppression. Sometimes the Lord withdraws the manifest sense of His presence, while we are obedient, in order for us to be more resolved, and to go after Him with a greater tenacity. It creates a tremendous humility in us when the breakthrough comes, as well as a tremendous gratitude, and a resolve. I mean we get so desperate for breakthrough that nothing in life seems what it ought to be. We are just so desperate. We are lovesick in the negative sense of pain. I tell you there is tremendous fruit, if we will persevere through those seasons, instead of just giving up to darkness and just going the way, the common way in the Body of Christ.

JESUS BREAKS THE SILENCE

So He breaks the silence and He says, “Oh my love, you are as beautiful to me as Tirzah, lovely as Jerusalem, awesome as an army with banners” (Song 6:4). Of course, Tirzah was a city, a very beautiful city in ancient Israel.

You are “as awesome as an army with banners” (Song 6:4). You are saying, “You are a victorious army.” As we looked at it in the last session: You are awesome to me, you came, you were victorious, you came out of this victorious over your biggest enemy—that is darkness in your own heart. Then he says Song of Solomon 6:5, “Turn your eyes of devotion away from me.” He is speaking in the poetic language of love. “For your eyes have overcome my heart, your eyes have conquered my heart,” He is speaking in the language of love. Now, of course he is not saying, “really turn away.” He is saying, “You move me more than you have any comprehension”(Song 6:5, paraphrased). What a powerful statement from the heart of the eternal God. And then He goes on and He describes not only her place in His heart—that is verse four and five—but her place—in verse eight and nine—in His eternal plan, His place in terms of his purposes. Then He goes on in paragraph D, verse ten and describes the four-fold glory, the place that she has in His eternal kingdom or His eternal purposes.

THE SPIRIT DESCRIBES HER FOUR-FOLD GLORY AS CO-HEIR WITH JESUS

Now having been established in this revelation, the bride is, she believes these things, and she feels the truth of them. She goes onto the next stage of her development. Before we go on, I want to say this, that we went over this so quickly, and so many are so unfamiliar with this language, and that is understandable and reasonable. It is likely that the majority of you cannot feel the weight of it, or it does not register to you at all. I want to encourage you in this regard. Because these truths are new to you, and therefore they do not touch you, stay with it. Chapter 6:4-10 has dynamic insight as to your destiny, and who you are before His eyes, and in His eternal plan.

So what you want to do is to go deep in Song of Solomon 6:4-10. You do not want to look at it, and then conclude, because it is new, and because you are unfamiliar, or because you cannot feel it, that you are done with it. No, no, go exactly the opposite direction, say, “This is a very, very important part of who I am, the place I hold in His heart, and the place I hold in His plan.

If it is the last thing that happens, I am going to get revelation. I am not going to stop till I have a breakthrough of these truths in my heart. “I think that you will be dynamically rewarded in terms of just the faith, the zeal, and the strength you will find, rewarded in that sense, your spirit will be strengthened by going deep in Chapter 6:4-10. The same will be true in this passage, that these concepts are so

unfamiliar to so many. That ninety-nine percent of all believers have never even read it for more than just a casual thing. I mean maybe just the most casual reading of chapter five, six, seven, and eight. And so when we point to some of the subjects, I want to encourage you to say, “Note to self, I do not fully get it, but I am going to get it.” And that is really what a class is all about. Really, in this class, I am really advertising the passage to you. You cannot really go very deep in a passage like this at a first run.

MY OWN PROPHETIC JOURNEY WITH THE SONG OF SOLOMON

When I first began to read the Song of Solomon, I mean I was horrified.

No...horrified! The reason I was horrified was in 1988, it was in June 1988, when the Lord spoke to me about the Song of Solomon, spoke by the audible voice of the Lord, and said this is my life calling, to teach this book. I had never read the Song of Solomon in a serious way. I was so excited, as I have told the story many times. I mean the audible voice of the Lord gave direction to that Song! I remember calling my wife and telling her that morning, “The audible voice of the Lord came to me this morning, and I had a clear direction. It is the most glorious day of my life, and I had come home late that night.”

She says, “Oh this is such a great day!”

I remember vividly, and I say, “No, this is more bitter than death!”

She asked, “Why? I thought God spoke audibly and gave you the Song of Solomon as a life direction?”

And I said, “Yeah, He did, but I had never read the Song of Solomon before. And now that I have read it, ugh, ugh! I mean like for my whole ministry, like for years and years. Ugh!”

She said, “Oh, I think you are going to really like it. It is a great book.”

I said, “Ugh! It is horrible!” I mean the whole book was. I had one or two verses that had a little bit of life on it, but that left me with eight full chapters of nothing. I mean Song of Solomo chapter one, two, or three—those are the chapters most of us are a little familiar with, so we can begin to feel it a little bit.

Chapter four and five, the numbers get small. The people who really go after Song of Solomon four and five, or even six, seven or eight is almost non-existent. I mean I would say, not exaggerating, probably less than one percent of the Body of Christ has ever endeavored to go there.

THE GREAT LOVE SONG OF ALL THE AGES

Beloved, this is the great love song of all the ages. And this is the height of the love song, is chapters six to eight. And I do not know of any part of the Scripture more unfamiliar to the Body of Christ, possibly with the exception of the book of Leviticus. Those would be the two, actually, I am being, actually honest. So when you look at this because it so unfamiliar, I wanted to tell my story a little bit, of how when I began to get a hold of this. It was totally confusing mentally and zero response emotionally, none except for boredom. So I guess that is a response, but there was not a positive response. It was like ugh, and then I began to understand it intellectually a little bit. I began to get it into my prayer life with God until these phrases get into the language of your heart with God, until they get into your dialogue with God, they will never ever get a hold of your emotions ever. These phrases, or truths are really the truths that we talk to God in phrases according to these truths. The more that we say them, and we journal them, or we write them, we reference our love, our growth in love, according to the song, we find ourselves in it. Therefore, it becomes far more dynamic and relevant, as you feel it more and more and more.

So, Song of Solomon chapters one to three, I think there is, you know, maybe five or ten percent of the Body of Christ who studies it. Chapter four to five, maybe we are under five percent. Ninety-five percent not know anything about it, and really do not think much about it. But I tell you chapter five to eight, it goes down to under one percent.

But even here in the IHOP world of which we celebrate the concept of the Song, but I am not sure we really go deep in the Song itself. It is not enough to wave the banner of the title Song.

We really need to go deep, and we want to go deeper than just the first two or three chapters when the bride is immature. We want to actually wrestle with, and get a hold of the truths that describe her interactions with the Lord, and when she begins to go deep with the Lord in chapters six to eight.

So, again, mostly I will leave the notes to the private explanation, so you can work through it, but I am giving you this kind of exhortation. Press in, do not just read it, you know emotionally. Mentally, I do not get it, and emotionally, it is completely boring. Go to the next step and the next step is mentally, I am starting to get it. Now it is not exciting yet, but at least it is not horrible emotionally. Then the next step is to feel it a little bit, and stay with it until this thing gets a hold of you.

OVERVIEW OF SONG OF SOLOMON 6:11-7:9A

Roman numeral II. What I am saying—what triggered my thought is this awesome sentence. It is an awesome sentence that I have written here, of course, it is my own notes. I should not get too carried away. No, it is not the sentence it is the concept. It is this phrase in Paragraph A—As the bride walks in Song of Solomon 6:4-10 revelation. What an idea, as she walks in this revelation. I have never met a believer ever who walks in this revelation—not one person—myself included.

I have never met a believer who walks in the revelation of the identity, the destiny of who we are in God's heart, and God's purpose as described in the poetic language, or even just the New Testament language, the counter part. You do not even have to go to the chapter six poetic languages to make it fit. Just the language of this—even as it is through the words of Paul, the apostle—and through his truths. Beloved, when we get the revelation of this, it radically changes us. I have it a little bit, but am very unsatisfied with the level of which I have it. But as I was just looking at that sentence, I told the Lord that I want to walk as she walks in the Song of Songs 6:4-10 revelation. Let that be me. I must go forward in this revelation in the next season of my life at a whole other level. So I just want to, I want to challenge you, I want to kind of stir you up and make you think that the Song of Solomon might be an awesome book. It might really be worth learning. It really might be worth it.

Of course, we think it is, but then again I have been teaching this at IHOP, for the whole eight years of IHOP, but I would say the vast majority of IHOP have zero understanding of any of these chapters because you are not going to get it in the classroom. You are going to get it in the hours of long and loving meditation. Now, I can give you the notes and point you in the right direction, but at the end of the day, you will not get it because a person stands in front of you and explains it to you. I think the teaching dimension of the notes is important in order to have somebody help you put some of the symbolism together. So I believe in that teaching type aid. But that is not, at the end of the day, what makes it alive in your

heart. What makes it alive in your heart, is you and the Lord talk to each other according to these truths. Well, what happens is, after she sees this revelation of who she is, she commits herself to serve at a whole other level. But, it is not she is just serving in the Body of Christ. She is serving with gratitude, the immature ones in the Body of Christ. Now that sounds pretty normal, but I want to tell you that are really rare. I have been a pastor for thirty years, and very few people in thirty years have I watched them consistently serve immature people, for the sake of the immature person. I have, in thirty years of ministry; most people are working hard for a place of service, so they feel good about their life.

It has almost nothing to do in a major way with the person that is getting the benefit. It is mostly about, I feel good in this spot. It feels right to me. I have got some new friends. It is a new opportunity. And all of those are good things in themselves, but they are not the deepest motives of why we serve. That is why so many people get burned out in serving. They are serving only because they want to fit. They want to feel good about what they do. And they want their time to be meaningful. They want a door to open. This is not what she is doing. She has a revelation of the needy ones. I do not mean, just the down and outers in the inner city, so she goes down on Monday afternoon, and gives them food. That is not what I am talking about, though I think that is a good thing to do.

I am talking about, she looks at people, and she takes upon her heart the genuine responsibility to care for the spiritual needs, physical as well. As a pastor, I have seen very few, a very small percent of people, who will look at two or three people and say this. I will take those two or three on. I will meet with them regularly. I will teach them the Word. I will strengthen their heart. I will pray for them. I will labor with them. Now if the person that, if the two or three people that they are doing it for, kind of get it, then the one discipling them kind of gets all excited. Beloved what is really intense is when we pour into people, and the people we are pouring into are slow to respond. Now as a leader, I find that hard to do myself. And I really find it rare as I look around the Body of Christ. Again, most people are looking for a function in the Body to make them feel good about their function and about their life. They are not really thinking about the person they are serving, they are thinking about how the function helps them. And this, the bride, is at a whole other level right here, but we cannot get into that other paradigm until we know who we are.

THE BRIDE OVERCOMES IN MATURE LOVE FOR THE WHOLE CHURCH

Until we know, Song of Solomon 6:4-10, we are just stuck on our own welfare, and our own good. I mean most people are in ministry for their own good, not even for the Lord's good or the good of the people. Not really, really, because when push comes to shove, they just, it is really difficult to follow through, and to really pour ourselves out in the way of helping people. The only way that we can do it, is we have a higher revelation of our value in God's heart. We can not at the end of the day do it because it is an opportunity to get forward in the ministry organizational flow chart. So she sees who she is to God, and therefore she sees the value of the immature ones. And I tell you the immature ones are easy to despise because they do not respond right. They do not get it. They are stop and start in their faithfulness. It is like well, forget it then, if you are going to be that way, forget it.

The Lord says, "Well I am not giving up on them. I did not give up on you."

We tell the Lord, "Well I gave them a chance."

The Lord says, "I gave you lots of chances, I did not give up on you, and I am not giving up on them, even though you are giving up on them." And the reason I am saying this to you, "I did not read that in a book, I have quit on people over the thirty years, just said Lord, it is just too much time, too much energy, too much this and that."

The Lord says, "I do not agree." Other times the Holy Spirit will come back, and say "Let's talk that one through again, but Lord it is just too much energy." Well anyways, she pours herself out. She sees the Body of Christ, from the perspective of already feeling successful in God's presence. We will view others in need very different when we already feel successful. We view others in need as a stepping-stone for our ministry to be enhanced, if we do not see ourselves successful in God, in His presence.

But when we know who we are to Him, then we do not need people to enhance our sense of success, so we do not have to endure them to get ahead. We can actually, without any regard of how it is going to come back and help us, we can serve them for real, because we are already successful, because we know how God views us. It is a whole different place of liberty. It is a whole different way to carry our heart.

Again, easy to say, I am just saying, this is a confession. It is easy to say, but it is not so easy to live. Well after she serves for a while and again, I have plenty of notes, just to give you some chances to work through those passages. As she begins to see the immature in the Body of Christ, and to decide to give herself to it, after a season of service, she is persecuted.

THE BRIDE IS PERSECUTED

One group in the Body of Christ, they do not like her, and they are sarcastic, and they resist her. Then, the bride is vindicated by the daughters, and then the Bride is later vindicated by Jesus. And seeing what Jesus says, and what He promises to us when He vindicates us, I find it more than fascinating. It is very helpful, in terms of our own spiritual life. I mean this is a love song that will carry us for decades and decades. Every phrase of it is filled with meaning, if we'll go deep with it.

THE BRIDE'S COMMITMENT TO SERVE THE WHOLE CHURCH (SONG 6:11)

Roman numeral III. Now, I am obviously, going on this fifteen-minute cheerleading session, cheerleading to be students of the Song of Solomon. We are not going to get very far in this class, but we do have the notes here. And again, it takes awhile to get familiar with these concepts, to even go deep with them. Here is what she says: She knows who she is in God. She knows how dear she is to Him. She knows her eternal glory in His purposes. Now she wants to serve like never before, but she wants to serve for all the right reasons—not just to get ahead, to hope her own ministry grows. There is nothing wrong with your ministry growing. She is serving for God's sake, because of His inheritance in them, not because it will open a door for her future ministry opportunity.

THE WALNUT GROVE IS A PICTURE OF SPIRITUAL TRUTH

She says, "Now I went down, to the garden of nuts" (Song 6:11). This is a walnut grove, so this does not give you the liberty to call the Body of Christ a garden of nuts. You cannot say, "well it is in the Bible."

It is a walnut grove. It is the garden. It is the Lord's garden, because now she sees it as His garden, so she sees these people as the Lord's inheritance. She does not view them as an opportunity for her ministry. She does not see them as a means to get ahead in ministry. No, she sees them for who they are to the Lord. That is a huge revelation. That one truth would change the Body of Christ radically.

TO SEE PEOPLE AS THE INHERITENCE OF THE LORD

If we could begin to see people as the inheritance of the Lord, and not just an opportunity, that if we work hard, we get ahead, in our ministry opportunity. I went down to go see the Lord's garden. I want to see it. I want to see what the Lord sees. I want to feel what He feels, when I go in the midst of His garden. And she went down to see the verdure of the valley, the lushness, the flourishing greenery that is coming forth. And what she goes down to see specifically. She wants to see the state of the garden, that is in general, but specifically she wants to see whether the vines are growing or not.

Because the vines have not born fruit, and of course, all through the Bible, the vines and vineyards, are symbols of God's people and God's work. So the vine does not have fruit on it yet, but she is going to go down and see it, and she is going to work in the midst of it. Now she understands that the garden is now the Lord's garden.

THE BRIDE GOES DOWN TO GOD'S GARDEN TO HELP PLANT

Paragraph B. For those of you that are just new with us in this class, you might not follow this fully, but what had happened earlier in chapter six, the question was asked, "Where is the Lord at?" by the daughters of Jerusalem. She gives the answer in Song of Solomon 6:2-3.

She says, I will tell you where the Lord is: "My beloved has gone to his garden" (Song 6:2). He is in the midst of His garden, serving it, and so now that the Lord has blessed her, said how much He loves her, she says, "I want to go down to the garden. I want to be where He is. I want to be doing what He is doing."

Beloved, I will tell you what He is doing. I will tell you what the Lord is doing. And this is a hard thing to communicate, to make it to where it really grabs the heart. The Lord is in the midst of the church serving the people. I mean it sounds so simple. That is a huge statement that the vast majority of the Body of Christ do not grasp. I struggle with this just in my own fleshliness. The Lord says "You want to find Me, you can find Me in the individual encounter of Me and you in the Word. But, you can also find Me in serving people who do not really necessarily even fully appreciate all that you are doing. You will find Me in the serving of the people because you see how valuable they are to Me. Something will happen in your heart when you serve them that will make you connect with Me, and the spirit of grace will touch you. You will find Me there in a surprising way."

What I mean by that, you know it would be typical in a group of a thousand people. I will just kind of give you; I will break it down a little bit. In a group of a thousand people, if I had them all stand up and again, my point is not make you feel bad tonight. That is not what this is.

It is to grasp the weightiness of what this passage is about. This is a huge statement. As a pastor, just typically, if I had a thousand people stand up, and I would say, now how many of you are regularly investing your life, not just in hanging out with a friend, but investing in people? Sharing a little bit with the Lord as you hang out, come and go, have some meals together, chat about stuff, and just you know have some sort of recreation. That is not what I am talking about.

How many of you, if I have just one thousand people, just in a normal church setting, have two or three people, at least, does not have to be ten or twenty, but two or three, where you are actively, regularly pouring into their life, without any regard for what it is going to bring back to you?

I am not talking about even a small group or a home group where everybody goes and shares a little bit. I am talking about a person in need, a believer who is younger than they are in the things of the spirit. They are meeting with them, investing time, money, energy, and heart into them. How many are doing it? If there were one thousand people, I would guess to say much less than one hundred out of one thousand who would raise their hand. Probably nine hundred out of a one thousand would say, “No, I do not really ever do that. I go to a home group, where we all talk to each other.” I am not talking about a home group. I am talking about where you can name the three, five, the ten, the fifteen whatever people. You have a responsibility in God. It does not even have to be formalized, where you pursue them, you pray for them, you fast for them. You help them. You work through their problems with them. You are constantly concerned about their spiritual welfare. I would say most people in the thirty years I have been in ministry, not just even in my own context, just over the years.

Very few people ever grow in the Lord to where they take on another person, in a real way. I mean really take on another person for more than a month or two, to where they are really going to serve that young person. Typically they are younger in age, not always. It does not have to be that way. When we begin to do that, something happens in our spirit with God. I mean it is a burden. It is real servanthood because it is not that fun. It is not that glorious. It is like a lot of work,

a lot of pouring our self out. But there is a place in the spirit where God begins to communicate in our hearts, because that is where He is. He is in the garden raising up the young vines that do not have fruit. That is what His mind is on.

So, I say, “Lord, here is what I want to do. I want to be in your presence. Me and you, talking one-on-one. Just whether it is in the prayer room or just you know in private time, I want to talk to you, my heart and your heart, and then I want to take a lot of my life, and I want to pour it into people, work with them, and help them make sense of life. One-on-one, one-on-ten, whatever the number is, I will do this.”

I find that that is the hard part of life, but there is an anointing on that. That is where Jesus told the bride, He says, “I am in the garden, amongst the young vines. That is where you will find me.” Yet, so many of God’s people do not go there to look. Yes, they are looking for a ministry, but they are not looking to really invest in a regular in depth way to two to three to four people. They are just looking for that ministry, one day, that some how this ministry would open. But, the Lord is in the garden, serving the people.

TO SEE OTHERS AS HIS GARDEN AND INVEST INTO THEM

So I ask you, how many times in the last three to five years, have you taken on a person to where you were consistently meeting with them? Not just a person hanging out socially, to where you shared a little bit of the Bible with them, or shared the things of God, but somebody who was younger in the Lord, where you regularly met with them, for the sole purpose of benefiting them spiritually, with nothing to do with you. We find him in relationships where you are invested in it. Maybe you say, well, I am twenty years old. But if you are twenty years old, do it to someone who is fourteen. And well nobody told me. Go find a fourteen year old and do it. It is not a, they are all over everywhere, just go. Well, I do not know how to find them Ask the Holy Spirit, “Lord, who can I go start serving and pouring myself into?” So when was the last time, do you have someone like that in your life? Have you ever had someone like that in your life? And when was the last time, if you have, when was the last time you had someone like that in your life? My point being, in Song of Solomon 6:11, the bride is doing this in the overflow of her revelation of who she is in God. She is pouring herself out to the young vines that have no fruit that are just budding. That is what’s going on. Now, let’s go to page three.

LOVE FOR GOD’S CHURCH OVERCOMES HER SONG (SONG OF SOLOMON 6:12)

Roman numeral IV. As she is going down to the vineyard and she is saying, “I am going to see with God’s eyes, I am going to take these unanointed, unfruitful, immature young vines, and I am going to pour myself. Maybe one-on-one, one-on-five, one-on-ten, does not matter what the number is, just pick one.”

Do not be overly spiritual; you know waiting for a vision, just start finding someone. You say, well, I do not know the Bible that well. I bet you know the Bible a whole lot better than a lot of people who just met the Lord recently do. You do not have to even finish four years of Bible school, just start caring about them, and pour yourself, meeting with them on a regular basis.

What happens is she has a surprise. A surprise hits her in Song of Solomon 6:12. She says, “Before I was even aware, my soul started moving like a swift chariot, is what she is saying. My heart began to get a burden, my soul moved, and I was consumed with a burden for this vineyard.” She says, “I went down there without a burden, and now the burden has touched me.” She talks about “her soul had made me as the chariots”—her soul moving like a chariot (Song 6:12). A chariot was one of the most efficient, fastest, most practical ways to go forward in the ancient world. She is saying, “I am moving fast, my soul, something has got a hold of me, and I am moving, the burden has got a hold of me.”

HER HEART MOVES FORWARD IN THIS BURDEN WITHOUT RESISTANCE

Paragraph D. She is surprised by the sudden movement of her heart. This surprises her—that she has a heart for this in a way. In Song of Solomon 6:12, she was going down to the garden, because she knew from chapter 6:2-3, that when she did not know where the Lord was, the Lord is found in serving the young ones, the on-on-one, that is where He is found, in serving, and not just doing hard tasks. I certainly appreciate that, and the Lord is certainly found in serving, not doing hard tasks, but pouring yourself into people, and meeting their spiritual needs, just helping them spiritually is a better way to say it. None of us could really meet another person’s spiritual needs in any kind of major way, but we can help them on their way. So she did it in Song of Solomon 6:11, mostly because she knew that is where the Lord was. That is the point that I have been making for the last five or ten minutes. You might be surprised, because if you have never done it in a consistent way, you may be shocked that that is really where the Lord’s presence is, it really is—pouring yourself out, to somebody. Again, are you doing it now, and if you are not,

when was the last time you have done it. Do you have any plans to do it? Is it even on your vision list of the vision of what you want to do in this year? To go invest yourself in a few people, who are just in need spiritually? They just need somebody to help them, know the Bible, know God a little bit.

You do not even have to know the Bible very well. Just talk to them on a regular basis. Is it even on your screen at all because my point being that is where the Lord is, and that is what she found in Song of Solomon 6:11. Then in Song of Solomon 6:12, the surprise of her life is that she got a burden for them in a way she did not expect to happen. It just came kind of—suddenly the Holy Spirit began to knit her heart. She is essentially saying, “you know what, this is hard, but I feel His presence and I actually care about these people. And they are not even maturing very well, but I care about them.”

TWO RESPONSES OF THE CHURCH TO THE BRIDE (SONG OF SOLOMON 6:13)

Roman numeral V. What happens is she is going down to the garden of the walnut grove. There is something very significant about a walnut grove. I have got a few notes on that. That I will skip, as it speaks about spiritual truth, in really remarkable ways. Then what happens is that a controversy raises up, while she is serving down in the garden. Well, one group of the Body of Christ, they want her to return, which are the daughters of Jerusalem. They say, “Come back and help us, do not help them, come back and help us.”

They say it four times, “Return, return, O Shulamite; return, return, that we may look upon you” (Song 6:13). They are basically saying, “We want you to minister to us. Do not help them. Help us. We love you, We want to seek the Lord with you. We need your help.”

Then the other group speaks up with sarcasm, “What do you even see in her?” And then the dance of the two camps begins, which is a poetic way to talk about the conflict. The two camps—the people who like her and the people who do not like her. The collision begins.

Let us look at this from the bride’s point of view. Well, she has finally got a burden for these people in need. Now the daughters of Jerusalem they say, “What about us?” And then the watchmen say, “Yeah, we have already censored you, why are even ministering, you do not have anything to give them anyway?” So she has all

this resistance, extra traffic that is kind of coming her way. Emotional traffic is what I am talking about.

SARCASM FROM THE JEALOUS WATCHMAN WHO JUST STRUCK HER

Paragraph D. The response of the sarcasm of the jealous watchman: they are saying to the daughters of Jerusalem, “What do you even see in her?” Beloved, when you start serving somebody, and you start pouring yourself and you begin to experience the Lord’s presence in it, you can be sure somewhere, the voice will come to you, “What do you have to do anyway that is worth anything?” The conflict will begin when you begin to pour yourself out in God’s vineyard.

DANCE OF THE TWO CAMPS BETWEEN THE DAUGHTER AND WATCHMEN

Paragraph E. The dance of the two camps speaks of the conflict between the daughter’s of Jerusalem and the watchman over the ministry in the life of the bride. Now some of you are among the three players here. You are the bride in some situations. You are going hard after God, and in the last months or years, there is just this whole stir up around you. You know, is she right, is she wrong, is he right, is he wrong, is it true, is she deceived? What is going on? You are thinking, “All I am doing is going hard after God? Why is all this commotion?”

Beloved, it is part of the divine pattern, because you are disrupting the kingdom of darkness. There will be conflict. There will be a dance of the two camps if you break out and launch out and go for this thing.

Paragraph H. There are always two extreme positions in the church. There are those who pursue Jesus with great fervency, and those who do not.

Wholeheartedness is at the very center, not of every controversy of every conflict, but wholeheartedness is at the center of many conflicts.

We have to just, you know, if you are not wholehearted, you want to prove why the wholehearted people are wrong. If you are wholehearted, then you have got to ward off the people proving why you are wrong for being wholehearted. You have got to prove something one way or the other when wholeheartedness gets in the equation.

JESUS BROUGHT DIVISION BETWEEN THE SINCERE AND INSINCERE

Paragraph I. Jesus brought division, but He did not bring division between the mature and the immature, spiritually mature and immature. He brought division between the sincere and the insincere. There will always be division until the very end when the Lord's church is going to break in.

I believe there will be unity in the church worldwide, even before the Lord returns, in the midst of all the fires of the final pressures of the End-times. Unity will come out of those fires.

The division that Jesus brings is between the sincere and the insincere. When you take a stand, vision will happen, if you take a stand to be wholehearted.

BRIDE IS VINDICATED BY DISCERNING BELIEVERS (SONG OF SONGS 7:1-5)

Roman numeral VI. We will just finish in the last minute here. What happens now, you can read the ten different characteristics that the discerning believers, that the sincere believers, the daughters of Jerusalem, they speak up for her, and they describe ten different aspects of her character.

These ten aspects of her character are aspects that God cares about. So we want to study them, even though they are in poetic language, agricultural language, and the language of poetry. It is not that hard to figure out, because the Bible interprets the Bible. The symbolism in the Bible is made clear by the Bible itself. So the daughters of Jerusalem, the sincere believers, they speak up on her behalf.

THE BRIDE IS VINDICATED BY JESUS (SONG OF SONGS 7:6-9A)

Roman numeral VII. Then what happens, is now Jesus stands up, speaks up on behalf of her, gives some promises, and these promises are quite dynamic. But again, they are promises that if you read them once, they will not grab you. But if you get used to the language, and you talk to the Lord, you get these truths, and even some of this language into your prayer language with the Lord, all of a sudden; these promises begin to get a hold of your heart, in a very powerful and real way. I just want to point that out to you. You can begin to go after Song of Solomon chapter six through seven in a more definitive, intentional way.

In the midst of it, I will just end with this point here, and then we will just stand and pray for a moment. Then, I will dismiss you at that time. The thing I want to leave you with is this: Jesus is found in serving the immature in His garden. It is more than hanging out with friends.

It is actually taking a real heart responsibility for those, they might not even be grateful for what we do, but we serve others. I want to leave you with that revelation that the presence of Jesus is found there far more than many people are seeking Him in that place. So when we put our prayer life together, we are pouring into individuals in a spiritual way. We practically want to help them. That is the combination, the Song of Solomon chapter six makes clear, is where the presence of God is released in our life.