

Session 22: The Bride's Mature Partnership with Jesus Song of Solomon 7:9b-8:4

In this session we are looking at Song of Solomon 7:9-8:4, which is class number twenty-two, and we are on our way to twenty-four sessions in this course on the studies in the Song of Solomon. We have been working through the book verse-by-verse and line-by-line. Again, I will say tonight that I am not going to cover all of the notes. I am going to leave a lot of the material on the notes for your own study.

One reason is because the material in the Song of Solomon, most people are so unfamiliar with the language, and it takes a while to get familiar with the language, so your heart can move in it. I want to say this to you as a satisfied customer of Song of Solomon. Once your mind gets familiar—that is step one—then your heart gets accustomed to it, you begin to confess these truths to the Lord, speak them in prayer, and declare them in your life with God in your communion with the Lord. They are very powerful concepts. Even the language itself is very powerful. We will be singing the Song of Solomon a million years from now, and a billion years from now. One thing you can be sure of, though the language may be unfamiliar to you right now, this is carefully thought through lyrics by Jesus Himself.

They are powerful. I have not felt power on every phrase, but I have felt the presence of the Lord, and the tenderness of the Lord in many of the phrases over the years. When I first started reading, and praying through the Song of Solomon, I never would have imagined it. Again in this class, as I did in the last one, I am sort of giving a commercial to study the notes, to go deep, to learn the language, to be patient with yourself, and give yourself a chance for your heart to get around this subject.

REVIEW OF SONG OF SOLOMON 6:11-7:9

Class twenty-two—the bride's mature partnership with Jesus. Now the premise of this idea of mature partnership with Jesus, I do not have in the notes, but the premise of it is the original vision that the bride had in Song of Solomon 1:4, and throughout the entire journey, her personal journey through the Song of Solomon, all eight chapters. The tension is clear throughout the entire eight chapters. It is the tension that she states in Song of Solomon 1:4, "Draw me after You in intimacy,

and let us run together in ministry.” So there is a natural tension between going deep in intimacy, and going outward in ministry, in our partnership with the Lord.

Now there are three stages, again I do not have this on the notes, but it is just a really simple concept, but I want to bring it to mind because it will make this passage make more sense.

There are three basic stages that I watch people go through, and I have gone through in my own life. Stage number one, a believer when they are born again typically, now there are exceptions, but they are really involved with ministry, but in a very casual, and very unintentional way about intimacy. That is how most believers start. They are born again, they are ready to go, and they are ready to bring the good news to someone else which is awesome. So the first challenge is to get them to slow down in ministry to make time for intimacy. Many believers never ever get out of stage one. There are various reasons why they are really gripped with ministry. It is not entirely at all because they are committed to servanthood. Ministry is fun at first. Ministry is a place to get friends. Ministry if you do it, you build a platform for your future ministry, and it opens doors.

There is a legitimate compassion for the people in need, but over time just the raw doing ministry for the foundational, fundamental, raw reason because it is needed by the people, and it is a blessing to Jesus, most people do not stay steady on that motive for year, after year, after year. Ministry is a little fun, and again it gives them a chance to interact with people, and it opens some doors. Then they get enlightened to the value of intimacy.

So they move from stage one, ministry without intimacy, to intimacy with very little ministry. I watch that all the time. People swing the other way. I am going to be in His presence. I am going to be in His presence. Of course, that was the tension that the bride was challenged with by Jesus in Song of Solomon chapter two.

He said, “I love it that you are sitting at the table enjoying Me but I want you to go with Me on the mountain tops. I want you to leave the comfort zone, and I want you to be involved with Me, as I am discipling the nations.” So stage two is intimacy without ministry.

MINISTRY THAT FLOWS FROM INTIMACY: PARTNERSHIP WITH JESUS

Stage three is what the Song of Solomon is all about. It is ministry that flows out of intimacy. It is not one or the other, it is both, and in their proper sequence, and order. When we do ministry that flows out of intimacy that is called partnership with Jesus. We are not in it just because ministry is fun. We are not in it because if we work hard, it opens doors, and we have a bigger ministry later. We are not just biding our time in the days of difficulty, so one day we can be rich and famous, and have a big ministry. We are in it for an entirely different reason. We are in it for partnership with the Lord.

THE BRIDE SEES PEOPLE AS BELONGING TO THE LORD AS HIS INHERITENCE

As the bride says, "I want to be with you where You are. I want to be doing what you are doing." The bride sees the people not as opportunities to increase, and enhance her ministry to open doors. She sees them as the Lord's inheritance. She sees them as people who are genuinely in need, and she has real compassion. It is not only that she has compassion for them. She actually sees them as belonging to the Lord, and a part of His inheritance. So it is a whole different motivation. So as we are going in Song of Solomon chapter six, seven, and eight, and the primary themes of Song of Solomon chapters six through eight are ministry, not on the front end without intimacy.

A lot of people start there, and some never graduate. It is not intimacy without ministry, but it is ministry that is flowing out of intimacy because they see the Lord's inheritance, and the Lord's value of the people, and they have a genuine compassion, and conviction about helping people in their need just for their own good. So it is ministry for the Lord's good, and ministry for the people's good. Now that is the partnership with the Lord that is rare, that is costly, and that is what Paul the apostle presented his ministry as so much in the New Testament.

We will give a quick review of Song of Solomon 6:11-7:9, which was our last class, that we just looked at very casually, and I left you to the notes. Again, I really urge you to read the notes, and to get familiar with the language. It is not enough to read the notes, but again you are going to speak the concepts to God. and the language of your heart is going to be formed. You are going to feel the Lord's presence in the midst of this language and these truths.

JESUS IS EQUIPPING THE BRIDE IN PARTNERSHIP WITH HIM

Paragraph A. In review from our last class, the bride, what she does is she commits herself to this partnership type of ministry. Again, it is not ministry without intimacy, we all know about that. It is not intimacy without ministry, which is how people overreact for a season, for a season that is okay, but that is not the Lord's highest. It is ministry that flows out of intimacy because they see the Lord's inheritance in the people, and they see the great need of the people to grow. That is called servanthood. It really takes servanthood, but it is partnership with the Lord in the midst of this servanthood.

Paragraph B. We did not develop this in the last class. We did not even mention it, but it is in the notes. It is that the final verses of the last session are that Jesus commissioned the bride in a threefold way. This threefold commission represents a very common, a very practical tension in leadership today in the Body of Christ. Now, you do not have to be in a church organization, or in leadership in a church organization, to be a leader in the church. Someone says, "What is a leader?" I say, "A leader is somebody who people follow." You are only a leader if somebody is following you. I mean you can get a title, and you can even get a job description, but that does not mean you are a leader. You are only a leader if you turn around, and people are doing what you are doing. That is the definition of a leader. Many people are leaders, and they do not have titles because they have people following them.

The number does not have to be large, but there are people who want to imitate your faith. They want to do what you do, and they want to do it the way you do it, and for the reasons you do it. That is called leadership. Anyway, He gives a threefold commission to the leaders, and He wants these three realities to be held in tension. He calls the leaders to nurture people, to give herself to building up others in practical ways. There is a large dimension of the Body of Christ who are really into practically helping people.

Then in the second commission, He commissions the leaders to be involved in the activity of the Holy Spirit, to contend for the supernatural dimension, the power dimension of the Spirit. There are camps in the Body of Christ who are really into the prophetic; they are really into the power of the Spirit. We are one of those camps.

Some of those camps are not really into helping people. They are really into power, gathering together, and having power meetings to see if the Spirit will move in meetings. So one group says, "We are really into getting out, helping people, and we are really not into the prophetic stuff."

The prophetic people say, "Well we are mostly into being together in meetings, seeing if power happens, and we do not really go out that much. We have lots of conferences." That is what some of the power people do.

Then third commission is that Jesus says make sure you maintain your intimacy. Some people say, "I do not really care about the power thing that much, or even the practical thing, I just want to feel His presence. I want to be near Him." They say, "Intimacy."

THE THREEFOLD COMMISSIONING OF MINISTRY FROM SONG 7:8-9

The Lord does not want us to pick between the three. He wants to raise up a Church in the end-times that is very practical in reaching out to people, that contends for the power of the Holy Spirit, and is based in intimacy. That is the threefold commission that we did not cover in the last class, but it is in the notes. That is where we left off.

Now in Song of Solomon 7:9 it begins with that premise of that threefold commissioning.

So what happens after the threefold commission is that the bride speaks up, and she says: "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" (Song 7:9b-10). If that is the first time that you have ever heard that passage, it seems really strange, but it is an awesome passage. Every single phrase is powerful, and it will move you emotionally, if you give it a little bit of time. Not that that that is the goal—to be moved emotionally—but that is the product of touching the Holy Spirit in some dimensions of our relationship with the Holy Spirit.

BRIDAL PARTNERSHIP EXPRESSED IN INSTANT OBEDIENCE (SONG 7:9B-10)

Roman numeral III. So what she is going to do, what she is saying here in Song of Solomon 7:9, "The wine goes down smoothly for my Beloved." What she is talking about is the wine of the Spirit, which was referenced in the verse before.

She says, “It goes down smoothly” (Song 7:9). She is talking about living in agreement with the Holy Spirit.

What happens often, and certainly we all understand this in our own lives. I do for sure. It is that the wine of the Spirit does not always go down smoothly. Many times I choke over what the Holy Spirit is saying to me, or I resist Him, I wrestle with Him, and I say “no” to Him. That is the opposite of the wine going down smoothly. This talks about, when the bride confesses this before the Lord, and to the others as well, she is conveying her enthusiasm to agree with the Holy Spirit’s leadership in her life. She is speaking in poetic language that she instantaneously obeys the Spirit. There is not a wrestling, there is not a resisting, there is not a gagging, and a choking over the mandates of the Spirit, His claims over our life, and the promptings that He gives us to bridle our tongue, to bridle our eyes, to bridle our time, to spend our money. At this point in Song of Solomon chapter six, she is deep into spiritual maturity. She is saying, “I do not wrestle with the Holy Spirit, I just obey Him. I quickly obey Him. The wine goes down smoothly” (Song 7:9).

Now there are some of you who have been around for a few years here, and we said this phrase a lot years ago. Sometimes, I will be talking to some of you in a difficult of time; I can just think of conversations recently, and one of my dear friends was talking about how things were difficult, and she said to me, “However, the wine goes down smoothly because I love Him. It is for my Beloved. It is because I am in love with Jesus that I am going to say “yes” to the leadership of the Holy Spirit in this area.”

SHE DELIGHTS IN THE SPIRIT’S LEADERSHIP AND DRINKS THE CUP FREELY

Paragraph C. It is a decision to delight in the Holy Spirit’s leadership in our life. The reason we delight in it, as King David said, “I delight to do Your will, oh God” (Ps. 40:8). It does not always mean that we emotionally are just excited every time. Of course, there are times when our emotions are excited to do the will of God. Delighting to do the will of God has a decision dimension to it, and not only an emotional overflow to it. Now she says, “The wine goes down smoothly for my beloved.” She is saying, “Jesus is the one I love. The reason I quickly obey the Holy Spirit’s leadership is because I love Jesus. It is because He is the One I love that I do not resist the Holy Spirit.”

Beloved, the more we live in agreement with the Holy Spirit, and His leadership the more He pours love in our heart for Jesus in a supernatural way. Now, we all conceptually want to be in love with Jesus. It takes God to love God. It takes the power of the Holy Spirit to walk it out, and to feel the weight of it. So all of us have made a decision, "I want to love Jesus." Then we endeavor to love Jesus, and we find out that our flesh, our dark un-renewed thinking, the devil attacks us, people resist us, and loving Jesus is hard to actually do because it takes God to love God.

It takes the power of God to actually walk this out. It takes a supernatural dimension of our life in the Spirit in order to actually walk out love for Jesus. I want it to be more than a vision statement, and a goal. I want to actually walk it out, but I cannot do this except if the Holy Spirit pours out love in my heart for Jesus. Well, if I want the Holy Spirit to pour out love in my heart. I have to be on good terms with the Holy Spirit. We cannot live grieving the Spirit with what we do with our eyes, our speech, our time, and our money. I am not even talking about scandalous sins right now. I am talking if we grieve the Spirit as a way of life with our eyes, our words, our time, our money and it is opposite of the wine going down smoothly.

We are choking on the wine of the Spirit constantly, on the mandates of the Holy Spirit in our life. What we are going to find is that we are not going to have supernatural help to actually love Jesus. Our life goal, we are going to constantly be frustrated in it.

SHE OBEYS THE SPIRIT OUT OF A LOVE FOR JESUS

I have written at the end of paragraph D: "When obedience is difficult, we speak the Word of God." Of course that is just the Biblical way. We speak the Word of God to our own heart. We speak the Word of God before Jesus. We speak it to the devil when he comes to tell us lies.

One of the phrases that I want to give you, this is a great one; I mean this is one that I have said over the years. When obedience is difficult, just stop, pause, speak to the Lord, and say, "Lord the wine goes down smoothly because You are my Beloved, because I love You, and I choose to obey You Holy Spirit."

Some of you may never ever quote that, but some of you that will get into your love language with God. Several of us over the years have used that, and I tell you, when I say that to the Lord, I am not thinking of a magical phrase, that is not where

I am going because I got the whole picture, a picture is worth a thousand words. There is a whole word picture that comes to my mind when I say, when I am finding myself wrestling with bitterness, or just drawing back in selfishness and drawing back, and not obeying what the Holy Spirit is saying. I say, “Lord, Lord the wine goes down smoothly because You are My beloved, and because You are the One that I love.”

BRIDE'S TWOFOLD SPIRITUAL IDENTITY IN THE LOVE OF GOD (SONG 7:10)

Roman numeral IV. We are going to look at Song of Solomon 7:10, we will go to the next verse. The wine goes down smoothly because “I am my Beloved's, and his desire is for me” (Song 7:10).

The only way we can maintain a life of quick obedience to the Holy Spirit to where instead of wrestling with Him, resisting Him, or putting Him off is if we choose to do Song of Solomon 7:9. If we can say with truth—the reality Song of Solomon 7:10. Verse ten is the foundation to live verse nine. Again, Song of Solomon 7:9 is this instantaneous obedience to the Holy Spirit, the wine goes down smoothly. We can only maintain that if in fact we can say with understanding and reality, “I am my beloved's and His desire is for me.” That is a massive statement that is to “Christianity 101,” or our basic foundation of faith. This needs to be in your love language with God, in your prayer life with God. You want to say this sentence thousands of times between now, and when you meet the Lord face to face when your life is over in this age. You want to have this on your spiritual resume, so to speak, or in your spiritual history with God. You want this love language.

My question is, it is just to make note of it, “Have you ever spoken this language, this phrase to the Lord ever once in your life?” My point is not like if you have not then something is wrong with you. Say, “Well if I did I would not be taking the Song of Solomon class, that is why I am taking the class so I can learn this stuff.” My point is that you want to say this phrase over, and over, and over, again in your worship, in your prayer, in your contending against temptation. You want to declare this statement.

“I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME” (SONG 7:10)

Paragraph A. The bride's obedience in Song 7:9 is rooted in this spiritual identity in Song 7:10. Do not skip verse ten, and go right to verse nine. “I am going to do

this wine goes down smoothly reality” (Song 7:9). No, beloved, you will only do that if you are rooted and grounded in the reality of verse ten. There are two different dimension of spiritual identity in this one verse. Her first spiritual identity issue is that she sees herself as the one who Jesus desires. “His desire is toward me” (Song 7:10).

That is the second part of the verse, but that is the foundation. That actually is the reality we get first before the first part of the verse. “His desire is toward me” (Song 7:10). What a massive statement, what a massive reality that will radically change our lives. The second part of her identity is, “I am my Beloved’s,” which means, “I belong to Him,” which really is a statement of obedience (Song 7:10) When you say, “I am my Beloved’s,” you are saying, “I am committing myself to His leadership, and to His ownership. I am His.” “I am my Beloved’s” means, “I have given up my own right to live in another way, and I will live with Him in mind, with His heart in mind, and His will in mind.” Now notice that the reason that I am my Beloved’s, the reason I belong to Jesus is because His desire is for me. There is actually a sequence, and an order to it.

“WE LOVE HIM BECAUSE HE FIRST LOVED US” (1 JOHN 4:19)

I love Him. He is mine meaning I submit my life to His leadership because He first loved me. That is what the Bible says clearly in 1 John 4:19. You will only love Jesus to the degree that you understand that he loves You.

I wrote a book called “Passion for Jesus,” so people ask me, “How do you get passion for Jesus?” The book is not titled perfectly accurate, the real title of the book should be “Jesus’ Passion for Me.” That is what the book is really about. The way that you get passion for Jesus is you study His passion for you. That way that you get devoted to Jesus is by studying His devotion to you. The way you get dedicated to Jesus is you study His dedication to you. Whatever you want in your heart for God, study it in His heart for you.

SPIRITUAL IDENTITY NUMBER ONE: SHE IS THE ONE JESUS DESIRES

Paragraph B. Let us break this down a little bit more. Her first spiritual identity is that she sees herself as one who He desires. This is the most prominent theme in the Song of Solomon. It is not the only theme but it is the most prominent; God’s desire for me even in my weakness.

Beloved, we will never ever exhaust that truth in this age. Then, in the age to come, we will remember it forever with great gratitude. We will remember how kind He was. In the age to come, we will only long that we would have grasped more thoroughly, and clearly how tender, and kind He actually felt toward us in our struggle, and in our difficulty in this age.

She has deep insight into Jesus' pleasure, enjoyment, and passion for her. Beloved, did you know that God actually enjoys you? He actually likes you. He does not just love you. He actually likes you. He has desire for you—God the Father, God the Son and God the Spirit.

This revelation will powerfully change your life. Now, when I understand more and more that His desire is for me, I live less and less in the pain, and the confusion of living according to other people's opinions of me. It is true of all of us.

If we begin to understand God's opinion of you that He desires you, what other people think of you has less power. Now you have heard it all of the time, "I don't care what anybody says."

That is nothing further from the truth. When a guy says, "I don't care what anybody says," they are normally frustrated, angry, and they care profoundly. That is why they are frustrated and angry. We deeply care what other people think, and we are not supposed to get to a place where we do not care. I hear it all of the time, but mostly people say it when they are frustrated because they are on the verge of being rejected. That is okay to say that, but the point is that you do not want to believe. We do care what people say, but we do not want it to be the number one force in our emotional life. By nature it is—just by the natural way of the human heart we think more about how other people desire us, or do not desire us. That is called rejection if they do not.

If we can tap into a greater reality called His desire is for me, that reality actually has more power over how other people desire you or their opinion of you. Not that you will get 100% free but we can get substantially free in a place of healthiness, of wholeness emotionally, but only because we are rooted, and grounded in a more powerful revelation, His desire is for me.

It gives us great emotional security this revelation does. I want to challenge you to speak the Word when you feel rejected or when you feel the anxiety. You are not

even rejected, but you are getting revved up to get rejected. You are preparing with anxiety, “What is wrong? What did they say?”

“I don’t know. I just know they are going to say no.” That is very common in the human psyche, in the human way of thinking. Here is what we want to do when we find that we feel this lie that our future is in the hands of another person, and them liking us, or not liking us, and maybe even our future in a minimal way—just a little bit of our future is in the hands of somebody who is going to open or shut or a door because they like us or they do not like us.

We can speak, “It is written, His desire is for me. His desire is for me, and I do not have to live in slavery to how other people desire me or do not desire me.” I am just talking about the favor of man in just everyday life. It is not like there is one person who controls your whole future. For a lot of people, their opinion affects your future a little bit at least. We get so anxious about that little bit of how they can affect our future. Beloved, we have a reality that is far more powerful than those people liking us or not. His desire is for me.

USING THE WORD AS A SWORD WHEN YOU FEEL REJECTED

Here is my question to you: Do you speak that word in your heart, in a time of anxiety, and fear or you just ride the storm out of the anxiety of anticipated rejection, or the actual rejection itself? Both of them are similar, but they are a bit different. There are distinctions to them. Do you actually speak the Word of God, and take your stand on the rock of God’s Word? These are things we sing in our spontaneous singing, when we make melody in our heart to the Lord. We sing with our spirit, and we sing our prayer to the Lord. This is a key phrase. As a matter of fact in the Song of Solomon there are about twenty-five really, really good one-liners. I do not know what the number actually is because I have never counted them up, but every person will have their own life with the Holy Spirit where He will highlight one verse or the other, but this one of “His desire is toward me,” and “the wine goes down smoothly” (Song 7:9-10), those are fantastic ones to say to the Lord.

SPIRITUAL IDENTITY NUMBER TWO: SHE EXISTS FOR HIM ALONE

Paragraph C. We will look a little more in detail, on the second part of her spiritual identity. She says, “I am my Beloved’s” (Song 7:10). In other words, she sees herself as a lover of God. Her primary goal of life is to be a lover of God. “I am

His. I am no longer my own. I belong to another. It is not okay if I sin or compromise in that way because I belong to another. I am my Beloved's."

It is a statement of commitment. It is recognition of ownership over our life. It matters what we do with our eyes. In this time in history, when the whole internet perversion is increasing so dramatically, and it is going to go nowhere, but far multiplied. It does matter what you do with your eyes because you are your Beloved's. You do belong to another one that you truly love. If you love Him, declare it in your soul, and when your soul is being pulled into darkness, whether again it is our words, our eyes, the way we spend our time or our money, it matters because there is One who we love and we belong to Him.

So when you say, "I am my Beloved's," oh that moves His heart when you say that (Song 7:10). Though you might say, "I am my Beloved's," but then you do something in the next hour that is opposite of the fact that you are under His leadership and that you belong to Him.

Then we repent, and we align our heart back up with Him again. We get in line with our confession. Beloved, we overcome by the blood of the Lamb, and the word of our testimony. We overcome by the confession of the Word of the truth of what is in our heart, and what is in God's heart.

IT IS WRITTEN

That is how Jesus overcame the devil in Matthew 4, He spoke, "It is written." He overcame by the word of His testimony, or the confession of the Word in His heart. The confession our lips are not limited to getting more money, bigger cars or houses. Beloved, we can use the word of faith, and the Word of confession to enhance our life in God, in love, and our fellowship in the Holy Spirit. We can use the prayer of faith, not only for circumstances to change, but for our heart in God to go to another level. We can do it by the declaration of the Word of faith. She has a revelation here that she is under the ownership and the leadership of another. That is a remarkable revelation that we get little by little over the years.

WE ARE UNDER THE OWNERSHIP AND LEADERSHIP OF ANOTHER

I mean as the years go on, I understand more and more that I am the inheritance of Another. There is Another One in whom I am His inheritance. It is not just about that I have an inheritance, but there is One who has an inheritance in me. I belong to Him. When we declare that, "I belong to you. I am my Beloved's." Then you could say, "Because Your desire is for me." That is the foundation of the whole

thing. Then when you say, “I belong to You because You desire me, I belong to You because You desire me.”

AS WE UNDERSTAND HIS DESIRE FOR US, WE WILL NOT RESIST THE SPIRIT

Then you will say far consistently, “The wine goes down smoothly for my beloved.” We will find ourselves, instead of resisting the Spirit, flowing in the Spirit in our inner life. Not just in a ministry time, but we want to flow in the Spirit in our inner man, in our life in God, and in our fellowship with the Holy Spirit. As you can see we are not going to get that far into Song of Solomon 8:1-4, but it is all there on the notes. Again with Song of Solomon there is so much, if you are new with it, there are so many terms that are new, and you have to get familiar with them before you really connect at the heart level.

Beloved, let's do this. Let us go deep with these truths, and let us use the language of the Bible. This is the language of the Holy Spirit, the Song of Solomon. The Song of Solomon is as much inspired by the Holy Spirit as the gospel of John, and the book of Romans. It is the foundation in the Bible (Christianity 101). It is not like kind of an exotic book over there. It is anointed by the Holy Spirit, and it is made to unlock the human heart in love.

GOD LOVES US TO THE MEASURE HE LOVES JESUS (SONG OF SONGS 15:9)

Paragraph D. Here is how we are defined most: Your life and my life, I am defined mostly, not by my ministry, and how good it is going, or how bad it is going, and I go through seasons over the last thirty years of ministry. I have had seasons where everything had a momentum, and then other seasons where everything seemed to be breaking. Can anybody relate to that?

I thought like, “What is the deal here?” Beloved, my life is not defined by how good my circumstances are going, whether it is a ministry, a business, or relationships. It is not even defined by how successful I am in my spiritual disciplines, and even in all the issues that I am struggling with in my life through the years.

My life is defined by something even bigger than that. My life is defined because He desires me, and I am committed to Him. He is mine. He desires me, and I am committed to Him. This is the confession that we make before the Lord: “I am a lover of God.” That is who I am, and that is what I do. I love this song that Misty

sings, “I am in love with God, and He is in love with me,”—I love the song. I get about three of them all merged together. Anyway that is the one you got it.

JESUS HAS GREAT DESIRE FOR HIS PEOPLE (SONG 7:10)

Roman numeral V. From the last class, and I just have to say it again even though we are far behind on time here. Our greatest glory is the fact that we can move God's heart. Beloved that is the greatest thing about your life is you can think, act, and move God's heart, the eternal God. It is remarkable. There is nothing more dynamic that any human being has than their ability to move God. What a remarkable reality. You can be in a prison, and move God. You think thoughts that agree with Him, and then you back it up with actions. It moves Him, and He writes it in His book, and He remembers it forever.

The movements of our heart are so important to Him that He writes them in His book. That is what is says there in Psalm 56:8. They are written in His book. Do you know the way that you move Him? Do you?

THERE I WILL GIVE YOU MY LOVE (SONG OF SOLOMON 7:12)

Roman numeral VII. I want to leave you with this point, a very important point. Song 7:12, the bride is crying out to Jesus: “Come, my beloved,” in verse eleven of chapter seven. “Come, my beloved.” That is an intercessory cry. She is saying, “Jesus come together with Me and release Your power as I get involved with ministry.” She says, “Let's go down to the field and let's lodge in the villages, get up early to the vineyards.” Those are different descriptions of ministry.

She is basically saying, “I am going to labor with You now. Come with me and let's do it together. Let's be involved in the lives of the people in the kingdom of God and serving Him.”

This was such a radical verse that the Lord spoke to me years ago in Song of Solomon 7:12. I can remember it. I was just pausing, and I remember where I was, and here I was sitting when the Lord spoke this to me. He said, it is this phrase, “There I will give you my love.”

Where is there? It is in the midst of the rigors of servanthood. She is in the field and in the villages, in the vineyards. She is working and she is crying out in intercession, “Lord come with me. Release Your presence, and I am going to be there working together with You.” Remember stage one is people do ministry without intimacy. Stage two, they do intimacy without ministry, and stage three it

is ministry that flows out of intimacy, and it is for a whole lot of other reasons than people might initially be doing it. It is there she gives Jesus her love in the highest way.

BRIDE EXPERIENCES UNDISTRACTED INTIMACY WITH JESUS IN MINISTRY

Paragraph A. The bride here is experiencing undistracted intimacy with Jesus while involved in ministry. “There”—where is “there” (Song 7:12)? In the selfless labor, the risks of faith, the attack of the devil, the setbacks, the disappointments, “there,” we give Him our love. We do not disconnect our heart, while we are laboring in ministry and building up the kingdom. We stay engaged with Jesus, and it is in the rigors of serving, setbacks, people being against you, things not working right, and the money does not come through in the way we think it should have, or the prophecy ends up unfolding very differently than we dreamed that it would, opposite of what we thought. “Oh, that is what that prophetic means.” It is there that we give Him our love.

She embraces both being drawn in intimacy, and running in ministry. She yearns with all of her heart to go deep in God. Yet, she wants to partner with Him. It is in this place that she learns to do both.

She learns to love Jesus while serving people for Jesus’ sake. Now that is an easy thing to say but most people really have a hard time getting into this realm of grace because remember in Song 7:12 comes after verse nine and verse ten, the verse we have just been looking at.

We are not going to just skip Song of Solomon chapter one, two, three, four and five, and suddenly we are overflowing in undistracted love in the rigors of ministry. I mean chapter seven is the height of her maturity in the Spirit. This is where the Holy Spirit wants to take us. We do not want to lose our intimacy in the rigors of ministry.

Now you know, I know, and you know, it much easier to love Jesus at the banqueting table back in Song of Solomon chapter two: “His banner over me is love, sustain me, refresh me, I am lovesick” (Song 2:4). Of course you are lovesick in Song of Solomon chapter two, as you are doing nothing, but listening to love songs, getting wooed and wowed by Jesus. He has not taken you out of the cave yet. I mean being lovesick for Jesus in chapter two is good, but beloved it is not deep. A lot of people are lovesick for Jesus in chapter two.

Two times in the Song of Solomon, she says she is “lovesick.” In chapter two, she is isolated and insulated, singing love songs, Starbucks coffee, she is all by herself, and it is awesome. She is just crying, journaling, and nobody bugs her, and she is in “Intro to IHOP.” Nobody knows her cell phone in Kansas City, and this is what life is about. Well it is in this season, being lovesick in chapter two, insulated and isolated, even though that is the Lord’s exact agenda, that is way different than being lovesick in chapter five when the watchmen strike her and wound her, the presence of God is lifted. She is still lovesick in chapter five, and chapter five comes a long way before chapter seven here. Give yourself a little bit of time, but this is where we are going.

It is easy to love Jesus at the banqueting table. When we get out from the controlled environment of the banqueting table, start the risks of faith, the devil strikes, people are mad, and all kinds of things happen. Then, the bride says in Song 7:12, “There I will give you my love” (Song 7:12).

The immature maiden, who is very sincere so her immaturity (I am not saying that negatively), she can love Jesus in private, but she can not sustain it if there is anything negative going on in her life, or in the difficulty of true servanthood. I mean serving when the people are not saying “thank you.” Serving when the presence of God is not being released, the money is not coming in, and nobody is appreciating it, but you are doing it for God, and in God. You say, “I love You there” that is Song 7:12. Because of Song 7:10, “Because I am Yours, and Your desire is for Me. That is why I can love You there.” It is because of that reality. You cannot walk in Song 7:12 without verse ten. It does not work. It requires maturity to get there. That is where we are all aiming to live there.

APOSTOLIC CHRISTIANITY OF PHILIPPIANS 3:10

Now the bride is walking in what I am calling apostolic Christianity of Philippians 3:10. In Philippians 3:10, we see these three dimensions that I mentioned earlier from back in Song of Solomon 7:9, this three-fold commission and we find it right here in Philippians 3:10. It is her desire is to know the Lord, she says, “Oh that I might know Him” (Phil. 3:19). She wants to have intimacy. But, that is not all that she wants. She wants more than intimacy.

She wants the power of His resurrection. She wants power ministry, and she wants practical ministry, just everyday helping people as well. She wants to help people, but she also, what Paul says, “I want to encounter Jesus in the fellowship of suffering”—in the difficulty and the hardship” (Phil 3:10).

Now what happens is that often we choose one of the three. Nobody chooses the hardship. Well some groups do. They get the toughest books on suffering, read them all, get together, and figure out how bad it can be. Beloved, we want to know Him. We want to know the fellowship of His sufferings and we want to know the power of His resurrection.

PAUL IN PRISON IN PHILIPPI

One of the most remarkable examples in Paul's life of bringing these three together is in Acts chapter sixteen when he was in prison in Philippi. He goes to the city, and he preaches and they do not like him so they throw him in prison. So he is worshipping in the jail, Paul and Silas are. So he is worshipping, he loves Jesus, but everything terrible is happening. I mean let us not glamorize this. Do you know what the plumbing system was like in an ancient jail? Do you know what the air condition system was like in an ancient prison? Do you know what the privacy factor was like in an ancient prison? Do you know what the food service was like? It was horrible. It smelled terrible, it was super hot, or super cold which ever season, and there are all these mean smelly guys next to him. They are angry, and a lot of them have demons. There is no quiet time at all. He is worshipping, like, "How did you get there, Paul? I thought you were obedient to God."

"I was." Of course, the earthquake hits. The jail opens, and then he ministers to the guy. You would think, "I am out of here." He stops, and leads someone to the Lord. He is in love with Jesus worshipping. He is in total difficulty, and he is ministering to people for the Lord's sake.

I mean this is amazing. It is a great story. When you really break it down, most people would not really be in that frame of mind, if they were in that prison just like I just described.

PAUL LABORED IN MINISTRY MORE THAN ANY OTHER APOSTLE

Paragraph D. 1 Corinthians 15:10: Paul said, "I labored more abundantly than they all, yet not I, but the grace of God which was with me" (1 Cor. 15:10). He labored more than all the others. Paul was in love with Jesus second to nobody, but he labored more than everybody. Like, "How do you figure? Paul, what is it that you knew about God, where he said 'I labored more than all of the other apostles' and yet he is 'compelled by the love of God' and driven by the love of God in that positive sense?"

Beloved, we want to love Him “there” (Song 7:12). “There”—we—“give You”—our love (Song 7:12). I remember it was some years ago, I was sitting, and I was bothered by just the difficulty of ministry. I just wanted to forget ministry, and just be in intimacy and isolated. The Lord says, “No, no that is not it. I want to have partnership with you. I do not just want you to feel My presence with great love songs. I want to actually work together with you. I want you and Me to be close. You cannot do that only one sided. You cannot do it only telling Me that you love Me, and Me telling you I love you. I want us to do things together. It is called serving. I want you and I to serve together.”

I was thinking, people are mean, things do not work, and the prophecies all end up different than I thought. Ministry is hard. I remember because I had taught Song of Solomon, but I had not paid that much attention, and it was like a bolt of lightning, that verse of Song of Solomon 7:12. I never had paid much attention to Song of Solomon 7:12. I was not reading it. It just came to me the phrase, and I knew it because I had taught it. “There, there you shall give Me your love” in the midst of the rigors of labor (Song 7:12). The Lord is saying, “There is where I want you to love Me. Yes, keep your prayer life going. Yes, make time for Me, but do not let go of the rigors, and the sacrifices of serving My people. There, is where you will love Me best, and love Me most.”

I said, “Oh, Lord, I do not want to love You there. I want to love You over here.”

The Lord responded, “No, this is a far more superior way because your heart will expand. There is so much more that I will give you and show you about Myself in the place of servanthood.”

Amen, let's end with that and let's stand.