

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

I. REVIEW OF SONG 6:11-7:9

- A. In Song 6:11-12, the Bride committed herself to minister to those who were spiritually immature. Jesus equipping His Bride to walk in partnership with Him is a primary theme of the Song.
- B. In Song 7:8-9a, Jesus commissioned her in ministry in a threefold way: to nurture others, to release the presence of the Spirit, and to maintain her intimacy with Jesus.

II. OVERVIEW OF SONG 7:9B-8:4

- A. In Song 7:9b-8:4, she walks out the threefold commissioning of ministry from Song 7:8-9a. We see her enthusiasm for this as she says, "The wine goes down smoothly for my Beloved."
- B. In Song 7:9b-8:4, the Bride describes four aspects of walking out bridal partnership with Jesus. She walks it out in her instant obedience (7:9b-10), her intercession for more power (7:11-13), her boldness and humility in public ministry (8:1-2), and in her unbroken union with Him (8:3-4).

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

⁹The wine goes down smoothly for my beloved, moving gently the lips of sleepers. I am my beloved's, and his desire is toward me. (7:9b-10)

- A. The flow of thought changes significantly in the middle of Song 7:9. In response to the affirmation that the Bride receives from Jesus in Song 7:6-9a, she enthusiastically proclaims her agreement with the three things that Jesus commissioned her to do in Song 7:8-9a.
- B. In the poetic language of love the "wine going down smoothly" refers to her living in instantaneous agreement with the Holy Spirit's leadership. The wine of the Spirit will go down smoothly because she receives it without resistance or without choking on it. To be continually filled with the Spirit means to continually live under the Holy Spirit's leadership (Eph. 5:18).
- C. She delights in the Spirit's leadership and drinks the cup of God's will without hindrance.

⁸I delight to do Your will, O my God, and Your law is within my heart. (Ps. 40:8)

²²"Are you able to drink the cup that I am...to drink...?" They said..."We are able." (Mt. 20:22)

- D. When she refers to Jesus as "my Beloved," it indicates that she obeys the Spirit out of love for Jesus. As we live in more agreement with the Spirit, then He pours more love for Jesus into our heart (Rom. 5:5; Jn. 16:14). When obedience is difficult, we confess, "The wine goes down smoothly because You are my Beloved and because I love You, Jesus."

- E. The Spirit desires to awaken carnal believers who are spiritually asleep.

¹⁴"Awake, you who sleep, arise from the dead, and Christ will give you light." (Eph. 5:14)

- F. The Spirit will minister through her to those who are asleep as she obeys Him in her own life.
⁹The wine goes down smoothly for my beloved, moving gently the lips of sleepers. (Song 7:9)
1. The proof that the Spirit has awakened the sleepers is that their speech comes under His leadership. He will move the sleepers so that they speak in purity and righteousness.
 2. The Spirit gently woos us to speak on His behalf with subtle impressions. He calls us to voluntary love, therefore, He will gently move us without violating our free will.
- G. The OT prophets spoke of wine to symbolize the blessing and presence of the Spirit (Joel 3:18; Amos 9:13; Hos. 2:22; Zech. 9:17; Acts 2:15-16).
¹⁵“These are not drunk, as you suppose...¹⁶...this is what was spoken by...Joel...” (Acts 2:15-16)
- H. It would be easier to understand Song 7:9 if it were divided into two verses. The Lord speaks in the first line of v. 9 and the Bride speaks after that. Through the Song, she addresses Jesus as “my Beloved” (Jesus never refers to her this way). He refers to her as “My love” or “My fair one.”

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

¹⁰I am my beloved's, and his desire is toward me. (7:10)

- A. The Bride's obedience in Song 7:9 is rooted in this twofold spiritual identity. ***Her spiritual identity #1:*** She sees herself as one that Jesus desires. ***Her spiritual identity #2:*** She sees herself as belonging totally to Jesus as her Beloved. Note that she is her Beloved's ***because*** His desire is for her. Understanding His desire comes first. We love Him because He first loves us.
¹⁹We love Him because He first loved us. (1 Jn. 4:19)
- B. ***Spiritual identity #1:*** She sees herself as one that Jesus desires. The most prominent theme in the Song is the revelation of God's desire for us. She has deep insight into Jesus' affection and enjoyment of her. This revelation will powerfully change us. This is her primary motivation for obedience and diligence (Song 4:9; 6:4-5; 7:6-10). Insight into God's desire gives us strength to refuse to live by the opinions of others. This gives us emotional security. We speak the Word to the enemy, saying, “It is written: His desire is towards me, regardless of others' rejection.”
- C. ***Spiritual identity #2:*** She sees herself as a lover of God, saying, “I am my Beloved's” or “I belong to Jesus, I'm under His leadership, I want to please Him, His desires are what I care most about.” She has revelation of Jesus' total ownership of her (1 Cor. 6:20). She exists for Him without other considerations (Rev. 14:4). She serves God without concern for what happens to her. Her focus is now entirely on Him, without self-interest. The question of what He desires is the most relevant issue in her life. This is what she values most.
- D. We are defined most by the fact that we are desired by God and that we desire (love) Him. We confess our identity, “I'm a lover of God. That is who I am. That is what I do.”

- E. We live a life of sacrificial obedience because He already desires us (not to gain His love). The wine goes down smoothly because Jesus desires her and she belongs to Him (Song 7:9-10).

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

- A. Our greatest glory is that we can move God's heart. His heart is deeply moved by our steady love for Him. The movements of our heart are so important to God that they are recorded in His books.

⁸You number my wanderings; put my tears into Your bottle; are they not in Your book? (Ps. 56:8)

- B. Do you know the way you move Him? He is overcome by weak people who truly love Him. Our responsive love for Him is more precious to Him than we understand. The Bride did not know the impact her love was having on Jesus' heart because she did not feel His presence in the time of testing. Jesus reveals how He feels about our faithful love when we are in times of testings.

⁵Turn your eyes away from me, for they have overcome me. (Song 6:5)

- C. Jesus' love for us is so powerful that it binds Him to weak people who love Him. It is His glory (not His weakness) to be captivated by love for His people. His ability to love those so much lower than Him is unique. Jesus' heart is truly held captive by the Bride (Song 7:5).

- D. God loves us to the measure He loves Jesus (Jn. 15:9; 17:23). This is beyond our comprehension (Eph. 3:18). There is nothing more delightful to Jesus than the love of His people. Our voice is sweet and our face is lovely to Him, even in our weakness and struggle (Song 2:14).

- E. We can regularly pray, "Release this revelation to me and pour Your love into my heart."

⁵Now may the Lord direct your hearts into the love of God... (2 Thes. 3:5)

⁵The love of God has been poured out in our hearts by the Holy Spirit. (Rom. 5:5)

VI. OUR PARTNERSHIP IS EXPRESSED IN INTERCESSION FOR POWER (SONG 7:11-12)

¹¹Come, my beloved, let us go forth to the field; let us lodge in the villages. ¹²Let us get up early to the vineyards; let us see if the vine has budded, whether the grape blossoms are open, and the pomegranates are in bloom. There I will give you my love. (Song 7:11-12)

- A. Our partnership with Jesus is expressed in our intercession to see more of His power released. In Song 7:8 Jesus promised to release the Spirit in her life. She intercedes according to this promise. Here, we see the Bride following through on her commitment to go forth in ministry (Song 6:11).

- B. Earlier she went down to the garden to partner with Jesus in bringing the immature ones under His blessing and leadership. Now, she intercedes that He would come with her in the sense of releasing His presence through her labors. She changed her language in Song 6:11 from “I went down” to “let us go.” She uses “let us” four times (Song 7:11-12) indicating that they work together.

¹¹*I went down to the garden...to see whether the vine had budded... (Song 6:11)*

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

- C. In Song 7:11, the Bride commits to go to the villages and fields of the harvest (Jn. 4:35).

¹¹*Come, my beloved, let us go forth to the field; let us lodge in the villages. (Song 7:11)*

⁹*For we are God's fellow workers; you are God's field... (1 Cor. 3:9)*

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

- D. The field of service begins in our family, job, church, and neighborhood. It is where God places you. It may be anywhere that people live. We do not have to get on a plane to serve in the field.
- E. The villages speak of the small, out-of-the-way areas where Jesus has an inheritance and desires to build His Church. She sees God's value for unknown people and places, not just the big cities. She is willing to lodge (stay) for a season even in a remote village (Song 7:11).
- F. Getting up early speaks of her diligence and urgency in the assignment that the Lord gave her.
- G. She goes down to invest in the budding vines that had not yet borne fruit. She goes to “to see” the budding vine because she sees them as Jesus' inheritance and “His garden” thus, she values them and is patient with them. The budding vines, the grape blossoms, and the blooming pomegranates speak of different people and ministries that need maturity (Song 4:12, 13; 6:11).
- H. The Moravian missionaries lived in sacrifice that “the Lamb might receive the reward of His sufferings.” In this passage, she's running with Him under the influence of the Spirit.

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

¹¹*Come, my beloved, let us go forth to the field; let us lodge in the villages. ¹²Let us get up early to the vineyards...There I will give you my love. (Song 7:11-12)*

- A. The Bride experiences undistracted intimacy with Jesus in the midst of ministry. “There” is the place of selfless labor, the risks of faith, disappointments, and mistreatment. She embraces both being drawn along in intimacy and running together in ministry (Song 1:4). She learns to love Him while serving others instead of losing her intimacy in the rigors of ministry. She runs effectively with Jesus in the fields and villages that He might receive His inheritance from them.
- B. It is much easier to give Jesus our love at the banqueting table under the shade tree (Song 2:3-4). The immature maiden could love Jesus in private but could not sustain it while serving others.

- C. It requires maturity to walk in undistracted love for Jesus while in difficulty, persecution and disappointment. The Bride is walking in apostolic Christianity as outlined in Philippians 3:10 which calls us to walk in intimacy and ministry while embracing hardship. Paul loved Jesus even when being mistreated in being sent to prison, and while ministering to the jailer in Acts 16.

¹⁰...that I may know Him [intimacy with God] and the power of His resurrection [ministry], and the fellowship of His sufferings [hardship], being conformed to His death... (Phil. 3:10)

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

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

²³...in labors more abundant...²⁷in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—²⁸besides the other things, what comes upon me daily: my deep concern for all the churches. (2 Cor. 11:23-28)

VIII. THE BRIDE WANTS JESUS TO ENJOY THE FRUIT OF HER LABOR (SONG 7:12-13)

¹²There I will give you my love. ¹³The mandrakes give off a fragrance, and at our gates are pleasant fruits, all manner, new and old, which I have laid up for you, my beloved. (Song 7:12-13)

- A. The fragrance of the mandrake flows as they labor in love together in the harvest. The mandrake fruit has a purple flower with a beautiful fragrance. Mandrakes symbolize intimacy with God. Barren women in ancient times used to use the mandrake fruit to enhance their chances of bearing children. It became known as a fruit associated with love and fertility because of the story of Rachel who, while struggling with barrenness, was told by her sister Leah to use mandrakes. The unspoken idea was that she might gain a higher chance of fertility (Gen. 30:1, 14-16). This is the only time outside of the Song that the mandrake is mentioned in Scripture. Even to this day, the mandrake fruit in Jewish traditions is known as a fruit associated with love.

- B. The impact of her ministry results in pleasant fruit. There is joy in knowing that the fruit of her ministry is pleasant to Jesus (Song 4:16). Having fruit at my gates speaks of it being before me.

- C. The Spirit anoints us to bear all manner of pleasant fruit, both new and old. Jesus spoke of drawing out of our treasury that which is old and new. This includes the proven truths from her past along with her former victories and experiences, as well as the new and fresh ones.

⁵²“...every scribe instructed...brings out of his treasure things new and old.” (Mt. 13:52)

- D. The Spirit gives us treasures from our life of loving obedience and faith that are laid up in heaven. We lay them up to give to Jesus. She laid up pleasant fruits for Jesus, her Beloved.

²⁰“Lay up for yourselves treasures in heaven, where neither moth nor rust destroys...” (Mt. 6:20)

- E. We will cast our treasure at His feet when we stand before Him (Rev. 4:10). This stored up treasure will be our crown on the last day. Our life goal is to accumulate riches to offer at Jesus' feet on the last day. Our toil and sacrifice is motivated by love for Him. This is what compels us to go to the fields of service.

¹⁰the twenty-four elders fall down before Him...and cast their crowns before the throne... (Rev. 4:10)

IX. PARTNERSHIP EXPRESSED IN HER HUMILITY IN PUBLIC MINISTRY (SONG 8:1-2)

¹Oh, that you were like my brother, who nursed at my mother's breasts! If I should find you outside, I would kiss you; I would not be despised. ²I would lead you and bring you into the house of my mother, she who used to instruct me. I would cause you to drink of spiced wine, of the juice of my pomegranate. (Song 8:1-2)

- A. The mother throughout the Song is a picture of the Church through history. God is our father and the Church is spoken of as our mother. The redeemed from history are represented as a "mother" that gave birth to Jesus (manchild) and the believers that come after her (Rev. 12:5, 17).
- B. She longs to boldly show her loyalty and affection to Jesus in public. She prays, "O, that You, Jesus, were like my brother." It was improper to express public affection to members of the opposite sex that were not in one's immediate family. She wishes that she could publicly relate to Jesus with the liberty that she had with a brother. A woman at that time in history could be more "familiar in public" with her brother than her fiancé.
- C. Like the apostles, she wants continual boldness in her life, as expressed in the apostolic prayers (Acts 4:29; Eph. 6:19). Boldness is more than a personality trait—it is an operation of the Spirit.
- D. A brother who nursed at her mother's breasts speaks of a full brother rather than a half brother. Children from the same mother is in contrast to children having the same father but different mothers. In ancient times, men had several wives. Therefore, many siblings had the same father but a different mother. They often were rivals like Absalom was with Amnon (2 Sam. 13).
- E. The Bride prays that if she should find Jesus outside in a public place that she would be able to kiss Him without being despised. To kiss Jesus in public without being despised speaks of expressing the fullness of her heart to Him in public without being misunderstood and despised.
- F. She recognizes the necessity to be restrained in public in certain aspects of her private life with Jesus. There are certain expressions of our life in God that are meant to be kept private. There are intimate expressions of prayer and worship that are not best suited for public settings.

¹²Since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. ¹⁹...in the church I would rather speak five words with my understanding...than ten thousand words in a tongue. ²⁰...do not be children in understanding... ²³...if the whole church comes together...and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? (1 Cor. 14:12, 19-20, 23)

- G. She will be despised or labeled as “out of her mind” if she has an inappropriate boldness in public. It causes hindrances to the gospel. We don’t express everything God gives us in every setting. We **walk in love** when we restrain our liberty on some occasions because of those who do not understand (Rom. 14:14-15:2; 1 Cor. 14:20, 23-33, 6-19).
- H. Bridal partnership is expressed in anointed ministry (Song 8:2).
²I would lead you and bring you into the house of my mother, she who used to instruct me. I would cause you to drink of spiced wine, of the juice of my pomegranate. (Song 8:2)
- I. Jesus gives the Bride the dignity of leading and bringing Him into places that honor Him. She prays to be able to bring Jesus to places through anointed ministry. She longs to “bring Him” without seeking to establish her own name and ministry.
- J. She prays, “I would lead You.” Jesus allows us to make some of the decisions in His kingdom. He blesses some of what *we* decide in the outworking of His purposes. This reveals the dignity He has given us as co-heirs with Him (Rom. 8:17). A mature believer only desires to “lead” Jesus in a way that honors Him.
- K. She desires to bring Jesus to her mother’s house (those who instructed her). This speaks of those she has been in a long-term relationship with. It is to the very people that initially taught her the things of God. It is sometimes more difficult to minister to those to whom we are in familiar relationships with. A prophet is often not received in his hometown (Mt. 13:57). It is easiest to hold back when we are with familiar relationships. She is willing to minister the truths of Jesus in the context of the people who knew her when she was just starting to walk with God.
- L. She desires to bring the deep things of God to her mother’s house (those in the church).
- M. Why does she want to stir up her old friends in the deep things of God? She has gratitude toward those who taught her in her beginning days. She does not forget her roots in a time of blessing. She honors the people that first trained her by seeking to serve them. She wants to return blessing to those who helped her. We must honor the heritage the Lord sovereignly gave us. We must not be critical of those we started with because they don’t always grow into the deeper things of God.
- N. The Bride longs to give her best to Him by praying, “I would cause You to drink of spiced wine, of the juices of my pomegranate (Song 5:1). One would mix wine with spices when hosting an honored guest because it a much more pleasant drink.
- O. It was much more expensive but it was appropriate when seeking to honor a guest with their best. She longs to give her best to Jesus regardless of how much it costs her. In saying, “I would cause You to drink,” she promises to attend to His every desire as she serves Him as her honored guest.
- P. The juice of my pomegranate speaks of the sweet things of grace that she experiences in her inner life. The foundation of her ministry is what she experiences in the secret place with God.

X. PARTNERSHIP EXPRESSED IN UNBROKEN UNION WITH JESUS (SONG 8:3-4)

³*His left hand is under my head, and His right hand embraces me. ⁴I charge you, O daughters of Jerusalem, do not stir up nor awaken love until it pleases. (Song 8:3-4)*

- A. Jesus answers her prayer to be close to her (8:1) and fulfills His promise to lay hold of her (7:8).
- B. The **left hand of God** speaks of the activity of God that we cannot see with our natural eyes. It is the hand that is under her head; therefore it is out of view. The Lord does many things for us that we do not see. He withholds and releases many things to bless, provide, and protect us. He spares us from troubles we are not ever aware of in this age.
- C. The **right hand of God** speaks of the visible or discernable activity of God. The idea is that Solomon stood in front of the Bride to embrace her. She can see and feel it. This speaks of the “sweet” manifest presence of God that can be felt and discerned. At times, we feel our heart tenderized by the working of God’s right hand. A physical embrace is easy to discern; thus, it speaks of the manifest activity of God. The Lord allows Himself to be found by her (8:1) as He manifests His embrace to her. The embrace of God tenderizes her heart.
- D. The Holy Spirit guards us in strategic spiritual seasons (Song 8:4). The Spirit speaks here. He has ordained strategic seasons in each person’s spiritual life. There are seasons where He desires to establish our heart in new and deep revelations of His heart. The Spirit’s agenda for the Bride in this season was to impart boldness and humility in her (Song 8:1-2).
- E. The daughters of Jerusalem represent believers who lack discernment of the various operations of the Spirit and the different seasons in God. The Spirit charges other believers to not disrupt or disturb the devoted ones with the Bride’s heart in this season by their opinions and judgments.
- F. In the phrase, “Until it pleases,” the Hebrew can be translated as it, he, or she. The NASB accurately translates the phrase as “Don’t awaken love until she pleases” instead of “until it pleases.” If the Hebrew was translated “He” it would refer to the Lord being stirred to action by the daughters of Jerusalem. The Lord has no need for this nor does He need to be protected by the gentleness pictured by the gazelles. It is the Bride that must be protected from distraction.
- G. Three times Jesus speaks this phrase, “Don’t arouse or awaken my love until it pleases.” (2:7; 3:5; 8:4). In 2:7, He uses the same phrase “don’t disturb her” but adds the phrase “by the gazelles of the field” because she was immature and lacked stability, being easily tossed to and fro (Eph. 4:14).