

Session 24 The Bride's Final Intercession and Revelation (Song 8:8-14)

I. OVERVIEW OF SONG 8:8-14

- A. The Song tells the story of how the young maiden grew until she became a Bride filled with the fire of God. Now, she reveals how she sees herself in God. ***She knows who she is.*** We can only be alive like the Bride as we walk in her revelation, confidence and radical obedience. The Bride offers her two final intercessory prayers, first for the church (8:8-9), then for Jesus' return (8:14).
- B. In Song 8:8-9, we see her passion and intercession for the Church.
- C. In Song 8:10, we see the Bride's confidence, or the revelation of how God sees her (Song 8:10). Her threefold confidence is as a wall (selfless motives), as a tower (her supernatural abilities to nurture), and as one with peace (emotional hindrances removed). She enjoys living before His eyes. Her identity allows her to enjoy a radiant confidence to walk in her place before God.
- D. In Song 8:11, she has revelation of her accountability before God.
- E. In Song 8:12, she has confidence in her faithfulness to God.
- F. In Song 8:13, Jesus gives His final commission to the Bride.
- G. In Song 8:14, she intercedes with urgency for Jesus' coming.

II. THE BRIDE'S PASSION AND INTERCESSION FOR THE CHURCH (SONG 8:8-9)

⁸We have a little sister, and she has no breasts. What shall we do for our sister in the day when she is spoken for? ⁹If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar (Song 8:8-9).

- A. In the overflow of having the seal of love renewed in her heart (Song 8:6-7), she is aware of the spiritual condition of others who have remained as babes in Christ. She intercedes for them.
- B. The Bride speaks to Jesus saying, "we have a little sister," because she is working closely with Jesus. The Bride does not use the singular, saying, "What will 'I' do for my sister," but rather, she uses the plural, "we," indicating that she is in partnership with Jesus. Her original prayer in 1:4, "*Let us run together,*" is in the plural. All running in ministry is in the plural. We work together with the Lord and with others to help the lost and the immature.
- C. The fact that she even "sees" the little sister's need is the work of the Spirit in her. She feels the same towards the little sister as Jesus does. He is ravished over them (4:9) and longs to see their face and hear their voice (2:14). She joins Jesus in mature partnership.
- D. The Bride remembers her little sister instead of forgetting her as she moves on to deeper things. Immature believers are under the responsibility of the Bride. The "little" sister is little in faith and thus, easily loses her courage in difficulties. She quickly gives up in pressure. The daughters of Jerusalem were in this same condition as this little sister.

- E. The little sister has no breasts, which means she is unwilling and unable to nurture others with the milk of the Word (1 Cor. 3:1-2). She fellowships with those she hangs out with, but neglects to take responsibility for others, being overwhelmed with her own problems and wants. She remains a spiritual babe who is focused on herself. The Bride is not offended by her but helps her.
- F. The Bride asks for the Lord's counsel and help concerning the little sister. She intercedes by saying, "What shall we do for our sister? How can we help bring her forth to maturity?"
- G. The Bride has a deep sense of responsibility for immature believers (Song 6:11; 7:11). This is the heart of a spiritual father or mother (1 Thes. 2:11). She is not content to go on in the Lord without helping others follow Jesus.
- H. I had a life-changing encounter with the Lord in the summer of 1983. I was very focused on my own spiritual development. I was seeking to grow in prayer and revelation of the Word. I didn't want to be burdened and distracted by others depending on me. In prayer, I was complaining to the Lord that I didn't want to be responsible for so many people (the church was 500 people). Suddenly, the Lord spoke to me powerfully from Joshua 1:2.
- ²"Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel." (Josh. 1:2)***
- I. The Lord commanded Joshua to lead the people to their inheritance in the land. The Holy Spirit asked me a question in a strong way, "What is more important to the Lord than a holy man on the earth?" I was perplexed by this question and could not imagine what the answer was. The Lord answered me, "a whole generation of holy people." Then the Spirit gave me Joshua 1:2, saying, "I want you ***and the people*** to inherit the land." This verse struck my heart like an arrow.
- J. As an immature believer, being holy was enough for me. But as I grew, the Lord began to say, "Where are your brothers? Where are your little sisters?" One significant sign of spiritual maturity is concern for the spiritual condition of others. "What shall we do for our sister?" This question was deeply rooted in the Bride's heart.
- K. The Bride knows that all will eventually stand before the Lord "in the day we are spoken for." The day a woman is spoken for is a reference to her wedding day. This refers to the time she attains to maturity in her bridal partnership with Jesus. For those who pursue the Lord with all their heart, the sense of being spoken for by Jesus for deep, mature partnership happens in this life. To most believers, this happens on the day they stand before Jesus.
- L. She asks what she can do in partnership with Jesus to help bring her sister forth? Many believers miss out in partnering with Jesus in taking responsibility for others in the grace of God.
- M. The Bride presents her little sister's case before the Lord in intercession with two possibilities.
- ⁹If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar. (Song 8:9)***

- N. If the little sister is called to be a spiritual wall, then the Bride and the Lord will build on her. A wall brings defense to a city and establishes a line of demarcation. “Wall ministries” either function in a pastoral way to protect the people from the enemy or they raise up God’s prophetic standard. They establish God’s line of demarcation for holiness to go forth in the land.
- O. In Song 8:10, the Bride speaks of herself as a wall ministry. This involves protecting others and being a prophetic standard bearer. There are pressures associated with being a wall. When the enemy shoots arrows, the wall stands in the path of the arrows meant for the young ones.
- P. If the little sister is called to be a spiritual door, then the Bride and the Lord will enclose her. A door is the point of entry for others. The “door ministries” open doors of grace and salvation for others as an intercessor, evangelist, teacher, or apostle. Intercessors open doors of opportunity for others. Evangelists open the door for unbelievers to come into the kingdom. Teachers open the door for believers to go deeper in God. Apostles open doors to regions for new initiatives in God.
- ³ ***...praying also for us, that God would open to us a door for the word to speak... (Col. 4:3)***
- Q. There are two directions the little sister might respond—to be a wall or a door. The Lord and the Bride respond to the little sister’s response, which is according to what God put into her heart. They will work to help her be effective according to her response to God’s call in her life.
- R. The Bride says to Jesus, “We will build her into a battlement of silver.” The battlement of a fortress was on the top of the tower where the archers shot through the indentations in the stone. They shot then stood behind the stone battlements for protection. The battlements provided places for the watchmen to spot and shoot the enemy and thus, defend the city.
- ⁹ ***If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar... (Song 8:9)***
- S. Battlements speak of ministries that provide safety from the enemy. Silver speaks of redemption. There was no such thing as a battlement of silver. They were usually made of stone. Battlements of silver speak of bringing redemption to others.
- T. If the grace on the little sister’s life leads her to be an intercessor, evangelist, teacher, etc., then the Bride prays, “let us enclose her with boards of cedar.”
- U. Boards of cedar (cedar panels) were expensive, reliable, strong, and scented. In the tabernacle, wood was symbolic of humanity. The stately cedars of Lebanon were the most fragrant, strong, expensive building material. Jesus is the cedar of Lebanon (Song 3:9). The gospel chariot was made out of the cedar of Lebanon (the humanity of Jesus). The boards of cedar speak of the fragrance of Christ, as the cedars of Lebanon are fragrant. Cedars from Lebanon were used in building Solomon’s temple for the dwelling place of the Lord’s presence (1 Kgs. 4:33; 5:6).
- V. To be enclosed with the cedars of Lebanon is to be clothed with the character and presence of Jesus. We are to be clothed in Jesus who is the cedar sent from the Father.

¹⁴ ***Put on the Lord Jesus Christ, and make no provision for the flesh... (Rom. 13:14)***

- W. The Bride prayed, “We will enclose her...” Jesus and the Bride will work together with the little sister until she is enclosed by God.

III. THE BRIDE’S CONFIDENCE: REVELATION OF HOW GOD SEES HER (SONG 8:10)

¹⁰I am a wall, and my breasts like towers, then I became in His eyes as one who found peace. (8:10)

- A. The fullness of the Bride’s identity includes a threefold revelation that leaves her with confidence. She has revelation of her true spiritual stature. This is a rare yet powerful reality in the Church.
- B. She selflessly sees herself as a wall of protection that exists to help others. She does not see her life in context to pursuing earthly pleasures but sees herself as a source of protection for others. Her time, energy, finances, and dreams are bound up in serving this high purpose in God. Paul saw himself as a wall of protection for others (1 Thes. 2:7-12; Gal. 2:11-14).
- C. Throughout the Song breasts speak of the ability to nurture the young. Breasts like towers speak of a supernatural ability to care for others. Her ministry is so abundant; it is as a tower of milk referring to her ability to nurture. Three times she has been compared to a tower (4:4; 7:4; 8:10).
- D. She has confidence in her effectiveness in ministry. Jesus commissioned her to let her breasts be like clusters of the vine (Song 7:8). She knows that she skillfully uses the Word to help others. This is not arrogance. Paul, John the Baptist, David, Samuel, and Moses has confidence like this.
- E. Paul wrote concerning himself one of the boldest statements in the NT when he said, “imitate me just as I also imitate Christ (1 Cor. 11:1; 2 Cor. 1:12, 15). Paul told the elders of Ephesus he served the Lord with all humility and did not count his life dear to himself and is therefore, innocent of the blood of all men (Acts 20:18-37).
- F. Enoch obtained a testimony that he was pleasing to God before God took him (Heb. 11:5). John the Baptist said, “Jesus is even mightier than I...” (Lk. 3:16, paraphrase). Moses wrote about himself as being very humble, more than any man on earth (Num. 12:3). At the end of his ministry, Samuel proclaimed that he had walked before the people from his childhood with great integrity, and that he would teach the nation the good and the right way (1 Sam. 12:1-5, 23).
- G. This confidence comes only by revelation (not pride) and fills her with great thanksgiving. She has confidence about her ministry and maturity because God spoke it to her. She can say before God that she lives to serve His people throughout her life because that is what the Lord thinks. She has the witness in her heart that she is doing the will of God (Heb. 11:5).
- H. She has peace in her life and calling in God before God’s eyes, before the audience of One. She finds peace in Jesus’ eyes, which is not the same as finding peace in the eyes of others. This removes many emotional hindrances in her life.
- I. She enjoys living before His eyes. Her spiritual identity allows her to enjoy a radiant confidence to walk in her place before God.

- J. This confidence makes a believer powerful emotionally as they do their work in God. Consider how much emotional energy is expended on condemnation, fear, self-doubt, and uncertainty. The fiery seal of love on her heart has produced this confidence and purity of motives (Song 8:6).
- K. Paul was criticized by many in the Church, yet he had this peace and confidence (1 Cor. 4:3-5). How wonderful it is after 50 years of ministry to know you served Jesus with all of your heart.
- L. She came to peace with God's design for her life by knowing she lives to partner with Jesus. It is profound to understand our life and to have confidence that we accomplished God's will.

IV. THE BRIDE'S REVELATION OF HER ACCOUNTABILITY BEFORE GOD (SONG 8:11)

¹¹Solomon had a vineyard at Baal Hamon; he leased the vineyard to keepers; everyone was to bring for its fruit a thousand silver coins. (Song 8:11)

- A. The outcome of living before His eyes is the understanding of our accountability and eternal reward before God (1 Cor. 3:11-15; 2 Cor. 5:10; Rom. 14:12-14). On the last day, every believer will give a full account of their earthly life to God. Her revelation of eternal rewards dignifies her smallest acts of obedience and gives every day a sense of importance.
- B. King Solomon owned a vineyard that he leased out to keepers. Throughout the Song, King Solomon is a picture of King Jesus. Jesus has a vineyard, which speaks of His people (Isa. 5:1-7).
- C. King Jesus' vineyard at Baal Hamon has grown dynamically through history. There is no mention in Scripture or in Israel's history of Baal Hamon, which may be translated as "the populous one." The word literally means in Hebrew, "the father of a multitude." Some Bible versions translate the meaning without trying to translate it as a city. King Jesus has a very large vineyard at Baal Hamon that reaches to the multitudes of the nations (Mt. 24:14; Rev. 7:9).
- D. King Jesus leased (entrusted) His vineyard to His Bride knowing she would keep it for Him. Jesus leasing His vineyard speaks of the kingdom in this age being entrusted to His people.
- E. In the parable in Matthew 21:33-44, Jesus made reference to Song 8:11-12 by teaching about a landowner who planted a vineyard, built a tower, and "leased" it to keepers, then went into a far country (Mt. 21:33). We are living in a time when the Lord is in a "far country."
- F. The Lord entrusted the responsibility to cultivate His vineyard to keepers. Each believer is given a certain stewardship in His vineyard. You do not need to wait for an official job description or title from a ministry organization to be faithful to your stewardship. Start serving people.
- G. She understands that "everyone" will give an account to the King for their assignment (Lk. 12:31-48). Each is responsible to cultivate the vineyard in such a way as to bring forth fruit. The Lord rewards us based on the measure of our faithfulness, not giftedness or opportunity.

- H. The Lord desires a full return of fruitfulness from each keeper. Each must bring a thousand pieces of silver. The “thousand” is a complete number which speaks of fullness, or the full measure that God requires according to what was entrusted to each person. The 1,000 pieces of silver was referred to by Isaiah to mean the fullness of the potential value of the vineyard.

²³It shall happen in that day, that wherever there could be a thousand vines worth a thousand shekels of silver, it will be for briers and thorns [as a sign of God's judgment]. (Isa. 7:23)

V. THE BRIDE'S CONFIDENCE IN HER FAITHFULNESS TO GOD (SONG 8:12)

¹²My own vineyard is before me. You, O Solomon, may have a thousand, and those who tend its fruit two hundred. (Song 8:12)

- A. The Bride's own vineyard is before her. In other words, she was aware that she will give an account of the responsibility given to her by Jesus. This includes her personal life and ministry assignment. At the beginning of her journey her vineyard was not kept, but now it is (Song 1:6).
- B. The Bride is confident that she is able to give Jesus all that He expects from her by declaring that He may have the thousand pieces of silver that He requires from her in Song 8:11. Enoch, before he was taken, received the testimony that he was pleasing to God. She had this same confidence to say to God, “I lived to protect and nurture Your people” (Song 8:10).

⁵...Enoch...before he was taken he had this testimony, that he pleased God. (Heb. 11:5)

- C. She acknowledges that those who “keep its fruit,” her fellow workers, will have a portion in her fruitfulness when they stand before God. She only fulfilled her mandate as she worked in team relationship with others. Each worker on the team will share in her reward in eternity. The 200 shekels of silver speak of the portion of reward that her coworkers will receive on the last day.

- D. The Philippians helped Paul financially and he reported that the fruit would be in their account.

¹⁷Not that I seek the gift, but I seek the fruit that abounds to your account. (Phil. 4:17)

- E. **Summary:** The Bride says before God, “I am a wall. I am a tower. I am at peace with You. I am ready to give account to You because I have given You the thousand that You asked for.”

VI. JESUS' FINAL COMMISSION TO THE BRIDE (SONG 8:13)

¹³You who dwell in the gardens, the companions listen for your voice—Let me hear it! (8:13)

- A. Jesus' last words to the Bride commend her effectiveness in serving the Church. Jesus names the Bride, “You who dwell in the gardens” to affirm that she is still dwelling in the midst of God's garden serving His people, instead of retreating in selfish isolation. She did not quit. The gardens (plural) refer to the many parts of the Church as the beds of spices in Song 6:2 did.

- B. The Bride's continuing credibility and impact until the end is seen as Jesus affirms that the companions who she served still eagerly listen for her voice because there is a stature of maturity in her life that is obvious to them. They see reality in God in her, thus, they still receive from her. As the daughters wanted to hear her voice in Song 5:9; 6:1, 13, so others still listen for her voice.
- C. One more time, Jesus calls the Bride to fervent worship and intercession by telling her that He still wants to hear her voice. Her voice was sweet to Him in her immaturity (Song 2:14). How much sweeter is her voice now that she walks in mature union with Him as His beloved partner.
- D. The Lord wants to continually hear our voice in four ways.
 - 1. First, in **worship** as He forever wants to hear us declare our love to Him.
 - 2. Second, in **intercession** as we join Jesus who makes intercession forever (Heb. 7:25).
 - 3. Third, in **teaching** as we speak the Word to one another (Mt. 28:19-20; Col. 1:28).
 - 4. Fourth, in **evangelism** as we share the gospel to unbelievers.
- E. The enemy wants to silence our voice.

VII. HER URGENT INTERCESSION IS FOR JESUS TO COME QUICKLY (SONG 8:14)

¹⁴***Make haste, my beloved, and be like a gazelle or a young stag on the mountains of spices. (8:14)***

- A. The Bride immediately obeys Jesus' exhortation to let Him hear her voice by interceding for Jesus to come quickly. We see the urgency and longing of her heart to be with Jesus. She calls Jesus, "My beloved" because her love for Him is her strength to the end.
- B. Jesus was revealed as the gazelle and young stag who conquered the mountains in Song 2:8, 17. She asks Jesus to come quickly like a swift gazelle and a young stag to conquer all the mountains of opposition and to manifest Himself as the victorious King over all the obstacles of this age.
- C. She offers a threefold prayer that Jesus come **near her** personally in intimacy, **to her** city in revival, and finally **for her** at the second coming. The end-time Church has this same prayer.

¹⁷***The Spirit and the Bride say, "Come!"...²⁰"Surely, I am coming quickly." (Rev. 22:17, 20)***

 - 1. ***Come near us in intimacy*** (individual breakthrough of our heart in God)
 - 2. ***Come to us in revival*** (regional or national breakthrough of the Spirit in revival)
 - 3. ***Come for us in the sky*** (historical breakthrough by Jesus at His second coming)
- D. This will be the **first time** in history that the Church worldwide will be in dynamic unity with the Spirit. Therefore, the Spirit will be resting on and moving through the Church in great power.

- E. The twofold expression of the Bride's cry for Jesus to come (breakthrough):
1. **Worship:** "We love You, we worship You, we beckon You to come by our love."
 2. **Intercession:** "We need You, we pray for You to come and release revival power."
- F. A two-dimensional cry: **upward** to God and **outward** to people (one billion new souls)
1. **Vertical:** An upward **call to Jesus** to come to us in breakthrough power (near us/to us/for us)
 2. **Horizontal:** An outward **call to people** to come to Jesus as the Bridegroom King
- G. We call believers (*revival, discipleship*) and unbelievers (*evangelism*) to experience the Bridegroom God. The Church will "call out" in two directions. First, we will call out to Jesus in intercession to "come to us," and second we will call out to people who thirst to "come to Jesus."
- H. The throne of God and the dwelling place of the Bride is a vast mountain of divine fragrance.
¹⁴Make haste...and be like a gazelle or a young stag on the mountains of spices. (8:14)
- I. The Bride describes the New Jerusalem as the mountains of spices. The individual believer is like a lily (Song 2:1), having the fragrance of "**all the chief spices**" (Song 1:12; 4:10, 14). The corporate Church is spoken of as a "**garden of spices**" (Song 4:16, 5:1, 6:2).