

## ***SESSION 12: The Ravished Heart of The Heavenly Bridegroom (4:9-5:1)***

### ***SONG 4:9-5:1***

- 9. You have ravished My heart, My sister, My spouse; you have ravished My heart with one look of your eyes, with one link of your necklace.***
- 10. How fair is your love, My sister, My spouse! How much better than wine is your love, and the scent of your perfumes than all spices!***
- 11. Your lips, O My spouse, Drip as the honeycomb; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon.***
- 12. A garden enclosed is My sister, My spouse, a spring shut up, a fountain sealed.***
- 13. Your plants are an orchard of pomegranates with pleasant fruits, fragrant henna with spikenard,***
- 14. Spikenard and saffron, Calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices--***
- 15. A fountain of gardens, a well of living waters, and streams from Lebanon***
- 16. Awake, O north wind, and come, O south! Blow upon my garden, that its spices may flow out. Let my Beloved come to His garden and eat its pleasant fruits.***
- 5:1 I have come to My garden, My sister, My spouse; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk. Eat, O friends! Drink, yes, drink deeply, O beloved ones!***

### **OVERVIEW OF SONG 4:9-5:1**

Jesus romances His bride. Jesus invited the young Bride to bridal partnership as He commanded her to come with Him to the mountains.” (2:10). She responded in 4:6 with the intent to obey. Now He reveals His passion for her. He reveals how He enjoys and desires her (4:9-10). Then He affirms her as a flourishing garden, which speaks of her godly life and her fruitful ministry (4:11-15). Finally she prays for His intervention (4:16).

**Verse by verse study of the SONG 4:9 -5:1**

**I. INTRODUCING THE RAVISHED HEART OF GOD**

*You have ravished My heart, My sister, My spouse; You have ravished My heart with one look of your eyes, with one link of your necklace (4:9).*

- A. The "ravished heart of God" romances her in this strategic season in her journey. This revelation equips her for 100-fold obedience. She made the decision for radical obedience in SONG 4:6 and then she walked it out in SONG 5:2-8. In SONG 4, He is preparing the young Bride for the heart-rending test of SONG 5.
- B. If I had to pick one phrase to title the Song of Solomon, I would choose 'the Ravished Heart of God'. This one verse summarizes the whole book.
- C. A working definition of the ravished heart of God
  - 1. Ravish (Webster's 9th New Collegiate Dictionary) *To overcome with emotions of joy or delight. Unusually attractive, pleasing or striking.*
  - 2. Ravish (Webster's 2nd and 3rd Editions) *To transport with joy or delight. Causing great joy or delight; entrancing, ecstasy.*
  - 3. Ravish synonyms (Webster's New World Thesaurus) *Delight, enchant, captivate, attract. Enthrall, mesmerize, magnetize, hypnotize, charm, and fascinate.*
  - 4. A summary of the Hebrew definition and its English equivalent of the word "ravished" is *to overwhelm with emotions of delight because of one who is unusually beautiful, attractive, pleasing, or striking.*
- D. Jesus' heart is filled with extravagant passion for His people. It is fantastic that God is filled with emotion. God describes His own heart as overcome with emotions of delight with people He finds unusually attractive. He feels these emotions even toward immature believers. People find it difficult to grasp this truth of the passionate grace of God. The Holy Spirit will reveal this divine romance (Romans 5:5).

- E. Paul encouraged the church to break strongholds of the mind (2 Cor. 10:4-5). A stronghold in the mind is a collection of thoughts that are in agreement with the devil, and not in agreement with God. Wrong ideas that exalt themselves against the truth of who God is and who we are to God. We destroy strongholds by agreeing with how God thinks and feels about us. False ideas about the knowledge of God damage our intimacy with God. This knowledge about God's heart enables us to be passionate toward Him, with extravagant love and gratitude.
- F. At the Last Supper (Jn.13-17), Jesus was preparing His disciple's to fervently love God under the pressures of immanent disappointment, persecution, temptation and service. On this occasion, He repeatedly spoke of God's loving desire for them. However, He also told them that they would all deny Him that very night (Mt.26:31). In other words, these affirmations of His love were spoken to weak, yet sincere believers, not just to mature believers. At the Last Supper, Jesus emphasized that the measure of God's loving desire for them was no less than the measure of love that the Father has for the Son:
1. The "measure of the Father's loving affection and enjoyment" of Jesus is the standard of the **Son's affection for us**. Jesus declared, "as the Father loved Me, I also have love you" (Jn.15:9a).
  2. Also, the "measure of the Father's loving affection and enjoyment" of Jesus is equal to the **Father's affection for us**. Jesus prayed, "that the world might know that the Father loves the church as He have loved Jesus" (Jn.17:23d).
  3. Also, the "measure of the Father's loving affection and enjoyment" of Jesus will be the **quality of affection imparted to the church** to love Him back. Jesus prayed, "that the love with which the Father loved Him may be in the church" (Jn.17:26c).
- G. God's ravished heart is central to the end time church
1. The glory of God's kingdom is the person of Jesus Christ Himself. The knowledge of His emotional makeup is vital to a strong foundation in grace. The glory of the gospel flourishes with the understanding of the extravagant passions in God's personality. It is not enough to know what He has done for us on the cross nor is it enough to know what He will do in the coming revival or even eternity. The Holy Spirit wants us to know how He feels, and what He desires deep within His heart.

2. This gives us insight into why He does the things He does. When we know how He feels, then we better understand the cross, the coming revival, and our eternal glory in heaven.
3. The Holy Spirit will reveal God's extravagant passions to us in a fresh way, in the generation that the Lord returns.
4. The Song of Solomon focuses on these divine passions and reveals them to us. The understanding of these passions becomes a source of grace for our personal growth in holy passion. It is very worthwhile to diligently studying the passions in God's personality.

## **II. THE CHRISTIAN PARADIGM OF GOD- A GOD WITH DEEP FEELINGS.**

- A. The New Testament paradigm of God as a loving Father was a new idea in religious history. It began to be emphasized in the days of Jesus.
  1. To the Jewish tradition, the primary idea of God emphasized the fact that He was ***holy*** in the sense that He was totally separate from sin. They also, understood His *holiness* in that He was totally different from everything that existed. The Old Testament scripture makes it clear that the traditional Jewish mindset did not understand God in the way that God revealed Himself to them. For example, the scribe in the Old Testament, in no sense thought of a holy God as sharing our human experience. Actually, they thought of God as being incapable of sharing it just because He was God. In their understanding He was in every sense above sharing the human dilemma by the very definition of being God.

2. The Greek philosophers had an even more erroneous view of God. They saw Him as One who was emotionally distant from all others. The most prominent Greek thinkers were the Stoics. They saw the primary attribute of God as being *apatheia*, by which they meant God's essential inability to feel anything at all. When we speak of a stoic, we think of a very non-emotional person. The logic was as follows, if God felt something then He would be influenced by the thing He felt, then He could possibly be controlled by it. The stoics argued that those who felt sorrow or joy were vulnerable to being hurt and thus controlled by those they had feelings for. Therefore, the one who brought joy or pain must, at least for that moment, be greater than the one they impacted. If you feel for someone then you might possibly be hurt by them. Therefore, in that limited sense they control us.
  - a. The stoic believed that no person was able to affect God's emotion for that would make him greater than God. They reasoned that by the definition of who God is. He can't be controlled; therefore He can't be impacted emotionally. Therefore, He could not have feelings. They had a God completely beyond all feeling.
  - b. To them a God that could be sad or glad by what humans did, was a God that for that moment of time was controlled. So they came up with this idea of apathy, in other words, a God with no ability to feel at all. He must be completely indifferent in order to be God who controls all.
  - c. A well-respected Greek philosopher named Plutarch, preached that it was blasphemous to think of God as lowering Himself to be concerned and impacted by the affairs of this lower world.
3. Another Greek school was called the Epicureans. They believed that the gods lived in eternal joy and bliss. They lived in the intermediate world or in the spaces between the worlds. Thus, the gods were not aware of the events going on in the world below. They were totally detached from human affairs as they lived in great happiness and glory. They imagined gods that were completely detached from humans.

- B. The Jews had a paradigm of a ***holy God*** driven by religious rules. The Stoics had a paradigm of ***feelingless gods***, while the Epicureans believed in completely ***detached gods***. Into that context of the history of religious thought came the Christian paradigm of a God who deliberately embraced every human experience. This was an incredible idea of a God who had deliberately undergone every human experience, and who deliberately subjected Himself to pain, weakness, and temptation.
- C. It was inconceivable to the religious mindset, especially to the Jewish minds of the first century that a holy God wrapped Himself in the garments of humanity and experienced the wrath of God on the cross.
1. It is almost impossible for us to realize how radical these ideas were in changing people's view of God. It is difficult for us to realize how dramatic the Christian paradigm of God is with its implications.
  2. For century after century the human race had been confronted and deceived with the idea of the untouchable God. Then they discovered the One who had gone through everything that we go through. However, in Jesus we worship One who has endured all that humans must endure.
- D. The 2 significant implications were seen in God's feelings of mercy, and His quality of sympathetic understanding. What a completely different idea of God.
- E. Some have a personality with less volatile emotions, while others have strong desires with fiery passions that bring difficult struggles. Some people do not have the exact same pressures and sinful tendencies that others deeply struggle with. A person who has lived a more modest life and has a less passionate nature finds it difficult to comprehend why the other person sins and struggles so much more. He is subtly disgusted and eventually condemns those that he cannot understand. But our God of mercy and sympathetic understanding knows.

**III. JESUS' PASSIONATE AFFECTION FOR HIS BRIDE**

*You have ravished My heart, My sister, My spouse; You have ravished My heart With one look of your eyes, With one link of your necklace. How fair is your love, My sister, My spouse! How much better than wine is your love, (4:9-10c)*

A. The romance of the gospel

*"You have RAVISHED MY HEART," (4:9a)*

1. Jesus reveals how lovely she is to Him. This is a statement of His personality. His personality is the basis of how He defines beauty and loveliness. He evaluates our lives with such kindness because of His ravished heart.
2. Another one, not as kind as Jesus, would not see the loveliness in us. We will be beautiful forever. Our beauty will never fade.

B. Jesus is ravished by her heart not her ministry accomplishments.

*"YOU HAVE ravished my heart," (4:9a)*

1. He says, "You, not your ministry, not the building, not the money you gave, not your track record of accomplishments. YOU have ravished my heart!". He can define beauty because He is the author of it.
2. She has only said, "***I will go to the mountain.***" She hasn't yet gone. In SONG 4 she makes the commitment to go. Then in SONG 5 she actually goes to the mountain. The Lord was ravished over her intention to go to the mountains.

- C. The Divine romance—two key significant titles.

***"My sister, My spouse" (4:9b,c)—***

1. ***My spouse*** is usually translated as My bride. The bride speaks of the affectionate partnership. The first time she is called a sister or bride is in 4:8. Jesus calls us by a new name, His Bride. Being named His Bride speaks of His affectionate partnership for us. His heart is captured only for His Bride. Holy emotion has “violently” taken hold of His heart. It leads Him to plan things according to our very best interest.
2. ***My sister*** speaks of Jesus’ human nature. To call us His sister means that we are in the same family. He could not call us “My sister,” before the incarnation. He was not our brother, until He took upon Himself the form of a man. He relates in the brother-sister relationship because He partook of humanity.

***He is not ashamed to call them brethren...have partaken of flesh and blood, He Himself likewise shared in the same...For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God...(Heb. 2:11-17).***

- a. Jesus endured indescribable humiliation to partake of human nature in the incarnation. This was necessary that He might be like His brethren in all things (Heb. 2:17). For us to be His sister, He must impart to us a new nature that results in such exaltation for the redeemed. He had to descend so far down, and we must ascend so high to meet Him as His sister with the same nature.
- b. He was not ashamed to fully identify with us and to endorse us before the Father. We can not fully understand how significant this is because we do not fully know the position He stepped down from. In Divine beauty and splendor He is the One who is worshipped by angels! Yet, He is not ashamed to be called our brother (Heb. 2:11). The angels might have thought He would have been ashamed. Jesus does more than endorse us. He laid aside the form of God and took the wrath of God for us to make us His co-heirs for eternity. The angels would probably not have endorsed us.



- c. He claims full family relationship with those joined to Him. He has given us a family position. Jesus called His disciple's His brothers and sisters (Matt. 12:49-50).
- d. He gives us an indescribable quality of aid that is filled with infinite sympathy. From eternity Jesus is our Divine Lord. However, in the incarnation, He became our human brother. He can 'aid' us because He became like us.

***For we do not have a High Priest who cannot sympathize with our weakness, but at all points was tempted as we are yet without sin...He Himself suffered, being tempted, He is able to aid those who are tempted" (Heb. 2:15, 18).***

- 3. Summary- These truths speak of 2 powerful, yet unprecedented realities. The sister designation emphasizes His identification with us as a human, bearing all of our sufferings. The spouse designation emphasizes His longing desire for bridal partnership.

D. He honors every glance of devotion to Him.

***"With one look of your eyes" (4:9d)***

- 1. The NAS Bible says, "with one **glance** of your eyes, you have ravished My heart."
- 2. He counts every move of our heart towards Him. We struggle to understand this because we don't count every move of somebody's heart towards us. Every glance of our devotion touches Him.
  - a. Jesus cannot resist one look from the eye of even a downcast believer who is sincere to obey Him.
  - b. This is His response to the redeemed who were once the foolish, weak, base, and despised people of the world (1 Cor. 1:26-29). No one loves like God loves! He is ravished over the foolish, weak, base, despised people of the world. Nobody picks a bride from those ranks, but God, because He looks at life so different than man does. His definition of beauty is so different than our definition. Isn't that wonderful?

***For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the...and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised...that no flesh should glory in His presence. (1 COR. 1:26-29).***

3. The Lord includes the despised and weak people of the earth as His eternal bride. This testimony portrays the beauty that Jesus sees in such people as the beggar Lazarus. Others rejected this beggar, but the Lord gladly received him into the highest position in created order.

***"But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, "desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. "So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. (Lk. 16:20-22)***

- a. Luke 16 is not a parable. There was really a poor man named Lazarus. He really had sores and the dogs really licked them. It is not in the language of a parable. It is a true story. Jesus feels so much for Lazarus, the beggar.
- b. This reveals the unique personality of Jesus Christ who cannot resist even one look from the eye of such downcast ones who have been redeemed by His blood. Even poor Lazarus' weak eyes captured the heart of Jesus.
- c. IF ONE GLANCE MOVES HIS HEART, WHAT WILL A FIXED GAZE DO TO HIM?

- E. Every movement of our heart towards Him ravishes him.

***"With one link of your necklace." (4:9e)***

1. Her neck speaks of her submitted will, which refers to her sincere desire to submit to His authority (see 1:10). The neck speaks of the exercise of her will throughout the book. The necklace around the neck spoke of the will.
2. ***"With one link"*** each individual response of sincerity is one link of this golden chain as described in 1:10. It is not the whole necklace, but merely one link. However, every link of her dedication moves His heart. He remembers every movement of our heart towards Him. His heart is ravished by even one link, each new area of dedication.
  - a. Jesus is so easily conquered by those who sincerely love Him. Weak people capture His heart when they come to Him with a willing spirit. Even the most immature heart that possesses sincerity to obey Him impacts Him, because He knows this sincerity will eventually grow and dominate the heart of His bride-to-be. He does not separate who she will be in full glory, from who she is in her present weakness.
  - b. God will not overlook even one act of obedience.

***For God is not unjust to forget your work and labor of love which you have shown toward His name...(Heb. 6:10)***

- c. He remembers seemingly insignificant acts of devotion; even a cup of cold water that is given to another! God remembers every single decision we make. This is a marvelous way to live.

***"And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward." (Matt. 10:42)***

- F. The beauty of our love in the sight of God

***"How fair is your love" (4:10)***

1. This is the same idea as 4:3, "Your mouth is lovely." He says, "How beautiful is your love." This love beautifies the bride of Christ. He declares to the redeemed human race, 'You are all that I want. How beautiful is your love to Me!' This love causes the Bride to delight in Him, and to pray for grace to be more pleasing to Him.
2. He desires our love even more than our work.

***"Nevertheless I have this against you, that you have left your first love. (Rev. 2:4)***

3. He desires love more than sacrifice (Hos. 6:7). If we were to give our bodies to be burned in great sacrifice to God, but did not love Him, it would avail nothing (1 Cor. 13:3).
4. We are His divine treasure. We are His treasure, and His heart is with us.

***"For where your treasure is, there your heart will be also. (Matt. 6:21).***

- G. Reinforcing His 2 fold relationship to her

***"My sister, My spouse" (v.10b)***

1. Jesus wants to reinforce this double revelation; therefore He repeats this 7 times (4:8a, 9b, 10b, 11a, 12b; 5:1b, 2d).
2. He repeats this for emphasis, for it is important that she see the double revelation of being His sister and His spouse. These two titles are very significant regarding her identity as a person.

H. God honors the young Bride's love forever.

***"How much better than wine is your love" (v.10c)***

1. He turns around and speaks to her the very statement she spoke to Him back in 1:2b.

***Let Him kiss me with the kisses of His mouth - for your love is better than wine. (SONG 1:2)***

2. The young Bride said earlier that Jesus' love was better to her than all the wine of this world. The wine speaks of the greatest things the world has to offer. Wine is very positive in this sense. He looks at all the vast splendor of God in creation and he says, "Your love is more beautiful to me than everything that my hands have created. I would rather have your heart moving towards Me, than all of the worlds put under My authority. Your love is better to Me than everything that can be celebrated!" He turns the statement around. We just need the Lord to write this on our hearts, don't we?
3. Jesus' heart is filled with delight over her response of obedience. All she has said is, v. 6; "I will go to the mountain of myrrh." This love is much more powerful than the wine of this world, more powerful than even the works of His hands. This love causes her to long after Him, to delight in Him and to pray for grace to even be more pleasing to Him.
4. Wine is that which refreshes. Ps. 104:15 says, "Wine makes glad the heart of man."

**IV. JESUS DESCRIBES HIS PLEASURE OVER HER CHARACTER**

*And the scent of your perfumes than all spices! 4:11 Your lips, O My spouse, drip as the honeycomb; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon. (4:10d-11)*

Jesus commends and affirms her thoughts, words, and deeds.

A. Her thought life has the fragrance of Divine revelation.

*"And the scent of your perfumes than all spices" (v. 10d)*

1. **"Your perfumes"** a perfume is a fragrance that is invisible, yet can express the inner quality of a certain wood or plant. Her thought life is represented here by her fragrance. It is what is on the inside of her that can't be seen, but He can discern it. Her sincere thoughts and intentions to obey, her prayers for help, and even her weak worship are represented here by her fragrance. "The scent of your perfumes is better than all the spices that emanate in heaven."
2. **"The scent"** a divine aroma is released from her to God (2 Cor. 2:14-16). It is the very fragrance of Christ. Paul spoke this of the carnal Christians in Corinth!
3. **"Than all spices"** rare spices were expensive and used as delightful gifts that were exchanged between royalty. He has made us royalty and we exchange the spices of the deepest places of our heart with our King as He shares with us the fragrance of who He is and His affection for us. The queen of Sheba gave spices to King Solomon (2 Kings 10:2). The wise men brought spices to Jesus because they believed He was a king (Matt. 2:11). Spices were used in the priestly sacrifices and offerings (Ex. 30:23-24).

B. Her words sustain and feed the redeemed.

*"Your lips, O My spouse, drip as the honeycomb (4:11a,b). Honey and milk are under your tongue" (4:11c)*

1. **"Your lips"** refers to her speech as in 4:3. Her words to God and to others are sweet as honey.

2. **"O My spouse"** Jesus notices every word that is spoken from the lips of His bride. This is part of loving someone. Jesus will reward the words spoken by His bride (Heb. 6:10). In contrast, every idle word spoken by the wicked will be used against them on the last day (Matt. 12:36-37).
3. **"Drip as the honeycomb"** Pleasant words are like a honeycomb, sweetness to the soul, and health to the bones. Our words are sweet before God (2:14).
4. **"Drip"** in contrast to gushing. The right amount as opposed to excessive speech. This speaks of balanced, unexaggerated, prudent speech. The tongue of the wise uses knowledge rightly, but the mouth of the fool pours forth foolishness (Prov.15:2). There is grace on her speech (Col. 4:6).
5. **"Honey and milk"** These two elements feed the babes. The recurring theme of living for the good of others and to feed them is prominent in Song of Solomon's pattern of a life of holy passion. These were the two elements that described the prosperity in Canaan. It flowed with milk and honey to feed and nourish the young ones.
  - a. "Milk" strengthens new babies in Christ (1 Peter 2:1).
  - b. "Honey" The production of honey requires much time and hard work from the bees. Honey is like that which delights the heart and is sweet to the taste.
6. **"Are under your tongue"** Speaks of agreement between her words and her heart.
  - a. "His mouth is full of cursing and deceit, and under his tongue is trouble and iniquity" (Ps.10:7). This means he speaks one way to flatter his enemies, but under his tongue, or in his heart, he is planning the trouble and deceit later described (Ps.10:8-9).

- b. The phrase "under his tongue" refers to the private thoughts. However, the bride ponders the truth "under her tongue" before she speaks, genuinely displaying full agreement between what she thinks in her heart and what is spoken as milk and honey. The evil have sweet words of honey, but a poisonous heart (Rom. 3:13). Jesus is aware that what the bride thinks inwardly and speaks outwardly are in unity as she seeks to please God.

C. Her deeds are filled with Divine fragrance

***"And the fragrance of your garments is like the fragrance of Lebanon." (4:11d,e)***

- 1. Garments speak of acts of righteousness (Rev. 19:6-8). Her garments were the things that keep her from the shame of nakedness. (Rev. 16:15, 3:18 and 19:6-8). Jesus overlooks no small acts of obedience done from our hearts and rewards us greatly from the Divine treasure of His heart.
  - a. He sees even small acts of service as the cup of cold water given in the name of Jesus (Matt. 10:42). This is like the cup of water obtained for King David by his mighty men poured out before the Lord (2 Sam. 23:16).
  - b. He is the ultimate sensitive Bridegroom who overlooks nothing. No matter how small the act of service, it is recognized, appreciated, and rewarded out of His infinite heart and Divine treasury. This aspect of His personality may surprise us in heaven when we see how He remembers and extravagantly rewards the smallest acts of obedience (Mk. 12:41-44).
- 2. ***"Your garments"*** covering the bride speak of her righteous acts (Rev. 19:8). Jesus warns that we must "keep our garments" lest we become naked and others see the shame of a life that contains no works of service for God (Rev. 16:15). Garments always speak of Acts of service in the symbolism. Jesus counseled the Laodicean church to buy from Him "white garments" so that they would be clothed, so that the shame of their nakedness would not be exposed (Rev. 3:18).



3. **"Like the fragrance of Lebanon"** Mt. Lebanon was filled with fragrant cedar trees and flowers. Her deeds, her garments were like the fragrance of Lebanon. This is in contrast to a life in which people spend all their time and money on themselves which is as rottenness. Jesus rebuked the Pharisees for such a lifestyle in Matt. 23:25-28. He said their lives were full of extortion, hypocrisy, lawlessness, and self indulgence because they never included service to others from a pure heart in order to be pleasing to the Lord.
4. **"The fragrance"** Paul spoke of receiving financial service from the Philippian church as a sweet smelling aroma well pleasing to God.

**V. THE BRIDE'S DEEP DEVOTION TO JESUS**

***A garden enclosed is My sister, My spouse, a spring sealed up, a fountain sealed. (4:12)***

This description of the bride's heart portrays her character and ministry. He just affirmed her thoughts, words, and deeds. Now He's going to describe her heart and her ministry. She is described as a garden from which comes forth fruitful and diverse ministry. This deeper life and ministry flows out of the spiritual warfare that comes after she leaves the comfort zone.

A. Her life is a source of pleasures to Jesus

***"A garden enclosed is My sister, My spouse" (4:12a,b)***

1. **"A garden...is My sister"** First, He calls her a "garden". The purpose of a king's garden is to provide a place of pleasure, solitude, and rest. A king's garden is usually a distance from his palace. He would visit there for a time of enjoyment. The purpose of a king's garden was not to grow crops and raise livestock. A king's garden was costly and took much work to cultivate. Its fragrances made him very proud. His garden was something he showed to his friends with great joy and delight.

- a. Most people did not have a garden in this regard, because they simply didn't have the money for it. It took many servants and much work to cultivate it. He would bring other Kings from other nations to the garden. It was a very unique thing that typically only Kings or high people in positions of power would have.
- 2. The body of Christ has been set apart as God's garden (1Cor.3:6-9). God has cultivated this garden at great personal cost. It is the garden of His delight. It is not a crop, it is a garden. The garden of the Lord speaks of His corporate church and the individual believers that are spread throughout the world but remain separate from the world. He feeds the individual believers in the midst of His church or garden (6:2,3; 2:16). Three times this idea is mentioned. In v. 12. He says one of the dearest things; "My Bride is an enclosed garden."
  - a. "Enclosed garden"—a king would erect a fence around his garden to prevent strangers from stealing from it, and this fence would keep beasts from polluting it.
  - b. This fence was usually in the form of a stone wall. An enclosed garden was a private garden not open to the public.
- 3. She is enclosed in 2 ways:
  - a. She is enclosed in the sense of keeping herself enclosed. This speaks of her spirit of watchfulness (Acts 20:28). She guards her heart from the spirit of the world instead of being open to all the defilement of the world.
  - b. Also, she is an enclosed garden in the sense that the Lord is protecting her. She was an enclosed garden that was a private place of special pleasure for the king. She ravished Him as an enclosed garden when she said, "I will go to the mountain of myrrh."
  - c. There is nothing more powerful that God could speak over a person to affirm their dedication than to call them "an enclosed garden." He says, "You are a place of refreshment for me and you have a locked heart. You are not giving it to the spirit of the world."

- d. Job made a covenant with his eyes so that he would not gaze on anything that would bring immorality to his heart (Job 31:1). Job's heart was an enclosed garden. A "hedge of the Lord" protected Job's life.
- 4. The NAS calls it a locked garden. I like that phrase "a locked garden."
- B. "You are not just an enclosed garden but you're a spring."

***"A spring sealed up" (4:12c)***

- 1. "A spring" The water supply was abundant to water this "holy garden." In a warm country like Israel, springs of water were rare and precious. They provided an extra water source to make a garden grow abundantly. In Is. 58:11, He promised to make His church as a "well-watered garden" whose springs would not fail if she would pursue a life of full obedience with Him.
- 2. Enclosed, sealed and seal is the same idea, it means protected from defilement. It is the heart that is kept from defilement. The 'springs' and the 'fountain' talk of different ways that our hearts are impacted and influenced by the Holy Spirit.
- 3. Springs were rare and valuable, so they were sealed or protected, so that they would not be polluted by the beasts. This speaks of her not wanting to be polluted by the spirit of the world.
- C. Her pure emotions

***"A fountain sealed" (4:12d)***

- 1. "A fountain" husbands are told to drink from their own cistern, which speaks of enjoying their wife (Prov. 5:15). Jesus drinks from His own cistern, which is His bride. He wants a pure cistern to drink from.
  - a. In Prov. 5, a fountain speaks of the emotions of a man or a woman. He says "Let Me bless your emotions by keeping your emotions for Me."

- b. We are a very holy and sacred fountain, which is to be reserved exclusively for Christ Jesus. In Ch. 2:1 we are called the lily of the valley, the only thing pure that exists in a fallen world that delights His heart. An enclosed fountain is the same thing.
  
- 2. "Sealed" a public fountain was exposed to defilement. An open water supply without a covering was considered defiled (Num. 19:15).
  
- 3. Jesus seals the church with the Holy Spirit (Eph. 4:30). In Song 8:6, Jesus is the seal upon her heart. The seal spoke of the King's authority to protect and provide. Daniel was sealed in the Lion's den (Dan. 6:17). Jesus' grave was sealed and protected by the Roman guard under the king's authority. The Holy Spirit seals the end time church in a special way (Rev. 7:4).
  - a. Jesus is watching over His bride with great carefulness to protect her and provide for her.
  
  - b. The bride is watching over her heart in great carefulness to be holy to the Lord.

**VI. A DESCRIPTION OF THE YOUNG BRIDE'S LIFE**

***Your plants are an orchard of pomegranates with pleasant fruits, fragrant henna with spikenard, 4:14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief (4:13-14)***

- A. The church is described as a divine orchard filled with diverse plants.
1. ***"Your plants are an orchard of..."*** (4:13a). This is in contrast to the sparse greenery in a desert land. In other words He looks at her and says, "Your life is like orchards with all this diversity of trees and chief spices etc." This speaks of a fruitful ministry with great abundance and diversity. The believer has many experiences and manifestations of the grace of God like an orchard that has many types of trees and plants (Gal. 5:22,23). The variety, quantity and quality of the grace of God is captured in the phrase, "the manifold grace of God" (1 Pet. 4:10).
  2. ***"Of pomegranates"*** (4:13a) This fruit (when broken) is red, yet very sweet. In other words, her ministry is sweet to God.
  3. ***"With pleasant fruits"*** (4:13b) This speaks of pleasant impact on others as the fruit of her life (John 15:8).
  4. ***"Fragrant henna with spikenard"*** (4:13c) This speaks of the precious and costly work of God in her life.
  5. ***"Spikenard and saffron, calamus and cinnamon"*** (4:14a,b) This speaks of the diverse graces seen in her life and ministry.
  6. ***"With all trees of frankincense"*** (4:14c) This speaks of a ministry of prayer.
  7. ***"Myrrh and aloes"*** (4:14d) This speaks of the cross and death to self.
  8. ***"With all chief spices"*** (4:14e) This speaks of grace flowing from this garden, her inner life (2 Cor. 2:14-16).

**VII. A 3-FOLD DESCRIPTION OF THE YOUNG BRIDE'S MINISTRY**

*A fountain of gardens, a well of living waters, and streams from Lebanon. (4:15)*

He moves to 3 different sources of water, that He sees in His church. They speak of five types of water supplies, which are different ministries of the Holy Spirit working in her. Some are bubbling up like a well; some are flowing like a spring. It talks about those five different types of water and how they flow differently. These speak of the different ways the Spirit works in your life.

A. She draws on her inner experience of Holy Spirit life

*"A fountain of gardens" (4:15a)*

A fountain is hidden water that is below the surface coming up. That water is hidden down below, but it is flowing. It speaks of Christ in you as a hidden fountain. This fountain speaks of a fresh hidden spring of water as the source of irrigation for the garden. This speaks of an inward source of supply - the indwelling Christ (Col. 1:27).

1. The gardens are plural in contrast to the enclosed garden of 4:12 is in the singular. "Gardens" in this verse is in the plural, speaking of the anointing of God that brings blessing to others. She has an overflow in her life to edify others.

B. She draws on her past history in God

*"A well of living waters" (4:15b)*

1. A well speaks of the capacity to store water, so as to draw on when needed. This well supplies us in dry times. It speaks of our history with God. We can draw on our history. Well water is water that is stored up. There is an abundant supply as we look back on our history with God. Our history in God gives us matured faith to draw on from our past experiences in God. This speaks of a past, stored up source of supply.

- C. She is anointed to minister to others

***"And streams from Lebanon" (4:15c)***

1. Streams speak of an outward flow of water, which is available for all to come and drink. A stream is above the ground and a spring is below the ground. Streams bubble forth water, which speaks of an energetic outward flow of the water of life! Streams speak of an abundance of grace. It is not a creek or a little brook, but a flowing stream. It is flowing from Lebanon, the high places. It speaks of the spirit coming from the high place.
  2. Lebanon is a high mountain. This water supply comes from "on High". The grace which makes the church fruitful comes upon us from the Lord Jesus and not from ourselves.
  3. This speaks of an outward source of supply. The Holy Spirit came upon people when Peter and John laid hands on them (Acts 8:18).
- D. The godly believer is described as a tree planted by rivers of water in Ps. 1:3. A hardened heart is pictured as a heart that has no water (Is. 1:30). Jesus promises to be as a well of living water in Jn. 7:38 and Jn. 4:14.
- E. There is the water that dwells in us, that is the fountains. Then there is the well, which is our stored up history in God. It is like a stream of life to us. Then the streams coming from the high places, the mountains of Lebanon, are described.

**VIII. HER CRY FOR INCREASED ANOINTING**

***Awake, O north wind, and come, O south! Blow upon my garden, that its spices may flow out. Let My beloved come to His garden and eat its pleasant fruits (4:16).***

He describes the source of the flow of God in her life, the diverse garden with the streams etc. She is so encouraged. She has the confidence in God's goodness to offer a 2-fold prayer: First she prays for the north winds of adversity, then she prays for the south winds of blessing. She knew that both played a strategic role in her becoming a fragrant garden for God's pleasure. She is welcoming even more training from the Lord, because she has much confidence that His dealings lead to life. She wants her garden to breathe out life to others (2 Cor. 2:15). She is welcoming even more training from the Lord, because she has had much confidence that His dealings lead her to life ultimately.

- A. Her first prayer is that Jesus would allow the cold winds of difficulty to mature her.

***"Awake, O north wind" (4:16a)***

This speaks of the bitter cold wind of difficult circumstances. This prayer is answered in 5:3-7. She goes through what I call "the Ultimate 2-Fold Test." Some issues of God's training of our lives can only be the result of difficult circumstances working in us. Deep pockets of our unperceived pride, ambition and anger etc. are uncovered to us as we work under difficult circumstances.

- B. Her second prayer is that Jesus would send the refreshing winds of blessing to mature her.

***"And come, O south wind!" (4:16b)***

- C. Her personal life and ministry

***"Blow upon my garden" (4:16c)***

1. She desires that Jesus come to empower her life and ministry. She says, "Yes! I want to go totally with God. Come north winds!" She says, "I totally trust you! Nothing can separate me from the love of God!"



2. Jesus answers this prayer in 5:1, "Send the right mixture at the right intensity of difficulty and good." Some think the more suffering the better. Others only want blessing. There is a combination of the north and the south winds that are necessary and only God knows the intensity of each one for each season of our life. Only God knows our makeup and our destiny, what our emotions are like now and what we can handle and where we're going. He always gives it to us as easy as possible to reach the deepest place that He is after. I don't think He ever sends the north wind more violently than that which is absolutely necessary to produce the impact He is after.

D. Her desire to be filled with God's fragrant Presence.

***"That its spices may flow out" (4:16d)***

1. This Bridal cry speaks of her desire for a life filled with God's power and presence so that His fragrance fills it completely. She wants her life to increase with Divine spices. She wants to grow in love.
2. Jesus will allow difficulties, but He promises that they will always produce a life rich in love. When He promises us safety and protection, that means He'll protect us from bondage to sin. He is not promising He won't allow difficulty to touch our life. The protection is related to the fact that He won't let us get ensnared in sin, bitterness and hatred. Joseph was in the dungeon in prison for years. The Lord does not keep us from prisons, but He will keep us from a heart that is in agreement with Satan with bitterness, hatred, and occupied by demonic spirits. David was in the wilderness ten years being chased by Saul. The Lord said, "If you'll cry out to Me, I'll give you a worshipping heart. I'll protect your lover's heart."

E. The transition is that now she is His garden.

***"Let My beloved come to His garden." (4:16e)***

1. She is crying for an increased anointing to be totally God's. She wants an anointing of consecration. She now, for the first time, sees her life and ministry as "His" garden instead of hers.

2. This is the dividing line of the book. We are in the middle of the book. For 4 chapters it was her garden; it was her inheritance. Now she is entering into becoming His inheritance. Everything after this is His.
- F. She wants Jesus to find pleasure in her life choices. She is now focused on living to be Jesus' inheritance.

***"And eat its pleasant fruits." (4:16f)***

1. She wants Jesus to enjoy what the Spirit has worked in and through her as His bride. Jesus has an inheritance in the church (Eph. 1:18).
2. She wants Him to have pleasure in her.

## **IX. JESUS ENJOYS HIS INHERITANCE WHICH IS A BRIDE**

***I have come to My garden, My sister, My spouse; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk. Eat, O friends! Drink, yes, drink deeply, O beloved ones! (5:1).***

- A. The full ownership of Jesus starting right there.
1. This is her turning point in her progression of maturity in this love song. Jesus is greatly enjoying His bride. He begins here to enjoy His inheritance. The Bride's Inheritance in Jesus is the first 4 chapters. The second 4 chapters is Jesus' inheritance in the Bride.
  2. Nine times He's depicting His ownership of her life. Jesus says "My," depicting His ownership of her life and ministry: My garden, My sister, My spouse, My myrrh, My spice, My honeycomb, My honey; My wine, My milk.
- B. His full ownership of her life

***"I have come to My garden, My sister, My spouse." (5:1)***

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1. Jesus answers her prayer from 4:16 where she asked Him to come and eat. In SONG 5, He sends the north wind. He sends it to take full possession of her life as His inheritance. He is going to prove His full ownership of her.
2. This is a season of the nearness of God for her. This is opposite of her experience in 3:1-3.

***I have drunk My wine***

3. "My garden" -
  4. "My sister, My spouse" -
- C. Jesus gathers what the Spirit has worked through the church.

***"I have gathered My myrrh with My spice" (5:1b)***

1. "My myrrh"—speaks of embracing the cross.
  2. With My spice speaks of the grace of God experienced in her life. The blessings from His garden that Jesus gathers for Himself.
- D. Jesus is feasting on the fruit of a mature church

***"I have eaten My honeycomb with My honey" (5:1)***

1. She asked Him in 4:16 to come and eat. Jesus enjoys what the Spirit has released in the church.
2. This honey speaks of delightful food that Jesus may feast on from her life.

***" My honeycomb with My honey"***

- E. He is celebrating the love that the Bride has for Him.

***"I have drunk My wine with My milk" (5:1)***

1. Wine is for celebration and milk is for strength. Jesus celebrates her maturity and is delighted in His heart by it. He is celebrating the love that the Bride has for Him.
2. Paul the apostle says, "Death works in me so that life would flow to other people." (2 Cor. 4:10-12). Paul the apostle had this revelation that the Lord was offering him in his adversity and the increased spice of his life. God was offering him as a sacrifice of love to the rest of the Body of Christ. Paul went through incredible difficulties and the spices grew in his life. She becomes a sacrifice that the Lord feasts on Himself, but the Lord then feeds the rest of the church because of the reality she has in God.

- F. Jesus wants the church to enjoy the fruitfulness of mature believers.

***"Eat, friends! Drink, yes drink deeply, O beloved ones!" (5:1e,f,g)***

1. ***"Eat"***- We deeply lack a dimension of grace until we eat and drink of it from other believers.
2. ***"Drink, yes drink deeply"***- We strengthen and nourish one another with the grace God gives us as individual members.
3. ***"Friends!..."O beloved ones!"*** - These beloved friends are other believers.

- G. Summary— Jesus' 5 different activities in 5:1: He gathers the myrrh, He eats the honeycomb, He drinks, then He invites her to offer herself as a feast for others to partake of.
1. He comes into His garden (5:1a)—This is a season of the nearness of God for her.
  2. He gathers His myrrh with spice (5:1b)—Jesus gathers what the Spirit has worked through the church.
  3. He eats His honeycomb with honey (5:1c)—Jesus is feasting on the fruit of a mature church. Jesus enjoys what the Spirit has released in the church.
  4. He drinks His wine with milk (5:1d)—Jesus celebrates her maturity and is delighted in His heart by it.
  5. He invites His friends to eat (5:1e)—Jesus wants the church to enjoy the fruitfulness of mature believers.