

Session 7 – The Ravished Bridegroom and The Bride’s Response – Songs 4:7 – 5:1

INTRODUCTION

The Bride has now taken the next essential step in her journey to intimacy and authority – the decision to go her way to the mountain of myrrh and the hill of frankincense. Having seen the depth of the King’s love and commitment to her, knowing that He has gone before her and will never forsake her, she finds the courage to abandon herself into His love and vision for her life. This decision results in the release of deep passion and delight from the Bridegroom’s heart as He declares His love for her, bathing her in a flow of affirming words that reveals to her the impact her love has on His heart.

A. THE BRIDEGROOM DECLARATION OF HER PERFECT BEAUTY

⁷You are altogether fair, my love; there is no flaw in you.

1. “Fair” is usually translated “beautiful” in modern translations. The King calls her “fair” or “beautiful” 13 times throughout the song. She is now **“altogether fair,”** indicating there is nothing in her that displeases the King. He sees the dedication of her heart as she is now willing to embrace the journey.
2. **there is no flaw in you.** This is the declaration of Jesus’ view of the dedicated heart. This is not to say that the Bride is sinless; rather, it is God’s perspective of full maturity that will be realized through the journey. As examples of this, consider the statements concerning Abraham and David:

Romans 4:20 (Abraham) did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

Acts 13:22 And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David the son of Jesse, a man after My own heart, who will do all My will.’

1 Peter 1:16 You shall be holy for I am holy.

B. THE BRIDEGROOM’S INVITATION TO INTIMACY AND SPIRITUAL WARFARE

⁸Come with me from Lebanon, my bride; come with me from Lebanon. Depart from the peak of Amana, from the peak of Senir and Hermon, from the dens of lions, from the mountains of leopards.

1. For the *second time*, the King calls the Bride to come with Him, to join Him in the journey to intimacy and authority. All that follows is under the umbrella of **“with me,”** echoing His promise that the banner over her life is His love.
2. Lebanon is a mountainous region north of Israel. Since the Shulamite is not from there, and since she has not yet ascended the mountains, there is an understanding that the King is calling her to go with Him up to that mountainous region. There she will experience victory over fear, and new authority in spiritual warfare. The King re-affirms that this journey is **“with me,”** once again settling her heart in confidence that He will be with her.
3. For the first time, the King calls the Shulamite **“my spouse,”** or **“my Bride,”** affirming the new level of intimacy emerging in their relationship. She is about to join Him in His work, about to become His suitable partner.

4. **Amana, Senir, and Hermon** are mountainous peaks in the Lebanese range, all of which offer beautiful perspectives of the valley below. This invitation is to grow in prophetic anointing and understanding, to gain heaven's perspective of life, to see from above. This heavenly perspective removes fear and releases courage for what is to come.
5. These phrases speak of being "seated in heavenly places in Christ" (Ephesians 2:6). From these perspectives, the Shulamite could see into the Promised Land, and gain the perspective that would strengthen her or the journey ahead.
6. **From the lion's dens, from the mountains of the leopards.** There is danger and spiritual warfare that is introduced to the journey here. The lions and leopards are real, and seek to devour those who wander from the presence of the King. However, in His presence she is safe and powerful.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Psalm 18:29 For by You I can run against a troop, By my God I can leap over a wall.

C. THE RAVISHED HEART OF THE BRIDEGROOM KING

⁹ You have ravished my heart, my sister, my bride; you have ravished my heart with one glance of your eyes, with one jewel of your necklace. ¹⁰ How fair is your love, my sister, my bride! How much better than wine is your love, and the fragrance of your oils than any spice! ¹¹ Your lips drip honey, my bride; honey and milk are under your tongue; and the fragrance of your garments is like the scent of Lebanon.

1. **⁹ You have ravished my heart** - The Shulamite has said "Yes!" to the King's call, and His heart is undone by the knowledge of who she is in the transforming power of His love. Her true identity is now certain to be realized, since He was only waiting for her to accept His invitation and agree with His strategy.

"Ravished" – to stun, to transport with love; literally, to "un-heart."

Our hearts are transformed as we meditate on Jesus' words concerning us. Find different ways of saying this, and let the truth roll around in your mind and heart: *"You enthrall Me! You make My heart leap with joy! You fill My heart with ecstasy! You've messed Me up!"*

2. **My sister, my bride** – This combination of phrases is powerful to us. Jesus is speaking of the dual relationship of humanity and bridal love. **"My sister"** speaks of Jesus' identification with our humanity. He took on flesh, and became one with us as our physical brother (see Genesis 2:24; Hebrews 2:14-18).

Genesis 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

"My bride" reveals the window into the heart of God as He elevates us to the highest place of intimacy and partnership. The Bride was to be the suitable helper, the partner rightly designed for the Bridegroom.

3. ***with one glance of your eyes*** – The glance of our eyes is key in the process of transformation. When we fix our gaze upon Him, the power of the Holy Spirit is released to change us, and Jesus sees the agreement in our hearts that thrills His.

2 Corinthians 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

4. ***with one jewel of your necklace***.– This speaks of the adornment of the Holy Spirit on the neck, or the will of the Bride. The adornment that please Jesus is humility and submission to His will. This is the Bride standing in the strength of her true identity and purpose under the revelation of the King’s love. This stands in contrast to the arrogance and pride of those who define themselves apart from the Word of God, and so set their will against the Lord’s purposes.

Psalm 73:6 Therefore pride serves as their necklace; Violence covers them like a garment.

5. ***How fair is your love, my sister, my bride!*** – The King declares His response to her affections. This is a profound revelation to the weak heart of the Bride – her love moves the heart of God! Again, He declares the dual relationship of humanity and bridal partnership that is in His heart.
6. ***How much better than wine is your love*** – There is no pleasure to God that compares with the love His Bride pours out to Him. The song of the angels, the cry of creation, the majesty of the galaxies holds no joy for God compared to the love of His Bride’s heart.
7. ***and the fragrance of your oils than any spice!*** – There is a fragrance of beauty and holiness that comes from those who set their hearts on loving God. It is the fragrance of a worshipping heart. This scent is more precious to God than any created thing. The amazing point is that our affections actually move the heart of the uncreated God.

John 11:33 Therefore, when Jesus saw her (Mary) weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

8. ***Your lips drip honey, my bride*** – The Bride’s speech is sweet to Jesus, full of mercy and grace.
9. ***honey and milk are under your tongue*** – The Bride’s speech is not only pleasing to the Lord, but is nourishing and gracious to others who hear her. Honey refreshes the weary soul, and milk nourishes the young in faith.

1 Samuel 14:29 But Jonathan said, “... Look now, how my countenance has brightened because I tasted a little of this honey.

1 Peter 2:2 as newborn babes, desire the pure milk of the word, that you may grow thereby,

10. ***and the fragrance of your garments is like the scent of Lebanon*** – The garments of the Bride speak of her righteous acts done out of love for the King. Lebanon speaks of the mountainous region she has just agreed to ascend, so the King here is referring to the costly, self-sacrificial life of service she is embracing.

Revelation 19:8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

D. THE KING'S PRIVATE GARDEN

¹² *A garden locked is my sister, my bride, a fountain sealed.* ¹³ *Your plants are an orchard of pomegranates with all choicest fruits, henna with nard,* ¹⁴ *nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices—* ¹⁵ *a garden fountain, a well of living water, and flowing streams from Lebanon.*

The longing of the King's heart is for a place where He can be at rest, where there is no striving with His Spirit, and no resistance to His will. The Shulamite's heart is now becoming just such a place of rest for Him.

Isaiah 66:1 *1 Thus says the LORD: "Heaven is My throne, And earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?"*

1. ***A garden locked is my sister, my bride*** – The garden of the Shulamite's heart has now been locked to any other affections, open only to Him. The King constructed the protective wall around her at the beginning, and she has cooperated with Him to keep her heart for Him alone.
2. ***a fountain sealed*** – There is an emerging fountain, a spring of life that is now flowing from within the Shulamite's heart. The Holy Spirit is alive and moving within her, and she is becoming a source of refreshment for the King and eventually for His people.
3. ***Your plants are an orchard*** – This speaks of the fruitfulness of the Bride's life. Remember that at the first, the Shulamite's garden was untended and unfruitful. Now there is an emerging fruitfulness and diversity of grace that reveals the bounty growing in her heart in the place of hiddenness and intimacy.
 - a) ***pomegranates with all choicest fruits*** – the beautiful and sweet evidence of a surrendered life. The pomegranate must be broken to be enjoyed, and the humble submission of the Shulamite's life is sweet to the King's taste.
 - b) ***henna with nard*** – these speak again of sacrifice and costly love that is pleasing to Jesus. Henna was used in 1:14 to describe the beauty of Jesus' sacrifice. Now the Shulamite is beginning to reflect the same character. Nard is the expensive ointment that Mary poured on Jesus' feet, preparing His body for burial.
 - c) ***saffron, calamus and cinnamon*** – these refer to the diversity of graces that are emerging in the Bride's life.
 - d) ***with all trees of frankincense, myrrh and aloes,*** – here is her growing life of intercession, as she learns to suffer with and bear the burdens of others, and so bring healing to them. Jesus' robes smell of aloes.

Psalm 45:8 *All Your garments are scented with myrrh and aloes and cassia...*

Galatians 6:2 *Bear one another's burdens, and so fulfill the law of Christ.*

- e) ***with all the chief spices*** – all the elements of her life are now fragrant to the Lord. The spices speak of the full range of freedom that is emerging in her emotions. All her internal realities are now carrying the fragrance of the Lord.

- f) ***a garden fountain (a fountain of gardens)*** – where she was once barren, now there is a garden fountain, an amazing reality of multiplied fruitfulness that thrills the King’s heart.
- g) ***A well of living waters, streams from Lebanon*** – she is becoming a well, a resource of living water that will sustain others in dry times. This flow is coming from her ascent to the mountains of Lebanon, releasing life to those around her.

E. THE BRIDE’S CRY FOR THE ESCORT OF THE HOLY SPIRIT

The Shulamite now responds to the King’s affirmations with a cry of desire, that the fragrance of her life would be fully pleasing to Jesus. She has come to the primary transition of her life, leaving behind her focus of self-centeredness, and now choosing to live for the pleasure of Jesus alone.

Awake, O north wind, and come, O south wind! Blow upon my garden, that its spices may flow out. Let my beloved come to his garden, and eat its choicest fruits.

1. The north wind speaks of adversity, the cold, wintry winds of trouble, while the south winds speak of blessing and favour. Where in the past she would prefer one over the other, now she commands the winds to awaken and come, that the desired effect of pleasure for the King would take place.
2. She no longer has preference for one wind over another. Her desire is that the fragrance of her life would flow in a maximum way for the King’s delight. She now desires His pleasure more than her comfort.
3. The garden has now become *His garden*. It is no longer hers, and she no longer lives for herself. She is now concerned for one thing – to live in such a way that Jesus will receive maximum pleasure from her life.

F. THE KING’S RESPONSE TO HER CRY

I come to my garden, my sister, my bride; I gather my myrrh with my spice; I eat my honeycomb with my honey; I drink my wine with my milk.

1. The assurance of His presence and pleasure:
 - a) ***I come to my garden, my sister, my bride*** – the King responds to the call of the Bride, coming to her in the context of intimacy and communion. She has invited Him to take ownership of her life, and He accepts that charge with full joy. She has now become His own treasured possession.

Ephesians 1:13–14 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

- b) ***I gather my myrrh with my spice*** – the Holy Spirit has begun to work in the Bride, and the fragrance of her sacrificial love is pleasing to the King. It is His myrrh and His spice – the impartation of His heart into hers that gives her the strength to respond in this way.
-

- c) ***I eat my honeycomb with my honey*** – Jesus is enjoying the sweetness of communion with His Bride. Though she is not yet mature, the reality of His nature is emerging in her, and it is sweet to His taste.
- d) ***I drink my wine with my milk*** – there is both delight and strength in their relationship now. The wine is about pleasure and joy, the milk is about nourishment and strength. Again, it is His wine and milk, and He affirms His ownership in her life, and the emergence of His own character in her.

G. HIS INVITATION TO HIS FRIENDS

Eat, friends! Drink, and be drunk with love!

The Shulamite has focused on becoming the King’s garden, set apart for Him alone. She has laid down any desire for recognition or fame, and has given herself to becoming the King’s secret garden. Here’s the delightful surprise – the King invites His friends to enjoy the resources that are emerging in her life. This is the beginning of true fruitfulness in ministry. Out of the devoted, intimate place, Jesus causes influence to be released to those He loves.

H. THE BRIDEGROOM SHEPHERD

In his book “Bridal Intercession” Gary Wiens identifies several snapshots of the bridegroom king in Song of Solomon that are fulfilled in the person of Jesus.

1. **The Inviting Shepherd** – At the beginning of chapter 1 He invites her into this intimate relationship and she responds with the desire to know the kisses of His mouth – revelation of His heart. Jesus has chosen us and called us into the relationship we have with Him – He is the initiator.
2. **The Passionate Suitor** – at the end of chapter 1 and beginning of chapter 2 He draws her into this relationship but satisfying her desire to be cherished and delighted in. Jesus draws us on and empowers us with His passionate love towards us. He is not a demanding boss but a passionate lover.
3. **The Challenging Leader** – He then comes to her and calls her out onto the mountains and hills. Jesus loves us too much to leave us where we are – He calls us into our prophetic destiny.
4. **The Glorious Bridegroom** – He reveals the fullness of His plan and comes with a bridal carriage to take her to their wedding. This is the glorious truth of our destiny – the King has bridal intentions! Our prophetic destiny is to be the Bride of Christ to rule and reign with Him in intimate authority.
5. **The Heavenly Husband** – He begins to relate to her as her husband. Jesus’ relationship with us now is based on the truth of the fullness of our prophetic destiny.
6. **The Suffering Servant** - He invites her into the place of His suffering. She is willing to allow the north winds as well as the south winds to blow upon her garden. Jesus invites us to “take up our cross” and go with Him into times of difficulty for the purpose of maturing our love. As we do so our garden becomes that place of the sweetest of encounters with Him.

As we come to the half way point, the turning point of this journey, we have an opportunity to reflect on our journey and relationship with our Bridegroom King. Where are we in the story? Are we being invited in – to taste and see that He is good? Are we being wooed and affirmed in His cherishing love as we sit under the apple tree and drink of

ENRICH

Song of Solomon

CAROLE COOMBER

the wine at the banqueting table? Have we heard His call to follow Him onto the mountains and hills but are not yet ready to follow because of fear of what that might mean? Have we gone seeking Him but are still staying in the safety of the familiar? Has his passionate desire, the revelation of the great cost He paid for you on the cross begun to draw you into your prophetic destiny? Has the revelation of your destiny as the Bride of Christ moved from your head to your heart transforming your will? Are you ready to call upon the north and the south winds and give up yourself in full abandon to His will in your life? Are you ready to become His inheritance – His beloved?

As we take a break over the summer take time to meditate on this first half of the book and dialogue with God. In the second half of the book we will find out what it truly means to follow Him with full abandonment – the cost and the glory!