

Word for the Year: Pursue Deep Intimacy and Full Partnership Song of Solomon 8:5-14

Thesis: This year we want to pursue deep intimacy and full partnership with Jesus.

Text: Song of Solomon 8:5-14; Haggai 2:6-9; Isaiah 43:18-19; Philippians 3:7-16

This morning I want to share the word of the Lord for us as Calvary Community Church. **This year, we want to pursue deep intimacy and full partnership with Jesus.** Why is this word for us? What does it mean?

Context and a review

As a church, we intentionally have sought to respond to the prophetic word of the Lord for us in this season. I want to begin this morning by reviewing our recent journey with the Lord as we have sought to respond to the word of God to return to our first love.

You will remember that back in March 2019, Apostle Mosy Madugba gave us a significant word at the Propel Apostolic Conference about returning to our first love (3'30'19). We processed this word as staff and elders. And we felt like the Lord was calling us to action.

Here is the word which we received from Apostle Mosy.

1. **Returning to our first love** (Revelation 2:4-5)
 - a. Rev. Mosy brought a reproof and corrective word to us from the Lord (Propel Apostolic Conference, Saturday, 3'30'19, 11:00am).
 - i. "I have a word for Calvary from Revelation 2 regarding the church at Ephesus. While we were praying for this conference, God said tell Calvary. 'You love the things I love. You hate the things I hate. You need to do something about your first love.'
 - ii. "You have a bunch of godly people in right standing with God. Give me back your passionate love.
 - iii. **"I bring this to you as a now word. 'Give me back your fiery love.'**
 - iv. "I am not done with you yet. I am yet to use you to reach the four corners of your city.

- v. "I will cause you to have a voice in your region and nation. I will raise from among you forerunners, beacons of light, apostolic and prophetic voices.
- b. "God says to Calvary: 'Give me back that fiery passion which you gave to me before.'"

Here is what we believe as elders and staff:

1. We believe this is a serious and significant word for Calvary.
2. We believe that there is a tension: we can overreact to this word, or we can be too passive and fail to respond wisely and appropriately.
3. We acknowledge that how passion for new believers is carried and expressed is different than how long-term followers of Jesus carry and exhibit passion.
4. We acknowledge that, in the church at Ephesus in Revelation 2, some people probably were still on fire for the Lord and full of passion. And, most of the members of the congregation had forsaken their first love. So, we assume both of these statements are true for Calvary as well.
5. We believe that we need corporate expressions of returning to our first love.
6. We believe that the motive of our hearts is critical. We need to seek God for who he is, not just to get revival, church growth, power, answered prayer, or anything else from him.
7. We believe that the pure motive is this: "We want you God."
 - a. We want God more than spiritual gifts.
 - b. We want God more than spiritual power.
 - c. We want God more than answered prayer.
 - d. We want God more than we want him to fulfill his promises in our lives.
8. We believe that just scheduling events are not enough. Returning to our first love must involve a change in priority and lifestyle.

Responding to the Lord corporately

As we reflected as elders and staff, we believed that one of the main issues for us is increased hunger for God.

I long to drink of you, O God, drinking deeply from the streams of pleasure flowing from your presence. My longings overwhelm me for more of you! 2 My soul thirsts, pants, and longs for the living God. I want to come and see the face of God (Psalms 42:1-2 Passion Translation).

How do you stir up hunger and passion? That is a matter of time, talk, and touch. You will fall in love with someone with whom you spend time, share your heart through talk and conversations, and get close.

Praise the Lord, it is easy to return to our first love with the Lord helping us.

What does it look like to return to our first love?

Yet I hold this against you: You have forsaken your first love. 5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place (Revelation 2:4-5).

1. Remember:

- a. **Lord, we remember your love for us and our love for you. Holy Spirit, we ask you to stir up fresh passion in our hearts.**
- b. Thank you, Lord, for Calvary. For all of our hard work, for this people, for your calling, for you establishing us.
- c. Lord, help us to spend time with the you and with others. We ask you, Lord, to show us the depth of our passion and hunger for the God in days gone by.
- d. Lord, help us to remember when our heart burned for you, whether as a new believer or at different times in our spiritual journey with the Lord.

2. Repent:

- a. **Father, we embrace your kindness, confess our sins, repent, and receive your forgiveness and mercies.**
- b. Therefore, as you received Christ Jesus the Lord, so walk in him... (Colossians 2:6 ESV).
 - i. Admit your need (where you are)
 - ii. Ask the Lord for forgiveness (confess your sins)
 - iii. Put your faith in the Lord (not just your own self-efforts), and
 - iv. Follow Jesus with the help and power of the Holy Spirit.

3. Renew (recover):

- a. **God, we renew our commitment to keep the First Commandment in first place, and to engage in spiritual practices to keep our hearts tender before you.**
- b. Lord, give us grace and passion to do the spiritual practices and heart activities necessary to renew and rebuild love (time, talk, and touch).
- c. Remember: there are personal and corporate spiritual practices which fuel hunger and love. The word given in Revelation 2 was to the congregation at Ephesus, not just to individuals. We need each other;

we cannot return to our first love on our own. It is encouraging to make the journey of returning to our first love together.

- d. **Lord, help us to step up in prayer and fasting and in corporate intercession and worship.**
4. **Prayer focus:** We have been praying for hunger, thirst, and desire for the living God.

Here is how are we have responded **corporately** to the Lord until now.

1. **Response:** We entered into a season of fasting, prayer, and corporate worship and intercession as a way to increase our love and hunger for the Lord from August – December 2019.
2. **Regarding fasting and prayer:** Specifically, we took on fasting one day a week from August – December 2019. Our desire was to see fasting become a part of our lifestyle, and not just to see fasting as an event.
3. **Regarding corporate worship and intercession:**
 - a. We sought to corporately pursue the Lord together in corporate worship and intercession.
 - b. **The “why” of corporate intercession and worship:**
 - i. The Lord has ordained worship and intercession around his throne as the heavenly pattern, because he is worthy. (See Revelation 4 and 5.)
 - ii. The Lord Jesus rules the universe through humble prayer (Psalm 2:8; Hebrews 5:7; 7:25).
 - iii. We are made to be priests and kings who serve our God (Revelation 5:9-10; 2 Chronicles 29:11).
 - c. From August to December 2019, I encouraged you to come to one of our corporate worship and prayer sets in the Prayer Room at Calvary.
 - d. During that season, the primary focus in our Prayer Room sets was on returning to our first love and fueling the flames of love and hunger for the Lord.
4. **Regarding vision for the journey: Six-week sermon series on the Song of Solomon (Oct. 20 – Nov. 24):**
 - a. Pastor Joshua Rushing took us on a journey through the Song of Solomon: *Love’s Great Adventure*.
 - b. The book of Song of Solomon is a part of Joshua’s life message. We wanted to receive impartation and insight for the journey to which the Lord has called us.
 - c. In the Song of Solomon, which historically the church as interpreted allegorically, the bride of Christ makes a journey into deep intimacy and full partnership with the Bridegroom King.

- i. The bride begins in the place of weak and immature love for Jesus, although she is sincere.
- ii. By the end of the book, the bride has moved from immature love to walking with deep intimacy and full partnership with the Lord.

The Word of the Lord for Calvary for 2020

As Pastor Joshua was teaching from Song of Solomon, the Lord hooked me with a phrase.

In Song of Solomon 1:4, the bride says, “Draw me after you; let us run together.” This is her life’s vision, Pastor Joshua said.

1. I want you to draw me away with you.
 - a. Take me deeper.
 - b. She wants deep intimacy.
2. And let us to run together.
 - a. I want to run with you in partnership.
 - b. She wants full partnership.

That vision of deep intimacy and full partnership with the Lord grabbed my heart. As I prayed for the word of the Lord for Calvary in 2020, the Lord has used this phrase to describe what he wants to do in us this year.

The word of the Lord for us in 2020: pursue deep intimacy and full partnership with Jesus.

This vision inspires me, challenges me, and calls me to courageous action. I pray that this word of the Lord will grab your heart, too.

In Song of Solomon Chapters 6 – 8, we have a picture of the mature bride. Pastor Joshua did a great job in his sermon series on Love’s Great Adventure, helping us to see the transformation in the bride from immaturity to full maturity in the Bridegroom.

In Song of Solomon 8:5-14, we have a picture of what mature love looks like between the Bridegroom King and his people. Through the work of the Bridegroom, the bride has made a journey of intimacy and maturity. This bride is a picture of the bride who has made herself ready in Revelation 19:7. This picture helps us to know what we can pray for, desire, and expect.

5 Who is this coming up from the desert leaning on her lover?

Under the apple tree I roused you; there your mother conceived you, there she who was in labor gave you birth.

6 Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame.

7 Many waters cannot quench love; rivers cannot wash it away. If one were to give all the wealth of his house for love, it would be utterly scorned (Song of Solomon 8:6-7).

The Bridegroom King says

5 Who is this one? Look at her now! She arises out of her desert, clinging to her beloved.

When I awakened you under the apple tree, as you were feasting upon me, I awakened your innermost being with the travail of birth as you longed for more of me.

6 Fasten me upon your heart as a seal of fire forevermore.

This living, consuming flame will seal you as my prisoner of love. My passion is stronger than the chains of death and the grave, all consuming as the very flashes of fire from the burning heart of God.

Place this fierce, unrelenting fire over your entire being.

7 Rivers of pain and persecution will never extinguish this flame. Endless floods will be unable

Here is a picture and prayer of the mature bride in Song of Solomon 8:5-14. I want to especially focus on how I am praying for us from this passage. (In my sermon notes, I have included some teaching notes from Mike Bickle that go into the detail into this passage.)

Lord, as my Bridegroom King, I ask you to do for me and to do for Calvary what you did for your bride in Song of Songs 8:5-14.

1. Cause us to arise and to cling to you, to lean into you, our beloved.
 - a. The bride has made a journey with the Lord into intimacy and passion, which we read about from Chapter 1.
 - b. In other words, “Who is this who has persevered through tribulation unto a mature Bride?”
 - c. Leaning – Humility, Trust, Voluntary Weakness, Dependence, and Partnership in Loyal Love
2. Awaken us to feast on you.
3. Awaken our innermost being to long for more of you with an intensity as great as childbirth or anything we can imagine.
4. Cause us to fasten you like a seal of fire on our hearts forevermore. A raging fire. An endless fire.
 - a. Seal of fire on your heart: intimacy

to quench this raging fire that burns within you. Everything will be consumed. It will stop at nothing as you yield everything to this furious fire until it won't even seem to you like a sacrifice anymore (Song of Solomon 8:5-7 TPT).

8-9 My brothers said to me when I was young, "Our sister is so immature. What will we do to guard her for her wedding day?" We will build a tower of redemption to protect her. Since she is vulnerable, we will enclose her with a wall of cedar boards.

10 But now I have grown and become a bride, and my love for him has made me a tower of passion and contentment for my beloved. I am now firm wall of protection for others, guarding them from harm. This is how he sees me—I am the one who brings him bliss, finding favor in his eyes. 11 My bridegroom-king has a vineyard of love made from a multitude of followers. His caretakers of this vineyard have given my beloved their best. 12 But as for my own vineyard of love, I give it all to you forever. And I will give double honor to those who serve my beloved and have watched over my soul. 13 My beloved, one with me in my garden, how marvelous that my friends, the brides-to-be, now hear your voice and song. Let me now hear it again.

14 Arise, my darling! Come quickly, my beloved. Come and be the graceful gazelle with me. Come be like a dancing deer with me. We will dance in the high place of the sky, yes, on the mountains of fragrant spice. Forever we shall be united as one! (Song of Songs 8:8-14 (TPT)).

b. Seal of fire on your arm: partnership; your arm has reach and is visible; outreach

5. Cause your consuming flame to seal us as your prisoner of love.
6. Thank you that your passion is stronger than the chains of death and grave (comprehensive), because your fire is from the burning heart of God.
7. Help us to love you like you love us (John 17:26; Romans 8:35-39). May rivers of pain and persecution never extinguish the flame of passion for God. May no flood, trial, trauma, or tragedy quench this raging fire that burns within us for you. May your raging fire stop at nothing as we yield to your heart of fiery passion, so that it won't even seem like a sacrifice.
8. My we see ourselves as you see us, filled with the fire of God. May we burn with passion and intercession. May we walk radiantly in our identity with you into your gardens and harvest fields. May we never quit nor retreat into selfish isolation. May we have credibility and authority because of who you are in us. And may we raise our voice in worship and intercession, never letting the enemy silence us in any way. And may we join the prophetic prayers of the Spirit and the Bride saying, "Come, Lord Jesus, come."

Mike Bickle: Song of Solomon 8:5-14

1. Invitation:

- a. We must not settle only for the early stages of experiencing God's love where Jesus reveals Himself to us as *Savior* (who freely forgives us), as *Provider* (who blesses our circumstances), as the *Lord of Hosts*, or as *Captain of the armies of heaven* (who uses us in ministry in His war against darkness). He also wants to know Him as the *Bridegroom King* who loves us with all His heart and mind.

2. Coming up in victory (8:5)

- a. The Bride is described as coming up out of the wilderness leaning upon Jesus as her Beloved. We know the end of the story—we will come up from the wilderness leaning on our Beloved.
 - i. *Who is this coming up [victory] from the wilderness [testing], leaning upon her Beloved? I awakened you under the apple tree. There your mother brought you forth... (8:5).*
- b. **Wilderness:** This speaks of the testings and temptations that God's people experience in the wilderness of this fallen world. In wilderness testings, the Lord reveals our pride and weakness.
- c. **Coming up:** This speaks of the Church being victorious in love (8:5). She will come up in victory over wilderness seasons. It is a sign of spiritual maturity to see more of our pride and weakness. The paradox of grace is to see ourselves as weak in the flesh, yet strong and beautiful in grace (1:5). Paul saw himself counted faithful by God, but chief among sinners (1 Tim. 1:12-15).
 - i. *12...He counted me faithful...14 The grace of our Lord was exceedingly abundant...15 Jesus came into the world to save sinners, of whom I am chief (1 Tim. 1:12-15).*
- d. **Leaning:** This speaks of the Church cultivating a "leaning heart"—abiding in Christ (Jn. 15:4). We are to lean on our Beloved as we live in union with Jesus as our life goal and life source. To lean on Him includes talking with, looking to, and trusting His loving leadership over our lives.
 - i. Leaning involves looking to the indwelling Spirit as our source of power as we feed on God's Word. We do not trust our self-discipline, nor in our past victories or failures.
 - ii. The Bride, like Jacob, wrestled with God, thus she limps, leans on, and loves God (Gen. 32). She cultivated leaning, limping, and loving. The Lord's strategy in our lives is to produce an attitude of dependency on Him and union with Him (Jer. 9:23; 1 Cor. 1:31).

- iii. The Spirit is preparing the Church in her spiritual identity as a cherished Bride with a loving and leaning heart. We have a natural resistance to leaning on Him. The Lord will “knock away the props” that we lean on for false comfort, success, and significance.
 - iv. The Lord’s strategy is to cause us to be totally dependency on Him (Jer. 9:23; 1 Cor. 1:31).
 - e. The Spirit reminded her of her journey when He awakened her under the apple tree (8:5). The Bride was to remember that the King is *her source* of refreshing and life and that she will experience Him most when she is nurtured in context of the fellowship of the Church (mother).
 - i. *I awakened you under the apple tree. There your mother brought you forth... (8:5).*
 - f. The Bride remembers how the King awakened her heart to love early in her journey when she sat under the shade of the refreshing apple tree at the banqueting table (2:3-4).
 - i. *Like an apple tree among the trees of the woods, so is my Beloved among the sons [human race]. I sat down in His shade [resting in grace] with great delight... 4 He brought me to the banqueting house, and His banner [leadership] over me was love. 5 Sustain me with cakes of raisins, refresh me with apples, for I am lovesick (2:3-5).*
3. **Sealed with fiery love** (8:6-7)
- a. The Bride asked the King to seal her heart and arm with His fiery love (8:6-7). The King invited her to receive the seal of fire on her heart and to walk with Him in powerful, holy, jealous love.
 - i. *Set Me [Jesus] as a seal upon your heart, as a seal upon your arm; for [God’s] love is as strong as death, [God’s] jealousy as cruel [demanding] as the grave; its flames are flames of fire, a most vehement flame. 7 Many waters [sin or pressures] cannot quench love, nor can the floods drown it. If a man would give for love all the wealth of his house, it would be utterly despised (8:6-7).*
 - b. This passage consists of a command, a description, a promise, and an encouragement.
 - i. **The command:** to set Jesus as a seal of fire upon our heart and arm
 - ii. **The description of the seal:** being as strong or comprehensive as death
 - iii. **The promise:** that nothing can quench this fiery seal of love if we yield to it

- iv. **The encouragement:** that this quality of wholehearted dedication will exhilarate our heart in love, leaving us with no regrets for giving so much of ourselves to God.
- c. **Seal:** The seal is a *progressive* impartation of the Spirit pouring God's love in our heart (Rom. 5:5). The seal of love on our heart is our present tense relationship with the Spirit. Thus, our fellowship with the Spirit is the seal, not our record of spiritual victories or failures.
 - i. *In whom, having believed, you were sealed with the Holy Spirit of promise... (Eph. 1:13).*
 - ii. In the ancient world, kings put a seal of wax on important documents. They poured on melted wax, then stamped it with the king's signet ring. The royal seal spoke of the king's ownership, protection, and guarantee that was backed up by the power of his kingdom.
 - iii. This seal is our inheritance and destiny. We must determine that this is ours to walk in. The release of God's seal in our life is the glory of the New Covenant (Heb. 10:16).
- d. **Set Me:** To set Jesus on our heart is to intentionally ask Him to strengthen us by His Spirit until the influences of His love are progressively imparted more to our mind, emotions, and ministry.
 - i. By the very definition of love, we must invite Him. He will not force us into a relationship of voluntary love. He waits until we invite Him in the matters of our heart.
 - ii. Paul referred to this as putting on the Lord Jesus or putting on the new man. God requires us to cooperate with Him in the grace of God.
 1. *Put on the Lord Jesus Christ, and make no provision for the flesh... (Rom. 13:14).*
 2. *...put on the new man who is renewed in knowledge according to the image of Him... 14 Above all...put on love, which is the bond of perfection (Col. 3:10-14).*
 3. *Put on the new man which was created...in true righteousness... (Eph. 4:24).*
- e. We put Jesus as the seal on our heart by seeking Him earnestly in various ways including prayer, fasting, meditation on the Word, and obedience—these activities, when done in faith and with confidence in grace, position our hearts before God to freely receive more the Spirit's work in us.
- f. These activities do not earn us God's favor. **Analogy:** we put our cold heart before the bonfire of God's presence by seeking Him in the Word in spirit and truth. God opens His Word to us progressively (little portions) and in accordance to the time we feed our spirit on His Word.

- g. Prayer and fasting are not our seal. The power of God tenderizes and changes us, not spiritual disciplines. Spiritual disciplines only position us to receive. They do not earn us God's power.
- h. **Strong as death:** God's love in us is as strong or comprehensive as death. Death claims everything in the natural realm. Its grasp is comprehensive. Nothing in the natural order escapes the power of death. God's love will not allow any areas of darkness to escape its grasp.
- i. **Jealousy:** God is a consuming fire and desires to impart His fire into our hearts. Jesus' jealous love is as comprehensive in its demands as both death and the grave are. He wants all of our heart. We pray, "Lord we want more of You." Then Jesus responds by saying, "I want more of you."
 - i. *For the LORD, whose name is Jealous, is a jealous God... (Exod. 34:14).*
- j. **Cruel as the grave:** God's jealous love is "cruel" or as demanding as the grave. In other words, God's love will not allow any areas of brokenness in our lives to escape its grasp. God's love poured in our heart will conquer every area of sin that we continually yield to Him.
- k. **Its flames:** Its flames of fire are a most vehement or powerful flame. The anointing to love God is the most powerful gift that the Spirit imparts to a believer's heart. The 120 believers in the upper room received a token of the baptism of God's fiery love (Acts 2:3).
 - i. *The love of God has been poured out in our hearts by the Holy Spirit... (Rom. 5:5).*
 - ii. *He [Jesus] will baptize you with the Holy Spirit and fire (Lk. 3:16).*
 - iii. *There appeared to them...tongues, as of fire, and sat upon each of them (Acts 2:3).*
- l. **Many Waters:** God's seal is a flame of divine fire that cannot be quenched by the waters of sin, pressure, or persecution. Water always puts out fire unless it is God's supernatural fire.
 - i. **Many waters** [sin or pressures] cannot **quench** love, nor can the floods drown it. *If a man would give for love all the wealth of his house, it would be utterly despised (8:7).*
 - ii. The enemy sends the waters of temptation, disappointment, or pain, to put this fire out. God's love, when continually yielded to, is more powerful than the floods of temptation. This fire is stronger than floods of bitterness, addiction, anger, or immorality, etc.
 - iii. A flood speaks of great troubles including end-time persecutions (Rev. 12:15; Isa. 43:1-2).

1. *When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you... (Isa. 43:2).*
4. **The reward of love is found in possessing the ability to love (8:7)**
 - a. The highest reward of true love is found in possessing the ability to love more. The anointing to receive and express God's love is our greatest reward. Those who are wealthy in love do not look at price tags. No sacrifice is comparable to what He gives us in His love.
 - i. *If a man would give for love all the wealth of his house, it would be utterly despised (8:7).*
 - b. Paul spoke of this love that will pay any price. Paul laid down his status, prestige, honor, and open doors of opportunity. He laid down his open doors of opportunity.
 - i. *I count all things loss for the excellence of the knowledge of Christ...for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ... (Phil. 3:8).*
 - c. We are the only one who can give God all our love. God will not force us to love Him. It is our gift to Him that we give voluntarily as we cooperate with the Spirit's work in our life.
 - d. Anybody can quit, except a person in love. When we are tempted to quit, the obstacle in our path is that we love God. God is raising up a people who will not quit. People quit because they do not have all the information. When we are fully informed, then we no longer desire the recognition that we did something extraordinary by obeying God with zeal. We are so filled with gratitude and love when we see the whole story, instead seeking special recognition for extravagant commitment.
5. **The bride's final intercession and revelation (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 (8:8-14). She knows who she is.
 - 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. 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. Her sense of importance is rooted in eternity as she has revelation of giving account before God (8:11).

- e. In Song 8:12, she has confidence in her faithfulness to God. The Bride experiences the power and enjoyment of living before His eyes instead of before the eyes of men.
 - f. In Song 8:13, the King gave His final commission to the Bride.
 - g. In Song 8:14, she intercedes with urgency for the King's [Jesus'] coming.
6. **Jesus' final commission to the bride (8:13)**
- a. The King's final commission to the Bride commends her faithfulness in serving the Church.
 - i. *You who dwell in the gardens, the companions listen for your voice—Let Me hear it! (8:13).*
 - b. **Dwell in the gardens:** The King refers to the Bride as, "You who dwell in the gardens" to affirm that she is still in the midst of His garden, serving people. She neither quit nor retreat into selfish isolation. The gardens (plural) refer to various parts of the body of Christ, the Lord's garden.
 - c. **Listen:** The Bride has authority and credibility until the end. This is seen in the companions whom she served eagerly listening for her voice because they saw spiritual reality in her life.
 - d. **Let me hear it:** The King again called the Bride to worship and intercession. He wanted to hear her voice. The enemy wants to silence our voice, but the Lord wants to hear our voice in four ways.
 - i. In **worship** as He forever wants to hear us declare our love to Him.
 - ii. In **intercession** as we join Jesus who makes intercession forever (Heb. 7:25).
 - iii. In **teaching** as we speak the Word to one another (Mt. 28:19-20; Col. 1:28).
 - iv. In **evangelism** as we share the gospel with unbelievers.
7. **Her urgent intercession for the king to come quickly (8:14)**
- a. The Bride responds to the King's request to hear her voice as she intercedes for Him to come. She prayed that the presence of the King come quickly to her and the others (8:14). The King was compared to a gazelle and stag because they move so quickly. The New Jerusalem is described as the mountains of spices.
 - i. *Make haste, My Beloved, and be like a gazelle or a young stag on the mountains of spices (8:14).*
 - b. My beloved: Her love for Him stayed fresh and strong until the end.
 - c. Revelation 22:17 is one of the most significant prophecies describing the end-time church.
 - i. *The Spirit and the Bride say, "Come"...20 Surely I [Jesus] am coming quickly. Amen (Rev. 22:17-20).*
 - d. The prayer "Come, Lord Jesus!" has at least three applications:

- i. *Come **near us** in intimacy*: an individual breakthrough of my heart in God
- ii. *Come **to us** in revival*: a regional breakthrough of healing, revival, justice, and transformation
- iii. *Come **for us** in the sky*: a historic breakthrough at the second coming of Jesus