

## ***Session 12 The Bridal Seal Of Mature Love (Song 8:5-14)***

### **I. INTRODUCTION**

- A. Song 8:5-7 summarizes the journey and destination of the bride who cultivated a leaning heart while becoming victorious in love and describes the pinnacle of our experience in the love of God.

<sup>5</sup>***Who is this coming up [victory] from the wilderness [testing], leaning upon her Beloved?...***

<sup>6</sup>***Set Me [Jesus] as a seal upon your heart...for love is as strong as death... (Song 8:5-6)***

*Song of Solomon 8:5-7 is the passage we are going to focus on tonight. I see these as the three most important verses in this great love song of Scripture. It summarizes the journey and the destination of the Bride. This is where the Holy Spirit is leading you; it is where the Holy Spirit is leading the Church in history.*

*Now if we know the Holy Spirit is leading us in this place, then we cooperate in a far more intentional way. Some people say, "I want to know what God is doing in my life." Well, I know one thing for sure: He is doing this. He is doing Song of Solomon 8:5-7. Are you aware that this is where the Spirit is taking you? Because the more aware of it that you are again, the more conscious and intentional you can be about cooperating because it makes sense what is going on.*

*The bride has cultivated a leaning heart while becoming victorious in love. She is leaning on her Beloved—she is leaning on the One she loves—and she comes up in victory over the wilderness of this fallen world. It says in verse 5, "Who is this?" In my opinion, it is the Holy Spirit talking the three times in this eight-chapter love song that the question is asked, "Who is this?" I believe that each of the times it is the Holy Spirit speaking out and adding to the narrative of the story. Who is this coming up? The idea is coming up in victory.*

*She is coming up from the wilderness—from the wilderness of this fallen world, from the testing, the disappointments, and the expectations that did not happen in the way she thought they would happen. She is not offended, she is not passive, and she not given up her vision. She is leaning on her Beloved, she trusts Him, and she is not offended at Him. She has not said, "Well, this does not really work so I think I will just coast the last couple of decades of my life, spiritually coast. I love Jesus. He loves me. I will see Him in heaven, and I will kind of stay busy between now and then and do a little bit for Him, but mostly not really lay hold of Him." No, she is leaning. Leaning in this sense is a very strong statement of her connectedness. What is being said here is that she is looking to Him, she is reaching to Him, and she has no life outside of Him.*

*Then the king, representing the Lord, speaks. He says, "Set Me as the seal on your heart." He gives the invitation, "Invoke Me, beckon Me, talk to Me about being the seal. I want to be the seal upon your heart, but I want to do it only if you want Me to be that seal."*

*Now the seal on the heart is not a technical experience where someone could ask, "Do you have the sealed heart?"*

*"No, I am still seeking the Lord for it."*

*It is a poetic term. You know like some people say, "Do you have the baptism of the Spirit?"*

*"Well, yeah, I spoke in tongues, I think I do. Do you?"*

*"No, I do not have the baptism yet." I have heard that over the years. You have it, you do not have it, and then different views on if they do, if they do not. The seal on your heart is not that kind of deal.*

*It is progressive. Again this is a poem, and it is giving an idea of this ever-increasing mark of love on our heart or activity of the Spirit that is imparting love to us. That is what the seal is. It is not a one-time experience, “Yeah, I got the seal back in 2004.” It is not that kind of deal.*

1. The theme of the Song is the King sealing the heart of His Bride with His fiery love.
2. Song 8:5-7 speak of the anointing of the Spirit to reveal and impart God’s love to His people.

*The theme of the great love song of the ages—the Song of Solomon—is the King sealing the heart of the Bride with fiery love. It is a supernatural impartation of the Holy Spirit to reveal the love of God and to impart the love of God. See, I want to understand the love of God more and more and more, but I do not just want understand it and rejoice in it; I want it to flow in me and through me, I want it imparted to me. I do not just want to just understand it and have confidence in it and marvel at it. I want it in me. I want it flowing through me. I want to impart it to others too, again in those little ways where we can speak the Word and lay hands on people, and the Spirit touches them.*

*This seal is an inching forward; it is not a one-time experience. I want this seal ever growing in my life, and I want to be ever ministering this kind of grace to people by giving them a vision for it, by giving them definition for it, by letting them know it is in the Word. This is a love poem, but it is the language of the first commandment—using Moses and David and the words of Jesus and Paul—it is the first commandment being in first place, and ever gripping our heart in a greater way.*

- B. The Bride’s life vision (1:4) is fulfilled as the King sealed her heart with His fiery love (8:5-7). The Song is an eight-chapter love song showing how love developed between the Bride and King.
- C. Her journey began with a cry for the kisses of God’s Word (1:2) and ended with a seal of fiery love. This passage ends the progression of holy passion as the Bride lives victorious in mature love.

*Her journey began with a cry for the kisses of the Word. Remember back in Song of Solomon 1, “Let Him kiss me with the kisses of His Word.” She cried out that the Word would touch her heart with the love of God. So it starts with a cry for the kiss of the Word and ends with a seal of love, the seal of fiery love.*

- D. The Spirit’s first agenda is to establish the first commandment in first place in the Church.

*This is all about the Holy Spirit’s agenda to establish the first commandment first in the Church. Now we hear that phrase so much you could, you could just get use to it and no longer feel it to be personal. I ask the Holy Spirit, “Do not ever let the language of the first commandment become so familiar to me that the quest of it is no longer personal and the center vision of my heart,” because I talk on the first commandment a lot. Some of you talk about it a lot, and it can become rhetoric instead of a very personal, central focus of our life and the Holy Spirit’s will in our life. So I ask the Holy Spirit, “Do not, do not let me ever get familiar with this language and lose out on it.”*

- E. The command to love God with all our heart does not begin with us. It is one expression of the ultimate reality of the kingdom that existed long before the creation of the world, namely, God’s heart burning with perfect love within the fellowship of the three persons of the Trinity.

*Well, the command to love God does not begin with us; we have made that point over the years. The command to love God actually begins in the love that burns in God’s heart, God’s heart of love, God loving God and God loving us. The reason we are to love Him with all of our heart is that He loves us with all of His heart. The reason He loves us with all of His heart is because God loves God with all of His heart. The Father, Son, and the Spirit—They dwell together in that kind of intensity. The Lord is beckoning us into this. This is what the seal of love is about.*

1. From eternity past, God has loved God with all of His heart. The Father loved the Son; Jesus loved the Spirit, etc. God is fully satisfied in the fellowship within the Godhead.
2. We understand the first commandment best by seeing it in its eternal context of the fellowship in the Godhead, rather than seeing it as one aspect of kingdom ethics.

*So we understand the first commandment best, or this seal of love best, by seeing it in its eternal context within the fellowship of the Godhead. When I see the first commandment, I do not think of just a kingdom ethic, as in “Well, first commandment, you know I should put a little bit more time on that. It is one of the main kingdom ethics or things I want in my character.” No, we want to take a step back and understand it is the ultimate reality that burns in God’s heart as the Father fellowships with the Son and as they look upon us and beckon us to them. I say, “I want to be a part of that!” That is what this seal of love is about.*

- F. Our greatest destiny is to participate in the love that is shared in the family dynamics of the Trinity. Jesus declared that He loves the redeemed with the same intensity with which His Father loves Him (Jn. 15:9). He said that the Father loves the redeemed with this same intensity (Jn. 17:23).

***9“As the Father loved Me, I also have loved you; abide in My love.” (Jn. 15:9)***

*Our greatest destiny is to participate in the love shared in the family dynamics within the Trinity. The Father, Son, and Spirit are the ultimate family. We are adopted into that family, and we share the dynamics of that family—the way They love, the way They attend to each other, the way They are connected. I mean one God in three persons, the mystery of the Trinity.*

*Jesus is the One who told us—it is the verse that I preach more than any other verse: John 15:9. I am happy for you to know that. I guess there has got to be one verse you preach on more than the others—Jesus told the apostles, “As the Father loved Me, I love you”—in the same intensity. In essence He was saying, “The Father loves Me with all of His heart, and that is how I love you. That is how I love you.”*

- G. In July 1988 while reading Song 8:6, I began to pray, “Jesus, seal my heart with Your fiery love.” Bob Jones called to tell me that at that very time the Lord spoke audibly to him promising to release grace to walk in Song 8:6-7 across the Body of Christ worldwide. *This speaks of the message of God’s love, Jesus as the Bridegroom King, and the first commandment being embraced as first in the body of Christ.* (The first and second commandments are deeply connected to each other and cannot be walked out separately.) The Lord also told Bob that I was to focus on this message.

*My story with the Song of Solomon began in July 1988. I gave a little bit of it when we started twelve sessions ago. It was quite a surprise to me, and the reason—I will give just a little bit of it—was because there was a promise in this prophetic encounter with the Lord that bolsters my heart. It constantly calls my faith and my confidence and my focus to go after this.*

*It was in July 1988, and I was reading a wedding invitation. On the wedding invitation it had Song of Solomon 8:6, “Set Me as a seal, a seal of love on your heart.” I thought “Wow, that is a cool verse.” I just instantly started praying. I said, “Jesus, seal my heart with Your fiery love. Jesus, You be the seal on my heart.” I mean I had never thought to pray that verse. I just started doing it instantaneously. The Spirit of the Lord began to rest on me, and I began to weep gently. The Spirit of the Lord continued to rest on me, the sense of His manifest presence getting stronger and stronger. I have never read a wedding card and had this happen or read any card and have this happen.*

*I am thinking that something is happening. So I picked up the phone and called the receptionist—I was at the church office. I said, “Hey, something really strange is happening—the Lord is touching me. If somebody comes*

*unexpectedly, just give me a little time here and please just ask them to wait. I need a bit of time with the Lord here. Do not interrupt me.”*

*The receptionist said, “Okay, no problem.”*

*It is ten minutes later. I am just weeping and tender and, “Lord set Your seal upon my heart.” I am just loving it, when all of sudden the phone rings and I cannot believe it. You know I will just tell you where I was at—I went from the ecstasy of feeling the love of God to “What? I just told you...”—totally in the flesh, in one second. Well, that is the truth. I said, “What?”*

*The receptionist said, “I really hate to interrupt you. Bob Jones is on the line, and he says he has just heard the audible voice of God for you right now.”*

*I figure audible voice of God—I mean Bob Jones has a pretty good track record—hey, I thought I would give it a shot. I replied, “No, always, if somebody got an audible voice with a track record, always break in no matter what I am doing.” Of course that is the only time it has ever happened like that. I say, “Hello, Bob?”*

*We have probably a ninety-second, sixty-second conversation. He said, “I only have one minute literally.” He continued, “I heard the audible voice of the Lord. I heard it like thunder. He told me, ‘Song of Solomon 8:6.’”*

*I am kneeling with the phone in my hand with tears over Song of Solomon 8:6.*

*He says, “The Lord told me that He is going to talk to you about Song of Solomon 8:6.”*

*Now I am listening. I do not say anything. I do not say, “Wow, it is amazing.” I say nothing. I am stunned.*

*He says, “But here is the important message. The Lord says that He is going to release the grace for that message across the whole Body of Christ. It is way bigger than anything that we are involved in. I am talking about a sovereign move of God in a hundred different streams and a thousand different ministries, a million ministries, whatever. All over the earth He is going to start speaking to hearts about this. He is going to release grace to enter into this. The Lord wanted me to tell you that He wants you to focus on the message of Song of Solomon 8:6 all the days of your life, all the days of your life.” He said, “There you have it.”*

*So I just hung the phone up, and I was so moved, and I was just weeping before the Lord, just never had an experience like that before that or after that, nothing quite like that ever you know.*

*I love to tell the story that I called my wife a little bit after that, maybe an hour or so later, I said, “Hey, a most remarkable thing happened. Bob Jones called, and I had Song of Solomon 8:6 open; I was reading it and the Spirit was touching me.”*

*I mean I have never called my church receptionist and said not to interrupt me because the Lord is touching me. I am ashamed that has never happened, but it was the only time ever. Beloved, this is for you, this is for your children, this is for your grandchildren. This is for the Nazarenes, the Presbyterians, the Assemblies of God, the non-denominational, the born-again Catholics. It is for everybody across the earth, whatever language they use that they love Jesus, this is for them, all the tribes of the earth, I mean in the streams of the Body of Christ.*

*The reason I say that is because some folks have said, “Oh, it is for you guys.” No, it is way bigger than anything we are a part of; it is a global thing the Lord is doing.*

*So I said, “This was so remarkable. Bob said Song of Solomon 8:6, that that is what God is going to do in the Body of Christ.” I told my wife this thing, and she was so excited.*

*It was so moving, and so then for the first time in a serious way I was going to read the Song of Solomon. Now the Lord did not say, “The book of Song of Solomon is your focus.” He said, “Song of Solomon 8:6-7.” Actually*

it was verses 6-7. It was that theme which is really the message of the first commandment. It is not necessarily the book of Song of Solomon. Folks have asked me how come I do not teach it more. I say that really it is the first commandment that I am locked into and that Song of Solomon is a great love song that enhances our ability to understand and walk in the first commandment.

So then I read the book [Song of Solomon] and I am horrified. Now I had read it before in the sense of as a youth pastor to make jokes in the junior high meeting. I read it, but I did not actually understand it or grasp it. You know I am just reading: perfume, body parts, perfume, flowers, body parts, perfume. I was thinking—I mean it is kind of funny now but it was like—“Ugh! No way! No way!”

I got home that night, and my wife Diane said, “Boy, this is an amazing day.”

I said, “Well, sort of.”

She said, “What do you mean, sort of? He hears the audible voice of the Lord the moment you are reading it. The Spirit is touching you. You get a divine direction from God. I mean what more do you want?”

I said, “Have you read the Song of Solomon?”

She said, “Yeah, it is amazing.”

I said, “Give it to the women’s ministry. I am not interested. Really I am not. It is not interesting to me.”

She said, “Well, I think you better change your attitude about that.”

Over time—I just read it by faith. I said, “Lord, let me at least get a feeling for this”—over a bit of time, I began to understand it. It is the message of the first commandment. This speaks of the message of God’s love, Song of Solomon 8:6.

It speaks of Jesus as the Bridegroom King, the message of Jesus as Bridegroom King and the message of the first commandment being embraced as first place in the Body of Christ. So when I think about the message that God He has called me to focus on and what the message is that God is wanting taught—I am only telling you about this call in my world to focus on because I believe there are many of you who are called to focus on this message; that is the only reason I am saying it. I believe that, though there are many themes we preach in the grace of God, many themes that I believe that are in the grace of God, the absolute pinnacle of the grace of God is that God loves us with all of His heart and awakens in us love for Him with all of our heart. That is, to me, the high point of the grace of God. So this is the message, and I am going to pray for some of you at the end of this, those of you whom God is calling to make this, not your only message, not your only one, but your primary focal point. Everybody has a teaching ministry. You may not teach on a microphone, you may not teach outside of one-on-one in a conversational way called fellowship and discipling people, but everybody—whether you are encouraging or you are talking to a new believer—everybody is teaching one way or the other. They really are if they are actively involved with the Word of God and want to speak it with their mouth.

So whether you are teaching your children or the neighbor children, a few people through social media or a lot of people, or a few friends whom you meet with regularly and you pray with them, you do actually have a teaching ministry. So do not think, “Well, I do not have a congregation, so this cannot apply to me.” Yes, this can! The Lord wants some of you in this room to make this your primary focus, and we are going to pray about that at the end.

When we think of the message that is the Song of Solomon 8:6 message, it is God’s love with many facets. It is Jesus as a Bridegroom King and the first commandment as being embraced in first place. Now you all know, and we cannot say it too many times, the first commandment always leads to the second commandment. If we are

really walking in the first commandment, we will overflow to the second. Those two commandments are so deeply intertwined, and you cannot separate them.

The reason I say that, I have met folks who have this completely artificial argument of “We are really into the first commandment, and that group is into the second commandment.” Or they have it the other way around, “Our group is second commandment; we do not really do the first commandment.”

I say that is impossible. That whole thing is so—well, I want to say ridiculous, but that is not very nice—it is just so not helpful, how is that? Meaning you cannot do the second commandment—love one another well—if you are not pursuing the first. You will get so burned out. You will get so stuck and disappointed. You will feel betrayed when people put you down, and your spirit will get dull. If you are trying to do the second commandment without the first commandment, love one another without the first commandment, you will end up with no power; you will end up with no ability to stay with it.

If you do the first commandment, your hearts will get tender and touched, and it will explode out of you. You will **want** to invest in people. It is impossible to touch that Man who sits at the right hand of the Father and not love like He loves in an ever-increasing way, **if you are really touching Him**. So do not let anybody get you off track thinking if you have to pick between those two commandments. Absolutely not! Absolutely not!

- H. 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), and the **Lord of Hosts** or 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.

## II. 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.

**<sup>5</sup>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.... (Song 8:5)**

Who is this coming up leaning on her Beloved, coming up victorious in victory? I was in the prayer room today and, right when I was writing this—I mean here I am just typing this about coming up out of the wilderness—Lisa Gottshall and her team start singing, “Who is this coming up from the wilderness leaning on her Beloved?”

I think, “Well, this is helpful.”

They said, “We know the end of the story: we come up from the wilderness, leaning on our Beloved.”

I think, “Okay, we know the end of the story: we will come up.” It is kind of cheating, you know, just to get your stuff directly from the worship team! It has happened many times actually. I used a number of other phrases; they just stayed with it. I thought, “Hey, if it is not broken, do not fix it.” I was just listening to them pray and sing, just typing in words as they were singing, for real. This is how it works.

We do know the end of the story. Beloved, do you have faith—I do not mean for the Body of Christ only—for you yourself to come up victorious in love? Is that a vision you have for yourself? Is this something that you think about, that you talk to the Lord about? The Lord is my destiny! It is my calling to come up victorious from the testings of the wilderness of this fallen world, the disappointments, the pain, the setbacks, the temptations, the bitterness, the temptations of all these other things. Do I have a vision for this? Do I see myself in verse 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.

*The wilderness speaks of the testings and temptations in the wilderness of this fallen world. We all have those testings, those setbacks, those disappointments, but I have a vision: I am coming up. I am not going to let them change the conversation of my soul with God. The conversation of my soul is not going to change by the grace of God from "I am coming up in victory in love" to "I cannot believe they did that" or "that is the way they treat people" or "if that is the way it is going to be, well, I will tell you..." No, I am not letting that conversation get inside this inner sanctuary. That is for other folks who have no vision for where they are going spiritually.*

*If you have a vision for going somewhere spiritually, then when they treat you badly and do not give you this or they do not give you that or they did not give you the recognition or they do not, they do not, they do not, they do not, **it will not move you.** Your vision is you are coming up in victory. That is the only vision you have. You understand they did not treat you rightly, but you are not letting that dominate your soul. No, it is not changing your internal conversation.*

- 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).

***<sup>12</sup>...He counted me faithful...<sup>14</sup>The grace of our Lord was exceedingly abundant...<sup>15</sup>Jesus came into the world to save sinners, of whom I am chief. (1 Tim. 1:12-15)***

*Coming up she is victorious in love. Victorious in love in that she faced the bitterness, she faced the mistreatment, she faced the temptation, she faced the money—she faced the lack of the money or the abundance of money. I am talking about yielding to the temptation to use money outside the will of God—and she comes up victorious.*

*Now it is a sign of spiritual maturity—this is important—to see more of our pride and our weakness. The deeper we get in God, the more of our pride and our weakness we will see. The further I go in God, the more clearly I see my pride. When I had the most pride—and I had a lot, came by it honestly from Grandpa Adam, I inherited it—when I had the most pride, I saw it the least, and as I grow more in the Lord I see my pride more clearly than ever. Ten years from now, and ten years from then. I will see it more clearly by the grace of God than I see it now in my weakness.*

*So when somebody comes and says that I am doing something wrong or I have an attitude that is wrong, it is not like, "How dare you?" It is like, "Well, of course, yeah, I am. Thank you for pointing that out. That is not scandalous. Yeah, help me see my blind spots. I am desperate to get through those blind spots. I am not defensive and offended that you suggested I am not perfect."*

*Some folks are so defensive if somebody suggests they are doing something wrong. Just assume you are doing many things deficient in love, many things. When somebody points it out, give them ten bucks and say, "Thank you! Thank you. I need more people like you around me," because of course you are deficient in love, of course you are deficient in humility, of course. Our problem is we do not see it. When somebody tells it to us, even if they have a bad attitude, man, give them ten bucks anyway. That is gold for you; that is gold in your pocket.*

*The paradox of grace is that we see ourselves as weak in the flesh, but we see ourselves as strong and beautiful in the grace of God. The Song starts off that way, "I am dark, but lovely." That is the paradox of grace that we see. The more clearly we see, we can see how weak we are in our flesh, but we also see how beautiful we are to God and we see the strength of the indwelling Spirit who lives in our spirit.*

Look at Paul the apostle here in I Timothy 1:12. This is a paradox. He says, “The Lord counted me faithful.” The Lord counted you faithful, Paul?

Could you imagine having the Holy Spirit in a very real way saying, “The Father counts you faithful.” I cannot think of anything more powerful than that—that he had a witness from the Spirit that the Father said, “Your life is faithful.”

Then he goes on to say, “The grace of God was abundant,” that is, I feel the power of God in my life. He goes on in verse 15, “Jesus came to the world to save sinners of whom I am chief.” That is, as a chief apostle I am more aware of my sin than I have ever been before. This is not a false humility statement. Here Paul is a mature apostle, and he sees his sin far more now than he did at the beginning, but he knows that God counts him faithful. So it is that paradox where he says, “Oh, I am going with all of my heart, but I am still deficient in the way I think, and I am deficient in the way that I love. I want to grow more, I see the deficiency more, but I see the abundance of grace, and it is a paradox of grace.”

The reason I am talking about this is because as you are coming up out of the wilderness you are leaning. That is you are more aware of how you are tenaciously drawing your life and strength from that Man because you have no life and strength to walk in love and humility and righteousness without tenaciously taking hold of Him, clinging onto Him, talking to Him. I mean interacting with Him, filling your mind with the Word, putting things aside because you are saying, “No, I need to be leaning on Him, talking to Him, interacting with Him more. He is my strength, and I am deficient without that living connection. It is not enough just to have the Spirit living in me; I need to be talking and interchanging and interacting with Him for the abundance of grace to be my experience.”

- D. **Leaning:** This speaks of the Church cultivating a “leaning heart”—or 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.

*This leaning heart speaks of the Church cultivating a leaning heart or abiding in Christ. In the language of Jesus it is abiding in Christ. Leaning on Him includes talking with Him—that ongoing conversation that we need to intentionally foster and create that dialogue—it includes looking to Him, and it includes trusting His leadership.*

*We do not do this well without doing it intentionally, meaning we do not just kind of automatically talk to Him and look to Him and trust His leadership without intentionally developing the conversation and spending time in the Word and talking to Him from the Word. So leaning is talking about the abiding in Christ life.*

1. 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.

*Leaning involves looking to the indwelling Spirit as our source of power, looking to the indwelling Spirit as we feed on the Word. We are reading the Word, talking to the Holy Spirit, saying, “I cannot live without doing this. The only possible way I can come up in victory is leaning on You, drawing on You, interacting with You.”*

*We do not trust our discipline. We do not trust our prayer life. I trust the Person with whom my prayer life gets me in contact. It is not my prayer life that I trust. I do not trust fasting. I do not trust any of the spiritual disciplines. I trust the Person I am talking to—God the Holy Spirit. I do not trust my past victories. I might have had a tremendous breakthrough a month ago or a year ago in an area, but I do not trust those victories. Those victories where you have a breakthrough in your heart, that breakthrough is not static; it is not there until the end. That breakthrough can be lost quickly.*

*I do not trust yesterday's victories, but neither do I trust yesterday's failures. Maybe you really blew it a month ago or you were stuck for a year in something, and you need to say, "I am not going to stay stuck in that. I am trusting the Person who dwells in me. I am talking to Him. I trust in Him, therefore I am talking to Him, because I have no thought of making this thing work without interacting with Him." So do not trust your discipline, do not trust your victories, and do not trust your failures.*

2. 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).
3. The Spirit is preparing the Church in her spiritual identity as a cherished Bride with a loving and leaning heart.
4. 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.

*We have a natural resistance to leaning on the Lord. Our unrenewed mind naturally wants just to get on with the work of the kingdom without interacting with Him in an ongoing way. Just to do His work and talk to Him a little bit here and there along the way, but not really to lean, not to develop that tenacious clinging to Him, that interaction with Him.*

*The Lord has this way of knocking away the props that we lean on. By nature, we have props from which we get comfort. We have props from which we get a feeling of success or a feeling of significance that is outside of our relationship with Him. The Lord comes and says, "You know what? You are leaning on that, and it is keeping you from leaning on Me. So because I love you, why don't I pry your little hands off that and show you the true grandness of who I am to you and who you are to Me."*

*"No! I want to lean on how people esteem me or lean upon my position of authority and my getting a greater sphere of influence or having more and more people appreciating me."*

*The Lord says, "That is a distraction."*

*I mean it is good that people appreciate you, but do not lean on that. The way you know you are leaning on it is when somebody disturbs it, when somebody steps into your area and wants some of your authority or some of your honor, or they do not give you what is due you. You may feel, "What?"*

*The Lord says, "There you go, you are leaning on it! You are leaning on it. That is the alarm system. Lean on Me; do not lean on that. Let Me take this out of your hands because I love you."*

*So I just say, "Okay, Lord, take it out of my hands. Just do it slowly. Do it nicely. Tell me all the time how much You love me as You are taking it out of my hands."*

*Again, if you get defensive and if you are feeling, "How dare they touch my area..." that means you are leaning on that for significance, and not leaning on the Lord.*

5. 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).

<sup>5</sup>***I awakened you under the apple tree. There your mother brought you forth.... (Song 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).

<sup>3</sup>***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...<sup>4</sup>He brought me to the banqueting house, and His banner [leadership] over me was love. <sup>5</sup>Sustain me with cakes of raisins, refresh me with apples, for I am lovesick. (Song 2:3-5)***

### III. 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 His seal of fire on her heart (her mind and emotions) and on her arm (her ministry).

<sup>6</sup>***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. <sup>7</sup>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. (Song 8:6-7)***

*So now comes a premiere passage. Not **the** premiere passage, but the passage in that prophetic encounter that was prominent when the Lord was speaking. Verse 6 really needs verse 5 because it is when you get the vision to come up from the wilderness leaning that you are going to have victory over the disappointments, victory over the temptations, victory over the setbacks, victory over the temptation with bitterness because we are leaning, we are hanging on to Him.*

*So now the King says, “Okay, you are leaning on Me. Therefore set Me as the seal”—He is developing what leaning really means—“Let Me be the seal on your heart.” This is the King speaking to the Bride. He asked her to let Him seal her heart and arm with His fiery love because He wants to put a seal of love on her heart, which speaks of her mind and emotions, and He wants to put a seal of love on her arm, which speaks of her ministry. Meaning that her ministry is going to be focused on this as well.*

*What happens often is we get involved—our arm so to speak—in our active service for the Lord, and we get so involved in our active service that we actually lose our connection with the love of God. We get so involved in serving God that we are not imparting the love of God; we are just building our ministries. The Lord says, “No, I want to seal your arm too. I want you to have a ministry that imparts love and a ministry that, as you do it, you grow in love while you are doing the work of the ministry.”*

*I do not have the verse written here, but it is Colossians 1:10-11 where Paul prayed that, as we do the work of the ministry, we would increase in the knowledge of God. That our intimacy would actually increase while we are serving others instead of our intimacy decrease while we are serving. That is a challenge because, in order to do this, we have got to be really locked in to His heart in order to grow in love while we are serving people. We can get so focused on how the people are receiving us—whether they are not receiving us well or their attitude is not right or things get changed in how it looks—we can get lost in the process when it comes to the seal of God not being on our arm, where our ministry is not beckoning us more and more into the love of God.*

*Anyway, here in verse 6, he says, “Set Me as the seal upon your heart.” In words, “Ask Me to touch your heart repetitively, progressively. Let Me touch your heart with the love of God, but also let Me be a seal on your arm; let Me touch your ministry. Because love”—in the New Testament context it means God’s love—“is as strong as death.”*

*Death is really strong. Death claims everything; that is, everything living dies. He says, “I want to put a love so strong on your heart that just like death in the natural realm; nothing can escape it.” No living being escapes death; I am talking about in this age. Nobody escapes death. Death is comprehensive is the idea. The Lord is saying here that He has a love that is so strong it is like death. It will encompass everything in your life. Nothing will escape its grasp. That is how strong it is.*

*He goes on to say the same thing in a different way. He says that it is a jealousy—and he is talking about God’s jealous love—His tender jealousy is as cruel—and the word cruel I do not believe is the best word here—is a jealousy that is as demanding as the grave. Now the grave is cruel in the sense nobody skips it. It claims everything, and that is why the word cruel is being used here in the New King James translation. It is talking about a jealousy as demanding as the grave is, where nothing escapes its grasp.*

*God has a jealousy for your life, He says, “I can conquer pornography in your life. I can conquer bitterness in your life. I can conquer all kinds of issues in your heart. My love can conquer them. There is nothing bigger than My love. I do not care how powerful it is, My love is more powerful, My love is more demanding than even the grave is. I can pull you into the liberty of love no matter where you are stuck right now.” That is the underlining message. The flame of God’s love is a flame of divine fire is the meaning in the love poetry here. It is a most vehement flame, a very powerful flame, vehement meaning very powerful.*

*Then He goes on to say, “This love is so strong; it is so demanding.” Meaning nothing is outside of its sphere if you will yield to the love of God. He says, “Let’s take water” in verse 7. Now water normally puts out fire. I mean if you have fire and you got enough water, the fire goes out. Water always puts out fire, always, but in the poetic language here he says that this love is a fire that even water cannot put out. There is no sin too powerful, there is no sin that is more powerful to overcome them when this love is submitted to, when this love is pursued and understood.*

*He says that many waters cannot quench this love, nor can floods drown it. Somebody says, “Well, we can bring a fire hose out. Let’s bring a flood. Let’s have the greatest flood in history. I guarantee you, put that water on it, it will quench it, if the flood is big enough.”*

*The Spirit says through this poetic language, “No! No matter how great the flood is, there is a fire that is more powerful than anything that come against it.” That is what is being presented here.*

*Then he gives this very powerful proverb. It is a proverb to illustrate how powerful love is. If a man would give all the wealth of his house for love, it would be utterly despised. The example I have used over the years to show this is a young couple that finds out their little two- or three-year-old child has this terminal disease. The little child is going to die, but if they get the exact right care, very expensive, then the daughter’s life could be spared, the little girl could live.*

*So the young couple finds they have to sell their house, they have to cash in their family inheritance, and they have to empty all their bank accounts. It costs them everything, but the daughter is saved. So the medical procedure was expensive—it is that rare procedure that it would cost everything to get the daughter healed—but the daughter is saved.*

*Then somebody comes up and says, “Man, you are the most amazing parents! I hear that it cost you millions. You sold everything for your daughter. You are so amazing!”*

*The man and the women would say, “We utterly despise the recognition that we are amazing. We did it for love. That love is our reward. We did not do it for recognition.”*

*That is what it is saying here, that if they gave up all the wealth of their house for love, they would despise the recognition that they did anything special or noble because the cause of love is so much nobler than the recognition for the sacrifice. That is what I believe this little proverb is saying.*

- B. This passage consists of a command, a description, a promise, and an encouragement.
1. **The command:** to set Jesus as a seal of fire upon our heart and arm
  2. **The description of the seal:** being as strong or comprehensive as death
  3. **The promise:** that nothing can quench this fiery seal of love if we yield to it
  4. **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.

<sup>13</sup>***In whom, having believed, you were sealed with the Holy Spirit of promise... (Eph. 1:13)***

*The seal is progressive. That is, it is a progressive impartation of the Holy Spirit. It is our present tense relationship with the Holy Spirit. It is not just that we are born again and the Holy Spirit lives in us. That is amazing, and I will never get over that. God the Holy Spirit lives in my spirit, and that is the most remarkable reality, but I need to interact with Him.*

*This seal on the heart is about my interaction with Him so that the inspiration that is in my spirit by the indwelling Spirit is touching my mind and my emotions and it is touching my arm, my. I am not losing ground when I am involved in ministry. I am not losing ground in the spirit, but I am actually gaining ground.*

1. In the ancient world, kings put a seal of wax on important documents. They poured melted wax and then stamped it with the king's signet ring. The royal seal spoke of the king's ownership, protection, and guarantee that were backed up by the power of his kingdom.

*Now in the ancient world, a king would put a seal of wax around a document. So picture a document as a scroll rolled up, and they would put this encasement of wax around the document. The king would put his signet ring—the king's seal—in that wax encasement while the wax was still warm and had not yet dried. The king would put his signet ring, his mark, on it, which would be like his signature. That royal seal spoke of the king's ownership over whatever was in that document. The king was saying, "I am protecting this" or "I am guaranteeing it" or "I own it." It was backed up by the power of his kingdom. That is what a seal was. When a royal seal was on a document, the armies of that kingdom would back up whatever that was in that document.*

2. 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).

*The Lord says here in essence, "I am putting My seal on your heart, and I will back it up with the power of My kingdom. I promise you with all of the authority of what I possess that I will fulfill what I am sealing your heart for." In this age and of course in the resurrection, this is ultimately fulfilled for everybody. Beloved, I want to walk in this now more and more. I am not interested in just getting a bigger ministry or a more comfortable lifestyle or setup. I want to grow in this seal.*

*This is what the Lord is promising just because it is the first commandment, not because Bob Jones heard it audibly at the moment when I was reading it. That only strengthens my weak faith, that the Lord is saying, "Hey,*

*I am really emphasizing how much I want you to believe this.” I mean, I could believe it just because Jesus said the first commandment is first. That is enough to believe it because He said it. When in our weak faith the Lord allows us supernatural thing to happen, that really alerts you. He says, “Hey, it is in My Word.” Again we do not trust prophetic experiences—we trust the Bible—but they help us to see the Bible and lay hold of it in a more tenacious way.*

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.

1. 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.

*By the very definition of love, we have to invite, or ask for, the seal. The very fact that it is a seal of love means it is not mandatory. We could say, “I do not want that. I am not going after it.”*

*The Lord is saying, “I am not forcing you. It is a seal of love by definition. I am not going to force you to love Me, but if you want more of this I will touch you more. If you cannot live without it, you will go deep in this.”*

2. Paul referred to this as putting on the Lord Jesus or putting on the new man.

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

<sup>10</sup>**...put on the new man who is renewed in knowledge according to the image of Him...**

<sup>14</sup>**Above all...put on love, which is the bond of perfection. (Col. 3:10-14)**

<sup>24</sup>**Put on the new man which was created...in true righteousness... (Eph. 4:24)**

*In the New Testament Paul the apostle applied this principle. He called it “putting on the Lord Jesus.” In Song of Solomon 8:6 it is “setting”—“Set Me as the seal; put Me on your heart”—it means that we are interacting with Jesus according to His Word.*

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 of the Spirit’s work in us.

*We put Jesus as a seal on our heart by seeking Him in earnest, seeking Him in various ways including prayer. It also includes times of fasting. Fasting is important. Having done fasting over the years, here and there, some seasons more than other seasons, I tell you that fasting tenderizes your heart. You do not have to fast. You do not have to fast at all. But if you do fast some in the grace of God, and you have confidence in God, not in your fasting—you have confidence in the indwelling Spirit—your heart will be tenderized. You will receive more, not because you earned it, but because you put your cold heart in front of the bonfire of God. The bonfire causes that frozen heart to get tender and to thaw out, and it melts right before the fire.*

*If these activities—prayer, fasting, meditating on the Word, obedience—if they are done in faith, they are done with confidence in grace, they position our heart. We do not have confidence in prayer and fasting. We have confidence in the indwelling Spirit and His graciousness because of the cross of Jesus and the power of the gospel, the graciousness of God dwelling in us. He says, “Put yourself before Me. Let Me touch you more. Put on Christ Jesus in that way.”*

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 proportion 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.

*Again I cannot say it too many times: prayer and fasting are not the seal. Our interaction with the Spirit is not the seal. The seal is the release of the Spirit when we interact with Him. It is the Spirit's activity touching our mind and emotions—that is the seal in this poetic language.*

- H. **Strong as death:** God's love in us is as strong or comprehensive as death.

1. Death claims everything in the natural realm. *Its grasp is comprehensive.*
2. God's love will not allow any areas of darkness to escape its grasp.

*This seal is as strong as death. God's love in us is as strong or comprehensive as death, the idea of strong meaning comprehensive. Again, death claims everything. Everything in the natural realm is claimed by death, that is, everything living in the natural realm.*

*The take away point is that God will not allow any area to escape the grasp of His love. If you are struggling with bitterness, if you are struggling with anger, if you are struggling with lust, if you are struggling with rejection, if you are struggling with loneliness, if you are struggling with a sense of failure, He says, in effect, "Just like death claims everything in the natural, My love will claim everything in spiritual power. I have power over all of that. Let Me bring you into victory over it." That is what He is saying. So He is saying a very positive thing. This is saying, "I will go after every one of those areas with you if you want Me to. Nothing will escape My grasp. Everything will brought under the influence of My love, if that is what you want." That is called the seal of love. What a glorious reality!*

- I. **Jealousy:** God is a consuming fire with jealous love that *demands everything* as the grave does. The Lord jealousy wants all of our heart for the most noble reasons. We pray, "Lord, we want more of You." Then Jesus responds by saying, "I want more of you."

<sup>14</sup>**For the LORD, whose name is Jealous, is a jealous God... (Exod. 34:14)**

*It is jealousy as cruel as the grave or as demanding as the grave. He is saying the same thing again: as strong as death. It is as jealous or as cruel or demanding as the grave. God is a consuming fire. He demands everything just like the grave demands everything. God wants it all, but more than the fact that God wants everything under the power of His love, His love is actually powerful enough to conquer everything. That is what he is saying here. It is just not that God wants it. His love is so powerful nothing can escape its grasp just like nothing in the natural realm escapes the grasp of death.*

*The Lord jealously wants all of our heart because He loves us perfectly. He does not want our heart so He can be our boss. He is already our boss. He is the boss of everyone in hell. He says, "I want the relationship! I love you and I want every part of you."*

*We cry out, "Lord, we want more! We want more!"*

*The Holy Spirit would say, "Good! I, the Lord, I want more! I want more."*

*So both of us are in this cry. "I want more," says Mike to the Lord, and the Lord says to Mike, "I want more too." We are having this same conversation. We are in perfect agreement. Let's give each other more. Now the Lord already gave it all to us, but I am talking about us wanting to experience more. That is what that prayer means by "I want more."*

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.

<sup>5</sup>***Or do you think that the Scripture says in vain, “The Spirit who dwells in us yearns jealously”?***  
***(Jas 4:5)***

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).

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

<sup>16</sup>***He [Jesus] will baptize you with the Holy Spirit and fire. (Lk. 3:16)***

<sup>3</sup>***There appeared to them...tongues, as of fire, and sat upon each of them. (Acts 2:3)***

*Its flames are the most vehement, or most powerful, flames. There is no sin more powerful than the love of God when the love of God is continually submitted to with confidence. If we have faith in the grace of God and the love of God—which are identical—if we have confidence in the grace of God, there is no temptation, there is no sin, there is no lust, there is no bitterness, there is no disappointment that is stronger than this vehement powerful flame if we will yield to it.*

*Look at Luke 3:16. John the Baptist said that Jesus would baptize you. He will baptize you with fire. This fire is not judgment. He is talking about that anointing of the Holy Spirit to reveal and impart love. In Acts 2, the 120 in the upper room got a token of that fire as the Holy Spirit fire rested on them.*

L. ***Many Waters:*** God’s seal is compared to 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.

<sup>7</sup>***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. (Song 8:6-7)***

1. The enemy sends the waters of temptation, disappointment, or pain to put this fire out.

2. 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, immorality, etc.

3. A flood speaks of great troubles including end-time persecutions (Rev. 12:15; Isa. 43:1-2).

<sup>2</sup>***When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you... (Isa. 43:2)***

*This fire cannot be quenched by the water of sin. It cannot be quenched by the waters of pressure. It cannot be quenched by the waters of persecution. I mean the people stand against you, even friends and believers. “Ah, I am bitter, I am hurt, I am lost, I am mad.”*

*The Lord says, “No, no! Do not let the water put the fire out. There is a fire in you stronger than that water! Do not, do not yield to that.” Get a vision to come up leaning on your Beloved in victory over the wilderness.*

#### IV. 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.

***<sup>7</sup>If a man would give for love all the wealth of his house, it would be utterly despised. (Song 8:7)***

*I have already covered this principle in verse 7, that if a man would give for love all the wealth of his house he would utterly despise the recognition that he did something noble. Because the reward for love is the ability to love, that is the reward of love. When you really love, the reward is to love more. That is the power of love. For one who really loves, they would rather love more than get anything else. They may end up getting a lot other of other things, but the reward of love is love. The highest reward of love is found in possessing the ability to love more.*

- B. Those who are wealthy in love do not look at price tags. In other words, there is no sacrifice that is comparable to what Jesus gives us in His love.

*Those who are wealthy in love do not look at price tags. If you look at somebody who is really wealthy, they go to the store and when they get to the store, they do not say, "Eighty dollars? Ugh. This one is seventy. That one is eighty?" Somebody who is wealthy does not look at price tags. They can say, "I will take the whole store. I will take the whole chain a matter of fact! You know I have billions. I am not worried about it."*

*When we are wealthy in love, we do not examine the price tag. You know, the Lord asked me to do this or that assignment or to give up that or to humble myself or to serve somebody of lesser stature. Beloved, when we love the Lord, we do not care what the assignment is. We do not look at price tags, "Well, that is a little bit hard. I do not want to do that one. I mean what if I do not get the honor?" When we love, there are no price tags! The reward for love is love.*

- C. Paul spoke of this love that will pay any price. Paul laid down his status, prestige, honor, and open doors of opportunity.

***<sup>8</sup>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)***

- D. Each of us is 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.
- E. 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.

*Anybody can quit except a person in love. You can quit unless you love. You know I could say, "Lord, I do not like this assignment. I do not like this dilemma in ministry. I do not like this issue in my life, but I cannot quit. I love You. That is the problem! You got me. I love You, and I cannot quit. I would quit. I promise I would quit, but I love You, so I cannot quit."*

*What I mean by quit is quit pressing in to God and pressing in to the assignment He gave you. The assignment is hard, and there is not a good response. I cannot quit. I love Him. He told me to do it. "If You would have just not told me to do it, or if I did not love You, oh I could quit! I could be like other guys and just quit and draw back and live for myself." That is—and I am not talking about me vs. them. I am just personifying the conversation—that is the language and that is the conversation we have to have with the Lord.*

- F. 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.
- G. We are so filled with gratitude and love when we see the whole story, instead seeking special recognition for extravagant commitment.

## **V. 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.*

*Song of Solomon 8:8-14 is the most neglected part of the Song of Solomon, and it is powerful. Song of Solomon 8:8-14 is often overlooked and thought as "well, whatever." It is powerful because what happens in Paragraph A., and I am just going to end with this in this love song that tells the story of how the maiden grew until she became a Bride filled with fire, the fire of God.*

*Now she reveals how she sees herself. Now she is marked by the fire of God, and now she gives line-by-line how she interprets that God sees her and how she sees herself. This is her identity. This is her intercession, the revelation of who she sees herself in God, and it is a powerful passage of scripture, Song of Solomon 8:8-14. I do not mean my version is powerful, I mean the scripture is powerful. So I want to urge you, do not cast that aside and say, "Well, you know it seems a little bit strange." No go after, go after this one. It is beautiful, and it is glorious. Amen and amen! Let's stand.*

- 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.
  - 1. She enjoyed living before His eyes with a threefold confidence as a wall (selfless motives), as a tower (empowered to nurture), and as one with peace (emotional hindrances removed).
  - 2. 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.

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

- A. The King's final commission to the Bride commends her faithfulness in serving the Church.  
*<sup>13</sup>**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 retreated 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.
1. In **worship** as He forever wants to hear us declare our love to Him.
  2. In **intercession** as we join Jesus who makes intercession forever (Heb. 7:25).
  3. In **teaching** as we speak the Word to one another (Mt. 28:19-20; Col. 1:28).
  4. In **evangelism** as we share the gospel with unbelievers.

## VII. 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 would 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.

<sup>14</sup>***Make haste, My Beloved, and be like a gazelle or a young stag on the mountains of spices. (Song 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.

<sup>17</sup>***The Spirit and the Bride say, "Come"...*** <sup>20</sup>***Surely I [Jesus] am coming quickly. (Rev. 22:17-20)***

- D. The prayer "Come, Lord Jesus!" has at least three applications:
1. **Come near us in intimacy:** an individual breakthrough of my heart in God
  2. **Come to us in revival:** a regional breakthrough of healing, revival, justice, and transformation
  3. **Come for us in the sky:** a historic breakthrough at the second coming of Jesus