

AWAKENED TO INTIMACY

DEEP UNTO DEEP--DANA CANDLER

I. THE AWAKENED DESIRE

Let him kiss me with the kisses of his mouth—for your love is more delightful than wine. Pleasing is the fragrance of your perfumes; your name is like perfume poured out. No wonder the maidens love you! Song of Solomon 1:2, 3 (NIV)

A. The Cry for God's Awakening

1. The journey of the heart begins with a cry – an inward cry for more of Jesus. It begins by a deep dissatisfaction that we are suddenly alerted to.
2. As if an interior light goes on, suddenly we are aware of all that we lack and all that we need in God.
3. From the moment of our conversion we are set on a journey of being awakened more and more to the Lover of our souls.
4. The timing of this cry for intimacy with the Bridegroom God may be right at salvation for some, for others, many years later.
5. We cry out for the kiss of the Word of God. “O Father! Let Your Son, the Living Word, kiss this weak heart of mine and awaken love in me!”

B. This encounter (kiss) happens when God the Word marries with God the Spirit on the inside of our beings, where He dwells.

1. We set ourselves before the Word of God and when that Word touches the indwelling Spirit within us, a living flame of love is ignited.
 2. Spirit meets truth and true worshippers come forth (Jn. 4:23, 24).
 3. When we cry out for this kiss, for this divine enflaming, we desire what we were in fact created for: intimacy with Jesus Christ.
 4. We desire to be true worshipers just as the Father is seeking. This worship arises from the spiritual kiss of the Word and the Spirit within our beings.
 5. We ask the living Word to join with the Holy Spirit in our inner man and there become a burning fire within.
-

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

C. The Superior Pleasures of God

“...for your love is more delightful than wine.” S.S. 1:2

1. She asks for the kiss of God’s word because she knows the inevitable result of experiencing it – her heart will be satisfied in the superior pleasure of God alone.
2. “Your love is better than wine.” She sums the whole Song and her entire theology in this one sentence.
3. The revelation of His enjoyment of our lives awakens in us the ability to enjoy Him. *“Let me feel Your enjoyment of me that I might experience my own enjoyment of You.”*
4. It is only the introduction to the superior pleasures that causes us to loose our grip on the inferior pleasures.

D. The Kiss of God – Madame Guyon

1. **T**HIS kiss, which the soul desires of its God, is essential union, or a real, permanent and lasting possession of its divine object. It is the SPIRITUAL MARRIAGE...it is the *kiss of His mouth*, and real and perfect possession. It is an enjoyment which is neither barren nor unfruitful, since it extends to nothing less than the communication of the Word of God to the soul.
2. **W**e must remember that God is all *mouth*, as He is all word, and that the application of this divine mouth to the soul is the perfect enjoyment and consummation of the marriage by which the communication of God Himself, and of His word, is made to the soul.
3. **T**here are some who maintain that this union cannot take place until the next life, but *I am confident that it may be attained in this*, with this reservation, that here we possess without seeing, there we shall behold what we possess.

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

- E. When we cry out for His awakening, we are responding to the awakening He has already issued our own hearts.
1. When He causes our hearts to cry out for encounter, it is actually *His own* invitation to us at work within our souls.
 2. In truth, we are not inviting God to come to us, as if we had just thought of the idea.
 3. Rather, we are entering into the *ever standing* invitation of our eternal inheritance in knowing God.
 4. We are agreeing with what He has purposed for the human heart – intimacy with Himself. We are taking our place of agreement by positioning our hearts before His love and asking Him to accomplish in us what He has already accomplished before the foundations of the world.
 5. To invite God to “kiss me with His word” is only to step into the invitation He has already given me to draw near to Him.
 6. Bernard of Clairvaux:
I do not presume to think that I shall be kissed by his mouth. That is the unique felicity and singular prerogative of the humanity he assumed. But, more humbly, I ask to be kissed by the kiss of his mouth, which is shared by many, those who can say, "Indeed from his fullness we have all received".
[John 1:16]
Listen carefully here. The mouth which kisses signifies the Word who assumes human nature; the flesh which is assumed is the recipient of the kiss; the kiss, which is both giver and receiver, is the Person which is of both, the Mediator between god and man, the Man Christ Jesus [1 Tim. 2:5].
For this reason, none of the saints presumed to say, "Let him kiss me with his mouth," but "with the kiss of his mouth," thus acknowledging that prerogative of him on whom uniquely once and for all the Mouth of the word was pressed, when the whole fullness of the divinity gave itself to him in the body [Col. 2:9].
O happy kiss, and wonder of amazing self-humbling which is not a mere meeting of lips, but the union of God with man. The touching of lips signifies the bringing together of souls. But this conjoining of natures unites the human with the divine and makes peace between earth and heaven. For he himself is our peace, who made the two one [Eph. 2:14].

II. THE ONE WHO AWAKENS THE HUMAN HEART

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them. John 17:26

- A. It takes God to love God – He is the One who awakens love in our hearts
1. It takes the power of God on the human heart for the human heart to move in love for God. It never begins with us – He causes love to awaken.
 2. When we recognize love, hunger, desire within our hearts, we can be sure that God has already done a supernatural creative work of God within us.
- B. Three times throughout the Song of Solomon, God gives this exhortation.
- “I charge you, O daughters of Jerusalem, by the gazelles and the does of the field, do not stir up or awaken love until it pleases.” S.S. 2:7; 3:5; 8:4***
1. *“Do not stir up nor awaken”* – don't disturb her in this strategic season of her life. *“Love until it pleases”* – she must not be distracted from the workings of God's love in her by the religious reasonings of the daughters.
 2. He awakens us at key times along our way. In the beginning, He awakens us to the journey of love – we are stirred to know Him in deeper intimacy
 3. He alone knows the timing and the method in which to awaken us.
 4. The Holy Spirit awakens love in us in stages, as we cooperate with Him.
 - a. S.S. 2:7 – He awakens us to the pleasure of His love – leaving the secondary pleasures behind
 - b. S.S. 3:5 – He awakens us to arise from our place of comfort and search for Him – leaving our fears and our compromising
 - c. S.S. 8:4 – He awakens us to the unity and blending together of intimacy and serving – leaving behind both the division of the two.
 5. At the end of our journey, the Lord reminds us that He sovereignly initiated all of our spiritual progress.

“I awakened You under the apple tree. There your mother brought you forth; there she who bore you brought you forth.” S.S. 8:5

III. AWAKENED TO HIS DESIRE FOR ME AND MY INHERITANCE IN HIM

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

“Listen O daughter, consider and incline your ear; forget your own people and your father’s house; so the King will greatly desire your beauty.” Ps. 45:10, 11

- A. He allures us by the high vision of what He is willing to entrust to our heart and the affection He desires to lavish upon us.

“I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes...” Ezek 36:26-27

1. He tenderizes our hearts and we become desperate to know and enter in.
2. It is the desire of the King for me that empowers me to leave my father’s house and all I have known behind and to join myself to Him, taking on His name and identifying myself with Him.
3. He is beckoning, alluring us, drawing us to come after Him and take hold of what He so desires to give us.

- B. His Invitation to our Inheritance

In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will.” Eph. 1:11

1. It is more than the acknowledgment of our own need and desire. It is the actual vision of what is offered by Jesus to anyone who will receive.
2. We not only see the vacancy and barrenness in our own hearts, we perceive the plentitude He holds and desires to give to us.
3. We see our inheritance in God. Our inheritance is not future to God, it is already written, already accomplished as an eternal reality.
4. All that remains is the “catching up” of time and space and my own heart with what is already known as *actuality* in Eternity.
5. He cracks open the door to see what is behind our knocking and He gives but a peak into what the one who seeks shall find.

IV. RESPONDING TO THE AWAKENING OF GOD

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

“And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the LORD...” (Jer. 29:13-14)

A. We respond to God’s awakening by seeking Him wholeheartedly. We give our lives to the pursuit of knowing Him in fullness.

B. When the Lord awakens us in such a way, we respond with our own invitation or request. O God, come!

When You said, “Seek My face,” my soul said to You, “Your face, Lord I will seek.” Do not hide Your face from me! Ps. 27:7,8

1. If You have so awakened me, do not leave me here so ruined in love, but come to me with more of what has caused my whole life to be consumed.

2. With this request in place – we give ourselves to the pursuit of the knowledge of God.

3. His invitation and awakening has caused desire in our hearts to arise in holy pursuit. We become zealous over our own hearts – that all the hindrances would be removed that we might encounter Love in fullness.

4. In this search, we respond to His invitation to leave all our former ways behind. We leave our father’s house because we are compelled by love. We have heard a sweeter song.

C. Solomon describes our pursuit of God in Proverbs 2. He says,

“My son, if you receive my words, and treasure my commands as within you, so that you incline your ear to wisdom and apply your heart to understanding; yes, if you cry out for discernment, and lift up your voice for understanding, if you seek for her as for hidden treasures; then you will understand the fear of the Lord, and find the knowledge of God” (Prov. 2:1-5, NKJ).

1. God refuses to open up the mysteries of His heart to the unwanting soul.

a. Growing in this love is satisfying and thrilling to the soul. We must believe His love can grow in us as we cooperate with the Holy Spirit.

b. To dwell in shallow waters of grace and love is not enough in light of all that He has made available to us by the Holy Spirit

2. He wants us to search for Him as for hidden treasure, leaving no stone unturned. This is the route to the knowledge of God – the fullness of God.

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

3. An awakened heart cannot remain in one place, as though uninformed. It must give up everything to find the one Desire of its affections.
 4. We venture out into the wilderness even as Rebekah did as one betrothed to Jacob in search for our Beloved. We know not what lies ahead but we have been awakened to the love of this Man Jesus. (Gen. 24)
 5. With expectant hearts we give ourselves to the journey before us, knowing that the end is marriage, and that marriage unimaginable.
- D. He has set up His kingdom in such a way that a partnering is required in the receiving.
1. The riches of His heart are there to be discovered, but only by those who would search and find them.
 2. Divine romance forbids it to be otherwise. If He were to reveal all things to all men without any search or any pursuit, it would be a one sided exchange.
 3. If He revealed Himself without any opportunity on our part to cultivate longing for Him, we would experience all the benefits of His love without ever experiencing the delight of searching and finding, of knocking and being opened to.

V. HE CONTINUALLY BRINGS US INTO THE CHAMBERS OF ENCOUNTER

Take me away with you (Draw me away)—let us hurry (We will run together)! Let the king bring me into his chambers (The King has brought me into His chambers)”S.S. 1:4 (NIV, NKJ)

- A. He has brought, is bringing and will continue to bring me into His chambers
1. Just as she has got the words “Draw me” out of her mouth, she gives testimony to the place she is already in – she is in the King’s chambers.
 2. When we first cry out for the kiss of God, He has already brought us into the chambers – the places where we experience His love.

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

3. The chambers speak of God's coming to us – They are the revealings of God to the human heart – the exchanges of love.
4. They are where romance is cultivated – which is the ENTIRE journey. They are the places where He communicates love to us – in all its diverse faces. The unveiling of God happens within them.
5. The entire journey of Song of Solomon is encompassed and transpires within these chambers. Within them we experience the heights, the depths, the length, and the width of love.
6. Her life vision, to be drawn in God and to run with Him in partnering, occurs within these chambers of intimacy.

B. The Diverse and Abundant Chambers of His Love

“Let not your heart be troubled; you believe in God, believe also in Me. in My Father’s house are many mansions (chambers); if it were not so, I would have told you. I go to prepare a place for you.” Jn. 14:2 (NKJ)

1. When we find our hearts requesting more of Him– we can know that we are already within the continual chambers. If it were not so, He would have told us.
2. For some, the initial *chamber-experiences* are the “wantings” of love. For others, they are the manifest presence with the Holy Spirit. Both are love.
3. Sometimes we are in chambers that’s purpose is hidden. We are in places that do not loudly express their contribution to the furtherance of love. These are the left hand of God, His hidden activity, upholding us.
4. Other chambers are obvious and readily understood in their function. They so clearly shout their purpose by their forthright nature and we are able to see His manifest activity, His right hand

VI. FINDING INTIMACY IN THE WILDERNESS

Therefore, I am now going to allure her. I will lead her into the desert and speak tenderly to her. Hosea 2:14

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

- A. We have responded to the King's alluring and He now leads us into the wilderness – speaking comfort to us there.
 - 1. The Lord draws us to the place of encounter with Himself where we learn to find comfort in Him alone.
 - 2. We leave our false comforts –that He alone might be the comfort of our souls. He speaks tenderly to us in this place, bring forth deeper love in us.

- B. As we are alone with Him in this place, the Lord begins to engage our hearts with His love.
 - 1. How necessary is first the quieting of all the voices and noises that surround the soul. One must get away from all the many ways of propping up ones identity and be silent before Him.
 - 2. It's amazing how many inward noises arise from our hearts when we quiet all the outward noises.
 - 3. There He speaks to the open heart. There the voice of the Bridegroom is heard.
 - 4. There we are given a new name and a new identity. There we die and there begin to truly live.
 - 5. It is the leaving of the false strength and the embracing of utter weakness in all humility. For only in weakness is His strength perfected and made full.
 - 6. When He brings us into the quiet and away from the noise, we see the very wilderness within our own souls. We see our spiritual barrenness.
 - 7. The Lord brings us to this place that He might reveal Himself to us in greater ways and fill our barrenness with signs of life.

- C. Solitude - Nouwen, *The Way of the Heart*, pg. 26 - 27
 - 1. We also think of solitude as a place where we can recharge our batteries, or as the corner of the boxing ring where our wounds are oiled, our

AWAKENED TO INTIMACY

DEEP UNTO DEEP - DANA CANDLER

muscles massaged, and our courage restored by fitting slogans. In short we think of solitude as a place where we gather new strength to continue the ongoing competition of life. But this is not the solitude of John the Baptist, St. Anthony, etc. For them solitude is not a therapeutic place. Rather, it is the place of conversion, the place where the old self dies and the new self is born, the place where the emergence of the new man and the new woman occurs... In solitude, I get rid of my scaffolding: no friends to talk with, no telephone calls to make, no meetings to attend, no music to entertain, no books to distract, just me- naked, vulnerable, weak, sinful, deprived, broken- nothing. It is this nothingness that I have to face in my solitude, a nothing so dreadful that everything in me wants to run to my friends, my work and my distractions so that I can forget my nothingness and make myself believe that I am worth something... The wisdom of the desert is that the confrontation with our own frightening nothingness forces us to surrender ourselves totally and unconditionally to the Lord Jesus Christ... We have, indeed, to fashion our own desert where we can withdraw every day, shake off our compulsions, and dwell in the gentle healing presence of our Lord. Without such a desert we will lose our own soul while preaching the gospel to others. But with such a spiritual abode, we will become increasingly conformed to Him in whose name we minister... Solitude is thus the place of purification and transformation, the place of the great struggle and the great encounter. Solitude is not simply a means to an end. Solitude is its own end.