

Session 3: The Divine Kiss: Transformed by the Word

Session three in the class on the studies on the Song of Solomon is about the divine kiss. We are going to look at what the divine kiss is from the biblical point of view because it is the divine kiss, using this metaphor from the Song of Solomon that causes our heart to be transformed.

Of course, the concept we are looking at is the bridal paradigm of the kingdom, a term that we use a lot in the school here. Song 1:2: the maiden cries out, which is the theme of the entire book. The entire eight-chapter love song unfolds the theme of this verse here.

INTRODUCTION

She cries out, “Let Him kiss me with the kisses of His mouth” (Song 1:2). She goes on now, and she now specifically talks to the Lord because she is talking to the Father at this point in time. She says, “Let Him.” She is talking to the One who has authority over Him.

She says, “Let Him kiss me with the kisses of His mouth, or the kisses of His word.” Now she specifically directs her attention, her prayer to the Lord, “Because your love, Jesus, is better than the wine of this fallen world,” is what she is saying (Song 1:2, paraphrased).

Now this is one of the key verses that we use for the bridal paradigm. The word paradigm means a perspective or a point of view. It is the lens in which we interpret our worldview. A paradigm is the lens in which we interpret reality. The scripture opens up dynamically when we begin to understand a bridal view of the Word of God.

BRIDAL PARADIGM IS LENS THROUGH WHICH WE INTERPRET WORLD

In 1988 in July when the Lord spoke to me by the audible voice of the Lord, I have told you the experience, He told me to begin to focus on the message and the truth of the Song of Solomon was the essence of it.

It was at that time that I began to see the kingdom of God through the eyes, through the lens of the cherished Bride. Now I am just at the beginning of it though it is nearly 20 years later. I am still at the beginning of it because this is a vast ocean of God's fiery, dynamic emotion for us.

But the bridal paradigm of the kingdom, which the Song of Solomon is really one of the greatest statements about the bridal paradigm of the kingdom, we are to see the kingdom through the eyes of a cherished bride. We are to read the Word of God looking for new understanding of the beauty of Jesus so that we would be fascinated by it.

DOMINANT THEME IS THE KING'S AFFECTIONS FOR HIS BRIDE

Paragraph B. If you do not have the notes, you can get them on the website. They are there right now. The dominant theme of the Song of Solomon is the King's emotions. In this case, it is Jesus the Bridegroom King. It is His affections for His Bride. That is the theme throughout the eight-chapter love song.

I want to encourage you to make it a priority to study the subject of the King's emotions, of Jesus' emotions, of God's emotions. This has a dynamic connection to our own emotional health—not just our spiritual health—our emotional health because the Scripture teaches us that we are most transformed when we understand what God thinks about us, and what God feels about us.

It is interesting that this subject is often neglected by many in the kingdom of God. We get so focused on being task-oriented or getting more things or more stuff, getting a bigger ministry and studying the Bible to figure that out, that we pass up the revelation of what God is thinking and what God is feeling about us.

LOVERS OUTWORK WORKERS, AND RUN TO GOD AND NOT FROM GOD

That is what God uses, not only but in a very dynamic way to transform our emotions. We will be far more effective worker in the kingdom when our emotions are touched by the Word of God and by the revelation of God's heart. When we are touched by this revelation, what happens is that we run to Him instead of from Him when we fail. As simple as that is, it is foundational to everyone's life. No matter how effective we are in service, there are times that we fail Him, and our natural tendency is when we fail in our service or in our heart or just in our spiritual life in any way, our natural desire is to retreat, and to run from Him.

Through the revelation of His heart, which the Song of Solomon is all about the revelation of His emotion, it gives us confidence to run to Him with an open spirit, and an open heart. It causes us to have confidence in our heart that we can stand in the love of God with confidence that God receives us with enjoyment, and He does not write us off as a hypocrite, but He actually sees our love as genuine even when it is weak.

CONFIDENT IN LOVE

Many in the kingdom of God, many sincere believers seek the Lord, they love Him, but they worship Him and seek Him with a guarded and a closed heart, with a heart of condemnation.

In all their dialogue with the Lord, in the background of their worship, and even in their prayer or ministry, it is this kind of ongoing dialogue, “Lord, please, if You will forgive me one more time. Lord, if You will give me one more chance...”

Actually they are pursuing the Lord with a guarded heart, a closed heart, a closed spirit in many ways.

It is the message of the Song of Solomon (though we find it from Genesis to Revelation) that causes us to have confidence in love. We open our spirit up so we run to Him instead of from Him, and we have confidence to stand before God in love that He loves us and that He takes our love seriously. It is both dimensions of love.

That is why I think this revelation of God’s heart is from Genesis to Revelation; it is not only in the Song of Solomon. It is so critical that we cannot afford to ignore this. We cannot afford to call people to do more work for the kingdom and just believe God for more things and bigger things without touching the issues of the heart. I believe it should be the top priority of every believer to study the issues of the heart—God’s heart and our heart and how they interact together.

THE TRUTHS OF THE SONG UNLOCK OUR HEART BY THE FIRE OF GOD

Paragraph C. Song 8:6 the very end of the journey, really the pinnacle verse, the high point of the book, Jesus invites the Bride, “Set Me as a seal of fire upon your heart.” He says, “This seal will be like flames of fire burning, and even the water

of persecution, the water of condemnation will not quench this fire.” Too often we are serving the Lord, and the love in our heart has been quenched.

The water of condemnation, the water of temptation, the water of persecution and rejection quench the fire that burns in us. What the Lord promises us is that He has a fire that is so powerful that even the water of condemnation cannot quench it if it is properly understood.

One of our goals in our spiritual life is to live without allowing the fiery love to be quenched or to be drowned out in our heart. That is the goal of the book. Now it is the truth of the Song of Solomon, again it is truth from Genesis to Revelation, but it is so compacted together in this little eight-chapter love song.

The truths unlock our hearts, and they unveil how God thinks about us so that our ability to experience the love of God is not quenched or drowned out, by any number of things. Condemnation is one of the major ones which quench us, as well as temptation.

THE KISS OF GOD’S WORD

Roman numeral II. The kiss of God’s Word. The focus of this third session is to understand the kiss of God’s Word. The eight-chapter love song unfolds the implications of this kiss. They are crying out for the kisses of His Word—that is the theme of the Bride’s life. We want the Lord to kiss us with His Word in the deepest way and to touch our hearts. That is the theme really of growing in love in the kingdom of God, not just the theme of the Song of Solomon. That is really the main theme of our life in the Holy Spirit. We want to experience the love of God so that we love Him back, and we love others—believers and unbelievers alike.

Now in Scripture, there are several different types of kisses. There is the kiss on the cheek of a friend. There is the kiss on the feet of a servant. Then there is the kisses on the mouth, which speaks of holy, married love, or spiritually it speaks of intimacy with God if we give the spiritual application.

MAN SHALL NOT LIVE ON BREAD ALONE

Deuteronomy 8:3 was a passage that the rabbis, throughout history, have associated with this verse, “Let Him kiss me with the kisses of His Word.” It is in this passage that God spoke to Moses, and the Lord spoke to Moses that man should live by every word that proceeds out of the mouth of God. The point of this passage is that which proceeds out of God’s mouth is His Word. Whenever we

receive of the mouth of God in scripture, we think of the Word of God because that which comes forth from His mouth is His Word.

This is the passage that Jesus quoted in the wilderness in Matthew 4:4 when He said: “Man shall not live by bread alone, but man shall live by the Word that proceeds God’s mouth,” and that is the theme of the bride here in Song of Solomon. That is the theme of our life in the spirit. So for 3000 years, since this book was first written, the rabbis would speak of the kisses of God’s mouth, or the kisses of God’s Word, or even more specifically they would speak of the kisses of the Torah.

When they would speak of the Song of Solomon, many would take this passage and insert in it the meaning, “The kisses of the Torah are what we long for.” This is how the Jewish community interpreted this passage through the generations.

DIVINE KISS IS A METAPHOR FOR INTIMACY WITH GOD

Paragraph D. Now this is obvious, but the divine kiss is a metaphor for intimacy with God. When I think of the kiss of God’s Word touching my heart, the image that comes to mind is the hand of God, by the Holy Spirit of course, touching my heart and expanding my capacity to receive the love of God, and then expanding my capacity to return my love back to God.

Let’s say that again. When I would think of the kiss of God’s Word touching my heart, I think of the Holy Spirit, the hand of God, touching my heart expanding my ability to receive and understand more of God’s love. So when I cry out, “Lord, let Him kiss me. Let Your Son kiss me with His Word,” what I am really praying is, “Let me experience and understand His passion for me.” The kiss of the Word does not stop with understanding His passion for us, it is also expands our capacity to give ourselves back to God in love.

Of course when we understand God’s love for us, we return it back to Him, and it always, always overflows to people—believers and unbelievers. Sometimes people get nervous that if you get too into the love of God, somehow you will get disconnected from serving others and people. You will not. You touch the love of God, and you will always overflow in love for the lost and love for the Church. The love of God always has an overflow of love that is vertical for the people.

THE KISSES OF GOD’S WORD IS AN INVITATION TO GO DEEP

Now this metaphor—the kisses of His Word—it speaks of God’s invitation for us to go deep. Beloved, it is not enough to go to heaven. Now I will love to go to heaven, especially when heaven comes down to earth. I love the resurrection, the realm of the supernatural and the natural coming together at the second coming, and when heaven comes down to the earth. So we are in heaven, and we are on the earth—it is all one reality. Fantastic. It is not enough to just have the assurance that we are going to Heaven. We need to understand and have a vision for receiving the deepest things that God will give the human spirit in this age.

MAKE THE BRIDE’S LIFE VISION YOUR LIFE VISION

Some people’s vision seems to be to get forgiveness, make it to heaven, and to have a little bit of blessing between now and then, and they have very little vision for their spiritual life.

I want to challenge you to take the bride’s vision from the Song of Solomon and make it your life’s vision. You want the kisses of His Word to touch your heart. You want the deepest things that God will give the human spirit in this age. That is what you insist on, that is what you are going for, and there is no price too great for you to pay to go after this vision. That is the vision of the bride.

Now the kisses of His Word speak of the understanding of the Word in a way that tenderizes our spirit. There are many different types of categories of the Word of God. We will look at them in a minute. When we think of the kisses of His Word, it is the understanding of the Word that tenderizes our heart in the love of God.

One guy came up to me once and said, “You know, this Song of Solomon thing I cannot really get into. I just cannot picture kissing Jesus on the mouth.” I said, “That is really good because you are not supposed to ever picture kissing Jesus on the mouth. That is completely outside the boundaries of the Word of God.” He was very relieved.

I said, “No, it is the Spirit expanding your capacity to receive from Him and to give yourself back to Him with all of your heart and all of your strength.”

He said, “Wow, if that is what it is then I want it.”

Over the near twenty years I have been teaching the Song of Solomon, I have run into some of the really unbalanced people in the Song of Solomon, not that many but a few here and there.

I just want to say as boldly and strongly, and I know that we all agree with this anyway, that we want to have nothing to do with interpretations of the Song of Solomon that are rooted in somebody's sensual imagination in some bizarre way.

KISSES OF YOUR MOUTH ARE THE KISSES OF THE WORD

That is why here at IHOP we constantly have one rule related to the Song of Solomon, and I really hold to this for those of you who are new with us. Catch this. Whenever we sing in the house of prayer this passage, we always say, “the kisses of Your Word” instead of, “the kisses of Your mouth” because in the early days when I did not insist on that, we had some really well-meaning people, but they really said some strange things.

I said, “From now on, whenever we say, ‘Lord, release the kisses of Your Word,’ we are going to use the phrase, ‘kisses of Your Word,’ instead of the word, ‘kisses of Your mouth,’ because it means the same thing in the scripture.”

THE WORD OF GOD TO REVEAL AND IMPART GOD’S LOVE TO OUR HEARTS

Paragraph F. The Word of God covers many subjects, of course. There are many passages that are focused on relationship skills—how to build relationships—fantastic material.

There are passages that talk about ministry skills. There are passages that give us insight into how finances work—many passages. There are passages, I think of the book of Acts, that give us insight into apostolic strategies—how to reach regions and how to reach nations.

These different subjects are ways in which we read the Word of God in order to grow in these various subjects, and it is critical that we understand relationship skills, ministry skills, what God’s view of finances, apostolic strategies of how to grow in ministry and reach a city or a nation.

Here in Song 1:2, when she cries out for the kisses of His mouth, or we like to say the kisses of His Word, she is not talking, she is not saying, “Teach me about

relationships with people or ministry skills or apostolic strategies.” Now, we need those subjects. They are critical in the Word of God. We all need to grow in them and have training on them line upon line, but when she asked for the kisses of His Word, she is asking for something very specific. She is asking for the Word of God specifically as it pertains to revealing and imparting the revelation of the love of God.

It is biblical, and it is really edifying to study the Word of God with that focus, to study the Word in as much as it tenderizes your spirit in love. It is not the only way to study the Word, but that is what the Song of Solomon is crying out for. That is what the kiss of the Word is.

One of the greatest places in the Bible to study this paradigm of the Word through the kiss, through the heart that is enlarged in intimacy with God is the book of Psalms. King David did not use this language. He talked about once kissing the Son, and he meant the same thing—the metaphor of intimacy with God—in Psalm 2:11. However, in the rest of the Psalms, King David did not talk much about this metaphor much, but rather shared of kissing God’s heart or God’s heart kissing our heart. David talked much about God’s emotions, which are really in essence the same thing as the kiss of the Word. It is the Word of God as it pertains to the revelation of God’s emotions that enlarges our capacity to receive them and not only that, it enlarges our capacity to give ourselves back to God with all of our heart and with all of our strength.

Now there are three metaphors of intimacy in the Song of Solomon of spiritual intimacy. There is the divine kiss here in Chapter 1:2. There is the divine seal—the seal of fire that we looked at a minute ago—chapter 8:6.

Then twice there is the divine embrace. They all mean the same thing. At the final analysis, it is our heart experiencing the heart of God and having the ability to respond to God with wholeheartedness. Now the bride’s journey, she begins in chapter 1:2, she longs for the kiss of the Word, but she ends up encountering the seal of fire. So it starts off, “Let Him, Father, kiss me with the kisses of His Word. Let Him touch my heart.”

BRIDE'S JOURNEY FROM LONGING FOR HIS WORD TO ENCOUNTER

So she starts off with this vision for her life to have the deepest things that God will give her, but she ends her journey with chapter 8:6-7 with a seal of holy, jealous love upon her heart, which is the power of God enabling her to give herself to God in this holy, jealous love that consumes every area of her life.

Of course, the journey between chapter 1:2—the cry for the kiss—and receiving the seal in chapter 8:6 is a dynamic journey. That is why we are teaching this course, *Studies in the Song of Solomon*.

THE DIVINE KISS: THE BRIDE'S SUPREME REQUEST

Roman numeral III. The divine kiss—the bride's supreme request in life—is more than just a casual request. This is not something she wants, you know, in addition to ten other things where this is one of ten things that are on her mind, on her wish list. No.

This is at the absolute pinnacle of her desire. This is the number one desire she has in her life on the earth. I want to challenge you to wrestle with this passage with that in mind. Think, “Lord, I do not want just Your Word to kiss my heart here and there. I want this as the supreme request of my heart—the number one thing—not the only thing that I ask for—but the highest thing I ask for.”

THE PINNACLE OF HER DESIRE IS FOR THE DIVINE KISS OF HIS WORD

This is the thing I ask most for, the thing I want most. It is not the only thing I want. I want many things that I am believing God for in prayer, but this is the thing the Holy Spirit wants us to want most, to ask most often for, and to be most preoccupied with. Now notice she is making the request to the One who has authority over the King. Now we understand from the spiritual point of view that this is the Father. There is only One who has authority over Jesus.

She says, “Let Him.” She is talking to One who would have influence in the King's personal matters. She is talking to the Father from the New Testament point of view. She says, “Father, let Him kiss me.” She is taking her stand in prayer. She is offering, again, not a casual request, this supreme request of her life. Now I believe that Solomon is writing this in a way that is reminiscent of his earlier experiences when he was a young king.

As a young king, the Lord visited him in his kingship when he was thirty years old in a dream. The Lord stood before him in a dream and asked him, “You can have anything you want, Solomon.” I believe he is writing this song reminiscent of that encounter. It says in 2 Chronicles 1 that God appeared to Solomon and said this, “Ask anything. What shall I give you?” He gives him a blank check. “Anything, what is the one thing that you cannot live without, Solomon?”

In reality the Spirit is asking us this, in all practical matters, “What is the one thing that you cannot live without?” Solomon answered it in a way that pleased the Lord. He asked for wisdom and understanding to rule God’s people in a way that would bring glory to God.

TO ASK FOR WISDOM AND UNDERSTANDING ABOVE ALL ELSE

In 2 Chronicles 1:11, God essentially said to Solomon, “This is good. Because this was in your heart.” Beloved, that is a key phrase—the Lord knows what is in our heart. “Because this was the supreme request of your heart, Solomon. You could have asked for riches. You could have asked for honor. You could have asked for the lives of your enemies, and you could have asked for long life.”

He says, “But because the supreme request was to glorify Me,” in the way that Solomon understood in his day—because there is something higher than wisdom and understanding. It is that we would love the Lord our God with all of our strength, and with all of our mind. That is what this request is. The kisses of His Word are the power to love God with all of our strength. That is what the kisses of His Word are. We will look at it in just a moment.

Now what many people do is take the prayer of faith, and they only ask for riches, honor, and long life. Instead of making that second, they make it first, and it tells us in the scripture that the Lord was testing Solomon’s heart by giving him this request to see what he would ask for.

THE LORD INVITES THE CHURCH TO ASK ANYTHING IN HIS WILL

Paragraph C. Today I believe a similar thing is happening. I think that the Lord has raised up in the last thirty years, maybe the last forty years to be more accurate, the faith movement. He raised up several ministries in the 1960’s and the 1970’s and gave them a world platform, and they talked on the prayer of faith, and it filled the earth.

I mean, there is not a place where the Gospel is preached where you cannot find some group that is focused on what is commonly called faith teaching or the prayer of faith. Now I believe that this was a sovereign movement raised up by the Holy Spirit. It is a very critical part of our relationship with God is to pray the prayer of faith.

What happened (but not in every case) was God anointed this prayer, “Whatsoever things you ask in prayer, believing, you will receive” (Mt. 21:22). He really anointed that prayer. He shined the light of revelation. He shined the light of His glory on that, and millions around the world took hold of it.

Here is what happened: many of them used the prayer of faith for riches, honor, and long life, and they never used it to ask for the anointing to love God with all of their heart and all of their strength, and that is what God would have if they had focused on it first.

As God tested Solomon, I believe for forty years God has been testing the Body of Christ across the nations, “What would they do if I really anointed this passage, ‘Ask anything you want, and you can have it’?” Of course, I do not know the percentage, but a significant percentage focused on riches, honor, and long life as the primary thing. Now you will notice in 2 Chronicles 1:7-12, the passage we were reading a moment ago, God gave Solomon riches, honor, and long life. It is in His heart to give riches, honor, and long life, but what blessed the Lord was that there was something higher in Solomon’s heart when he had the blank slate, so to speak, the blank check.

When he could have asked for anything, he asked for something higher than that. Now it is good to use the prayer of faith for riches, honor, and long life—to use them for the right reason. My point is that it is an issue of emphasis. I believe the Holy Spirit is raising up people who will pray the prayer of faith, and they will walk in the grace of God through faith to love God with all of their strength, all of their mind, all of their heart.

That will be the primary focus for which they will use the prayer of faith, and they will use it in a secondary way for riches, honor, and long life to increase the kingdom. Yes, they will use it that way, but it will be second.

GOD TESTS HIS PEOPLE BY ALLOWING THEM TO ASK FOR ANYTHING

Paragraph D. God continues to test His people by allowing us, by anointing this verse. You know what? If we choose riches, honor, and long life first, He will actually bless us because He will be true to His Word, but that is not the highest thing that He wants us to do with that reality.

God is raising up a people who long for the kisses of His Word as the supreme reality in their life, the supreme request of their life. I believe that the greatest manifestation of the prayer of faith will cause us to walk in the power to love God with all of our heart. The Holy Spirit is restoring the first commandment to first place in the Body of Christ.

THE THREE-FOLD NATURE OF THE CRY FOR THE KISS OF GOD'S WORD

Roman numeral IV. The three-fold nature of the cry for the kiss of God's Word. First, it is the great prophetic cry of the Spirit right now across the Earth. I am convinced it is the primary, it is not the only cry, but it is the highest cry of the Holy Spirit.

It is where the Holy Spirit is leading the Church that is paying attention. To say it again, Jesus said, "You shall love the Lord your God with all of your heart." When He said that in Matthew 22:37, it was His last sermon to the nation of Israel.

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART

He looked at them and said, this was His final public sermon when He said, "You shall love the Lord your God with all of your heart" (Mt.22:37). It was not only a word of instruction. It was a word of prophecy.

He was not saying, "You should." He was essentially saying, "Hear, O Israel, you shall love the Lord your God. Before this thing is over, God will bring forth a people across the nations who will love Me with all of their heart. You shall love the Lord your God with all your heart," and He named it the first commandment and the great one.

PROPHETIC CRY THAT EXPRESSES WHERE THE SPIRIT IS LEADING US

It is the commandment that is first in God's priority, and it is the commandment that is greatest in God's sight because God knows that if we love Him with all of our heart as our first priority, everything else will fall into line after that. It is the first commandment in God's party.

I have said this for years. The first commandment is certainly in the top ten of the Body of Christ right now. Loving God with all of our heart is somewhere in the top 10. I do not know where on that list. In different places, it has different places of emphasis, but I assure you that the Holy Spirit is restoring this cry of the spirit for the kisses of His Word.

He is restoring it to its proper place. The first commandment will be restored to first place before Jesus returns. I assure you of that. The cry for the kisses of His Word is the great prophetic cry in the land today.

In Deuteronomy 30:6, Moses is given a prophecy about Israel in the end-times. Deuteronomy 30 is about the end times. He said in Deuteronomy 30:6, "The Lord your God shall circumcise the heart of your descendents, and the heart of the people of God will love God with all of their heart before it is over." It is a prophecy. Moses declared it.

John the Apostle said that the Spirit would rest on the Church in the last days, and the Spirit in a bridal identity would cry out to Jesus, "Come" (Rev. 22:17). The kisses of His Word will effectively transform the end-time Church. Again, you do not have to use that terminology, "the kisses of His Word." That is just the terminology of Song of Solomon.

PHILOSOPHICAL CRY THAT ANSWERS WHY WE EXIST

Paragraph B. It is not only the great prophetic cry in the land, it is also the great philosophical cry in the human spirit. It answers why we exist as human beings in time and eternity—the kisses of His Word. It is the encounter of the human heart with God's heart. That is the ultimate meaning and purpose for life—to have intimacy with God. It is the absolute definition of what success is.

I have taught on this subject and thought on it over the years, and I find a tremendous amount of people in the Body of Christ who are intimidated and

nervous about pressing people into intimacy with God, “What about the lost? What about the Church? What about people?” as though running into Jesus would somehow make us less connected to people.

Jesus died for the human race. His heart roars like a lion in love. If they run into Him, then they are in great shape. We do not have to worry if they encounter Him. Now if what they are saying is, “We know weird people who cop out on life, and they call it intimacy with God,” now I agree with that.

If it is cop out Christianity using intimacy with God, then I agree. I have trouble with it, but there is nothing that answers the cry of the human spirit—the reason why we have life—is to know the kisses of His Word, to have intimacy with His heart, to be lovers of God with all of our heart. It is the absolute definition of what love is about.

PSYCHOLOGICAL CRY THAT ANSWERS HOW OUR HEART FUNCTIONS

Third, it is the great psychological cry. It answers how the human heart works. It is not just a philosophical cry of why we exist. It answers how we function. Beloved, the great mystery of how the human heart is satisfied; the mystery of how the human heart is made happy is quite an industry. It is selling billions of books, tapes and seminars on how the human heart can be happy, and all of the earth is on the quest for it, but so few find it because the answer to how the human heart works is found in this cry being the supreme cry of our heart.

We were created, and we were designed by God to be passionate lovers of God. When we are not passionate in our intimacy with God and our love for God, our heart does not work right. Our heart breaks down. We cannot get emotional wholeness apart from this. We live in spiritual boredom without this.

Many believers live in spiritual boredom, they really do, even though they love God in that general sense. Many believers are trying to love God enough to get to heaven. Then they live like most everyone else does with riches, honor, and long life as their primary goal, and their hearts have this God-shaped vacuum in them. Something is not working right.

They are trying in all the wrong ways, looking in all the wrong places, and the right place is making the cry for the kisses of His Word, using that metaphor, the cry to be wholehearted lovers the supreme cry of our heart.

Not one of the main cries but the premier cry because it is in the book in Song 1:2, and it is representing the supreme cry, not one of the cries. Intimacy with God is not one of the top ten things that we do. Our lives simply will not work.

THE TWO-FOLD SPIRITUAL REST OF THE BELIEVER

Roman numeral V. The two-fold spiritual rest of a believer. We all understand the rest of forgiveness—because of the finished work of Christ, we can be assured that we are forgiven. No matter how bad we have been, because of what Jesus did on the cross, we receive the righteousness of God as a free gift.

That is the rest of forgiveness, but there is another rest that is in addition to it. It is not in place of it. It is what I call the rest of intimacy. It was Augustine who wrote, “Man does not rest until he finds his rest in God.”

What this passage is talking about that until we conclude that our highest purpose is intimacy with God, I am talking about as believers, that we will still be in the rest, the unrest of discontentment as a believer, and so many believers live discontented and burned out and angry and unsatisfied and frustrated in so many ways.

I want to assure you this. Our souls can find rest, forgiveness and have the assurance that we are going to be with God forever, and that is the most dynamic rest that we can have, but there is something that I want to invite you to and call you to from the Word of God.

It is what I call the rest of intimacy—settling the issue that your life’s purpose is to know the kisses of His Word—it is to be wholehearted lovers of God—to love Him with all of your strength, and beloved, there is not rest, I am talking about the turmoil of dissatisfaction and the turmoil of living unsatisfied in life. We will never have rest in those areas even though we have confidence when we die.

Let’s just end with that. Let’s take a moment to stand before the Lord. We are going to ask Him to touch our hearts even now. Let’s take a minute.

MINISTRY TIME

Father, we come before You as lovers of Christ Jesus. Lord, I ask You that You would help us settle the issue even as believers—this rest of intimacy—that we would settle that we are in this world.

God, we want the highest things that You will give the human spirit in this age, not just in the age to come. We long for the highest things that You will give the human spirit. God, we are determined to live in pursuit of that, to go after that.

We ask You for the kisses of Your Word. Release the kisses of Your Word. Father, let Him kiss us with the kisses of His Word that we would be wholehearted lovers of God in the name of Jesus. Amen and amen. I bless you.