

COMMUNION WITH GOD

DEEP UNTO DEEP--DANA CANDLER

I. THE SHULAMITE'S EXPERIENCE OF DIVINE LOVE

A. Our Identity in God

“Behold you are fair my love...you have dove’s eyes...I am the rose of Sharon and the lily of the valleys” S.S. 1:15, 2:1

1. It is significant that her spiritual identity is established early in the progression. Her spiritual identity is founded in the love of God.
2. All the other Divine dealings in her life are built upon these spiritual realities of His delight in her and her loveliness before Him.
3. In this time, she experiences the pleasure of feeling adorned and beautiful in the grace of God. It is the grace of knowing His love and loving Him.

B. Beginnings of Communion

“I sat down in His shade with great delight and His fruit was so sweet to my taste. He brought me to the banqueting house, and His banner over me was love. Sustain me...Refresh me...For I am lovesick. His left hand is under my head, His right hand embraces me.” S.S. 2:3 -6

1. She has finally found the secret of a satisfied life. No longer grasping after the wind for things that do not remain and no longer striving in works to gain His approval, she sinks down into the warmth of eternal pleasure to receive the free gift of Love offered to her.
2. She loves feeling beautiful and desired by Him. She delights in the revelation of His beauty to her.
3. Out of the overflow of His affections for her she discovers her own heart responding in sincere enjoyment and desire for Him.
4. She is experiencing God's enjoyment of her. This experience has now awakened her enjoyment of God. We will never enjoy the Lord's presence more than we have a revelation of the Lord enjoying us in your weakness.
5. The Lord brings us to the “celebration of His love” in the wine house. The total fulfillment of this is at the marriage table in Rev.19:7. He has brought her to this place. She sees that all that He does is love.

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- C. The Lovesick God causes lovesickness to arise within the young Bride.
1. She is captivated by who He is. She has been wounded by the arrow of His love and finds her only consolation in the greater tasting of it...each taste making her more lovesick than before. She cries out “*Sustain me and refresh me with more of You for I am lovesick!*”
 2. She cries out for deeper intimacy. He is causing her to be overcome with love to prepare her for all that lies ahead. He is “ruining” her heart for this highest pleasure that she may never again successfully return to secondary loves or pleasures.
 3. There are two sides of lovesickness:
 - a. Longing – Spiritual Hunger for more of God. This is what we looked at last week. This is the part that paves the way for the second side of lovesickness.
 - b. Experiences of Love - Manifest release of feelings for God. This is the fulfillment to the longing’s ache. Though this does cause satisfaction, these manifest embraces of God only instigate deeper longing.

D. Christ and His Bride

Not when we are following the Lord afar off do we have such hunger and desire for Him as is characterized by being sick from love. It is when we are drinking deep of the Wine of the Kingdom and feeding in fullness upon Him, that the yearnings and cravings increase unto real soul-sickness for our Beloved.

There is a way in which our Lord would have us sick from love for Him; and when we have this intense love and desire, nothing can satisfy but to get closer to Him. It is then that He brings us into His Banqueting House, and He satisfies us with such revelation of Himself and of His love as ravish our souls, and we cry with increasing desire and hunger: “Stay ye me with flagons, refresh me with apples: for I am sick from love.” It is at this time, that our love is drawn out to Him as never before. “As the hart panteth after the water brooks, so panteth my soul after thee, O God.”

The bride does not ask Him to withdraw the revelation of Himself and His love, but to strengthen her that she may endure, not only these, but even greater revelations...It is as she partakes of the fruits of the Christ-life that she is

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strengthened and drawn into a place of deeper revelation of her Lord and of His love for her.

II. THE FIRST COMMANDMENT – THE ONE THING NEEDED

“Hear O Israel, the Lord our God is one. And you shall love the Lord your God with all of your heart, with all your soul, with all your mind, and with all your strength. This is the first and the great commandment.” Matt. 22:37, Mk. 12:29, 30

A. Jesus ends His public ministry with this great prophecy. This is the great commandment of God. It is what He calls the highest priority.

That the love with which You love Me may be in them and I in them. Jn. 17:26

1. Why is it God’s highest priority? Because it is the very center of the Father’s promise to His Son. He promised His Son a Bride who would choose to have mature voluntary love. He cannot make this second, because that would be to make His Son second.
2. The First Commandment flows out of His own personality, His own passionate desire. As the transcendent God, His desire surpasses all. With this desire, He is consumed with the idea that we would love Him. The Transcendent One has allowed Himself to be grasped by human beings.

B. This is not based in a *need* of God. It is an expression of His power and beauty.

1. He is a lover of the human heart and He wants love in return. O how blessed are we that the God of the universe is a seeker after love!
2. In His jealousy, the Creator made us to be passionate for Him and to break if we are not. The great supply of pleasure in life is found in this commandment. It is what causes replenishing, and renewing in our hearts.

C. *All of your heart* - your highest affections. The highest affection of the human heart is to be focused on being filled with love for God. We are not to be content until our affections and emotions are stirred in love.

D. *All of your soul* - the soul speaks of that mysterious decision making faculty at the core of our being. We choose Him in love.

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- E. *All of your mind* -- This speaks of the intellectual capacities. This is the key. When we fill our mind with the Word of God, our emotions become tenderized (the heart). This causes us to be strengthened in our decisions (the soul).
- F. *All your strength* - the strength of all the resource of our life. Money, time, energy

III. IT IS LOVE THAT REMAINS

A. Love Alone Remains

“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.” 1 Cor. 13: 1-3

B. Church of Laodicea

I know your works that you are neither cold nor hot. I could wish you were cold or hot...I counsel you to buy from Me gold refined in the fire...Behold I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with me.” Rev. 3: 15, 18, 20

- 1. The invitation is to become wholehearted, that Jesus might come and dine within our hearts in communion. He invites us to know Him in intimacy.

C. Church of Ephesus

I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name’s sake and have not become weary. Nevertheless, I have this against you, that you have left your first love... repent and do the first works, or else I will come... and remove your lampstand from its place...Rev. 2

- 1. This was the strongest and most influential church of that day. Jesus said, ‘You’re doing everything except the ‘one thing.’ Repent and do what you did at first.
- 2. If they did not repent – He would take their lampstand. (Mt. 25 virgins)

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D. Foolish Virgins

“Those who were foolish took their lamps and took no oil with them...”Matt. 25

1. The foolish virgins acquired only enough oil, or intimacy, to do their ministry. When the work of the day was done, their oil was gone.
2. We'll never produce in others what we are not seeking in our secret life.

IV. PORTRAITS OF LOVE

A. David

“One thing I have desired of the Lord, that will I seek; that I may dwell in the house of the Lord all the days of my life...” Ps. 27:4

B. John the Baptist

“The friend of the Bridegroom who stands and hears him, rejoices greatly because of the Bridegroom’s voice. Therefore this joy of mine is fulfilled.” Jn. 3:29

C. Mary of Bethany

“But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” Lk. 10:42

“She has done what she could...Assuredly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.” Mk. 14:8,9

D. Paul the Apostle

“Yet indeed I count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish that I may gain Christ.” Phil. 1:8

E. The End of the Age Martyrs - Hearts of Love

“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.”

1. There will be a church worldwide that will not love their lives even at the cost of death. The martyr’s heart is going to be a heart flaming with love.

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2. What more noble way to leave planet earth is there than to be given this gift of martyrdom? To in God's will be able to shed your blood for love?
3. *"These martyrs will be able to stand boldly (when threatened with death) and respond, "Yeah, but we died years ago. We don't even like it down here. We are here out of obedience. We're not living for the next movie and another pizza and new clothes. We live for the Lamb of God. We don't care if our tour of duty down in a war-torn world is over, we're going home now. It's over." That's the bridal heart of the martyrs."* (M. Bickle)

V. THIS COMMANDMENT IS NOT TOO MYSTERIOUS

"...To love the Lord your God with all your heart and with all your soul, that you may live...For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?' Nor is it beyond the sea, that we should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it? But the word is near you, in your mouth and in your heart, that you may do it...that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days." Deut. 30

- A. God spoke these words to resist the lies that would come against the great commandment to love Him wholeheartedly.
 1. Something within us thinks this communion with God unattainable. We believe it's for others but not us. "God doesn't come to me that way."
 2. Lie: *Too Mysterious*: "It is too difficult for me. Too hard. Too complex. It is too wonderful for me to comprehend or perform."
 3. Lie: *Too Far*: "It is too far and unreachable. I cannot attain to it. It is only for those that are so deep and close to God."
 4. Lie: *In Heaven*: (It is mysterious). "To love Him this way is some sort of mystical reality that is too lofty for me to attain to in my humanity."
 5. Lie: *Beyond the Sea*: (It is far). "To love Him in this way is requires too much labor and risk."

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6. Lie: *It is not for Me to Hear and Know:* “Someone else must get it for me and tell me about it. It is not for me to go before God and hear and receive.”
- B. We were made for this – it is so near to our hearts
1. This place of communion is the place from which we were brought forth and the place that we will return.
 2. Intrinsic to our creation and our makeup is the ability to only function right within the context of this reality.
- C. The Truth of this Commandment: Near you, in your mouth, in your heart
- But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above) or, “Who will descend into the abyss?” (that is, to bring Christ up from the dead), But what does it say? “The Word is near you, in your mouth and in your heart” (that is the word of faith which we preach); that if you confess with your mouth and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.” Rom. 10:6 - 10***
1. Jesus has come *down* to bring it to us. He crossed the depths of hell and ascended in resurrection-power to fulfill it. He has made the way.
 2. It is not hidden from us in the sense that God has expectations of us that He has not told us and we are in a guessing game trying to score blindly.
 3. It is near us - written on the very tablets of our heart. We were created to only live in context to this commandment. It brings us into Life Himself.
“But this is the covenant that I will make. I will write My law on their minds, and write it on their hearts.” Jer. 31:33
 4. And once again, He Himself gives us the love in which to love Him with. He provides the love to love Him with by the Holy Spirit. He has empowered us by designing us to be lovers.
- D. Considering His Nearness
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This causes me to consider, if God be so near, surely I must know Him more than I think I know Him. And surely I must hardly know Him at all. For if God be so near, He is near before I am aware. And if God be so near than how far is my heart from knowing Him in His nearness. Still, God is near to me. If I *do* know Him in His nearness, than my mind is often last to touch this knowing. Perhaps my spirit knows Him deeply for He dwells within its chambers. Closer than my brother, friend or spouse, He dwells within me. *He could not be nearer.* Yet still this mystery seems just out of reach. As if part of me is knowing something that another part has not yet comprehended. It is beyond, beyond, so far beyond my understanding. And my understanding may very well be the last to partake of such glory that I speak of. O God, leave me not at introductions but take me into the deep of Your heart. If You are near and I do not know You than it is not Your nearness but my farness that keeps me from You.

E. Bring us into the Place of Nearness that we are already in, O God!

“Lo, I am with you always” Matt. 28:20

1. We treat this realm of love as though it were so far off. Even in our cries of longing, we give evidence of how mysterious we think it is. “Oh God, why are You so far? When will You come near?”
 - a. This isn’t to negate true seasons where there really is a silence of God. The winter seasons that are ordained of God are REAL.
 - b. However, much of our longing and aching does not come out of a true understanding of God’s proximity to us. He is near when we imagine He is far. We call times of refreshing times of silence not because He is actually silent but because of our unbelief in His nearness.
2. We must be careful to not possess a theology of barrenness – to believe that this barrenness we are experiencing is the way God desires it.
3. We must know this about our God: He delights to be near to us. He delights to come close and to speak to our hearts.
4. He has come nearer to us than any man or angel would have thought conceivable. He DWELLS WITHIN our very beings. Have we responded to His invitations to fellowship with Him there?

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5. In my own journey, I recognize that so often my lack of experience in God is not about His withholdings but about my lack of knowing Him.

“God is in this place and I did not know it” Gen. 28:16

- a. He was near all along. I turn around and see Him as I look at my past. But while I walked through it, I did not discern His nearness.

“His left hand is under my head, His right hand embraces me.”

- b. It is also due to my doubt. Had I but entered into the belief of His nearness of my ability to reach the experience of His love, I would have entered in far more to what was being freely given to me.

6. He is always nearer than we imagined AND there is always greater nearness to be known. Knowing this keeps us from falsely believing He is far when He is really near and causes us to continually cry out for greater experience of His nearness.

VI. EXPERIENCING COMMUNION WITH GOD

A. *My prayer: The words that I have in this place are mostly prayers. For I cannot explain where my understanding has not yet caught up with me. Neither can I speak of places He has come to me if I have only yet known longing and desire in those places. Yet O God, give me grace to speak enough of this mystery as to present the richness of this banqueting table. For it is the richest subject of all time, communion with the Godhead. The one who is ruined with desire for this feast is sure to experience the pleasures of Your coming in to him and dining with him and he with You (Rev. 3:20).*

B. The highest privilege God has given to the human race is the unthinkable invitation to enjoy intimacy with the Godhead.

Now that a chamber has been carved out within our hearts by longing, room has been made for God’s greatest gift to the human heart: Divine Love and Communion with the Jesus.

He keeps the angels within the boundary lines of servanthood yet He pursues the human race with fervent beckonings. Only humans are invited past that ancient boundary line to interact in intimacy with the Godhead.

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He delights to give Himself in holy intimacy to the hearts of men. He invites us to cast ourselves into the depths of eternal love and fellowship with the Trinity.

He glories in flooding earthen vessels with eternal treasure by pouring His own love into our hearts through His Holy Spirit.

“...the love of God has been poured out into our hearts by the Holy Spirit who was given to us” (Rom. 5:5).

Not only do we *receive* His love but we experience the absolute delight of loving Him in return.

“We love Him because He first loved us.” (1 Jn. 4:19)

The glory of our existence is in this divine exchange. The reward of our lives now and for all eternity is to *love Him* and to *receive His love*.

Each heart has its own place of encounter with God within. Our Desire is to live lives of communion with God. Whether we are in at IHOP or at home or driving in the car, we are learning to commune with God.

C. The Highest Pleasure is to know this Exchange of Love

“For this reason I bow my knees to the Father...that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with the fullness of God.” Eph. 3:16 – 19

1. Within our beings we experience being loved and returning love to our Beloved. A movement of love within.

There is nothing more thrilling to the soul than when God reveals Himself to our hearts. This is what we have longed for.

More of God is the only answer to longing’s ache and yet as one longing is satisfied with a new revelation of Him, an even larger yearning emerges.

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To see more of Him is to desire more of Him and to desire more of Him is to eventually see more of Him – for He satisfies those who hunger and thirst for Him and He fills the hungry with good things.

Union and communion with God - It is the call to continual adoration. A perpetual adoration and friendship with God. It is the call to be exhilarated in the love and beauty of God.

2. We soon find that it is more than ideas found in teachings, sermons or study. It is about ideas and truths about God entering into the hidden recesses of the inner man. They explode when they touch the spirit. This is the might of God exploding on the inside of the weak human frame (Eph. 3:16). They begin as words and end as burning realities. They start as concepts but become *experiences* in God. They expand within us and stretch their boundaries far beyond the natural confinement of time and space. They are without limit for they are living truths of love that eternally remain. They begin as words, for syllables and concepts are the package surrounding very real realities. Yet when these fiery realities wrapped in words are accepted into the chamber of our beings, they find their rightful vessel and in time, the titles that once held them are cast aside and no longer needed. The living substance now abides within the human heart.

VII. THE GIFT OF THE HOLY SPIRIT

- A. Jesus said, “It is better that I go away”

“...I tell you the truth, it is better that I go away, for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you” (Jn. 16:7).

With these words Jesus opened one of the most astonishing windows of revelation about the glory of the New Covenant.

Jesus said, “Friends, you have known My presence on the earth. You have walked with Me, talked with Me, known me in laughter and sorrow. You truly are My friends. Yet I tell you the truth, there is a mystery in the eternal plan of the Godhead that transcends the intimacy we have yet known. In My departure, I will send you a gift that will far outweigh the enjoyment you would experience if I were to stay here. The mystery is this: *I will dwell inside of you through the Holy Spirit.*”

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Within our very beings, the third Person of the Trinity dwells. He is the One who searches the deep things of God and His premiere responsibility is to reveal the Person of Jesus to our hearts.

We need not search for Him as for a fleeting shadow we are trying to grasp. Rather, we may always find Him as the indwelling Friend so present and so near.

He has given us something and Someone far beyond our understandings in the gift of the Holy Spirit. He has sent to us a very real Person; as God as the Father is God, that we might know communion with God Himself.

The Holy Spirit is the fountain that Jesus said would spring up into everlasting life to whoever drinks of it (Jn. 4:14). His work is to glorify Jesus to us by revelation of His personality and imparting knowledge inside of us.

The mystery of God is about this fiery lover, the Holy Spirit, consuming redeemed human beings and bringing them into union with God.

1. Three prepositions for the Holy Spirit's relationship to us – *with, in, upon*.
 - a. He is *with* us as He convicts us of sin (John 16:8); He is *in* us at the new birth; He comes *upon* us in anointing for ministry.

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2. Spurgeon - If this be the union which subsists between our souls and the person of our Lord, how deep and broad is the channel of our communion! This is no narrow pipe through which a thread-like stream may wind its way, it is a channel of amazing depth and breadth, along whose breadth and length a ponderous volume of living water may roll its strength. Behold, He hath set before us an open door; let us not be slow to enter. This city of communion hath many pearly gates, every several gate is of one pearl, and each gate is thrown open to the uttermost that we may enter, assured of welcome. If there were but one small loophole through which to talk with Jesus, it would be a high privilege to thrust a word of fellowship through the narrow door; how much we are blessed in having so large an entrance! Had the Lord Jesus been far away from us, with many a stormy sea between, we should have longed to send a messenger to Him to carry Him our love, and bring us tidings from His Father's house; but see His kindness, He has built His house next door to ours, nay, more, He takes lodgings with us, and tabernacles in poor humble hearts, that so He may have perpetual intercourse with us. Oh, how foolish must we be, if we do not live in habitual communion with Him! When the road is long, and dangerous, and difficult, we need not wonder that friends seldom meet each other; but when they live together, shall Jonathan forget his David? A wife may, when her husband is upon a journey, abide many days without holding converse with him; but she could never endure to be separated from him if she knew him to be in one of the chambers of their own house. Seek thy Lord, for He is near; embrace Him, for He is thy Brother; hold Him fast, for He is thine Husband; press Him to thine heart, for He is of thine own flesh.

B. The Glory of the Old Covenant verses the New Covenant

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

1. Paul is comparing the New Covenant to the Old and he says that the glory of Moses and the Old Covenant pales in comparison to the New.
2. He says, if you put the two side by side, the Old Covenant holds nearly no glory in comparison to the glory of the New Covenant that surpasses it.

C. In what sense is the New Covenant so great in glory it surpasses the Old?

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Both had healing, the glory of God in manifestation, prophecy, prophetic worship, signs and wonders, etc. Paul states the defining difference which is in itself the distinguishing glory of the New Covenant in verse 8, "...how will the ministry of the Spirit not be more glorious?"

"Christ in you, the hope of glory." Col. 1:27

2. The difference is the great mystery that God lives inside of human beings. The very essence of God's own being lives inside of fallen human beings redeemed by Him.
3. The reality of God living within us is so powerful that the manifestation of God's glory in our meetings holds virtually no glory in comparison.
4. We are not just redeemed, forgiven and exalted to heaven but we are brought into the fellowship of the Godhead. We possess God's reality and His presence in our being forever.
5. The very seed (sperma) of God living inside humans (1 Jn. 3:9). The very life of God, that vibrant reality, lives on the inside of us. This *life* is what we commune with in prayer.

The glory of the resurrection is that God will live in us in full capacity. The resurrected body is the only way that the human frame could contain the indwelling of God in its fullness.

D. A Turning from Outward to Inward – Madame Guyon, Union with God

Turning from sin to grace is certainly essential in salvation but is not all that salvation involves. For it to be complete, salvation is not only a turning from outward things but a turning to the inmost parts of your being—to that place where the Lord has come to reside.

E. John of the Cross

We must remember that the Word, the Son of God, together with the Father and the Holy Spirit, is hidden in essence and in presence, in the inmost being of the soul. That soul, therefore, that will find Him, must go out from all things in will and affection, and enter into the profoundest self-recollection, and all things must be to it as if they existed not. Hence, St. Augustine says: "I found You not without, O Lord; I sought You without in vain, for You are within," God is therefore

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hidden within the soul, and the true contemplative will seek Him there in love, saying,

"Where have You hidden Yourself?"

You will still urge and say, How is it, then, that I find Him not, nor feel Him, if He is within my soul? It is because He is hidden, and because you hide not yourself also that you may find Him and feel Him; for he that will seek that which is hidden must enter secretly into the secret place where it is hidden, and when he finds it, he is himself hidden like the object of his search. Seeing, then, that the Bridegroom whom you love is "the treasure hidden in the field" of your soul, for which the wise merchant gave all that he had, so you, if you will find Him, must forget all that is yours, withdraw from all created things, and hide yourself in the secret retreat of the spirit, shutting the door upon yourself -- that is, denying your will in all things -- and praying to your Father in secret. Then you, being hidden with Him, will be conscious of His presence in secret, and will love Him, possess Him in secret, and delight in Him in secret, in a way that no tongue or language can express.

You do well, then, O soul, in seeking Him always in His secret place; for you greatly magnify God, and draw near to Him, esteeming Him as far beyond and above all you can reach. Rest, therefore, neither wholly nor in part, on what your faculties can embrace; never seek to satisfy yourself with what you comprehend of God, but rather with what you comprehend not; and never rest on the love of, and delight in, that which you can understand and feel, but rather on that which is beyond your understanding and feeling: this is, as I have said, to seek Him by faith.

VIII. THREE DIFFERENT TYPES OF PRAYER

- A. Intercession – Prayer for spiritual break through
 - 1. Laboring for spiritual breakthrough in the lives of others
 - a. For a city – revival
 - b. For an individual – deliverance, healing, etc
- B. Supplication – Prayer of petition for personal life
 - 1. Provision in circumstances – guidance, finance, wisdom, strength, etc.

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2. Deliverance – from spiritual and natural enemies
- C. Contemplative Prayer – Devotional dimension where we are enjoying intimacy with the Godhead in love unto transformation.
1. Contemplative prayer is when we behold the Lord with a heart of adoration. It is living in the realm of love: love from God; love for God and the inevitable overflow of love for one another.
 2. We are changed by gazing, beholding and waiting on the glory/beauty of the Lord.
 3. Contemplative prayer is the way into the Ocean of Divine Love. It is the way that this fire of intimacy ignites within our being. In this love communion, the tremendous experience of God in the inner man takes place.

Until this inward fire is ignited, stewarded and released within us, we will walk as dead men. For *we are only alive in the realm of love.*

This is the great missing element of the prayer ministry in the Church today: touching the very core of what the New Covenant is about. This very reality brings the highest transformation in this age.

IX. COMMUNING WITH THE HOLY SPIRIT

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.” 2 Cor. 12:14

- A. A vast world resides within every believer called *the God of love.*

“...the kingdom of God is within you.” Lk. 17:21.

God is love and He abides within us through His Spirit (1 John 4:16).

The Holy Spirit, proceeding from the Father (Jn. 15:26) as the glorious gift of God (Jn. 4:10), is an ocean of divine love dwelling within the chambers of our beings.

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He is the One that God has sent to pour out the Love of the Godhead into our hearts (Rom. 5:5).

This living Being, the indwelling Christ, has come to abide within us that we might drink of intimacy with the Trinity in Love unto the glorious transformation of our souls.

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

B. Our Relationship with the Holy Spirit

“By this we know that we abide in Him, and He in us, because He has given us of His Spirit.” 1 Jn. 4:13

1. We don't fellowship with the Spirit in the most intimate way just by observing Him from a distance. We fellowship with Him in the place where He lives: deep within our beings.

“Out of our belly flows the river.” Jn. 7

2. Imagine: Vibrant, bright reality of Light living in your innermost man.

3. Our relationship with the Holy Spirit is not primarily about moving in the anointing in ministry. There's an anointing *within* us that's about intimacy

“But you have an anointing from the Holy One and you know all things.” 1 Jn. 2:20

We will know Him by His very indwelling. Right now He is within you!!

C. We Commune with the Holy Spirit through Contemplative (Communing) Prayer

1. We receive His love in prayer through the release of the Divine Embrace of the Holy Spirit in the inner man. Love is infused into us by His Spirit.

2. We get lost in the immersion of Divine Love. This is our primary calling; to live lives immersed in God. When we enter into this immersion, it is the ultimate artwork of God on the earth. It is the union of God and man.

COMMUNION WITH GOD

DEEP UNTO DEEP--DANA CANDLER

X. COMMUNING PRAYER

A. Our part: We are responsible to turn inward to behold the Spirit.

1. Within us is an internal well – The Holy Spirit

“Jesus answered, “Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.” Jn. 4

2. We have to actually *drink* of Him, not just talk about it. We cannot only meditate or intercede or experience the Holy Spirit moving “upon” us in anointing. We must drink of this internal well through communing with the Holy Spirit.

3. This is where we often come up short. We enter in to the other kinds of prayer but we do not drink of the Spirit within.

B. The Holy Spirit's part: He releases His supernatural activity inside us.

1. This is the part that is “received” or “infused.” It takes God to love God. He pours His love into our hearts through the Holy Spirit.”

“...the love of God has been poured out into our hearts by the Holy Spirit who was given to us” (Rom. 5:5).