

## ***Overview of the Song of Solomon***

### **INTRODUCTION**

Song of Solomon. I'll give you just a little overview of the book of the Song of Solomon, because I'm thinking that many of you have heard of it—we've mentioned it all week—but probably a number of you are not that familiar with it. You're thinking, "OK, OK. I want to do it. All these men keep saying that's one of the things you've got to do if you're going to be a friend of the Bridegroom. I will do it."

Maybe you looked at it during the break and you said, "Oh, my." I told the story earlier today of when the Lord spoke to me in July, 1988. I've only had two experiences in thirty years where the Lord gave me direction by the audible voice of the Lord concerning my ministry. The first one was in 1983. He said, "You're going to do twenty-four-hour prayer in the spirit of the tabernacle of David, with prophetic singers and musicians." I didn't have a clue what that meant; but through the voice of an angel He told me, "You will go to 5,000 full-time people." Twenty years ago, I had no idea what twenty-four-hour prayer with prophetic singers and musicians even *looked* like. I had never heard of such a thing.

### **BRIDAL INTIMACY WILL ENERGIZE ALL THE WORKS OF THE KINGDOM**

Then five years later, in July 1988, I had the next shock of my life. I'm paraphrasing what He actually said; this isn't the quote, but this is the meaning. The message of Song of Solomon is bridal intimacy. The first commandment is, "You shall love the Lord your God," and He told me it would be restored to first place. He said, "That's going to be the centerpiece message of the prayer movement." Bridal intimacy will energize the work of missions, the work of prayer, and the prophetic anointing in all the works of the kingdom.

Now, I remember telling you earlier today that the Lord spoke this in a very dramatic way. I mean, the Lord actually communicated it by the audible voice of the Lord. I've explained the story many times; I don't want to go to into it again. Now I was awestruck. I had never read the Song of Solomon, and couldn't wait to read it. I read it that day; I remember it very vividly. The Spirit of the Lord was touching me in such an unusual way. I was so excited. I remember, I called my wife from the office: "Diane, you won't believe what's happened! God has spoken in the most awesome way. My life is about the Song of Solomon!"

She said, "Fantastic! Do you know what it's about?"

I said, "No, but I'll read it today. I'm totally excited; it's about love or something. I'm sure of that."

I mean, I knew that. I sat down and read it. It took me about an hour, and when I got done, I was totally depressed. Flowers, and fragrance, and breezes, and beauty, and pearled necklaces! I said, "Lord, Lord, this is really not going to work." I said, "How about this? The life of David, the book of Revelation! Yeah, I'll do that. The book of Romans..."

The Lord didn't answer. He left it with the original conversation. I came home and Diane said, "Man, what a great day."

I said, "No, this is a terrible day!"

She said, “Why? What happened?”

I said, “I read the book.”

She said, “Oh, it’s about love.”

I said, “No, no. Lord, I love You, but it’s a weird little book to me.”

I told you earlier today that my father was a world-champion boxer, and I was trained in the boxing world. I grew up around boxers. All our family friends were boxers—this sounds like a movie, but it’s true—and Mafia people. And the third category was alcoholics who lived in the taverns. We had a wild, strange group of adult people around our family. They drank and boxed and fought, and there were street fights and bar fights and other horrible things.

I said, “Lord, I don’t think I’m made for this. I’m the son of a boxer!”

### **THIS IS THE CRITICAL MESSAGE FOR THE END-TIME MISSIONS MOVEMENT**

Well, that was in 1988, and all these many years later, let me tell you, I’ve got a very different opinion of the Song of Solomon. I understand that it’s critical—not necessarily the book itself, but the message. You can find the message from Genesis to Revelation. The message of Song of Solomon, I believe, is the critical message for the end-time missionary movement to bring the gospel to the nations. If we try to do the work of missions, if we do the Great Commission without the first commandment, “You shall love the Lord your God,” being in first place, we’re going to burn out and get bruised in the work of the kingdom. But if the first commandment is first, if our love is restored, if we’re energized by intimacy, we’re protected and sustained in the labor and in the disappointments of the work. You know why? Because the Lord is our primary reward, and our ministries are our secondary rewards. And when the Lord is your primary reward, when the ministry is in a bad season, you still have your main reward on the inside, working full-scale. But if your ministry is your main reward, when you’re in a time of testing, you don’t have anything to fall back on, because your main reward is gone if it’s your ministry. There’s a reward in ministry. There are promises in our ministry, but those are secondary; not unimportant, just secondary.

### **YOU WERE BORN IN THE RIGHT GENERATION FOR A GLOBAL YOUTH MOVEMENT**

So I began to study the Song of Solomon. Here’s why I want to give you the briefest look at it, an idea of the story line of what’s going on in the Song of Solomon. I’ve traveled extensively, and I know many of the prophetic ministries of the Western world. I’ve never met a prophet with the same level of revelation as Paul Cain, the spiritual father, the man who was here yesterday, in all my thirty years of experience in the Lord. I’ve seen him operate in the power of God with signs and wonders that were staggering. In the prophetic history tapes, the *Encountering Jesus* series where I took twelve nights and told supernatural events, I told a number of Paul Cain stories about angelic visitations and experiences related to the young adult movement, and the signs and wonders that God released to verify the reality of this coming movement. It’s absolutely staggering. There’s a young adult movement breaking out in the earth. You’re at the right place at the right time—meaning, not here in this place, but you were born in the right generation. You’re at the right time, and the Lord is going to raise up a young adult army.

### **HOLINESS MOTIVATED BY A LOVESICK, FASCINATED HEART**

When the Lord spoke to Paul Cain in a very dramatic way about this building years ago, in 1990, He said, “There’s a 40,000 seat building.” That was before we even knew about this building. Paul Cain didn’t know about it; I didn’t know about it. He began to describe a young adult movement that would have a new kind of music, that would have a new approach to holiness. That new approach to holiness is energized by bridal intimacy. I call it happy holiness: happy holiness—holiness motivated by a lovesick heart, by a fascinated heart; holiness flowing out of an overflow, not an outward holiness based in duty, in fear. It’s a very, very different kind of holiness.

The Lord spoke to Paul and said, “There’s a building of 40,000.” At first we didn’t even know it was actually in Kansas City. Again, He showed us this building in a remarkable way. It’s an amazing story, and I don’t want to go into it right now, but He said, “In the years to come”—and now it’s twelve or thirteen years later—“there will begin, out of this building, a young adult movement that will go to the ends of the earth.”

Now I said it the other day: there are many places that will be catalysts for young adult movements. This isn’t the only place, but we’re in a sovereign beginning. He said, “That building will be filled up time and time and time again,” and He says, “Don’t limit yourself”—He said it again the other day—“to the 40,000 in that building, because after that building is filled, and the signs and wonders begin to break out, and the heavenly music breaks in, right in the midst, the choirs of angels will burst forth with signs and wonders following.” He said, “Then you will go right to Arrowhead Stadium, the big football stadium. Great miracles will happen.” And at the very center of it is young adults who operate in the prophetic anointing, who are energized by this revelation of the Bride of Christ, and a new approach to holiness.

### **FEED YOUR SPIRIT ON THE SONG OF SOLOMON**

So tonight I’m not interested in teaching you about the book of the Song of Solomon. I mentioned earlier that I have a tape series of twenty hour-long messages where I take it verse by verse. My point is, in thirty to forty minutes I can only give the briefest outline. We’ve got all kinds of resources in our bookstore. I’ve got a bunch; we’ve got about ten other commentaries. I’ve got the best books on Song of Solomon I can get from around the world. When someone joins us, we feed their spirits on the Song of Solomon. Someone comes to our Bible school or internships, or they join our staff, and we begin to feed their spirits on the Song of Solomon.

So I’m imagining that many of you are going to return next year, and you’re going to bring friends, and others will come, but next year I don’t want the majority of you to be sitting here saying, “Now where is the Song of Solomon?” A year from now, I want you to say, “Now wait a second, we’ve been ready.” It’s like dry wood sprinkled with a bit of gasoline, and the Lord is going to drop a match on it. Right now, the Body of Christ is like green or wet wood. You can throw all the matches on wet wood, and no fire is going to come; maybe a little smoke here or there, but no fire is going to break out, because the wood is green or the wood is wet, and right now, in the realm of intimacy, the body of Christ is like wet wood in our nation. They’re so unfamiliar; they’re so distanced and disconnected from the experience. It’s an idea but it’s not a reality, and the fire doesn’t ignite.

Imagine this: it’s not next year, it’s two or three or four years down the road. There are 40,000 young adults here. People have been saturating their spirit; they’ve been feeding their spirit for two or three or four years now. They’ve been operating in the prophetic anointing. They’ve got a new confidence of love in their spirit; they understand the message three or four years later. Imagine what’s going to happen when we come together

in unity and begin to say, “Father!” We say, “Jesus!” There will be a dynamic far beyond anything we’ve touched in this introductory time at this conference. I appreciate this conference; but we’re only at the beginning of the beginning of the beginning. Imagine what happens after three or four or five years, when you have been feeding your spirit and a whole company around the nation has been doing this. The Lord spoke sovereignly: there’s a young adult movement breaking out of a building in downtown Kansas City. Again, we never even knew this building existed. It’s going to go to the ends of the earth with new kinds of music, the sounds of heaven, with holiness: with a new type of holiness, approached in a new way. They will have signs and wonders. The spirit of Elijah will be on them. I’m urging you to do what Gary Wiens mentioned and feed your spirit on this. Don’t just buy the tee-shirt; buying the tee-shirt isn’t enough. Change your schedule. Sit at the feet of Jesus. Begin to read the commentaries and hear the tapes. Feed your spirit on the life of David and the Song of Solomon. Those are the two things I want to urge you to do.

### **IT’S A POSITION OF INTIMACY WITH GOD HIMSELF**

A very special thing happened to me last year. At the OneThing conference last year, at this very conference, the same day that Lou and I “got married,” if you remember that story, my nephew, Kyle Scott, got radically saved. He was away at college, playing football, being a tough guy, doing a whole bunch of this and a whole bunch of that—you can fill in the blanks. He came to the conference—Uncle Mike’s conference. OK, I saw him at Christmas; I said, “Kylie, come on!” This tough guy with a big chest and muscles, this college football player. . .

“Well, I’ll come, Uncle Mike, just to help you out.”

He came to the conference, and the Holy Spirit zapped him. He was weeping and sobbing; he quit football, he quit college. He said to me that night, “Uncle Mike, I’m joining IHOP-KC.”

I said, “Really?! Did I miss something?”

He said, “Yes, I got saved today.”

I mean, his eyes were swollen up, and everyone was telling me about it. I said, “Wow!” Because in our last conversation I said, “Hey, would you come?” and he said, “Well, whatever,” and now at the end of the conference he said, “I want to join IHOP-KC.”

“OK. Did something happen to you, Kyle?”

“Yes.” I tell you, it was the real thing. He quit everything. He joined the next day. We got him a badge; he was in. He got a nametag: “Kyle.”

People said, “Who’s the new guy?”

I said, “Believe me: this man gets on fire and the Devil had better watch out, because this man is a fireball.”

So he came to me and said, “Anything. Tell me anything. I’ll do anything.”

I said, “OK.” We put him to work in the bookstore. He’s a hard worker. But I took him and said, “Here’s what we’re going to do. One year, Kyle. One year, and we’re going to feed your spirit on the life of David for one year.”

I know Kyle; he’s tough. I wasn’t going to try the Bride of Christ yet, during year one. I mean, it was his first day in the kingdom. I’ll do to him what God did to me; I’ll inch him in through the life of David. Because I was brought in for ten years on the life of David, and the Lord was inching me in to the reality of being delighted in God, and God delighting in me in intimacy. The life of David is a great introduction, and I thought, “Man, the Bride of Christ will blow his little football mind’s circuits; it will blow them.” So, I said, “Life of David, one year.”

I gave him twenty commentaries, one at a time, on 1 and 2 Samuel, the life of David, some thin, some thick. I said, “Kyle, here, read it.”

Six days later, he would say, “I read the book, Uncle Mike. Give me another one.” I mean, he underlined it and took notes.

His mom, my sister, said, “Yup. He was up all night reading. He’s on fire for David.”

I gave him the second one. Two weeks later, he would come back and say, “I need another book on the life of David.” I gave him the third one. I have like fifty of them at home; I’m a life of David fanatic. A few weeks later, I gave him the fourth one and the fifth one. He read the life of David for one year. I mean, he’s a preaching, prophesying fanatic, and now we’re going to fill him up with the Bride of Christ. Of course, I don’t need to do that; he’s already into it. He says, “I want to move on; I want to get into the heavier stuff.” Beloved, tough men, college football player tough men, boxers and sons of boxers, tough men—or so I thought I was. It’s not about being a bride in the way we’re thinking. It’s about a position of intimacy with God Himself. The language can throw you off: “Dance with me, romance me.”

A big, tough college football player says, “Dance with me? God?”

A big linebacker, or, better yet, defensive tackle, says, “Dance with God? What are you talking about?”

Being romanced doesn’t mean kissing God, like we’re saying, “Um, um, where is He at? Jesus? Where is He at? I’m here! I’ll do anything for Jesus. This is gonna be a tough one. . .” It’s not one of those deals.

## **DANCING THE DANCE OF INTIMATE PARTNERSHIP WITH GOD**

What we mean by being romanced is that your spirit is tenderized by the revelation of the beauty and the majesty of Jesus, and you’re fascinated in your spirit with God Himself. Instead of the word *romance*, you could use the word *fascinated* with the mystery of His beauty and majesty. Some people can’t relate to the word *romance*, but they can relate to being fascinated by the mystery of God’s power, God’s beauty, and God’s majesty. That’s what we mean by the word *romance*. We’re not talking about puckering up, getting under the anointing and waiting for the kiss. No! So don’t let the word *romance* throw you off. “Dance with Me” doesn’t mean waltzing with God, as though big linebackers have got to waltz with God if they’re really anointed. No. The dance means that mysterious partnership with highs and lows, with the routine, with surprises in the midst of the routine. It’s a dance of intimate partnership with God. It has nothing to do with dance steps. Well, you

may be a dancer in the kingdom of God, in that sense; but it's talking about embracing the risks, embracing facing your fears, going to the high places. The dance of a fascinated heart means embracing this risky, wild adventure into the heart of God. That's what we're talking about.

### **“I WILL SEAL WITH LOVE A WHOLE GENERATION WHO LOVES ME”**

So, tough men, this thing was built just for you. This thing was made just for you. So don't get lost by the language of it. Song of Solomon is an eight-chapter love song. It's eight chapters of one magnificent love song. Verses one to four is the theme of the love song, and then, in chapter 1, verse 5, the journey begins. She begins as spiritually immature, like all of us in this room. Granted, she was very fervent; sincere, but immature. Her first beginning, her first experience, is in the fifth verse of chapter 1, and it ends in the eighth chapter, when God seals her heart with fire (Song 8:6-7). Now remember, that's the word the Lord spoke: “I will seal with fire a whole generation who love Me.”

### **IT TAKES ENCOUNTERS WITH GOD TO MOVE FORWARD INTO DEEP LOVE**

You know, you can love the Lord in the introductory way, but the Lord says, “I will give you supernatural power to love Me in fullness.” So many young adults in the kingdom love God in the introductory way. It's real. It's not a false love; it's real. But the Lord says, “I want the introductory love to become full love, the fullness of love.” It takes God to love God. It takes encounters with God to move forward into deep love, and that's where we're going.

### **GOD WILL UNLOCK YOUR SPIRIT TO RECEIVE AND OVERFLOW WITH LOVE**

Beloved, you were made to be a lover. That's who you are. You may be the tough guy of the whole nation, but you were made by the Lover, who is God Himself, to be a lover. And your greatest satisfaction in life is when God unlocks your spirit to receiving love and flowing in love back to Him and overflowing to others. Every human being on the earth was made by a lovesick Creator only to live rightly if they live lovesick. When we're spiritually bored, when we're passive, when we're disconnected from the reality of love from God to us, and the flow of it from our heart, we don't live rightly. We live bored, and we live broken, even as Christians, in a way God hasn't called us to live.

### **“LET HIM KISS ME WITH THE KISSES OF HIS WORD”**

It begins with the journey in verse 5 of chapter 1. But let's begin with verse two. She starts off: “Let him kiss me with the kisses of his mouth” (Song of Songs 1:2). Instead of the word “mouth,” at IHOP-KC, we use the phrase, “by the kisses of His Word.” Because the Word of God came from the mouth of God. The mouth of God speaks of God's Word. So we're saying, “Lord, put the kiss of Your Word upon my heart.” In other words, “Enlarge my heart to receive more of Your fiery desire for me.” The kiss of God's Word is when the Holy Spirit anoints it. It hits our heart; our heart expands in our ability to feel it, to receive it, and then to live in the reality of it. That's the kiss of the Word.

### **ENTERING INTO THE REALM OF THE MYSTERY OF GOD'S BURNING HEART**

There's a time in the Spirit, in our lives, when the Lord says, “What do you want more than anything in life? Tell Me what it is. Whatever things you ask, you can have.” There's coming a time across the earth—and beloved, you're a first fruit—when the people of God will answer like this; it doesn't have to be this exact language, but this principle: “Lord, if I could have anything I want, I want the kiss of Your Word. I want the Word of God to kiss my heart, to enlarge my capacity to feel You, to receive from You; to be lost in You.” The kisses of His Word become the primary focus of the end-time church, to enter into the realm of the mystery of

the reality of God's burning heart for us. Beloved, that's the secret to the prayer movement, the missions movement, and everything: "Let me know the kisses of His Word." Oh, there are so many good verses, I'm just going to wave my hand over them. We only have such a short time.

### **"I AM DARK, BUT LOVELY, O DAUGHTERS OF JERUSALEM"**

We're going to move past the introduction. I remember the tape series; I spent three or four weeks on the introduction. Every one of those lines is so critical, and they're filled with meaning. She starts off her journey, and this is where we have to begin. Until you understand chapter 1, verse 5, you can't mature. I know that's a pretty intense statement. Well, let me say it in a slightly more qualified way: you won't mature in the way God wants you to mature unless you can understand Song of Solomon 1:5.

Her first discovery is what I call the paradox of grace. She says, "Though my heart is dark in sin, because of the gift of righteousness—because of the work of Jesus—I am lovely in God's sight." That's where maturity begins. This isn't the height of maturity; this is the beginning place of maturity. There's a time when the people of God understand the gospel, where they don't deny that their heart is dark in sin, but neither does it nullify the reality that though we're immature, though we're weak, God is lovesick and we're lovely in His sight because of the grace of Jesus.

### **WE RUN TOWARDS HIM INSTEAD OF FROM HIM WHEN WE SEE OUR WEAKNESS**

See, most people pick one extreme or the other. They say, "I'm dark in my heart, therefore God is angry." Or they say, "God loves me," and then they add the deceptive thing: "Because I'm doing everything right. I'm living so cleanly, therefore He loves me." Neither one of those demonstrates a balanced truth of Scripture. I'm dark in heart, but in this place of immaturity and struggle, I begin the discovery that I'm lovely in His sight. And here's the point: you run towards Him instead of from Him when you discover your weakness. This is the beginning point. This is where it begins. Most believers I know, when they discover that they're dark in heart, run from Him in shame. They sit out for a couple of months or a couple of years in probation. They commit their sin; their dark heart is manifest. They run from God. They enter a prison of their own making. They sit in probation for a month or a year or two. When they feel like they've paid the penalty of being cast out, then they go to a conference a few years later. They answer an altar call and try again.

The Lord says, "You don't have to go on probation for a month or a year or anything. When you discover the weakness of your heart, the darkness of your heart, don't run from Me and put yourself on probation. Run towards Me, because I enjoy you even in your weakness. I love you, even in your weakness. You're lovely to Me."

### **LEARNING TO DISTINGUISH BETWEEN IMMATUREITY AND REBELLION**

There's a vast difference between immaturity and rebellion. You're not rebellious because you're immature in love. Your love isn't false because your love isn't mature. Some people have the idea, "When my love is mature, then my love will be real." Your love is real now, even though it's immature. It's real now. God doesn't see your sin as lovely; He sees the yes in your spirit and the gift of righteousness, and calls it lovely, and it touches His heart, and He says, "Run to Me in confidence." And here's the deal: You will become mature in that reality, and that's what God wants.

But that's only the beginning place. Some people think when they get all cleaned up, then God will love them. You will never, ever get cleaned up enough for God to love you. God doesn't love you because you're cleaned up; God loves you because of who He is. "I am dark, but lovely" (Song 1:5).

### **"THEY MADE ME KEEPER OF THEIR VINEYARDS, BUT MY OWN . . . I HAVE NOT KEPT"**

She goes on in the middle of verse 6 and says, "My mother's sons were angry with me"—the other leaders in the kingdom. "They made me the keeper of the vineyards" (v. 6). In other words, "They gave me the work of the ministry. I became a new believer. They put me to work in all the committees in the church, but my own vineyard, my own heart, I did not keep. I worked myself to the limit of my strength. I joined the kingdom, I said yes to Jesus. I worked myself to death in ministry." Beloved, many of God's leaders, if you let them, will work you totally into a backslidden state. They'll have you working every vineyard imaginable, but your own vineyard, your own heart, will be in ruins.

Here in despair, in verse 7, she says, "Man, I love you. You love me. I'm burned out. I'm broken." And here's the cry; I love it: "Tell me, oh you whom I love"—she's speaking to Jesus—"where will you feed my heart" (v. 7)? "Tell me, Jesus, where will You feed me? I joined the church, I joined the kingdom, I joined the missions group. They worked me to death. My own vineyard is gone in ruins. Feed me! I love You, Jesus!"

And that's where so many people are at tonight, in Song of Solomon 1:7. They really love God; the love is real.

### **THE WORSHIP MOVEMENT REACHES FULLNESS IN THE CONTEXT OF THIS LOVE**

Well, we're skipping so much, but we're going to skip it anyway. Verse 14. No, we're going to skip that. The Lord speaks to her; she's still in great immaturity. Beloved, you can't hear this message enough; the Lord speaks to you and says, "You are beautiful, My love, in your immaturity." The message of the beauty of God given to you in your weakness is a message you can't afford to live without. The worship movement will never, ever reach its potential until we understand the voice of God calling us beautiful, even in our immaturity. That's where the worship movement is going to explode. Getting a bunch of dedicated young people in a room who love God and who are committed isn't enough. Getting a bunch of dedicated young people who are committed and love God, but who have confidence in their spirit that, whether it goes badly or well, they still have a place of security; when they have confidence added to their dedication, that's an entirely different issue.

There's a new thing going on in the last five or ten years. I love it! It's calling young people to reckless abandon, calling young people to reckless commitment, calling young people to reckless abandonment to God in the extreme ways. That's fantastic. That call has to be heard. As I said on the first day, when they come forward and say, "Yes, I will be totally wholehearted," the call to be wholehearted isn't the same thing as equipping their heart to walk it out. We need the call for wholeheartedness. Radically-committed young people who don't have an equipped heart about their beauty when they're immature, and the way God sees them when they're immature, will have wholehearted commitment, but they won't have an equipped heart that can sustain that commitment for any great period of time.

### **ONLY THE REVELATION OF LOVE CAN SUSTAIN YOU IN WHOLEHEARTEDNESS**

I feel passion about this. I see this group of young people in this room, and I say, "Oh Lord, here are some of Your choice servants in this whole nation." I mean, there are many groups like this; I'm not trying to get out of balance on that. There are a lot of groups like this. But you're special to God. I said, "Oh, God." And I saw you standing up here, and it was real. It was real. "I'm going all the way; I'm going all the way." As a spiritual

father, I said, “Lord, if their hearts aren’t equipped, if they don’t get trained in the beauty of God and in how they look to God, in their confidence before You even when they’re weak, they’ll never be able to sustain that dedication even for one year. Not even until next year.” Some will, but many won’t. I’ve watched for thirty years. I’ve been radical for the Lord. I hope that’s not a boastful statement. For thirty years I’ve been on fire. I’m forty-seven; I was seventeen years old. My friends, a whole company of believers, were trying to go to the mission field to die and lose everything for God. I watched them at seventeen, eighteen, and nineteen, like I told you yesterday. A bunch of them still love God in that one way, but they don’t have the fire.

Then there was another group. I was twenty-one, twenty-two, and twenty-three, and I was on fire. Well a few years later, they’re all taking care of all the vineyards, and their hearts are gone. I watched it for so many years. There’s only one kind of person that I’ve seen who stays with it for the long haul: those who have an equipped heart. Their heart is trained in how to walk out the call to wholeheartedness. The call to wholeheartedness is totally important, but it’s not sufficient. It’s not like you have to read Song of Solomon; you *get* to read Song of Solomon. It’s not just the Song of Solomon, though that’s the book with which the Lord interrupted my life. It’s the message of Song of Solomon, which is all over the Bible, from Genesis to Revelation, but I tell you, it’s power-packed in this poetic love song.

#### **“YOU ARE ALL FAIR, MY LOVE”**

The Lord speaks to her in verse 15 and says, “You are all fair. You’re beautiful to Me” (Song 1:15, paraphrased). There’s going to be a time in your young life, and maybe it’s true of a number of your right now; I can see it on your face and how the Spirit’s moving. Some of you have the beginning of this rooted in you already. It’s wonderful. I’m saying, “Lord, it’s wonderful. Many of them already have the root beginning, which will equip them to go deeply.”

But there’s a day in your life when in your weakness you hear the Lord say to you, not audibly, but through the Word and the Spirit, “You’re still beautiful to Me.” And I tell you, my spirit comes so alive when I blow it and I confess my sin and repent and look up.

#### **“JESUS, HERE I AM, YOUR FAVORITE ONE”**

At first I looked up saying, “Lord, it’s me again.” And now, I look up when I blow it and say, “Lord, it’s me again, Your favorite one.” Beloved, every one of you is God’s favorite if you dare to take the stand. “It’s me, Your beloved, Your servant Mike, Your favorite one. It’s me again.” I’ve said that for years and years. I’ve preached that for many years. I say, “There’s something in your heart that will happen.” I started this years ago in worship. I’ll say, “It’s me, Lord, Your beloved. It’s me again, Your favorite one. Here I am.” And I look up and I know the Lord says, “You’re getting it, little man, you’re getting it. You’re My favorite one—if you would dare to stand in it.”

Beloved, you’re God’s favorite. I would love to take ten minutes and show you where that is in the Scriptures, but I won’t. I have in the Song of Solomon series many things like this. You’re God’s favorite. But I tell you, some years ago it connected, and I began to say it: “Your favorite one, Your beloved. It’s me again.” I mean, fresh out of hitting the wall with my own sin and brokenness, I push “delete,” I tell the Devil no, and drink the Word. I confess the truth of God’s heart: “It’s me—Your favorite one!”

The Lord says, “Come on, son. I love you. Come on, come on.”

And I tell you, the other man is over there in a probation of his own making, and I'm just entering in, and he may say, "That's ridiculous."

I say, "That's the glory of the gospel. It's outrageous, isn't it?"

### **THE LIFELONG JOURNEY INTO HOLY PASSION**

OK, well there's the next season in her life. In the eight chapters, there are eight different faces of Jesus. What I mean by faces is eight different seasons where He reveals a different part of His personality on the journey to awaken her to holy passion. I call this the progression of holy passion. It's a lifelong journey into passion.

Passion isn't something you have once; you have it in the introductory form, but it grows over the years. Here's the next stage; I'm skipping a whole lot. Oh, she knows she is lovely. She knows God likes her. "Even in my weakness, I know I'm lovely; I love to be loved." I tell you, there's nothing I like more than to be loved. It's my favorite thing. I love to be loved. There it is. It's so fun to be loved.

There's something almost as good as being loved. It's loving back. The power of being wholehearted, the power of loving, is a phenomenal way to live. It's a great way to live—living to be exhilarated, to love and be loved. I love it! Oh, I love to love. I love the whole setup. I love the whole deal.

### **SITTING IN THE SHADE OF THE FINISHED WORK OF THE CROSS**

Here she is in Song of Solomon 2:3, in the middle of verse 3. Oh, this is so wonderful. She says, "I sat down in His shade with great delight, and His fruit was sweet to my taste" (Song 2:3).

She's sitting in the shade of the finished work of the cross. She's resting in the shade of His hanging on that tree, that cross. She says, "I'm not striving in my own achievements; I'm resting under the shade of the finished work." She says, "Oh, it's great delight. I love being loved. Oh, I'm weak, but You love me. I can't lose it; I'm in this thing forever. I love it!"

She says, "Your fruit is sweet to me. I love the Word, I love the music, I love the Holy Spirit. I love the whole deal. I love casting devils out. I love healing the sick. I love prophesying even when I'm a mess in my own life. I love the whole thing. Your fruit is sweet." And I tell you, beloved, there's something that happens when God begins to show a young believer the sweetness of cooperating; she isn't anywhere close to maturity yet.

### **FEASTING ON THE TABLE OF THE LOVE OF GOD**

Look at the fourth verse: "He brought me to the banqueting table" (Song 2:4). She's going to feast on the table of the love of God. There's a table, and she's going to feast. And my prayer is that in the next twelve months before we gather again as a whole group, you will feast on the love of God. There's a table so large, so wide. She's going to feast. And I'll tell you right now what the Lord's will is for a vast majority of you: to feed you on that wedding table; to feed you on the table of the message of the Bride of Christ; to feed you on the truth of who you are as the Bride of Christ.

Look at verse five. She says, "Sustain me, refresh me. I'm lovesick" (Song 2:5, paraphrased)! "Sustain me." She says, "I can't lose this. I've got to have more. I can't lose this. Keep me going."

The Lord says, “I want to keep you going; I want to keep it going.” So now the Lord intends to answer that request. She says, “Sustain me; refresh me; bring it to the next level. Make it last longer than the conference or the following month. I want it to go on for years.”

He says “OK.”

### **JESUS COMES SKIPPING AND LEAPING ON MOUNTAINS AND HILLS**

Verse eight. Oh, no! Change is coming. The changes are abrupt, but they’re glorious. The Lord visits her. Look at verse eight. Jesus is coming, skipping and leaping on mountains and hills. She’s used to the Jesus under the tree with the apples and the grapes and the wine and the good music! But now here is this mighty, mighty gazelle, this mighty horse, leaping on mountains and hills. He’s the King of nations. He’s the One commissioned by the Father to conquer all the nations in authority. He says, “Come up.” He says in verses 10 and 13, “Come up! Arise! Come onto the mountains with Me.”

She says “On the mountains? No, no, no, Lord. I’m at the table, and it’s oh, You and me, and I took the phone off the hook and I don’t care if my neighbors are going to hell! I love to love You!”

The Lord says, “I love that you love it, but you told Me to sustain you. You told Me to bring you to the next level, and I’m not just a lover; I’m a king, and I want to bring the nations in to the banqueting table.” And He says, “Come up on the mountains.”

She says, “I don’t like heights. I like grapes; I don’t like heights.”

### **WE CAN PARTNER ON THE MOUNTAIN JUST THE SAME AS IN THE SHADE**

In verse 17, she turns Him away. She says “No, no, I can’t.” And the Lord says, “You love Me too much, and I love you too much to let you draw back from Me now.”

“You don’t understand, My beloved, that you can know Me in the secret place, but if you partner with Me on the mountaintop as well, you will know more about Me. We can do something more together. You told Me to sustain you, and I will.”

So the Lord really, really—ouch! He disciplines her. Look at the first verse of the third chapter. She says, “Lord, where are You at? Hello? I’m singing the worship song. I don’t feel You any more. Hello! Is anyone up there? Grapes, wine, table, lovesick, remember?”

Silent. Look at verse two. She says, “OK, OK, OK.”

The Lord says, “I will pry your hands off of the things holding you in prison, and I will make your heart soar on the wings of the wind with Me.”

She says, “OK. OK. I will arise. I don’t like it, but I’m going with You. I’m going with You” (Song 3:2, paraphrased). She’s scared. This is what I call Jesus challenging, confronting the comfort zone, because we can find more about Him, we can engage Him at a deeper level if we get out of the comfort zone.

## **WE WILL KNOW HIM ON THE WATER EVEN MORE THAN IN THE BOAT**

OK, we skipped a massive amount of important truth, but go to Song of Solomon 4:6 just the same. All of these things have happened in her, and finally she says, “OK. I’ll go to the mountain. I’ll go; I’ll go.” It’s the mountain of myrrh. Myrrh was an embalming spice. Myrrh spoke of suffering, suffering that had great perfume and fragrance; facing our fears and hanging onto the Lord, it’s what the Lord told Peter: “Get out of the boat, Peter.”

Peter is in the boat: “If that’s You, Lord, tell me to get out.”

And the Lord says, “Get out. You will know Me on the water in a way that you can’t in the boat. Get out.” It’s safer on the water with Jesus than in the boat without Jesus. We’re in the boat, hanging on. Here is the Son of God, the Commander of the oceans out here. We’re hanging on to a little inner tube, trying to save ourselves from God who is the King of oceans, standing out there saying, “Peter, if I’m not in the boat, you’re not safe. You’re safe here, not in the boat. I’m the King of all the oceans of the earth. Come on, Peter. I want to show you something.”

So finally she says in verse six, “I’m going for it. I will go to the mountains. I don’t like heights; I don’t like the new challenge. I don’t like this new thing, but I’m going all the way.”

## **“YOU HAVE RAVISHED MY HEART, MY SISTER, MY BRIDE”**

Look at verse eight, at the very end. She is at the top of the mountains. Look at what’s at the top of the mountains—the lions’ dens and the leopards. Up in the mountaintops, there’s the attack of the enemy—lions and tigers and bears, oh no! Lions and tigers and bears, oh no. I think I got that song wrong, but it’s one of our prophetic songs! Anyway, there are lions and leopards, and it’s dangerous, but we’re on the mountains with the King of the mountains. But there’s warfare, there’s attack, devouring animals are coming, and the Lord says, “I will be with you. You will know Me at a depth you have never known in the other place. Come with Me to the high places. Get out of the comfort zone.”

Now look at verse nine. This is one of the great verses. She’s still immature. She’s still in chapter four, and she has four more chapters to go before she’s in full maturity. She isn’t fully mature until chapter eight. Look at what the Lord says; this one of the great passages in the whole Bible. I’m reading from the New King James. The Lord says, “You have ravished My heart” (Song 4:9).

He says, “The very fact that you go to the mountains. . .”

She hasn’t even gone up the mountain yet; she just said, “I will.”

He says, “You ravish Me with the fact that you will do this. You move Me in your weakness and fear. You’re not afraid.”

We’re going forth for Jesus, and the holiness preacher says, “If you turn back, God will smash you, and you probably will turn back, you old wicked heart!” It’s that old false holiness thing that goes around. God isn’t looking at us and saying that; He says, “You’re moving Me. You haven’t even climbed the mountain; you’ve only said yes. You haven’t done it yet, but you move Me right now.”

The uncreated God says, “My heart is ravished for you right now.” Oh, what a message.

### **“COME WINDS OF TESTING, COME WINDS OF REFRESHING”**

Now look at verse sixteen. She gets so much courage through the end of chapter four, which we’re skipping. So much courage is built up in her spirit. This is the most wonderful, terrible prayer you could ever pray. It only comes from a confident bride who is still in her immaturity. The north winds speak of the bitter cold winds of the north. The south winds speak of the refreshing gentle breezes. She says, “Send the north—the bitter—and the south—the blessing. I’m not afraid. Send whatever You wish: whatever makes my garden fill with the spice of God for His pleasure” (Song 4:16, paraphrased). She says, “I’m no longer afraid of the future. Send the north winds! Send the south winds, that my heart, my garden, would be filled of fragrance. I am Yours, O God! I’m no longer afraid of You.”

That’s the most glorious and terrifying prayer in the flesh. It’s terrifying. It’s glorious, because she has abandoned herself to the will of God fully, with no fear. Yet she is still in her weakness. The fear still comes here and there, but she has a sustaining answer of yes, and the Lord says, “OK, OK. I will send the north winds. I will do it.”

We’re going to go to chapter six in this little overview. He says, “Do you want the north winds?”

She says, “Yes.”

He says, “Why do you want the north winds?”

I know that in the way the garden works, only in the right the combination of the north winds of adversity and the south winds of blessing can the garden have its full fragrance. We by nature only want the south winds. The garden can’t come to fullness only having every season of prosperity. There need to be seasons of challenge, seasons of resistance, and God knows the right mixture. She says, “I’m not afraid, because I know who it is that’s ordering my life.”

### **JESUS APPEARS FROM HIS NIGHT IN THE GARDEN**

So the Lord says in Song of Solomon 5:2, “OK.” He appears to her as the Jesus of Gethsemane, the Jesus of the garden of Gethsemane. Look at the end of verse two. He comes with His head covered with the dew of the night. Do you know why His head is wet with dew? He has been out in the garden all night alone, and His head is wet by being out all night, in the loneliness of the night. The locks of His hair, the drops of the night, speak of the long, dark, lonely night, and Jesus comes as the lonely Jesus of Gethsemane and says, “Will you join Me, even there? Do you really trust Me, even if we have to stop in Gethsemane along the way? Will you trust Me if there are a couple of seasons of intensity in the journey?”

She says, “Yes.”

He says, “You have chosen well. I went to Gethsemane. I won’t forsake you in Gethsemane. I won’t forsake you in that hour.”

## **JESUS IS THE END OF THE ENTIRE PURPOSE OF EXISTENCE**

“I arose to open for my beloved” (Song 5:5). She loves Him. She is obedient. “I opened for Him” (v. 6, paraphrased). But look, the most shocking thing happens. “I opened. I said yes to Gethsemane, I said yes to the north winds, yes to the south winds. I’m Yours!” And she rises up. “I open up the door.” Look at verse six. It’s terrifying. The presence of God lifted from her. The watchmen, the leaders of the Body of Christ, the elders of the Church, struck her and wounded her (v. 7). Here she is, in this time of Gethsemane. She said, “I’ll do anything. I trust You.”

Jesus said, “How about this? What if I lift My presence from you for a moment? And what if I take away your prominence before men for a moment?” He says, “I was in the garden.” He says, “I embraced the cross, and the presence of the Father was lifted from My awareness, and all men forsook Me. I will be with you. Do you trust Me?”

See, here is what happens on the front end. In the first four chapters, Jesus—catch this—is a means to an end. In the first four chapters, do you know why we love worship? Because it makes us feel good; but at the end of the day, Jesus is her exceeding great reward. Jesus is her answer. Jesus is her reason. Jesus isn’t a stepping stone to fill the anointing; He’s the end of the entire purpose. He’s not a means to an end, He’s the end.

He says, “Are you in it for Me, or are you in it to feel My presence?”

See, a lot of believers are in it to feel His presence, and the Lord understands that, but He says, “I have more in it for you if you’re in it for Me.”

She says, “I’m in it for You. Remember? ‘Send the north winds!’ Remember? ‘Send Gethsemane!’”

He says, “OK.”

So here she is in verse six: “I can’t feel You” (Song 5:6, paraphrased). Here she is in verse seven: “Everyone is mad at me. I didn’t do anything wrong.”

The Lord says, “Are you in it for Me, or just for a ministry? Are you in it for Me, or just to feel Me when you worship? What are you in it for?”

“I’m in it for You, Jesus! You and You alone.”

And the Lord says, “You and I will touch at a level you can’t imagine if you’re in it for Me and Me alone.”

He says, “I was in the garden. I know what you’re going through. I won’t forsake you.”

## **THE DARK NIGHT OF THE SOUL**

Beloved, most of us in the room are from a Protestant background. We have this idea that when the Lord hides His face from us, it’s because we’ve sinned. That’s what happened in chapter three. Remember, the Lord hid His face because she refused Him (Song 3:1). But in chapter five, the Lord hid His face to draw her into the deeper places of intimacy. It’s a very, very different thing. The Catholic tradition understands it: they call it “the

dark night of the soul,” when, in the midst of our obedience, the Lord hides His presence for a moment to draw the heart into deeper places.

Look at verse eight of chapter five. The people around her, the daughters of Jerusalem, say, “What’s the deal?”

Here is her answer. She looks at the daughters of Jerusalem, those around her, and says, “If you find my beloved, if you find Him and I can’t feel Him, tell Him I’m not offended. Tell Him I am lovesick” (Song 5:8, paraphrased).

And they said, “You’re lovesick?! Everyone is mad at you, your ministry is gone; you don’t feel the presence of God anymore, and it’s gone.”

She says, “I’m in it for Him, remember? Send the north winds”—the north winds of the sixteenth verse of the fourth chapter. “Send the south winds. I’m in it for Him from now on. Tell Him that from now on I’m not offended. I’m lovesick. Tell Him that.”

**“MY BELOVED IS WHITE AND RUDDY, CHIEF AMONG TEN THOUSAND”**

These young daughters of Jerusalem said, “You’re lovesick?” Look at verse nine. I’m paraphrasing. They say, “What is Jesus? What’s the deal, that you could worship a God who lifts His presence and lets people reject you. What’s the deal?”

She says, “I know something about Him that you don’t know.”

Look at what she answers. Oh, beloved, this is so awesome. She says, “You want to know what it is?”

They say, “What’s the deal?”

She says, “My beloved is white and ruddy, chief among ten thousand” (Song 5:10). One translation says, “He is radiant.” And she describes ten different dimensions of God in poetic language: His head, His hair, His eyes, His cheeks, His lips, His hands, on and on.

Look at verse sixteen. “His mouth is most sweet. Jesus is altogether lovely. This is my Beloved; this is my friend. He is chief among ten thousand. That’s who He is” (Song 5:16, paraphrased).

In chapter six, verse one, these daughters of Jerusalem, these younger believers, change their question. Because remember, in chapter five, verse nine, they say, “What’s the deal? What is this Man?”

And she said, “He is chief among 10,000. He is dazzling. He is altogether lovely. This is my Beloved. This is my friend.”

Because they thought she should be mad, because what she signed up for was His presence and the anointed ministry, and she said, “I’ll go anywhere and trust you.” The anointed ministry lifts, and the presence lifts, but she is still lovesick.

Now, look at the question the daughters ask in chapter six, verse one. They don't ask, "What's the deal?" They look at her and say, essentially, "Where is this Man? We want to know Him like you know Him" (Song 6:1, paraphrased).

In chapter five, verse nine, they said, "What's the deal?" In chapter six, verse one, they say, "We want to know what you know about that Man." Beloved, God is raising up a young adult army. When the nations are shaken and believers and unbelievers are mad at Jesus, they're going to look at you and say, "What's the deal?"

You're going to say, "My Beloved is outstanding, chief among 10,000. He is altogether lovely. This is my Beloved. This is my friend."

Believers and unbelievers will look at you and change their question. They'll say, "We want to know what you know about this Man." I think chapter five, verses ten to sixteen is one of the most dynamic statements about the majesty of Jesus that will romance your heart. What I mean by that is, it will fascinate you with mystery, more than any other place in the Bible.

OK, now we're coming to an end here. I'll ask them to get the CD ready back there. Is it ready? Number twelve? Don't play it until I tell you to play it. Wes Campbell is over here. He has a bunch of CDs where you pray the Bible. I went to his place—Wes, wave your hand there—a couple of years ago. Wes said, "Hey Bickle get in here. What's the key to Song of Solomon?"

I said, "Getting Song of Solomon into your prayer language with God. Getting Song of Solomon into the language of your heart with God. That's the key."

He said, "Why don't you pray it, and we'll put it to music, so you can teach us all to pray it?" He said, "I'll record it. I'll get musicians and singers."

I said, "Wes, that's the dumbest thing I've ever heard. You want me to go into a studio and just pray to God the book of Song of Solomon, and have it set to music?"

He said, "Yeah!"

I said, "Forget it!"

And in Wes Campbell's standard way, he said, "You're wrong. This will be a blessing."

So he won, and we recorded it. So I'll play you one of the tracks in just a moment; it's called the *Fire of Love* CD. But look at this. Now the Lord breaks the silence. Let's get number twelve ready, in just a moment—in about two minutes. Look at verse four. The Lord breaks His silence. He hasn't spoken since chapter five, verse two where she said, "I want to go to the mountain. I want to go all the way. I want to go to Gethsemane. I'm not afraid anymore."

Jesus says, "Really?"

She says, "I want to know everything about You."

He says, “I’ll be with you, but you won’t feel a thing.”

**“BEAUTIFUL AS THE MOON, CLEAR AS THE SUN, AWESOME AS AN ARMY”**

Now He breaks His silence. He says “Oh, My beloved, My love. You’re as beautiful as Tirzah” (Song 6:4, paraphrased). Tirzah was the capital city of the north. He says, “You’re as lovely as Jerusalem. You’re as awesome as an army with banners.” See, when an army went out to war, they marched one way. When they defeated the enemy, they came back with banners and had a parade.

When Jesus said, “You’re as lovely as Tirzah”—the capital city of the north—“you’re as lovely as Jerusalem”—the capital city of the south—“you’re as awesome as a victorious army,” He’s saying, “you have conquered your own fear in the grace of God. Your own sin, your own resistance; you have conquered your biggest enemy, your own heart. You’re awesome before the living God, as I look at you, by My grace. By My grace I have given my dignity and strength, and you said yes to it.”

It goes on, in verse eight. Oh, I love verse eight! This is King Solomon speaking about his court. Most of you know King Solomon. He had “sixty queens and eighty concubines, and virgins without number” (Song 6:8). He had three categories of ladies around his court. Around King Jesus’ court, there are seraphim and cherubim, the mighty angels. There are twenty-four elders. There are all these majestic beings around the court of God. And here is what King Jesus says: “There are many cherubim and seraphim—many angelic hosts around My court. But you’re My favorite one. You’re the one I love. You’re the one who has moved My heart” (v. 9, paraphrased). And here is the Holy Spirit: “Who is this who shines forth as the morning? Beautiful as the moon, clear as the sun, awesome as an army with banners” (v. 10, NKJV).

**WE WILL RADIATE THROUGHOUT ETERNITY FOREVER**

Beloved, when Jesus said we’re the light of the world, He said He was the light of the world, and then He said that we were, too. It’s more than just being evangelists in this age; the light of Jesus is going to be released through His Church in eternity. We will light up eternity. He says, “You’re as awesome as a victorious army, and the light will radiate through you forever.”

Last verse. We’re going back to verses four and five. The Lord says, “Oh My love, you’re as beautiful as Tirzah” (Song 6:4, paraphrased). Now here she is. Beloved, let’s make it personal. You’ve said, “Yes, I’m going all the way.”

The presence of God has lifted, because the Lord says, “Are you in it for Me, or just for you?”

All the elders, all the cool ministries are against you. You have no anointed ministry, no honor, no anointing on your worship and your prayer life. You’re there, just raw you. You’ve said, “I love You, Jesus. I’m in it for You. I’m in it for You.”

And Jesus breaks in and He says, “You’re as lovely as Jerusalem and as beautiful as Tirzah, as awesome as an army with banners.”

**“TURN AWAY YOUR EYES FROM ME, FOR THEY HAVE OVERCOME ME”**

And here it is: verse five. I think it’s one of the most incredible statements in the whole Bible.

Jesus is speaking, He says, “Turn your eyes away from Me”—the eyes of worship—“for you have overcome Me” (Song 6:5, paraphrased). This is the language of love. He looks at her and says, “You feel forsaken? Nothing is working and you’re lovesick?” Jesus says, “Your eyes have conquered Me.” Now this is love language. He says, “Turn your eyes away, for you have overwhelmed, yea, you have conquered My heart with your abandonment to Me.”

Beloved, all the armies of the earth can’t conquer this Man, Jesus. All the armies of hell can’t conquer this Man. But I tell you, when the end-time church faces times of testing and trial, and all the raging accusations of hell come against us and we stand steady, and we can’t feel the anointing like we want and have, and the presence of power is lifted for a season, and we’re in it for Him, we begin to say, “I’m lovesick; I’m Yours.”

The Lord looks at us and says, “Your eyes, your eyes have conquered My heart.” All the power of hell can’t conquer this Man, but a weak bride in love on the earth that refuses to back up, that refuses to be offended, conquers His heart. That’s the kind of Man who we’re worshipping. His name is Jesus.

Amen. Let’s stand.

### **MINISTRY TIME**

Now, I’m going to ask those who are offended. The presence of God has lifted and you know you’ve been pressing in. You’re in a time of testing, where the anointing of ministry, the promises have lifted for a season. The Lord says, “Are you in it just for the ministry, or are you in it for Me?” The Lord says, “I’m drawing you; don’t be offended.”

I want to ask those who are in a place where maybe you’re offended, and maybe you’re not, but your heart is wounded in this season. You love Him, but it’s not working right. You love Him, you can’t feel Him, but you know You love Him and you know He loves you. I want to invite you to come forward and stand on these lines. We want to pray that God would awaken the grace in a new level to sustain your lovesickness in this hour.

Go ahead and play number twelve on the CD. This is where I prayed the Song of Solomon. I’m just praying right from the passage. I want you to hold your pain out and lift it up to the Lord.

### **THE “RAVISHED BRIDEGROOM” CD**

Oh, My love. You stayed loyal to Me when My presence was lifted from you, when My anointing on your ministry was withheld. For I never intended to leave you long. My hand would never lift from you, but for a brief season to test your heart. You’re lovesick. You found Me lovely and sweet, even in the hour of affliction. You asked Me for the north winds. I knew that you would be Mine, and I am yours. I saw your beauty, when you were yet maturing, when you didn’t understand that you were dark but lovely. I saw this budding cry in your heart that one day you would be totally Mine and I would be yours.

You’re the great Rose of Sharon, for you have stood true to Me: when My presence, in your worship, was lifted; when My anointing on your ministry was withheld, You found Me lovely, You found Me sweet. Who is like you among all My creation? You’re beautiful. You’re as beautiful as Tirzah, the capital city of the north. You’re as lovely as Jerusalem, the capital city of the south. You’re awesome like an overcoming army that returns with

the banners of victory. For you have faced the affliction of the north wind. You have stood in the garden of Gethsemane in the sufferings of Christ. You have withstood the onslaught of Satan.

Beautiful are you. Awesome as a victorious army. Lovely as Jerusalem. For of all the heavenly hosts, who is like unto you, lovely, beautiful, awesome, victorious over the nature of sin?

### **MINISTRY TIME, CONTINUED**

I want to invite the ministry team to come up now, and we're going to lay hands on them. We're going to ask the Lord to lift the pain. I invite any of you to come up if you're on your ministry team back home; we need all of you. Ask the Lord to touch their hearts in this time: a time of testing where the Lord wants to bring their love forth. We need about a hundred of you to come forward, the IHOP-KC team and others of you from around the conference, asking the Lord to touch them. Let Misty minister now.

“Beautiful, glorious, beautiful glorious.” This is what we say to the accusers. This is my testimony. This is my testimony. I won't listen to the accuser. This is my Beloved. I'm lovesick. He's mine. I'm in it for Jesus, not just for an anointed platform. I'm in it for Jesus.