

# The Cross in the Song of Songs





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# The Cross In The Song of Songs

## Preface

What follows in this book came at a time of inward brokenness, outward persecution, and deep hunger for Jesus. It was in that condition in 1999 as I traveled across Ireland for the first time that the Spirit began to sing the Song of Songs to my heart. The words of this love song flowed from Jesus' heart into mine. I was broken and hungry for Him, for reality beyond teaching and this Song of His heart filled me to overflowing. Who can describe what can only be experientially known by His Life as He fills us (Ephesians 3:17-19)? The Song of Songs is an opening of the Lord's heart to those who are ready to enter in through His Cross and be filled with His Lamb nature. My story and experience are not special; rather it is the Lord's heart that is special, and He desires to sing His song in each of our hearts.

In the book of Revelation Jesus is called the Lamb and throughout that book the church matures in her relationship with Him until she is defined as the Lamb's wife (Revelation 21:9). The Song of Songs is much the same. We begin in our realm seeking Him with our idea of what love is. And then He sings His song, and the journey begins wherein God forms His crucified Son in us. The Cross becomes more to us than a historical event, a doctrinal truth, or a deep teaching. It speaks of His death that crucified our old life so we can partake of His. It shows the way of the Lamb in His nature of selfless giving, poured out unto death. With each line God continues to guide my heart into the ways of the Lamb's nature and His Cross as they are to be found at work within those who want to relate to the Lamb as wife. My prayer is that the Holy Spirit would move on the Word of God and bring you into the realm of our Groom, the Lamb of God, and all that He is in His nature and eternal Being.





## Introduction

Much of what will be shared from these scriptures can be heard or received in a way that brings condemnation rather than the sweet drawing of the Spirit to know Christ in the ways He needs and desires us. There is a "spirit" behind everything we hear, read, and communicate. Even when the Lord opens up truth in the scriptures, there is still an attitude of heart in God that we need to receive in order to conceive of His living Word. We can bear witness to the truth, and still miss the heart and spirit behind it. We need to not only hear the truth, but receive the Spirit of Truth, which is another name for the Holy Spirit (John 14:17). Please seek to hear these scriptures through the teaching of the Holy Spirit Who is declaring the very heart of Jesus towards His beloved bride (I Corinthians 2:9-11). We must press past our understandings until we hear the attitude of God's heart in all things. To hear Him from His heart and see from His view will draw us into oneness with His nature rather than separate us in condemnation with that which He has removed through crucifixion and burial. If you are born again, you have been crucified with Christ, you are accepted in the Beloved, and now you are the place where He dwells (Galatians 2:20; Ephesians 1:6; Colossians 1:27). Although all that is true, it is not an excuse to make our union into Jesus a doctrine or ethereal position rather than a living union into His fullness. Our focus should be on HIM, and not on ourselves. Let LOVE FOR JESUS motivate!

Much of these following chapters will refer to the Cross. If there was ever a truth that was heard through a veil of misunderstanding and condemnation, it would be the Cross. There is a process and awakening which God must lead each of us through to show us the absolute blessedness of the Cross of our Lord Jesus as it relates to us every day of our lives. We cannot fully appreciate the Cross as God's tool of our decrease until we see just how beautiful Jesus is and just how horrible it is that our flesh (our old self nature of sin) would try to take His place in us. Many times as we listen to wonderful words of life about Jesus, it may seem as if we are hearing the most beautiful song ever sung. We want to be filled with that Song, but self is always in the way. It is at this point that we can begin to appreciate the ministry of the Cross. The Cross is the tool that God used to remove the self-life through crucifying it in His Son at Calvary. There is much to be embraced

regarding the full work of Christ's Cross that the scriptures declare at length. This book emphasizes the believer's need to daily apply the reality of their death with Christ so that self will not hinder the flow of Christ's Life from within. With our own hands we must embrace the finished work of His death and enforce its power over everything in us that is still drawing sap from that old dead tree. Only Christ could and did crucify that old nature on His Cross; our place is simply to enforce and apply that reality. The Cross is a tool in the hands of God's lovers! The ultimate expression of love towards the Lord is to love Him more than our own lives, even unto applying our death with Him through a daily embrace of His Cross (Revelation 12:11).

## Special Note

Throughout this commentary I will be referring to the Groom & Jesus / the Shulamite & the Born Again believer interchangeably. I am doing this because, according to Luke 24:26-27 and I Corinthians 10:11, that which is written in the Old Testament testifies of Christ Crucified and His Life within the believer. Rather than continuously adding transitional verbiage to indicate if we are speaking of the type and shadow or the fulfillment in Christ and His Body, I ask the reader to focus on the things of God's heart in regards to what all these scriptures are speaking of in the Old and New Testaments as they both bear witness in One.

***“The Cross is a tool in the hands of those who love God.”***



# Chapter One

## Ecclesiastes



### **“Not I, But Christ”**

The book that comes before the Song of Songs is Ecclesiastes. Before we can properly enter the Song of Songs, we must pass through the book of Ecclesiastes. There is a divine order to this, for until we come to an end of ourselves we will never be able to truly hear His song. The wretchedly deceptive “I” will infiltrate every chorus and verse.

*Ecclesiastes 1:2 “Vanity of vanities; all is vanity.”*

The great crisis of Ecclesiastes is an awareness of the emptiness and vanity of living by our own resources under the sun/Son. The person (branch) in Ecclesiastes is shriveling under the heat of the sun as he/she strives to bring forth fruit while functioning separately from the Vine. All is unfulfilling and fruitless in an existence of separation from the Son.

*Ecclesiastes 1:3 “What profit hath a man of all his labor which he taketh under the sun?”*

As we labor and search for fullness apart from the indwelling Christ, we groan, becoming increasingly aware of our deep and aching emptiness.

*Ecclesiastes 1:8a “All things are full of labor; man cannot utter it:”*

When someone strives to serve God and bring forth fruit through their own works, there is a fullness that is experienced. Everything is full of “labor” rather than being filled with Christ. These scriptures literally say that ALL things are “full” of labor. “All things” are “full” of labor. Do you ever feel that way?

There are times when we may feel that we are doing all that we know to do, and yet where is the joy? Feelings come such as, “I am exhausted, I am so tired, and I am still empty!” We are doing everything we know to do FOR God, and we are still coming up empty, dry, and unfulfilled. In our hearts we may wonder, “What is wrong, Lord? What more can I do? What more can I try? What more can I be for you? Where is the problem?” The next sentence in verse eight says,

*Ecclesiastes 1:8b “...the eye is not satisfied with seeing, nor the ear filled with hearing.”*

Such a person could have such thoughts as, “Lord, I am listening to all these sermons. I am looking at my Bible, my eye is searching, my ear is listening, and I am not satisfied. There is no satisfaction in it. I am empty and exhausted. It is all vanity of vanities.” The problem with all this is that it is all under the Son. All things are produced in a state of separation from the Son. Therefore, everything is exhaustingly empty. It is important to remember that if we are born again, we are indeed in the Son (Colossians 2:10). But it is possible to be in Christ and yet still relate to Him in ways of separation.

### **The Un-Crucified “I”**

We may think that the remedy to such a condition of relating in separation is to stop working in the flesh and try to get closer to Jesus. But the real cause of this separation is not found in the realm of changing our actions or attitudes. The true mortal enemy of our deepest need for properly relating in Jesus is the UN-CRUCIFIED “I”. It is our old nature that continues to press forward separate from the Son causing all these problems. Until this “I” embraces the Cross of its own crucifixion, it will continue to usurp Christ as Source and fill everything with self-life instead of being a vessel filled with the Life of the Son. We find evidence of this un-crucified “I” motivating all things done in chapter two:

#### *Ecclesiastes 2:4-10*

*“I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy.”*

In these verses we find the word “I” used over and over again. Here, everything that is accomplished happened by the “I”. We must remember that these are King Solomon’s writings, and these accomplishments are pertaining to his service as the king of Jerusalem.

- *“I made me great works; I builded me houses.”*

Only the Lord builds the house through His Cross, yet this one is doing it through

the great works of “I”. Psalm 127:1 says, “*Except the Lord build the house they labor in vain that built it.*”

- “*I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees.*” “I” is trying to bring forth the fruit... “I” is trying to produce water... “I” is trying to grow trees... Here the flesh is trying to produce and grow what can only come from the Life of God (I Corinthians 3:7).
- “*I got me servants and maidens, and had servants born in my house.*”  
“I” is trying to bring forth service through the arm of the flesh.
- “*I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces.*”  
“I” is trying to produce precious beauty, like silver, gold, and kings’ treasure.
- “*I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.*”  
“I” is trying to produce worship.

We find in these verses that “I” is literally taking the place of God, and trying to produce what only God can bring forth through Christ in us.

### **The Ugly End of the Un-Crucified “I”**

*Ecclesiastes 2:9 “So I was great, and increased more than all that were before me in Jerusalem.”*

The end of doing everything in the strength of our own flesh is heard in this verse: “I WAS GREAT AND INCREASED.” The ultimate end of living in such a manner is that CHRIST is not great and increased - WE are. We find these verses declaring that the flesh is trying to fulfill what only the Eternal Christ in us can produce.

To the eyes of man and much of the church-world, such an ambitious and prosperous minister as Solomon was in these verses could be held in high esteem. Such a person may be set forth as an example of Christian success in the things of the Kingdom. This one has been building great buildings, planting gardens, gathering many servants, organizing huge worship sessions, and doing all that any human could set forth to do for God. The real question must be: “Is God receiving an increase of His Son through it?” In other words, does our Father get Christ when we offer up the great “I”?

Although the ministry may be a best-seller on earth, it will never even touch the heart of the Father Whose only desire and satisfaction is in His Son. Therefore, we must question who is getting satisfaction from all these grand endeavors. The next verse will address that very thing:

### **All For My Pleasure**

*Ecclesiastes 2:10 “And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy”*

When someone functions through their own life rather than Christ's, the self-life is deeply motivated for its own pleasure. There is a deep inward feeding of one's soul when it is yet “I” doing the living. Even the holy things of God will become a means for our own ends and pleasure. Yet the scriptures declare that all things were created for God's pleasure (Revelation 4:11). The Bride of Christ does not exist for her own satisfaction but to satisfy her Husband. For the bride to come forth, the “I” must die. On the surface we may feel that all we do is truly for God, but we must probe deeper into the motives and intents of our hearts. Wherever self remains, there will be the hidden motives of self-serving. We will be glorying in our own greatness, humility, abilities, accomplishments, sacrifices. We will continue to draw strength and motivation to do more to continue sustaining the inward needs of self, feeding our ego and keeping self alive. The Cross goes right to the real problem – self - and lays the axe to the root. Once self is dealt with by the Cross, the Son can begin to live instead. Christ in us will always do that which pleases the Father, because He is His Beloved Son!

### **No Longer I**

*Galatians 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.”*

Before we are truly ready to enter into the realm of the Song of Songs, this point must become our experiential reality. We must be ready to say “no longer I” no matter what the cost. The Cross must become more than a teaching, but a tool to break free from the motivation of self in all things. The Cross did not fix or refine our flesh; it crucified it. We must apply His death to all that yet functions “under the Son” in us. Everywhere we find that it is “I” not Christ that is doing the living, we must apply the Cross. Paul said in Galatians 2:20 that it was “NOT I” but Christ living in him. The “I” must be submitted to its death in Christ's death. As long as

“I” lives instead of Christ, all will be vanity and vexation. Until the “I” dies, life will be an existence under and separate from the Son. There will be no Song or gardens of fruit, just a life full of labor and the works of the flesh.

### **Unless A Man Hate His Own Life**

*Luke 14:26-27 “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.”*

*Ecclesiastes 2:17 “...therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.”*

*Ecclesiastes 2:18 “Yea, I hated all my labor which I had taken under the sun.”*

While still in Ecclesiastes there will be a sense of pride and self-righteousness that causes one to glory in their own flesh. But when we begin to awaken to the reality of what the self-life is and how it usurps Christ as Lord and Life, we begin to hate the “I” that once reigned supreme. We are no longer filled and satisfied with an existence “under the Son.” The houses we built, the fruit we produced, the service we rendered, the worship we offered, and the precious things we made are all nothing because they are not filled with Christ but with our labors (John 15:5). We see them as vain, worthless things that have no eternal value because they are devoid of God's Son. What we once called incredible we now call pitiful. The treasures we held up as rare and precious are now worthless. All the fruit of our labors for God that we once took so much pride in are now weighed in the balances and found to be lacking, for they are devoid of the Son (Daniel 5:27). We no longer want to offer up the works of our hands (Hosea 14:3). We are ready to worship God through His Son and not our own virtues. The idol of self is beginning to fall in the heart of such a one. They are ready to die to self instead of offer it up to God.

### **Not Failure but Finally Ready**

At such a time as this, one may feel they are further from God than ever before in their life. They feel like a supreme failure with no strength left. Yet this is exactly what God has been waiting for: someone who is ready for Christ to be all and in all! A vessel must be emptied of self before it can be filled with the Son, and that is just what has been happening to this person.



This principle can be better understood through the example of a drowning man. The lifeguard knows that the person needs to weaken before he/she can be saved, or they will still have too much fight left and start to drown the lifeguard with him. In like manner, we need to come to the end of our strength and vain striving trying to become something special for God in and of ourselves. We need to be completely emptied of our own resources that God might fill us up with the resources of His Son instead. When we are ready to stop striving, He is ready to start coming forth within us as life!

### **Ready for the Cross**

It is often shared that the Song of Songs begins with a woman who is madly in love with the Lord. She is breaking loose from lethargy and dullness while encountering this time period of passion, intimacy, and new life in her relationship with the Lord. Many times this way of sharing from this book leaves people with the impression that they must become extremely passionate to be able to identify with the Shulamite. One may feel impressed to start earning a relationship of intimacy with the Lord based on increasing their affections and becoming more “spiritual.” In a very real sense this is simply another version of Ecclesiastes! The “I” is still alive and trying to be passionate and affectionate. If this person is yet filled with their own labors, then pride and superiority will flourish in them. They will make other maidens feel “lesser” and stir up jealousy, strife, and competition in the midst of the daughters of Jerusalem. But if HE is the true focus, then the motivation is no longer on us, but totally lost in Him.

I believe the person entering into the Song of Songs looks drastically different from the one described above. This girl is weak, empty, burnt out, and finished. She has come to an end of herself, hates her old life, is burnt out with laboring under the Son, and has nothing more to offer the Lord, including any special affection. She sees her self-life as the enemy of God and is willing to plunge in Calvary’s sword that Christ may now have preeminence (Colossians 1:18). She loves the Lord deeply, yet cannot bear to continue in a relationship that functions in separation and pride.

Rather than being depressed and obsessing over her own wretchedness, she is experiencing the blessed relief of finding her way out of Ecclesiastes. She has run out of fuel and is ready to be energized by the power of an Endless Life (Hebrews 7:16). She has begun to see herself for what she is: someone who is desperately in need of another Life. As burnout sets in, she begins to confess that she is not the hope of God’s plan, the strength of God’s service, or the delight of God’s heart. In

fact, such a one is crying out for “WHO” shall deliver me from ME! (Romans 7:24) That “Who” is the Son of the Father’s love, and not us. Before this point everything was centered on self as the term “I” is echoed all throughout Ecclesiastes 2:1-9 and Romans 7. But by the end of it all, we are finally ready for the “I” to die and Christ to have the preeminence. The Cross that once sounded so offensive and harsh starts sounding like the best thing we have ever heard. We are ready for LIFE, for HIS LIFE. The righteousness and gain that we once clung to as our way of serving the Lord is now easily released at the foot of the Cross where Christ crucified it all and gave us His Life. When someone’s heart really begins to be in this condition, God’s reality begins to burst forth like the Morning Star rising from within (II Peter 1:19).

And so we find that our exhausting days of relating to God UNDER the Son in Ecclesiastes are meant to prepare our hearts for the incredible relationship of oneness IN the Son discovered in the Song of Songs. These things written thousands of years ago in the scriptures are for us TODAY that our hearts might find comfort in knowing that God desires to bring us into a relationship with His Son greater than we ever dreamed of! The exhaustion, depression, and burnout you may be experiencing right now is simply a heart turn away from discovering a relationship of fullness in union with Christ beyond all we could even comprehend. But this relationship only comes through the Cross where we were crucified with Christ (Galatians 2:20). The Cross is our friend, not our enemy. Be not ashamed of it! Do not run away from it in fear! Rather embrace the Cross of Christ with purpose of heart knowing that through His death “I” was crucified that Christ might fill the depths of our being with His unspeakably wonderful Life!

*“The Cross is our friend, not our enemy.  
Be not ashamed of it!  
Do not run away from it in fear!  
Embrace the Cross of Christ with purpose of heart knowing that  
through His death “I” was crucified that Christ might fill the  
depths of our being with His unspeakably wonderful Life!”*



# Chapter One Study / Discussion Questions

## Ecclesiastes

1. Explain / Discuss this statement: *“Before we can properly enter the Song of Songs, we must pass through the spiritual season of Ecclesiastes.”* What happens if we try to enter into the Song of Songs with the “I” still alive?
2. What does it mean to live “under the sun” as spoken of in Ecclesiastes?
3. Why is there no satisfaction in the realm of Ecclesiastes?
4. Until the “I” embraces the cross of its own crucifixion, it will continue to usurp Christ as Source and fill everything with self-life instead of being a vessel filled with the Life of the Son. How can living a life filled with self eventually lead a believer to embrace the Cross?
5. What is our worst enemy to properly relating to Jesus?
6. Choose a verse in Ecclesiastes 2:4-10 and describe how that verse shows evidence of this un-crucified “I” motivating all things that are being done.
7. We find in these verses that “I” is literally taking the place of \_\_\_\_\_, and trying to produce what only God can bring forth through \_\_\_\_\_.
8. When “I” is functioning as source, who is receiving pleasure?
9. Comment on / Discuss this statement: *“The Bride of Christ does not exist for her own satisfaction but to satisfy her Husband. For a bride to come forth, the “I” must die.”*
10. Until the “I” is dealt with by the Cross of Christ, life will be an existence under and separate from the Son. There will be no Song or gardens of fruit... just a life full of labor and the works of the flesh. Why is the applied Cross something glorious to those who pant after the living God?

11. Explain the dissatisfaction that comes with the houses we built, fruit we produced, service we rendered, worship we offered and precious things we made that are not filled with Christ but with our labors.
12. Explain / Discuss how a vessel being emptied of self so that it can be filled with the Son is not a failure or backsliding but someone in preparation for fruitful union.
13. True or False? “One must earn a relationship of intimacy with the Lord based on increasing their affections and becoming more ‘spiritual.’” \_\_\_\_\_
14. What is the condition of someone who is ready to leave the realm of Ecclesiastes and enter into the Song of Songs?
15. When does the Cross that once sounded so offensive and harsh start sounding like the best thing that person has ever heard?
16. Describe the relationship “under the Son” in contrast with the relationship “in the Son” in Song of Songs.
17. How does the statement, “The Cross is our friend not our enemy,” describe the heart of one prepared to enter into the relationship found in Song of Songs?
18. Pray over and journal the areas that the Holy Spirit is bringing to your heart where you are ready to apply the Cross and enter into a new relationship based on Christ as your Life.

# Chapter Two

## The Song Can Finally Begin



*Song of Songs 1:1 “The song of songs, which is Solomon’s”*

We discussed how the exhausting days of relating to God under the Son (sun) were meant to prepare us to enter into the incredible relationship of oneness that is now ours IN the Son. In Ecclesiastes, the believer has been singing their song for Him... but once we pass into the Song of Songs it will be HIS song that we hear! The very first line of the book reads: *“The song of songs which is Solomon’s...”*

In the beginning of our walk with the Lord, our voice is strong with commitment, tireless effort, and high hopes filled with shining ideals. We sing loud, and we sing strong! After a while we begin to weaken, and our song starts sounding like, “I love you Lord... but I am wretched, tired, burnt out, and empty.” Eventually we come to the point where we are finally ready to stop singing and allow Him to sing! Sometimes the most spiritual thing we can do is to simply be quiet! We may expect this time of exhaustion and burnout to separate us from the intimacy we long for with the Lord, yet there is rest and a realm of endless resource prepared for those who abide in the Son. Once we stop trying to continually “do” for the Lord and *abide* in the relationship God has given us as one with Christ, we will experience a new infilling of His Life.

David, Solomon’s father, is an Old Testament type and shadow of Christ sown in death while Solomon represents Christ the Son in resurrection. When Christ rose from the dead, He gained a new body to live and dwell in. Solomon symbolizes this risen Son who now has a Body...a Bride. Therefore the “Song of Solomon” represents the song of the Risen Son! Since the time of His resurrection, Christ is ready to live in His own Body. Yet, if we are busy “living for Him,” then He cannot live through His own Body. In a certain sense you could say that He wants to sing the song of His Life through His Bride/Body, but He cannot when she is singing her own song for Him. Like a wineskin ready to burst, the resurrection Life of Christ is ready to break free in us as soon as we are willing to get out of His way. What a glorious time FOR HIM when we finally come to an end of ourselves and are ready to let Him sing! In the very first sentence of the Song of Songs, we find Solomon finally singing HIS SONG! It is Solomon’s song; and therefore it is the song of all songs!

***“If we are busy living for Him,  
then He cannot live through His own Body.”***

### **The Risen Son Sings His Risen Song!**

Christ in resurrection has gained a bride. She is flesh of His flesh and bone of His bone (Ephesians 5:30). The Song of Songs is a book dedicated to the relationship Christ has with His Church, His Bride. What a wonderful thing it is, that what issues forth from our eternal Groom is a song! He is singing! The heart of a groom after He has joined to His bride is filled with the song of sharing His life with another. He is no longer alone but has one after His kind who shares His life! The first words that come forth from such a groom's heart are not commands, such as "wash the dishes" or "do the laundry." Rather, He sings the song He has waited so long to sing! In the Song of Songs, we sense a release of God's pleasure. In resurrection Christ has a Body that partakes and fellowships in His nature and brings forth an increase of God's Life, all of this redounding to the glory of the Father. She (the believer) has always belonged to Him, even in the fields of Ecclesiastes, but now she is ready to relate to Him properly. Once again, she had to come to an end of herself, causing her to finally open up to knowing Him in the oneness that only the Cross can bring. Her darkest hours were right before the dawning of knowing Christ as her very Life.

*Song of Songs 1:2a "LET HIM kiss me with the kisses of His mouth"*

The first words in the second verse of the book exhort us to "LET HIM." We have been singing. We have been working. Now it is time to stop, be quiet, and LET HIM LIVE! Let Him be the Life of His resurrected Body. Let Him be the Source of the Church. We may think it is easy to simply "let Him," but oftentimes we are so busy trying to be righteous and holy apart from Christ that it is hard to stop and allow Christ to live.

Specifically, she is to let Him kiss her with the kisses of His mouth. Here again we find that in the realm of "in the Son" all is of Life. A song replaces mere words, and kisses replace commands. We expect disappointment and servants' quarters once we confess our utter wretchedness, but instead of curses we get kisses when Christ becomes our everything. The prodigal son experienced the same phenomenon. Many will hold onto any shred of dignity or righteousness they can find in themselves, fearing failure and rejection from the Lord. On the other hand, God waits for us to let go of our own righteousness, virtues, and all that is US, so that He can reveal Christ in us as our everything. Here again, we find the enormous blessedness of the Cross of our own crucifixion (Galatians 6:14). The Cross becomes a symbol of hope and represents the infinite love of God to give Himself for us as our death and to us as our Life (Romans 6:4, 11).

As He sings His view to her, she begins opening to the true and eternal relationship she has in the risen Son. Now when He speaks, it is no longer the commands of a distant Lord but the “LET HIM” of the risen Son who wants to breathe Life into His own body. She can “let Him” now because she has embraced her crucifixion in Him (Romans 6:8). She is no longer looking to herself for the resources necessary to survive. She will now “let Him” be her Life. His words are no longer heard as commands she must obey in her own strength, but the very release of His Life into her. He will be the fulfillment in her of every word He speaks. These kisses flow down from Christ the Head into those who have taken their place as His Body. A king has his commands, but a head communicates to its own body through oneness of life, and not the commands of law. Therefore His words are like kisses filled with His Spirit that quicken us to do His will. When He asks her to love her enemies, He not only shares the command but imparts into her His very nature that will fulfill that action. Because of oneness, His commands are now kisses. As her ears are being opened to hear His Song, she is able to “let Him kiss me” with the Spirit of His words rather than hearing everything He says as a burdensome command.

*Song of Songs 1:2b “Your love is better than wine”*

As she lets Him live in her, she discovers how much better His life is than hers. When it is Christ in us, it is so much better than the “wine” of our old life. The contrast is incredible. She is well-acquainted with her own life. She knows her inward essence, the sap from that old sinful nature of self. Though outwardly she has labored in the Lord’s name and done many things for Him, inwardly she has felt the strife, tension, frustration, selfishness, and pride all related to her old nature/life functioning as the source. When it is Christ living in us, our motives are so pure because it is Him, and nothing can compare.

Consecrated flesh is not the Son and therefore does not please the Father. All the best of our old nature consecrated to God is not the Son Himself living unto the Father and others in perfect love. She is not ashamed to exalt Him as the True Vine above every other source by which one could exist. She is not offended that all of her best is like filthy rags in the light of His life. In this new way she can no longer glory in herself and take the credit for the fruit. Being filled with His Spirit is a love that far surpasses all the pleasures of reveling in her own accomplishments and gifts. To be His in such a union has far exceeded living for Him in her own strength. She is filled, accepted, and has found the joy of truly reaching His heart in this new relationship.

*Song of Songs 1:3 "Because of the savor of Thy good ointments...Thy name is like ointment poured forth..."*

Her focus is no longer on her beauty, works, or affection but His beautiful nature. She realizes that she has been living off of the sap of a dead tree, and now she is living by the Life of the Risen Son. She is plugging into Christ as her Life now. His Spirit in her is like ointment poured forth. No longer is she being filled with the bitter waters of a selfish nature, but His pure streams of Living waters are bubbling up from her innermost being. Like ointment poured forth, these waters bring healing to whomsoever she touches. Like the savory ointment, they bear the sweetness of love and care for others rather than the strife of self-glorying. She will not stop with only describing the essence of this precious ointment but will also declare the wonder that it is poured out rather than treasured up. Her Beloved gives His Life for others purely by love. She would seek to save her reputation and build up her stature, but He pours out unto the marring and deep loss of death because He is a Lamb. His motive is pure, and His Life is poured out.

She is experiencing the contrast of her life and His Life as Source. This contrast is causing her to glory in the Lord like never before! She becomes thankful for the work of the Cross that emptied her out and brought her to her end. She is so glad it is not about her! Aren't you glad it is all about Jesus, and His Life fulfilling every need in and through you? May our hearts be quick to return to the Lord our Life when we start straying back into the fields of Ecclesiastes. As we experientially know the blessed relationship of oneness which the Cross brings us into, our hearts will overflow with comments such as...

- Thank You for the work of the Cross in my life so that I can now partake of the Divine Nature and draw my Life from the True Vine.
- Your Life is so much better than doing it in my own strength! Oh, how precious is the grace of God flooding my soul with the beauty of Christ!
- You are strengthening my inner man with the Spirit of Christ, adorning me with the nature of the Lamb and not my own fleshly attributes.

Some think of the Cross as an instrument of death and torment that is drawing us into a dark, empty tomb. She knows that what comes forth from her death with and in Him is His resurrection Life (Romans chapter six)! She is discovering that embracing His Cross is the door into the wonder of Christ living in her. She no longer views failure the same way as before. The minute she turns to look at herself, she leaves the realm of His beauty. Her view is being made pure by the

Cross. He is bringing her into an intimacy of someone who has died with Christ and is awakening in His Image (Psalm 17:15). She will continue to find herself only in Him and not view herself apart from Him.

*Song of Songs 1:4a “Draw me after Thee and we will run after Thee...”*

We must realize that without our death with Christ we will function by the resources of our old fleshly nature. Without our death with Christ we will look down on other people and exalt ourselves. But for the grace of God to reveal His Son in us, we will do all these things and more because that is our nature until Christ is formed in us. But she cries out, “Draw me.” She is crying out for God to gather her into this communion of Life in Christ. If He draws, then she will run. He will continue to awaken her from her slumber, and as she awakens, she will learn to respond quickly. Like a branch pressing into the vine, she will leave the old and cleave to Him for her supply of Life and fullness (John 15:4).

*Song of Songs 1:4b “The King hath brought me into His chambers.”*

“Chambers” no longer speak of just a position “in Christ” but of His heart that made us one and the living union behind that position. She wants to be brought into the chambers of His heart and not just information and teaching. She is knowing Him in a way that far surpasses the doctrine and theology about being in Christ. She has begun receiving the Cross that crucified the old man as something real and practical and not just a doctrine. Now she is also beginning to experience the reality of her place in Him (in Christ) in ways that far exceed mere doctrines but function in the fullest measure of relationship and life.





## Chapter Two Study / Discussion Questions

### The Song Can Finally Begin

1. What are the exhausting days of relating to God under the Son (sun) in Ecclesiastes meant to prepare us to enter into?
2. Why is this Groom singing, and why is it His Song?
3. Explain / Discuss the difference between us singing our song FOR Him, and Him singing His Song?
4. Comment on / Discuss this statement: *“The Risen Son wants to sing the song of His Life through His Bride/Body, but He cannot when she is singing her own song for Him.”*
5. In Song of Songs 1:2a, what do the words “LET HIM” speak of?
6. His words are no longer heard as commands that she must obey in her own strength but the very release of His Life into her. Describe in your own words how this new way of receiving His Word will affect a believer.
7. How are His kisses different than His commands?
8. Some people think of the Cross as a tormenting thing of depressing loss. What is the Shulamite discovering about His Cross?
9. In Song of Songs 1:4b, what do the “chambers” speak of?
10. Comment on this statement: “If we are busy living for Him, then He cannot live through His own Body.”



# Chapter Three

## Dark but Radiant



*Song of Songs 1:5a: "I am dark and beautiful"*

*"Yes! I am black and radiant"*

*Psalm 19:5-6 "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."*

In Song of Songs 1:5, we find the Shulamite declaring that she is dark yet also beautiful. Oftentimes when someone speaks of their lack, they are filled with a sense of depression and failure. Yet with this lady there is a sense of joy and even excitement. We hear this same tenor of heart in Paul when he says, "I am crucified... nevertheless Christ lives in me" (Galatians 2:20). The phrase "I am dark" could be referring to the fact that there is "no good thing in our old fleshly nature" (Romans 7:18). Many people see their own flesh as beautiful and godly, therefore finding no need for the beauty of Christ within. However, after a season of working hard for the Lord under the extreme heat of sun/Son (as we saw in Ecclesiastes), we begin to see that we are unable to fulfill the law of Christ (Galatians 6:2) and melt under the pressure. Even the things we thought were "beautiful" about us are found to be dark and wretched as we see the motives of that selfish old nature. The more we labor to be good and act correctly, the worse it gets (Romans 7:17-19). When we try to be loving and kind we find attitudes and motives within that are defiled and dark. Life outside of and under the Son has exposed the Shulamite's inward selfish motives (Psalm 19:6b).

She has found herself utterly corrupt as she sees the contrast between her life and the life of her Groom/Christ (Romans 7:18a). This confrontation with who she is in herself as separate from Him does not drive her into depression but presses her into Him. Her focus is not on her lack but His fullness. She no longer clings to her own righteousness but chooses to embrace Him as her life. Her beauty is now derived from "Another". She is no longer the source of her own virtues or her own beauty. Her "darkness" has not brought her into depression and self-loathing but rather into the wonder of being found in Him, the Son, Who is all her righteousness (Philippians 3:9). In a very real way, this crisis has caused her to relate to her Beloved in oneness rather than as someone who is separate and living from their own resources.

Because we love the Lord, our desire is to be beautiful to Him. We experience a crisis when our flesh is exposed and that which we held before God as our beauty is

found to be so very ugly. We fear yielding to the penetrating work of the Cross that exposes our darkness. It is never pleasant to see reactions and motives of utter corruption come forth from deep within! Many choose to justify or hide from their own flesh simply to escape the sense of shame they feel as the Cross exposes their selfishness. However, this Shulamite is past all the blubbing of her own conceits. She is liberated by her lack and driven into deep desire to be found in Him not having her own beauty but rather shining with His (Philippians 3:7-8)! For her, this is a season of leaving her old ways and being His in glorious oneness. “Arise, shine; For your light has come! And the glory of the LORD is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you. Then you shall see and become radiant, and your heart shall swell with joy” (Isaiah 60:1,2,5a).

*Song of Songs 1:5b “I am dark but comely. O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon...”*

Here she is declaring that the deep in-working of His Cross is forming her into HIS habitation. She is beginning to see herself from His eyes and what is truly beautiful to Him. His death removed that dark old nature that took His place in her (Romans chapter 6). Now she is ready to be emptied of self and filled with the Son. Instead of declaring that she is beautiful because of her own attributes, she is likening herself to the curtains of His tent. She sees herself a place where His beauty is found. She describes herself as a tent that houses Him, covering Him like the curtains within which He dwells. She no longer sees herself as the one filling her tent, but now He is the resident within her. She is now identifying as His vessel and declaring Him to be the treasure inside (II Corinthians 4:7).

Before applying His Cross to her heart, she functioned as His worker, His preacher, and His vineyard keeper. Now she abides as His house, a member of His Body, and a vessel filled with His Life. She is in a new relationship with Him based on union into His fullness and nature. The blessed door into that relationship has been her death with Him, not her beautification for Him or a personal spirituality that sets her above the other virgins. She no longer preaches herself but Christ (II Corinthians 4:5). He is the treasure, and she is His container; therefore she glories in the Cross of her own crucifixion. This darkness of her own death has brought her into the brightness of His Life shining in and through her.

***“She is liberated by her lack and driven into deep desire to be found in Him not having her own beauty but rather shining with His.”***

The literal tents from Kedar were made from the wool of black goats. We can spend all our time focusing on the beauty of the tent and forget who is dwelling within it. Our true beauty comes from the One Who is dwelling in us; Christ our Life. What a blessed relief to know that He is all our righteousness. We can rejoice in the wonder of being His Body, His dwelling place, and forget about ourselves.

*Song of Songs 1:6 “Look not upon me, because I am dark, because the sun hath looked upon me.”*

*“Will you disrobe me with your stares? The eyes of many morning suns have pierced my skin, and now I shine... black as the light before the dawn.”*

Once again, the stares of her accusers try to tear her away from the wonder of newfound union. They want to take away this garment of grace whereby she is now clothed with Christ instead of her own righteousness and bring her back to the realm of works with them where they dwell. They would rather have her make a “fair show in the flesh” (Galatians 6:12) than give Him all the glory. Her response is from her heart and not the realm of doctrinal correctness as she cries out, “I am in this condition because the Son is being revealed in me as my life. His appearing makes manifest my dark state and pierces through all my self-glorying. God’s glory has pierced through the vanity of my own goodness and revealed the Son Who truly radiates Life. Many morning suns have pierced my skin as the Day Star Himself continues to be unveiled in me. In His Light I am undone, for now I know that I am crucified so that Christ might be my life. It is no longer I but Christ who is living in me. The dark hour of discovering my wretchedness and embracing my crucifixion with Him has hastened the coming forth of His Life in me, like the darkest hour that comes before the dawn” (II Peter 1:19).

She has no time for melting under the stares of her accusers, those who want her to make a fair show in the flesh so that she too might escape the true circumcision of the Cross of Christ (Galatians 6:12). Rather than joining with them in their religious show, she speaks to them in a way as if to draw them into the wonder of

her new discovery. The Cross is her new best friend, for it is bringing her into blessed union with her Beloved. To them the Cross is offensive, but she wants them to see in her the wonderful in-working of His death. Her blessed awakening is not centered on just the discovery of her dreadful flesh but that through embracing the Cross of her own crucifixion she is being liberated into the realm of Life in the Son.

*Song of Songs 1:6b “And I have faced the angry glare of others, even of my mother’s sons who sent me out to watch their vines while I neglected all my own.”*

Rather than being encouraged and drawn by this declaration, her brothers and sisters are angered and demand for her to leave this state of abiding in Him and return with them to the fields of self-effort.

The topic of focus to her angry brethren is the keeping of vineyards. Those around her feel as if they are the keepers of the vine and want her to keep vines with them. She is declaring that He is her vine and she is His branch (John 15:1-8). She wants to abide in Him, trusting His Life to keep her as the Vine gives Life to His branches, rather than her trying to do and be something for Him apart from Him. She wants to continue in the spirit and not return to the flesh as her way (Galatians 3:3).

Now she feels alone. Those around her do not want to proceed through His Cross into His fullness. Still, she needs to feed – to eat – so she may grow in grace and the Life of her Beloved. So she asks...

*Song of Songs 1:7 “Tell me, my love, where You feed Your sheep and where You rest in the afternoon, For why should I go searching blindly Among the flocks of Your friends?”*

*“Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of Thy companions?”*

Here she asks of Him for pure pastures in the realms of His Life. She wants to know where He finds rest and where He feeds those who have found Him in resurrection (at noon). She does not want to walk separately from those who are dwelling in His Life and functioning as His Body (His companions). She longs for fellowship and rest with those who feed on the Lamb in this newfound way of oneness.

*Song of Songs 1: 8 “If you don’t know, O lovely woman, follow the tracks that the sheep have made and feed your own little goats and lambs in the fields where the shepherds lie.”*

He answers her by directing her to those who have chosen the way of the Cross and Christ as their life. These have made tracks for her to follow in. They have lived as examples of Christ dwelling in His Body and His slain Lamb nature as the Way. She obviously has those for whom she is responsible – her own little lambs to feed. She is concerned not just for her own growth and nourishment but for theirs also. She must feed them on this Lamb in these paths and realms of Life that she herself is just now discovering.



# Chapter Three Study / Discussion Questions

## Dark but Radiant!

1. Oftentimes when someone speaks of their lack, they are filled with a sense of depression and failure. Yet with this lady, there is a sense of joy and even excitement. Why is that?
2. What is the process that caused the Shulamite to no longer cling to her own righteousness but embrace her Beloved as her life?
3. Her “darkness” has not brought her into depression and self-loathing, but rather the wonder of being found in Him, the Son, Who is all her righteousness (Philippians 3:9). When we become depressed and discouraged over our failures and lack, how can we embrace the Cross in a manner that turns our focus from ourselves to Christ our Life?
4. Comment on this statement: “She is liberated by her lack and driven into deep desire to be found in Him not having her own beauty but rather shining with His”.
5. Comment on this statement: “Her beauty is now derived from ‘Another.’”
6. Do you believe that it is truly possible to be liberated by your lack and driven into deep and wonderful union into Christ? If so, explain why and how His Cross is a part of this process.
7. Before applying His Cross to her heart she functioned as His worker, His preacher, and His vineyard keeper. Now she is abiding as His house, a member of His Body, and a vessel filled with His Life. Which relationship do you think is more fulfilling to the Lord and to her?
8. Comment on / Discuss this statement: “The dark hour of discovering my wretchedness and embracing my crucifixion with Him has hastened the coming

forth of His Life in me, like the darkest hour that comes before the dawn (II Peter 1:19).”

9. Many times those who are close to us are offended with the reality of Christ’s Cross being applied in a personal way. She wants her friends to know that her blessed awakening is not centered on just the discovery of her dreadful flesh, but that through embracing the Cross of her own crucifixion she is being liberated into the realm of Life in the Son. In what ways have you experienced this same dilemma as you have chosen to embrace His Cross in your daily walk?
10. Those around her feel as if they are the keepers of the vine and want her to keep vines with them. She is declaring that He is her vine and she is His branch. Why does the way of the flesh persecute those proceeding in the Spirit as one with the Lord? Give scriptures to support your answer.
11. She wants to know where He finds rest and where He feeds those who have found Him in resurrection (at noon). Has your heart ever hungered for fellowship with those Who are embracing the Cross and Christ as their Life?
12. She is directed to those who have chosen the way of the Cross and Christ as their life. These have made tracks for her to follow in. The Way of Christ and Him crucified is a path trodden by the Bride for generations. Comment on the necessity of not only finding Him and His Way but finding those who walk in Him that we might find food, fellowship, and communion with His Body.

# Chapter Four

## New Maturity



### Entering a Season of New Growth

There is a long dry season between the former rains of early spring when seeds are first planted to the latter rains of harvest time when fruit begins to come forth. During this dry season, the heat can be intense and the growth is hidden beneath the soil's surface. During these long hot days, the temptation comes to leave the principles of the Cross that first saved us and by which Christ was sown into our hearts, and start trying to produce fruit on our own. In our attempt to appear fruitful we may labor, wrestle, and cry out for God to help us as we "take our labor under the sun" (Ecclesiastes). Like children striving to do an adult task, we try to handle the things of God on our own rather than waiting for the Lord to come forth as our fruit. Finally, we realize that our love, strength, patience, wisdom, forgiveness, etc. are utterly insufficient for the mission. We return to the Cross of Christ and fall down in surrender. This time we are not surrendering our things or our problems, but ourselves. Our heart cry is no longer, "I will try harder, I will be better, I will do your ministry," but rather now we cry, "I am not, I am crucified, not I but Christ must live through me" (Galatians 2:20).

At this point everything changes. As we embrace the Cross that crucified us (Romans chapter 6, Galatians 6:14), we find Christ's life filling us in new ways. Old, dead, religious duties become gardens blossoming with God's fruit. Our Bibles become brand new, each verse resonating with the living testimony of Christ Who is now in us. Scriptures that seemed boring and dry begin to open as the Spirit reveals Christ in ways that are wonderful beyond description. I share all of this to simply help the reader prepare their heart for the season the Shulamite is now in. She has just passed through the things we are now discussing. In her weakness she is discovering new motives within her heart that emanate from His Life in her. His strength is quickening her in new ways. Even things like "rest" and "fellowship" are altogether new and filled with Life. It is a time of discovering the wonder of existing as one united into His fullness. She is experientially knowing that He is her Provision in all things. Her heart is continuing to turn from herself as source unto Him as her Life. May God draw our hearts to run with her into truly knowing what Life is... Christ Himself filling us (Ephesians 3:18-19). May we surround ourselves with the company of those who embrace the Cross that crucified us so that we might joyfully enter into knowing the fullness of Christ within!



*Song of Songs 1:9 “I have compared thee, O my love, to a company of horses in Pharaoh’s chariots.”*

Here we see her motive is no longer to carry forth her own life with its desires, will, and purpose, but to carry Him forth. She is now a vessel purposed to bear His life and not her own.

*Song of Songs 1:10a “Thy cheeks are comely with rows of jewels...”*

Her cheeks are flushed, not by the exertion of fleshly efforts but by a new flow of Blood which signifies His Life in her. She is now energized by the power of an endless Life, which is Christ’s and not her own (Hebrews 7:16). She can go the extra mile and carry Him forth in ways she never could before.

*Song of Songs 1:10b “thy neck with chains of gold”*

Her neck is lifting Him up as her Head now (Colossians 1:18). Her neck is gird and strengthened with chains of gold, which represent deity. The divine work of God through the Cross has now joined her to Him, body to Head. She is empowered and strengthened by the Spirit of God to bear Him as Head in the forward movement of His Life as it flows forth through His body. Before her neck was stiff, only willing to go where and do what she wanted. But now she exists to lift Him up as Head and do His will as a member of His body in which His Life lives.

*Song of Songs 1:11 “We will make thee borders of gold with studs of silver.”*

A whole new emphasis has motivated her. Now she seeks to be built as His habitation rather than working on her own virtues and fruit. She seeks for Christ (gold) to be formed within, held by the silver of His redemptive Cross and not the works of her flesh. She has found that unless the Lord builds the house she labors in vain (Psalm 127:1). She will not “build in vain” again, trying to bring forth something for Him through her own works. She is discovering that all resources to be built as His habitation must come from God unveiling His Son in her (Galatians 1:16). In Ecclesiastes she was concerned with beautifying the vessel, but now her emphasis is on the Treasure (II Corinthians 4:7). What will make her His habitation is that HE is able to dwell in her (Psalm 132:13-14; Revelation 21:9-10). All that is being formed and “made” in her now is for Him alone (Galatians 4:19). The focus is no longer to gain a greater measure of “spirituality” that would increase her stature. She is set apart to be His dwelling place. All activity is now focused on becoming His home.

*Song of Songs 1:12 “While the King sitteth at His table, my spikenard sendeth forth the fragrance thereof.”*

Now, not only is she being formed as His habitation, but the inhabitant (the King) is finding rest and communion within as His home (His bride). The King sitting at His table is a picture of Christ having entered into His rest in the believer (Psalm 132:13-14). He is a King established in the place of inward fellowship that is sending forth savor. When Christ is given place as Lord and Life, we release more than correct actions or proper doctrines, for His essence is released from this living union within His dwelling place. She can now “make manifest the savor of the knowledge” because He is her fullness and not man’s religion (II Corinthians 2:14). Before this time she sat at the table and there was no savor or fragrance of Christ going forth, just the fellowship of man. Now there is a communion of His Life, both in her and through her to others.

*Song of Songs 1:13-14 “A bundle of myrrh is my well-beloved unto me, He shall abide all night in my bosom. My beloved is unto me as a cluster of henna flowers in the vineyards of Engedi.”*

Her heart has made a determination by faith to abide in this newfound relationship of oneness. She “holds Him” now within her. Her heart has embraced HIM, instead of religious deeds and doctrines. The HIM she is holding within is the fragrant Lamb in His eternal nature of sacrifice. He is not information and teaching to her. He is a bundle of myrrh in her. He is fragrantly hers as His essence fills her heart. To her, He is so much more than ministry, teaching, and acting a certain way. He is the most beautiful Person that she will never let go of.

Whether His fruit appears through her, or outwardly she yet looks barren... she has found Him to be her fullness. All fruit is Him to her, and she will never let Him go to establish her own righteousness and outward show (Galatians 6:12-13, Romans 10:3). All is found in Him and He is the Source of All. Whether the Son is shining in her like the Day Star at high noon, or hidden from sight at midnight, He is intoxicatingly Life to her now. She will hold Him by love in her heart, protecting Him from every enemy that would try destroy this true embrace of His eternal nature within.

*Song of Songs 1:15 “Behold, thou are fair, my love; behold, thou are fair; thou hast dove’s eyes.”*

His heart is touched by her relationship with the Holy Spirit (Matthew 3:16) to see according to His heart and view. Her fairness is seen in a “beholding” of her as in Him. She is not fair outside of Him... she is corrupt and crucified. But the Holy Spirit (Dove) is awakening her to His reality, and she is beginning to see as He sees, and to know as she is known (I Corinthians 13:12).

*Song of Songs 1:16a “Behold, thou art fair, my beloved”*

Her response to His compliment is the correct response. Immediately she identifies that anything of beauty He sees in her is actually HIS beauty, and not her own. Therefore she says, “THOU are fair. You are my beauty, my virtue, my righteousness, and my life” (I Corinthians 1:30).

*Song of Songs 1:16b “pleasant; also our bed is green”*

She then goes on to exalt in the wonder that their place of rest is also a place of Life (green). She is finding that embracing her death with Him has only led her into the realm of His Life, for all things are become new, and Christ is the newness of all things (II Corinthians. 5:17)! It is the place IN SON that so far exceeds all she has known working in her vineyards “under the Son” as shown in Ecclesiastes. Nothing here is dead religion but all bears the essence of the Lamb in His eternal nature rather than doctrine and teaching. She is in the realm of Him. Their bed is green, for all is of Life, the very Life that was with the Father even before she existed (I John 1:1-3).

***“Her rest comes from her place in Him,  
and His rest comes from His place in her.”***

*Song of Songs 1:17 “The beams of our house are cedar, and our rafters of fir.”*

*Psalms 132:3-6 “Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood.”*

She is experiencing a new desire to become a place where her Lord can dwell. This is the same heart motivation king David had in Psalm 132. A heart like this will continually discover that as we embrace the Cross that crucified “I”, Christ will have place to dwell within us. In this verse she is the house that is being built as He finds

place in her. The wooden beams of the house speak of the Cross that made it possible for two to become one through His death. Like David, her heart is stirred beyond her comfort to think about the Lord's needs and desires. She uses words such as "OUR" bed and "OUR" house. Her rest now comes from her place in Him, and His rest comes from His place in her.



# Chapter Four Study / Discussion Questions

## New Maturity

1. Write / Discuss your commentary on the following verses. Define in specific terms how each verse helps describe the new relationship the Cross has brought her into.
  - Song of Songs 1:9 - *“I have compared thee, O my love, to a company of horses in Pharaohs chariots.”*
  - Song of Songs 1:10a - *“Thy cheeks are comely with rows of jewels.”*
  - Song of Songs 1:10b - *“Thy neck with chains of gold.”*
  - Song of Songs 1:11 - *“We will make thee borders of gold with studs of silver.”*
2. When Christ is given place as Lord and Life, we make manifest more than correct actions or proper doctrines, for His essence is released from this living union within His dwelling place. How does Song of Songs 1:12 show us that Christ dwelling in us is a position of fragrant communion and life?
3. How do the following statements describe a relationship that is filled with LIFE? *“Nothing here is dead religion but all bears the essence of the Lamb in His eternal nature rather than doctrine and teaching. She is in the realm of Him. Their bed is green, for all is of Life, the very Life that was with the Father even before she existed (I John 1:1-3).”*
4. The Shulamite has a relationship with the Holy Spirit that causes her to see and know based on His heart. How does the Groom describe her eyes, what does this mean about how she now sees, and how does that affect the Lord?
5. How does she respond to His compliment in 1:16?
6. Comment on / Discuss this statement: *“Her rest comes from her place in Him, and His rest comes from His place in her.”*



# Chapter Five

## Being Established in Him



*Song of Songs 2:3-5 “As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love.”*

We find her identifying in Him in living ways as she is being established IN HIM. She has left the old ways of relating in the separateness of doing things for Him through the works of her flesh. She is now finding the blessed rest and fullness that before seemed like only a dream. She has found this IN the Son, whereas before she was searching everywhere UNDER the Son for rest and fullness. She is now finding the blessedness of being accepted in God's Beloved Son (Ephesians 1:6). In Him there is exceeding abundance of fruit. He is her land of plenty. He is her true Vine filled with endless supply. Being “in Christ” to her is like resting under the shade of a fruit tree while partaking of the fruit freely. Being in Him is like being in a banqueting house, partaking of all fullness by grace because of His love (John 1:16). In verses 3-5 she feasts and basks in the wonder of being found in Him Who is the Father's pleasure (Colossians 1:13) and her all-sufficiency. She continues declaring the wonder of this position in Him in verse 6:

*Song of Songs 2:6 “His left hand is under my head,  
and his right hand doth embrace me.”*

She is discovering the blessed relationship that is hers IN Christ: *“To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved”* (Ephesians 1:6). She did not earn her place in Him, God put her in Christ based on the work of His Cross (I Corinthians 1:30, Colossians 2:11). Her position in Him is settled and stable, so she can abide in Him without constantly trying to maintain favor through her own works. She is realizing that HE has made her to SIT. *“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus”* (Ephesians 2:6). It is important to see the order here in both the Song of Songs and in the Book of Ephesians. Before any walking or standing occurs, all must first be established in the grace of His heart and the depths of His death that we are accepted in the Beloved. If that foundation is not laid first, then all subsequent growth could be seen as a form of earning or maintaining our position of oneness in Christ. That would make the Song of Songs a book about striving for acceptance rather than a song of love and its passionate pursuit. No, love and not law governs. She will grow in grace as she continues to know Him through partaking of His Divine nature. *“But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ”* (II Peter 3:18).

Although she is beginning to receive the grace of Life as she partakes of Him as her Source, she will be ever mindful of her position of utter weakness and complete reliance in Him (I Peter 3:7). She entered into this realm and season of blessedness only through accepting that “I” had been crucified with Christ. She had come to a bitter end of herself which opened her up to knowing Him as her inward Fountain (Jeremiah 2:13; Psalm 46:4-5; Revelation 22:1). She is dead and now Christ is her life (Colossians 3:3). His left hand being under her head demonstrates that she can no longer lift herself up in her own strength. He alone in the strength of her life (Psalm 27:1). His right hand is embracing her in the oneness of union. He holds her in oneness with Himself, and nothing that she is or does keeps her in this blessed union. She is His now, even as a body belongs to the life filling it. She is held, secure, filled, and one (Ephesians 5:25-30).

*Song of Songs 2:7 “I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love until He please.”*

She has found this place of rest so blessed, pure, and alive with the Son that she fears man’s influence of trying to bring it back into the activity of the flesh. She has earnestly contended for her newfound relationship in Him, rebuking all who sought to move it from the realms of the living Him and back into the activity of the flesh.

He has opened His chambers, His very heart chambers and innermost being and fed her with His fullness. Her approach, response, and heart for Him is beginning to awaken His love and draw Him out. Soon He will be leaping with anticipation inviting her to continue in Him as His Life begins to form in her and manifest through her. These sweetest realities of being in Him that she is experiencing will soon be in danger of becoming dead doctrines that “protect” her from the very One she is in. Yet, at this point her heart is being awakened and sensitized to her Groom, that He is a Person who should not be stirred up until He desires to move. He is not a teaching but a living Being that she is in and Who is in her. Being “in Christ” is the place of being **His** bones, flesh, and habitation (Ephesians 5:30).

***“He is her land of plenty.  
He is her True Vine filled with endless supply.”***



## Chapter Five Study / Discussion Questions

### Being Established in Him

1. In what new and living ways do we find her being established in Him in chapter two verses three through five? Is she learning theological facts or entering into the reality of a living relationship in ways she has yet known?
2. She is discovering that in Him is exceeding abundance of fruit and supply. She is partaking of His fullness through union by the grace of His Cross. In your own words describe the blessedness of knowing Christ in union as opposed to knowing Him through the merit of our own labors.
3. Using the examples found in chapter two, describe how being in Christ is likened unto a flowing relationship rather than a stagnant doctrine.
4. Because God put her in Christ based on the work of His Cross, her position in Him is settled and stable. List scriptures that support this reality, and upon which you can stand during times of trial.
5. What would make the Song of Songs a book of love rather than striving for acceptance?
6. What specifically does his left and right hands embracing her symbolize?
7. Comment on / Discuss this statement; *“He has complimented her and brought her into tender fellowship, even the communion of Life, but it is her place to keep her heart abiding as His hidden one, mindful of her true state as crucified and the vessel of His Life alone”*.
8. Write down /Discuss ways that you have experientially known the wonder of being in Christ.

# Chapter Six

## Rise Up and Come Away



This portion of scripture speaks of the dangers of getting comfortable. In the middle of love feasts and sweet communion, the Shulamite becomes more aware of her newfound peace and position of acceptance than of her Beloved. May our hearts be sensitized to always stay in tune by living union with Him Who is our Life, our All.

*Song of Songs 2:8 "The voice of my Beloved! Behold, He cometh leaping upon the mountains, skipping upon the hills."*

Here we find that He is one place and she is another. She delights to OBSERVE Him as He lives in magnificent ways apart from her. It is as if she has started to position herself as His fan, observing Him from the sidelines, rather than functioning as the vessel of His Life. She is excited for people to "look at Him" with her, rather than manifesting His Life to them through her.

*2:9 "My Beloved is like a roe or a young hart; behold, He standeth behind our wall, He looketh forth at the windows, gazing through the lattice."*

She has truly taken some wonderful steps of growth, yet it is not complete. At this point in her maturity she loves the benefits of being in union with Him while denying the Life thereof. She is basking in the "idea" of union while He has withdrawn from her and is off leaping in Life. She wants to stay in the FEEL of her newfound pastures in Him. She wants the benefits of union without participating in the Life of the union. An arm may glory all day in the wonder of being the flesh and bone expression of the Head, but when the Head needs the arm to reach forth, that is the order of the day. In other words, she has chosen to receive Him in some ways while denying Him in other ways that are uncomfortable to her.

Not only does she observe His wonderful feats of Life in realms above her earth, but she glories in His nimbleness, having hind's feet that are able to walk in the high places! The only problem with this picture is that this lovely creature of resurrection that she adores is standing outside her wall and peeking through her window and not be allowed to dwell in her. Up to this point she has fully embraced the benefits of being found in Him, joyfully embracing that relationship of rest and peace and fellowship. But here we find her having difficulties when the time comes for action.

Before, in Ecclesiastes, resurrection was something that did not include her. She "rose up" in her own strength and did the work of the Lord. But in this new



relationship, she must come to an end of herself, embrace her death with Christ, and turn away from herself unto Him as her All. She has left herself as source, acknowledged her wretchedness apart from the Son, and basked in the wonder of Him Who is now her all, resting in His love. But He did not bring her out merely to bring her to resting and basking. Although these are true elements of her new Life in Him, they are not ends unto themselves. Their relationship is not about endless hours of reveling and feasting on her place in Him and His supply of fullness without continuing on to be the vessel of His Life. Hence, His call unto her at this stage is, “Come away.”

She has been in the process of being built into a habitation by the Holy Spirit. She has walls and windows, but the building is not formed properly. At this point she is the one being covered and housed by the knowledge, not the Lord. She is the one who has found shelter from her brutal past of burned out religious laboring in the flesh. But He did not come to deliver her unto her own comfort in a new doctrine, but to bring her into Himself as a vessel of His Life that houses Him and fills her. At this point He must look into her house through a veiled window. He sees her sad condition at this moment, but also knows her heart for Him (1:17). He knows her true place is with Him, so at this point instead of leaving her He calls to her:

*Song of Songs 2:10 “My beloved spoke, and said unto me, Rise up my love, my fair one, and come away.”*

We find this rejected Groom speaking to her through her window and behind her wall. The sound coming to her is not the voice of her life constraining her from within, but a stranger calling her from afar. This should be her first clue that she has become “out of tune” with where He is at and the things of His heart for her at this time.

His call is now, “Rise up and come away.” At this point, she needs to come away from HER chambers of basking in new reality without walking in it. She has already come away from the law and religion. Now she must come away from her own excuses and tendencies to leave the living union for her own comfort. She must learn to allow the Life that she has received to rise up in her and manifest through her.

The Beloved’s calls to “come away” in verse 10 of chapter two are not beckoning her into identification in Him, but unto rising up in the Life that she now bears. Rising up as His Body quickened with His Life. He is asking her to leave the

knowledge of being raised in Him and enter into the Life of it where He, the Living One, truly is. Only in this way can she ever truly be built into His habitation.

*Song of Songs 2:11-13 “For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.”*

In verse 11 He speaks of a change of seasons in her walk (*winter is past*). She has embraced a measure of her death in Him, and she has also partaken of His Life through union. Now new life is pressing forth in her, wanting to manifest. Flowers want to appear on the earth, out of her earthen vessel (II Corinthians 4:7)! The vines have little grapes starting to grow. Seeds have been planted and branches have joined to Vine, and the result is Life. His Life in her. Christ wants to manifest through her.

So again, His call to her is to stay in LIFE and not stagnate in teachings and memories of things that were once filled with living union. A heart-cry is heard: “RISE UP and let Christ come forth!” But for her to yield to this new Life in her she must come away from relating to Him only based on reveling in His love without joining in His Life. She is not partaking of a doctrine but a PERSON that is starting to bring forth fruit in her because she has been truly abiding (John 15:4).

In verse nine we notice that a wall had grown between them. This wall was not there in all the previous verses. Something of separation had grown between them in the midst of all the communion and joy. This wall shows a division between how she lives and how He lives. We have found her willing to be one with Him in rest and fellowship, but not in Life and her walk. But instead of condemning her, He continues to woo her in verse 14:

*Song of Songs 2:14-15 “O my dove, who art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.”*

He affirms her in all she has been being established in. “Yes, you are in Christ (in the clefts of the rock). But LET ME hear and see my Life manifest through you. Let me hear your voice and see your face as they reflect my image from within.” He desires His Life to manifest through her! She bears His fruit, and He longs for the communion this will bring! At this point she is not open and does not fully hear

Him, so now we find not just a wall, but foxes have appeared. These foreign elements in her are opening the door to destructive forces that can break up the new growth that has begun flourishing in her.

*Song of Songs 2:16 “My beloved is mine and I am His; He feedeth among the lilies.”*

It is as if she has not heard His heart-cry or His warnings about the foxes. She stays in an almost dream-like imaginary state of soulish romance as she declares that He is just reveling in lilies, rather than acknowledging that He is outside the house, knocking on the door, and trying to protect her from dangerous foxes. He is trying to wake her up, and she does not want to leave her happy dream. She has left really being plugged into Him as Head and being in tune with Him by Life. Now she has made a doctrine of the things she just experienced in reality, and would prefer to live in the fantasy of that rather than the reality of where He is in His current season and present movements.

*Song of Songs 2:17 “Until the day break, and the shadows flee away, turn, my Beloved, and be thou like a roe or a young hart upon the mountains of Bether.”*

And now she speaks her true state forth with clarity. “You go do your thing while I stay back and do mine. I cannot go with you until every shadow, fear, and question is gone. I cannot move as your Body and Bride until everything is perfect.”

Yet day does not break, for she has separated from the Day Star Who was trying to rise in her heart (II Peter 1:19). Instead of cleaving to Him as her very life, she is clinging to her own soulish and personal safety (Acts 11:23). Therefore, she finds herself alone on her bed at night and unable to find Him.

*Song of Songs 3:1 “By night on my bed I sought Him whom my soul loveth. I sought Him, but I found Him not.”*

Now she is willing to leave her fantasy world of lilies and raisin cakes and acknowledge that He is not there right now, for that season is over for the time. She will start to seek Him, for He cannot be found on her bed and in her soulish affections. Something has to change.



## Chapter Six Study / Discussion Questions

### Rise Up and Come Away

1. In what ways can we “observe Him from the sidelines” rather than functioning as the vessel of His Life?
2. The only problem with this picture is that this lovely creature of resurrection that she adores is standing outside her wall and peeking through her window and not dwelling in her. Can that be true in our relationship with the Lord?
3. Explain / Discuss this statement: *“He did not come to deliver her unto her own comfort in a new doctrine but to bring her into Himself as a vessel of His Life that houses Him and fills her.”*
4. His call to her in chapter two verse 10 is, “Rise up and come away.” At this point, she needs to come away from HER chambers of basking in new reality without walking in it. She has already come away from the law and religion; now she must learn to allow the Life that she has received to rise up in her and manifest through her. What does “rise up and come away” mean to you in your walk with the Lord?
5. The Shulamite was not partaking of a doctrine but a Life that began to bring forth fruit in her, as seen in chapter two verse 12. Because she has been abiding in Him, His Life is starting to manifest through her. Explain / discuss the wonder of Christ’s Life beginning to manifest through us because we are abiding in union with the Son.
6. Explain how the wall in chapter two verse nine shows a division between how she lives and how He lives.
7. What is the Shulamite’s response to her Beloved’s exhortation to *“take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes”*?

8. Is it possible for us to deceive ourselves concerning our true spiritual condition by ignoring the foreign elements within that are open to destructive forces that will break up the new growth that is flourishing based on union? [What do the little foxes in verse 15 represent? What do they do inside of one who has begun to abide in Christ as their life?]
9. Explain / Discuss what this following statement speaks to your heart: *“It is almost as if she has not heard His heart-cry or warnings about the foxes. She stays in an almost dream-like imaginary state of soulful romance as she declares that He is just reveling in lilies, rather than acknowledging that He is outside the house, knocking on the door, and trying to protect her from dangerous foxes.”*
10. Explain what is faulty with this reasoning: *“You go do your thing while I stay back and do mine. I cannot go with you until every shadow, fear, and question is gone. I cannot move as your Body and Bride until everything is perfect.”*
11. Because of love, the Groom continues to draw her out from her place of stagnation and self-protection. Comment on / Discuss how His actions of love could be misinterpreted as rejection.
12. Explain / Discuss what this phrase means to you: *“Rise up and allow His Life to come forth.”*



# Chapter Seven

## She Applies The Altar



*Song of Songs 3:2 "I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth. I sought Him but I found Him not."*

At this point she is finally willing to arise, yet it is not the RISE UP that her Beloved was calling her to in chapter two. This is the rising up of a panicked soul desperate to make contact again. She is now willing to walk and move and rise, but the hour is past. This is not the movement of His Life in her, but fear in her soul pushing her out.

*Song of Songs 3:3 "The watchmen that go about the city found me, to whom I said, Saw ye Him whom my soul loveth?"*

She is looking for Him in the externals. She is asking other people if they know where He is. She is crying out in the streets, in the dark, and to strangers saying... "WHERE IS HE?" While all along He is waiting for her to realize, awaken to, and believe in the reality that HE IS IN HER. This will require faith, not answers from watchman, or external proofs in the city streets. Romans 10:6-8 must be her anthem.

*Song of Songs 3:4 "It was a little while that I passed from them, but I found Him Whom my soul loveth. I held Him and would not let go, until I had brought Him into my mother's house, and into the chamber of her who conceived me."*

*Romans 10:6-8 "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."*

Her search is no longer in the externals of her surroundings. She has searched night streets and asked city guards, but how could He be found in such places? She had to pass from them, not just in an external way, but in an internal and spiritual way. She had to pass out from that being the realm of her searching for Him (Galatians 1:11-12). He could not be found through the teachers or the preachers in the way that He needed her. For Him to be found as her Life would require His unveiling in her which only God could give (Galatians 1:15-16). He would not appear to her in a realm separate from in her. He is no longer to be known as the glorious risen Christ up there in heavenly realms separate from us, while we are down here doing His kingdom business or hiding in OUR houses. He no longer



desires to be found in soulish earthly ways that seek to find Him in an external touch or outward sign (II Corinthians 5:16-17; Ephesians 1:22-23). Somehow, He is found. I believe that it is her faith that laid hold of Him even before He appeared (Romans 10:6-8; Ephesians 3:17-21; II Corinthians 5:7; Colossians 1:23). In truth, He has always been in her, but could not “appear” because of her soul, her own mind, and her old life taking over. These internal elements working in her were some of the foxes that were so dangerously breaking down the life flow of their union (II Corinthians 10:3-5).

In the darkness of this crisis with the awareness of her failure she chooses to embrace the truth about Him being in her as her Life now. Rather than demanding a sign from Him or a confirming touch to her emotions, she lays hold of Him by faith and will not let Him go until something new is established in her.

Now an amazing step happens. She is not satisfied to simply hold Him by faith. She knows her own complacency in this area is what got her in this dilemma. She will not let Him go. She will not allow Him to become a teaching, doctrine, or salve to her soul. She is going to take Him into her mother’s house. A “mother’s house” could be comprehended as a womb, for that is the place a mother houses another life. At the time of conception, the mother’s house for that life is in her womb. That womb within her is “the chamber of her who conceived.” She wants to conceive of this One Who is in her as her life in such a way that He will form in her and come forth out of her (Galatians 4:19). This determination in her approach and embrace speaks to Him that she wants to be with Him in the way He wants to be in her. For her to take this step required a death to old selfish ways of using Him for her own comfort, security, and acceptance. She was willing to lose all of that to find Him in the way that is according to His heart and the reality of their oneness (Philippians 3:8-10, Colossians 1:27).

***“She will not let Him go until something new is established in her... that He is in her as Life.”***

*3:5 "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that you stir not up, nor awake my love, till it please."*

This entire exercise of faith was a death to her senses and soulish ways of relating to the Lord. In this verse she exhorts her sisters to not make the same mistake she was making by trying to demand an appearing of Him in a way that violates the true essence and reality of their union. She tells them not to stir Him up or awaken Him until it is His pleasure to RISE UP and LIVE in them. When He does rise up in Life from within, then yield and allow His Life to be expressed. Come away from the selfish ways of knowing Him for your own soulish comfort and security and BE HIS BODY. Allow His Life to manifest through you in the earth.

## Chapter Seven Study / Discussion Questions

### *She Applies The Altar*

1. What is the difference between the RISE UP of oneness that her Beloved was calling her into and the rising up of a panicked soul desperate to make contact again?
2. Why is the Shulamite looking for her Beloved in the externals? She is asking other people if they know where He is. She is crying out in the streets, in the dark, and to strangers saying, “WHERE IS HE?”
3. Why must she pass from the external as the realm of her searching for Him? Will she ever find Him there in the way He wants her to know Him?
4. Discuss this statement: She is not satisfied to simply hold Him by faith. She knows her own complacency in this area is what got her in this dilemma. She will not let Him go. She will not allow Him to become a teaching, doctrine, or salve to her soul. She is going to take Him into her mother’s house.
5. What are some ways we could “let Him go” instead of holding Him until the foxes are dealt with and His Life is more established within?
6. How is exercising our faith in believing that Christ is dwelling in us a death to our senses and soulish ways of relating to the Lord? How does Romans 10:6-8 support this?
7. How does this statement reflect the heart of a Bride determined to know the Lord according to His desire: “She will not let Him go until something new is established in her where she knows that He is in her and found there as her Life”?
8. Comment on this statement: “Come away from the selfish ways of knowing Him for your own soulish comfort and security and BE HIS BODY. Allow His Life to manifest through you in the earth.”



# Chapter Eight

## Victory Over Her Soul



*Song of Songs 3:6 “Who is this that cometh out the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?”*

This verse signifies how true and deep this death was in her in the past verses. The dark night of her soul was like a wilderness without water...without Him. To find Him she had to die to her old way of knowing Him and yield to the Cross that has translated her as one SPIRIT with the Lord (I Corinthians 6:17). Her ascent out of the wilderness of her soulish and selfish ways towards Him is not in the form of more cakes of raisins or words of identity... but as smoke ascending from an altar, rich with the fragrance of the Lamb. She has known suffering in this transition, for she is perfumed with myrrh. Myrrh is a spice that signifies the sufferings of Christ, not man. Therefore, she has chosen the path of fellowshiping in His sufferings rather than feeding her soul (Philippians 3:10). Myrrh was also used in the embalming and preservation of dead bodies, and she has put off her old form, accepting her death in Him, and is joining with Him in His Lamb nature. This has come at a cost to her, for she is powdered with that which was purchased from the merchant. This time she had to buy the truth of the Cross and His Life in her through the altar in her crisis (Proverbs 23:23). The result is a deeper conformity to His image and a greater release of His Life through her.

*Song of Songs 3:6a “Who is this that cometh out of the wilderness like pillars of smoke.”*

Here we see that she is coming out of the wilderness like pillars of smoke similar to the pillars of cloud found in the wilderness Exodus (Exodus 13:21). But rather than just being led out of her crisis by following a pillar of cloud, she is ascending out of this trial like smoke does as it rises from the altar. She is coming out through oneness with the slain Lamb. His release in sacrifice through her is her victory. This smoke that is rising from the altar of this trial is perfumed with the sweet savor of Christ that comes forth from a free-will offering. In the Old Testament worship, the sweet savor sacrifices were all free-will offerings (Numbers 15:3). She made a choice in that dark night of her soul to be with Him in His eternal Lamb nature rather than requiring of Him to come down to her soul and feed her carnal fears and selfish needs.

And so we find her ascending up from her trial in a form that is hard to recognize. Because she has died to her soul, she is experiencing true oneness with Her Groom (the Lamb). She is not just finding Him whom her soul loves... but His WAY...

which is through the altar as He gives Himself in sacrifice. Through experientially applying the Cross to her soul while yielding to His Lamb nature within she is not strengthened in her walk, but translated into His image. She has changed form, from hers to His, so that she is hard to recognize. But what is the change? There is an increase of Christ and a decrease of her. In her wilderness experience in the dark night of her soul she built an altar upon which she died to self. The sweet savor of Christ is now ascending from that altar through her as she is carried in His Life rather than her own: *“Those who wait upon the Lord shall exchange their strength... they shall rise up with wings like eagles”* (Isaiah 40:31). In Song of Songs 3:5 she made a determination not to stir Him up or awaken Him until He pleases. She waited on His appearing in her as Life rather than requiring a miracle sign out of Him like one of the selfish multitudes. The sign she embraced was the work of His Cross, trusting that she indeed was crucified with Him and is now risen in Him as a member of His Body. Such faith demanded her to reject her soul’s pressure and “not let Him go,” establishing that His place was in her as Life (the chamber of the womb of her spirit).

*Song of Songs 3:7 “Behold his bed, which is Solomon’s; threescore valiant men are about it, of the valiant of Israel.”*

In Song of Songs 3:7 we are told to behold Solomon’s bed that is carrying her out of the wilderness. Strides have been made through her embrace of death in the past crisis. She has died to her soul’s pressure for outward affirmations and manifestations of His presence and union. She has embraced His Life within by an active faith. She is demanding no activity from Him, but is giving herself unto Him as the place of His rest and release in sacrifice. This action of faith also brings her into His rest. She is moving in a new way now, carried in the place of His rest rather than by her efforts. She emerges from her wilderness trial being carried upon His bed, surrounded by His warriors. Each time that she emerges victorious through a crisis she is in a state of deepened weakness and reliance upon Him. This lesson required her to enter into a deeper measure of His rest. She is learning how to abide in Him in ways that are carrying her forth in His Lamb Life.

Our carnal minds would assume that “leaping upon mountains with Him” would result in her acquiring greater muscles, etc. But the real exchange that happened through this crisis was an exchange of beds. She has left her place/bed of “false rest” and entered into His place/bed of their true rest. Her “false rest” was a place of doctrines with no life. What had once been flowing brooks had become stagnant without Him. What were once feasting tables became tasteless without Him. Rest is separation if we do it apart from Him. Active living faith from the heart pressed

her into the Vine and brought her into the place of His rest that is filled with His Life that will give Himself in the crisis rather than hide from it. All is of Him now, even that of which she was fearful. She is discovering that whether feasting, “faithing,” or leaping on mountains... He is there to carry her forth in His Life.

In her mind she thought leaping upon the mountains was going to be a torturous experience that would tear her from the bliss and intimacy of her experience of communion and rest in chapters one and two. But now she is finding out that she is never to leave the place of their rest, whether that be communing in the king’s chambers, leaping upon the mountains, or releasing Him through the altar. If she is truly abiding in Him, then she will remain in life-union whether it be a season of abounding or abasing, for they are one (Philippians 4:12). The true danger she just passed through was the option of staying in a place that He has left. There is nothing wrong with the banqueting house when the King is there, but to remain at the table when He has departed for the mountains is death.

*Song of Songs 3:9 “King Solomon made Himself a chariot of the wood of Lebanon”*

As we continue to observe her ascension from her wilderness trial, we find that she is carried on more than just a bed, for a bed is not a vehicle of movement but of rest. It is a chariot upon which the bed rests. This chariot is carrying her forth and allowing her to remain at rest even while moving! King Solomon did not just make this chariot for her, because that would make it some object separate from Him. Rather the scriptures tell us that King Solomon made HIMSELF a chariot. **He IS** the chariot and He was made as such through the wood of Lebanon, which represents the Cross. When Jesus joined to us through His Cross in death, burial, and resurrection, He changed forms. In His incarnation He was Jesus of Nazareth, just one person and separate from us. But after His death, burial, and resurrection, He moves through the instrumentality of a Body made up of many members. In Song of Songs 3:7 we are exhorted to behold this wonder; for He carries us as we rest from our own labors, and we carry Him as the vessels of His Life. He wants us to understand His new form now that we are joined with Him as One. Therefore we are again exhorted in Song of Songs 3:11 to behold an even greater wonder:

*Song of Songs 3:11 “Go forth... and behold King Solomon with the crown with which His mother crowned Him in the day of His espousals.”*

Proverbs 12:4 tells us that the wife is her Husband’s crown. This “crowned Solomon” is appearing as she yields to His Life within! He now has a Body that is



ALLOWING Him to dwell and live within it. This is the Resurrected Jesus... the one with a Body, a wife. Therefore, we are no longer to know Jesus after the flesh as just a man from Nazareth who walked the shores of Galilee, but rather we are to see who He is now in resurrection! Now He has a wife who is the Body that bears His Life. We are no longer to behold Him as separate from us, but to see that we are that crown, that Body and bride to whom He is forever joined (Ephesians 5:25-32).

As a crown, she is honoring Him as her Head, the Source of her Life and the government of her being. She is not ashamed to call Him Lord, and ornaments Him with her meek spirit that submits to Him as a body would to its head (I Peter 3:1-6).

*Song of Songs 3:9b "... of the wood of Lebanon"*

The wood of Lebanon reminds us that this glorious union and new creation could only come forth through OUR death in Him. He first joined to us in our old nature only to crucify it, and **not to "crown" it.** No flesh passes through the cross, all is crucified (Romans 6:6). What is in Him in resurrection is that which bears HIS life alone. And she truly is learning to bear Him, move with Him, and yield to His Life as it rises in her.

*Song of Songs 4:1-7*

In these verses He speaks of her maturity and the pleasure it brings Him. Each line of verse defines her as a vessel of His Life that is entering in through applying the Cross and partaking of His Lamb nature.

*verse 1 "Thou hast dove's eyes"*

Throughout the scriptures the Holy Spirit is referred to as a dove (Luke 3:22). Here she sees Him through the eyes of the Holy Spirit, as He truly is: a slain Lamb.

*verse 2 "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing, of which every one beareth twins, and none is barren among them."*

She bears fruit from His Word (Colossians 1:10). She is not only washed by His Word (Ephesians 5:26), but is good ground that allows His Word to go deep and bring forth (Matthew 13:23).

*verse 4 “Thy neck is like the tower of David builded for an armory,  
whereon there hang a thousand bucklers, all shields of mighty men.”*

King David fought many battles to remain connected to the Living God. He brought back the ark (God’s Presence) into the center of Jerusalem. Like a “good neck,” David wanted the people of God (the body) connected to the Head (the Living God). David went through much affliction and many battles to safeguard the heart of God and keep the Living God enthroned in the midst of His people (Psalm 132:1-5). He and his mighty men functioned like a neck built up with the shields from battles ensuring there would be a living connection and true enthronement of God as Head of His people. This Shulamite is also willing to go through trials and difficulties and even death to stay connected to the Living God and not just have a doctrine about Him while living separate from His Headship and life-flow into her.

All of these features developing in her reveal that she truly has been abiding in the One Who is Life, and not hiding away in her fantasy doctrines embracing a message of oneness while living separate from the One. This affects the heart of her Beloved, for He feels truly received and honored from such a response in her.

*Song of Songs 4:6 “Until the day break and the shadows flee away, I WILL GO UP, to the mountain of MYRHH, and to the hill of frankincense.”*

Verse six is the crowning jewel of her new stand. She is now embracing the very thing that caused her to leave him in chapter two. Now we hear a new stand, a new embrace of Him in oneness with her statement in verse 4:6: *“Until the day break and the shadows flee away, I WILL GO UP, to the mountain of MYRHH, and to the hill of frankincense.”* Glory to God! What she refused to do two chapters earlier, she now fully embraces, even when myrrh (suffering and pain) will be involved! In verse 17 of chapter two she had told Him, “Until the day break and the shadows flee away, turn away from me and you go and leap on the mountains.” Now she is willing be His where He is at, and not be the observer of Him from afar. She is taking her place as one with Him instead of defending her soul and protecting her flesh.

*Song of Songs 4:7 “Thou art all fair, my love, there is no spot in thee”*

This final acceptance of Him in oneness draws forth high praise from His mouth: *“Thou art all fair... there is no spot in thee.”* He is seeing His Lamb nature forming in her (no spot). Only Christ in her, the spotless Lamb, will offer Himself up to suffering if that be God’s will, and do so from the heart. This is the result of His Spirit in her. He is being expressed through His Bride in ways that are extremely

dear to His heart, for she is beginning to function as one after His Kind. He does not feel alone, for she is receiving Him as a Lamb slain. Not only has she come away from her view of being something separate from Him, but she has allowed Him to rise up in her in His eternal Lamb nature to be given for others.

*Song of Songs 4:8a “Come with me”*

As He comprehends her willingness to yield to the Eternal Spirit of His Life in her, He beckons her on further. In 4:8 He sees the potential for greater increase of His nature in her and woos her onward.

*Song of Songs 4:12-15 “A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon.”*

***“There is nothing wrong with the banqueting house when the King is there, but to remain at the table when He has departed for the mountains is death.”***

He who is faithful with little will be given more (Luke 16:10). If a seed falls into the ground and dies, it brings forth much fruit (John 12:24). She has been faithful with that which He has given her. She has allowed His death to work in her to some degree. His Life within her is increasing like a seed-bed, blossoming like a garden, and bringing forth His increase. His Life is in her, even as a fountain of gardens. Her potential for fruitfulness is limitless if she continues on in union with the Lamb, yielding to the Cross of her own death and the release of His Life. To her and in her, the Cross has become an instrument that leads to fruit, life, and intimacy that she would never have known had she remained in her old methods. Song of Songs 4:16a “Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.”

He desires more of His Life through her for the Father and others, so He invites a storm to blow upon her that His Life within her may be poured out past her walls. Although we have just seen a beautiful cycle of Life out from death concluded here in one rotation, in 4:16 we immediately find the heart of God yearning and moving

for His Life to keep LIVING! The Lamb is not an event or a doctrine. He is a Person with a nature that pours Himself out continuously. He is the continuous burnt offering whose fire is never to go out within the altar of our hearts. *Spirit of God, stir the coals, blow upon our garden and deal with us that the Lamb within may flow out of us. Open the fountains of the Lamb in us!*



## Chapter Eight Study / Discussion Questions

### Victory Over Her Soul

1. To find Him she had to leave her old form and way of knowing Him, and yield to the Cross that has translated her as one SPIRIT with the Lord (I Corinthians 6:17). Explain / Discuss the practical steps the Shulamite took to embrace this death.
2. How do we know that there was a cost to the Shulamite to embrace her Beloved in this new way according to Song of Songs 3:6?
3. The Shulamite came forth from her crisis in a new form with a new essence that was likened unto perfumed pillars of smoke ascending from the wilderness. How could this be a picture of a believer embracing the work of the Cross on a deep and personal level and bringing forth Christ in His Lamb nature?
4. Rather than being LED out of her crisis by following a pillar of cloud, she is ascending out of the wilderness like smoke does as it rises from the altar. What is the difference between being led by an external miracle and being filled with Christ in His eternal essence?
5. Explain / Discuss how she is not just finding Him whom her soul loves... but His WAY... which is the way of the Lamb.
6. Each time that she emerges victorious through a crisis she is in a state of deepened weakness and reliance upon Him. Why is she getting weaker instead of stronger?
7. Explain / Discuss how the real exchange that happened through this crisis was an exchange of beds. In what manner has she left her place of “false rest” and entered into His place of their true rest.
8. How does the chariot described in 3:9 show that we can move forward while remaining at rest?
9. He carries us as we rest from our own labors, and we carry Him as the vessel bearing His Life. Explain / Discuss some practical ways we can experience this mystery of oneness in our daily walk.

10. What does the “crowned Solomon” represent?
11. How does the “wood of Lebanon” signify that Christ first joined to us in our old nature only to crucify it, and not to “crown” it?
12. What does this mean to you: “He is the continuous burnt offering whose fire is never to go out within the altar of our hearts”?
13. She is coming out of the wilderness THROUGH oneness with the slain Lamb. His release in sacrifice through her is her victory. How can we find this victory in our daily trials?
14. Comment on this statement: “He carries us as we rest from our own labors, and we carry Him as the vessels of His Life.”
15. Prayer: **Spirit of God, stir the coals, blow upon our garden and deal with us that the Lamb within may flow out of us. Open the fountains of the Lamb in us!**



# Chapter Nine

## Learning To War From Above



*Song of Songs 4:8 “Come with me from Lebanon, **my spouse**, with me from Lebanon... look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards.”*

Here is the first time He calls her “my spouse.” This is significant, for He only addressed her as married to Him after she CHOSE to join with Him by actively applying His Cross in her circumstances and yielding to His Lamb nature within her. In truth and in His heart she always was joined to Him through His Cross, but He was not free to truly and officially declare that relationship until she rose up and walked it out in truth. Before this time she was affectionately called such names as “my love, fair one, dove, and beloved.” But to declare that she is walking as one who is joined (my spouse) confirms that she has truly been embracing the cross of her own crucifixion whereby she can in reality walk by His Life in her rather than by her soul and old selfish nature.

He is opening Himself up to her again after she opened herself up to Him through embracing His Cross in her circumstance. When she chose her soul at the end of chapter two, He withdrew Himself. He could not be found. He would not trust Himself into the hands of a soulish woman seeking only to meet her own soulish needs. This one was meant to be unto Him a body, a help-mate fit for Him, yet she was making it all about herself. Instead of coming away to His place in oneness, she was trying to drag Him down to her place in the earth. But she rose up to His heart’s cry in chapter three and embraced Him with hands set on mortifying every emotion, affection, and soulish need that would separate her from abiding in Him in Life. She rejected the stagnation that would eventually have overtaken her had she continued resisting His advances. She rose up and came away from those little foxes.

Now He is calling her to “come” again. This time it is in direct reference to her recent commitment to “*Get me to the mountain of myrrh, and to the hill of frankincense*” (Song of Songs 4:6). The true “mountain of myrrh and hill of frankincense” was mount Calvary where Christ was crucified. The myrrh and frankincense speak of the Lamb of God as a fragrant offering pouring out His life unto death. In chapter two verse eight her Beloved was leaping and skipping on the mountains and hills. Now He is dying on them. She is now ready to go where she once had refused Him. But there is even more than that in motion at this time. She has entered into the way of her Lord, the Lamb slain. Her life is beginning to be ordered by His nature at work in her. He can take her into the fellowship of His heart in greater ways now because she has not just embraced her death in Him but



also His dying in her (II Corinthians 4:10). She had planted her last circumstance into her death with Christ and she is now experiencing a deepening of fellowship in Him. She is being lifted out of her place, views, and selfish old life into oneness with Him in His place. From her place within Him He is able to make known to her the wonder of the overcomer's life above in Him. The true Overcomer enthroned above is the slain Lamb (Revelation 5:6). All those who have "overcome" throughout the scripture and history itself did so through Him. The Word of God declares they overcame by the blood of the Lamb, the word of their testimony (martyrdom) and because they loved not their lives even unto the death (Revelation 12:11). Jesus Himself was exalted by the Father on the basis of His poured-out nature of sacrifice:

*"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Philippians 2:5-10).*

He could never have beckoned her to come with Him into realms of resurrection if she had not first chosen to join with Him in His death by applying the Cross in her circumstance and yielding to His Lamb nature within.

Through her altar experience in chapter three there has been an increase of His Life flow through her, and a decrease of her selfish ways. He is the increase and we are the decrease (John 3:30). His increase and her decrease has come through His death in her altar experience and brought her into a communion with Him in His eternal nature and place above the earth. We want to progress and mature unto an attainment of spiritual knowledge and status that will propel us forward. But true spiritual progress only comes from the grave. If we want to grow we must die. If we want the heights we must embrace the depths as we yield to His altar, planting all into His death (John 12:24). Above all lessons she has learned in the past chapters, this principle is the key to all. If she has joined with her Lamb Spouse in His eternal way, the way of the Cross, then in all things she will be able to follow Him (the Lamb) withersoever He goes in oneness with His nature (Revelation 14:4).

*Song of Songs 4:8a "Come with me from Lebanon, my spouse, with me from Lebanon..."*

He is saying, "Come with me from Lebanon." Lebanon is a located in a

mountainous region at a high altitude, representing our position in the risen Son (Ephesians 2:6). He wants to show her things through His eyes and view, and He will do so from her place “raised up and seated in Him.” Although she was in Him from the very earliest and most immature stages of their relationship, He was unable to bring her into the riches of that place in Him until she made some choices. We find those choices in chapter three when she decided to leave her place and seek to find Him where He was at, even if that meant suffering and loss and looking like a fool running through the streets searching for Him. She left her place to be with Him in His place and according to His heart. That choice was a death, for she forsook her old selfish ways to join with Him in oneness. This step was likened unto an altar from which the fragrance of His life ascended through her (Song of Songs 3:6). His release through her in sacrifice is how things rise in His Kingdom. She rose up out of her wilderness wanderings in union with the burnt offering as she allowed the Lamb to release through her. The power of His resurrection comes from the weakness and foolishness of a slaughtered Lamb giving Himself. This is the Spirit that ascends to the Father.

She is experiencing the power of **His** resurrection in new ways as she yields to His Lamb nature within. We see an example of this in Paul’s life in Philippians 3:10-11: *“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”* Notice that Paul did not begin with “attaining unto the resurrection” but started with a heart-desire to fellowship with Him in His sufferings and bear Him in His dying. That which is raised up from such a deep communion in the slaughtered Lamb is of that same Spirit. God does not exalt flesh, He crucified it. God **ONLY** exalts His slaughtered Son based on His nature. In Revelation 5:6 it is a slain Lamb that is exalted and enthroned. It is that **SAME SLAIN LAMB** in us that is lifted up into this fellowship. We partake through oneness.

We now find them in the high places on the basis of the altar and not climbing. Many times we visualize our Lord’s call to the high places as a man yelling down a mountain telling us to start climbing. But this is not the way of attaining the heights. **The way up is down.** Her ascent up and out from the wilderness was like a fragrant burnt offering and not a professional rock climber (Song of Songs 3:6). In chapter two He established in her the reality that she is in Him. Now she is experiencing the power of living from that place in Him rather than hiding in her “safe places” of separation below in her earth. He wants her to take in the fullness of the realm of living in Him in His place rather than separate from Him in hers.

He will take her to three mountain peaks in Lebanon to teach her how to abide and war from her place in Him.

*Ephesians 2:6 “And hath raised us up together,  
and made us sit together in heavenly places in Christ Jesus.”*

These are the three mountain peaks in Lebanon:

**Amana – Truth**

**Shenir – Armor**

**Hermon – Destruction**

It is in these three aspects represented by these mountains that He wants to establish her in the efficacy of the applied cross through oneness into His death, burial, and resurrection.

#### **Amana – Truth**

Amana means “truth”. As one who is raised in Him, “truth” is a place of communion in His inward nature and out-poured life. Truth is found in Him far above the earth, and pours out through her into the earth (Revelation 21:2). It is not a book read behind walls of self-preservation on the earth. Jesus said, “I AM the truth” (John 14:6). The truth is a PERSON Who is our Life.

That which once was merely doctrine unto us is now an unveiled reality filling us with Life. We glory in the Cross. What once was only doctrine has now exploded into Life through the altar. In chapter three she sought Him, found Him, held Him and would not let Him go until He was formed in her and released through her in sacrifice. Now she is experiencing His life from the vantage point of one who is participating in the Lamb as He rises from the altar of her heart in the midst of her earth trials.

#### **Greater Enemies**

Before we move on to discuss Shenir and Hermon it will be helpful to first look at Song of Songs 4:8b: *“...from the lions' dens, from the mountains of the leopards.”* Before now her worst enemy was little foxes (Song of Songs 2:15). Undoubtedly these little foxes were formidable foes. They had the potential of breaking her life connection into the Vine before fruit could fully form and inward government

could be established. She fought these foxes armed with the Cross of her own crucifixion, applying Christ's death to her wayward soul. As she/branch continued to abide in the Vine, His fruit continued to form in her (John 15:4). The fruit that was forming in her is "Christ in you the hope of glory" (Colossians 1:27). Because Christ is forming in her (Galatians 4:19) the attack will no longer be upon her/ the branch, but upon Christ in her. The foxes came to destroy the vine, but the beasts come to devour the Seed which is Christ in her (Galatians 3:16).

Lions roar to inspire fear and retreat; leopards devour to destroy. Where the foxes have failed on the earth (the places where the branch touches ground), the lions and leopards will try to destroy once she has forsaken her own life to bring forth His. Before she got "lift off" her battles were with her own carnality and earth issues. But now the attack will be directly upon the Seed (Christ formed in her) as He bursts forth as her Life. The enemy no longer has the tools of her un-crucified flesh through which to work. He must change tactics, so where once there were foxes we now find lions and leopards... more ferocious beasts with appetites set to devour.

The Lord, her Spouse, prepares her for these foes by showing her the ascendancy of Zion as she abides in resurrection oneness (Isaiah 33:16-21). The lions and leopards cannot touch one who is no longer living by their old life, but abiding in union with the slain Lamb above. He is her truth now and not who she used to be before His Cross crucified and buried her old life. The Spouse is speaking to one who is experientially knowing Him in the power of His resurrection (Ephesians 3:19). She has been lifted up out of the earth and the realm of fox attack by dying to self and coming forth in His image. Yet now there are new foes: principalities and powers, spiritual wickedness found only in high places (Ephesians 6:12). These enemies function by the "wiles of the devil" (6:11) to destroy that which in reality is uncontestable.

Such wiles are exhibited by the lion who roars and roars as if he has power to destroy us, where in reality these principalities and powers have been stripped of all authority and spoiled, completely triumphed over through the work of Christ's Cross (Colossians 2:15, Hebrews 2:14). The enemy is using fear tactics to cause us to doubt the triumph of the Cross. From mount Amana (truth) she can see clearly her place far above such "deceptive roars" and remain in peace abiding. She is experiencing the above position of an overcomer.

While it is soundly and irrefutably true that those who are born again are in Christ because GOD put us there when He raised us up together in Christ, there is an experiencing of the blessedness of this realm that can only be known when the Cross has been applied and to our flesh we have died. The devil will send a little fox to nibble on and work with our flesh before the cross has been yielded to. But once the circumcision has been received you will find one filled with the power of the Lamb's sacrificial nature. Against such, no demon can triumph... for this is Christ Crucified Himself manifesting in the believer. The enemy's forces must change tactics and work through these devouring beasts. Let us review the location of the Shulamite and her Spouse. They are in the high places of Lebanon looking down from three mountain tops found there. I believe Lebanon represents the realm of being raised in Christ. It is an immeasurably vast realm, and so it requires several "points" (mountain tops) of reference to help us take in all that is true there.

### **Shenir - Armor**

We just gazed down from Amana (truth) but let us look from Shenir, which means "armor." Now, if the enemy cannot motivate us to remove ourselves from our Lord through fearful self-preservation, he will then try deception. The enemy is a master deceiver and the father of lies, therefore one can expect intense combat if they do not comprehend their vantage point of Shenir (armor). In Him we are covered, clothed, and immersed into Christ so that it is Him and not ourselves the enemy is approaching (Ephesians 6:10-11).

In I Samuel 17, Goliath was trying to make things personal with the army of Israel, but David knew Goliath was defying the living God and not attacking him personally. When we comprehend that Christ is our Life then we realize that nothing is personal or based on us, but on Christ. The power of the enemy's deception comes from someone still yielding to a life that has been crucified, buried, and put away forever. In resurrection, we remain clothed and covered in Christ like one covered with the armor of God. In this place of true abiding, no deception can touch us for we are not to be found, only Christ. From Shenir we must see that in resurrection it is CHRIST and not I that is the Life. This is not a doctrinal stance but a true point of union into HIS Life.

*Colossians 3:1-3 "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God".*

We are protected for we live in Him ABOVE the issues below. We are shielded from the arrows that strike the hearts of those who find their portion below. Our

affections are set above in Him Who is our Life. This Armor covers us because we know that we are dead with Christ and now He is our only Life. When the enemy tries to attack our old lives it does not work because we are already dead and mortify those members when they try to motivate us in our walk (Colossians 3:5).

### **Hermon - Destruction**

When fear to inspire self-preservation and deception will not work, then the enemy goes for full attack to devour the Seed of Christ coming forth in manifestation (Revelation 12). This is outright attack against the saints and it comes when they are bringing forth Christ. It is from Mount Hermon (destruction) that we must view these types of attacks. The Cross has already destroyed the works of the devil (I John 3:8). He is a defeated foe. He has no true power anymore except for that which we give him. Jesus was manifested to destroy the works of the devil (Hebrews 2:14). Any destruction that these enemies seek to do to us will bring no loss to the eternal Son or the Body of His resurrection. We bear in our bodies the dying of the Lord Jesus and more Life will come forth when the saints are martyred (II Corinthians 4:10). Death has been defeated as a tool for the enemy's increase, and now death, through the Spirit of the Lamb, is the tool for the increase of the Kingdom of God. It is the wisdom of God, and if the enemy had understood that he would never have crucified the Lord of Glory (I Corinthians 2:8).

In Revelation 13:7, the beast was given power to make war with and overcome the saints. This may seem crazy unless we understand the way of victory through the Lamb. Jesus overcame sin, death and the devil through being overcome and crucified by wicked hands in a shameful criminal's death. God allowed it. God ordained it. The enemy sought to destroy Him, but instead opened the door for His increase and expansion. That same Lamb is in us. His Father is now our Father. Our victory over such attacks will come through His Lamb nature in us as He gives Himself through us, even unto death.

The final thing that we must notice from these resurrection realm verses is that the Lord is ever deepening her establishment in the way of the Lamb and the power of His Cross. In chapter one she found entrance into Life through coming to an end of herself, embracing her darkness to be a vessel of His radiance. The end of chapter one and beginning of chapter two she experienced the reality of living by another Life (His). At this point the Lord taught her to war against the little foxes that appear at this stage of maturity. In chapter two she discovered that a daily cross is required to stay in Life union as she is faced with her soul that is not weaned (Psalm 131:2). In chapter three she pressed past her fears, sought Him with all her heart,

and found Him in the altar where she released Him in sacrifice from deep within her. Now in chapter four the Lord is teaching her how to war from the realm of being raised in Him, the slain Lamb who is enthroned. With each chapter and step she is becoming more established in true oneness with her Groom who is a slain Lamb.

## Chapter Nine Study /Discussion Questions

### Learning To War From Above

1. In verse eight of chapter four is the first time the Beloved calls the Shulamite His spouse. Why is this significant and what action on the Shulamite's part may have opened Him to refer to her this way?
2. Comment on this statement: *"In chapter three she sought Him, found Him, held Him and would not let Him go until He was formed in her and released through her in sacrifice. Now she is experiencing His life from the vantage point of one who is participating in the Lamb as He rises from the altar of her heart in the midst of her earth trials."*
3. Explain / Discuss how by chapter four her life is beginning to be ordered by oneness with Him in His eternal nature rather than Him ministering to her carnal needs in the earth.
4. Explain / Discuss why it is important to understand the principle behind this statement: *"Where the foxes have failed on the earth (the places where the branch touches the ground), the lions and leopards will try to destroy once His Life starts forming in her."*
5. As Christ forms in us, we must continue to learn how to war. Explain / Discuss this statement: *"Now the attack will be directly upon the Seed (Christ formed in her) as He bursts forth in manifestation. The enemy no longer has the tools of her own un-crucified flesh to work through. He must change tactics, so where once there were foxes we now find lions and leopards."*
6. Explain how with each chapter and step she is becoming more established in true oneness with her Groom who is a slain Lamb.
7. Explain / Discuss what Lebanon, Amana, Shenir, and Hermon represent spiritually.



# Chapter Ten

## Open To Me



*Song of Songs 4:9-15 “Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon.”*

In Song of Songs 4:9-15 we find another time of fruitfulness and feasting. This time it is not her partaking of Him through newfound union -- now SHE is the garden, and He is eating of her precious fruits. Earlier, in chapters one and two, HE was the garden and she was partaking of His precious fruits. In chapter two she had no fruit to offer Him yet, for she was just beginning to learn to abide in and receive Him as her source. This is the difference oneness makes. She has now become a place of His fruitfulness, bringing pleasure and fellowship for Him and nourishment for others. This can only truly happen through His death for her, and her dying to self to receive Him as Life.

This new season is not just an experience of ascendancy above in Christ, but a time where she is filled and fueled with His Lamb Life that will be poured out for others. Her burgeoning resources are His Life in her and for the benefit of God and others.

*Song of Songs 4:15b “A fountain of gardens, a well of living waters, and streams from Lebanon”*

Last chapter we discussed that she is now in the high places of Lebanon because she is fellowshiping in His Lamb Life after dying to her soul-life to release Him in sacrifice. The streams of His Life that are found in the high place where she is raised in Him are not to make her feel “spiritual” but to pour out of her in His Lamb nature of sacrifice. His Life is forming in her in fragrant and living ways that speak of the nature and way of the Lamb in selfless giving. Although she has allowed Him place in her in many ways, He is still trapped in her for His inward garden and spring is sealed and enclosed within her.

*Song of Songs 4:16a “Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out.”*

He lives to give. He is a slain Lamb. The fountain of His Life within her is never stagnant but always poured out for God and others. This fountain of gardens and living waters all speak of HIM IN HER! She needs the fountains of the Lamb opened in her that they may release forth. Therefore God awakens the winds to blow upon her garden that He may flow out of her as sweet savor unto God and life for others (II Corinthians 2:14-15, Ephesians 5:2).

*Song of Songs 5:1 "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly O beloved."*

Here the Lord is declaring that He is receiving from her fruits and others are to do so as well, but for this to happen she must be willing to fellowship with Him in His sufferings (Philippians 3:10). She must be willing to bear the dying of her Lord within her so that His Lamb Life can release through her (II Corinthians 4:10).

*Song of Songs 5:2 "I sleep, but my heart waketh; it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night."*

At this point He has described her as a fountain of gardens and one in whom He has found pleasure and satisfaction. The question now is, how did she receive those compliments? Did she take them to herself instead of remembering her wretchedness apart from Him? When she heard His words did she pour back over Him reminding Him that all that beauty and fruit was His Life in her, a Life He shared with her through His own death? Did her focus turn from Him unto herself, wherein she became satisfied with her own "spirituality"? Is vital union with Him her constant state, cleaving as branch into vine with His every breath and heartbeat?

Again, like in Song of Songs 2:9, she separates from Him in her heart at the moment being with Him in suffering or discomfort arises. Rather than alert and sensitive to Him, she is behind her walls and asleep. In chapter two the cry from His heart to her was "rise up and come away"... but this time His cry is "open to me." It is powerful to see how deeply she affects Him. When she falls asleep and leaves Him, He does not punish her or demand her obedience and repentance. Rather He cries unto her from His heart. Their relationship is not based on the law or duties. He wants to relate to her on the basis of love and her free will to respond from her heart and not fear.

There is a similarity in chapter two and here in chapter five in that she falls into complacency and insensitivity based on how much she has received from Him. She makes the things He once shared with her more important than Him. Once again, she is content with what she has “attained” up to this point and does not want to leave her comfort zone to be with Him where He is at (Philippians 3:12).

*Luke 22:44 “And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”*

In the garden of Gethsemane as Jesus travailed before His death, His head was “filled with the dew and his locks with the drops of the night” as He sweat great drops of blood. He was in agony. Jesus brought three of His closest friends to be with Him during this time of suffering.

*Matthew 26:36-45 “Then Jesus went with them to a place called Gethsemane, and he said to his disciples, ‘Sit here, while I go over there and pray.’ And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, ‘My soul is very sorrowful, even to death; remain here, and watch with me.’ And going a little farther he fell on his face and prayed, saying, ‘My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.’ And he came to the disciples and found them sleeping. And he said to Peter, ‘So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.’ Again, for the second time, he went away and prayed, ‘My Father, if this cannot pass unless I drink it, your will be done.’ And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again. Then he came to the disciples and said to them, ‘Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.”*

In the gospels Jesus wanted His closest disciples with Him in His time of sorrow and travail. After Jesus died and rose again He had something more than close friends, He had a body and bride. Those who are Born again are more than close to Jesus, they are in Him and He is in them (John 14:20). We are more than “emotional support” for Jesus in His sufferings. Paul declared in II Corinthians 4:10 that we “bear in our bodies the dying of the Lord Jesus.” Paul also cried out, “That I might know Him in the fellowship of His sufferings” (Philippians 3:10). In the book of Revelation, it referred to Jesus as the Lamb 28 times. It is also in the book of Revelation that we find the Lamb receiving His wife in times of great trial and

martyrdom (Revelation 21:9). All throughout this book we find her willing to bear His dying in her trials (Revelation chapter 13 and throughout), travail to bring Him forth (Revelation chapter 12), and fellowship with Him in His sufferings. The Lamb's wife has more than intimacy and knowledge of the Lamb; she moves as one with Him in His nature of sacrifice. She is willing to partake of His altar in oneness and yield to His nature within her. She overcomes by His death (the blood of the Lamb), the word of her martyrdom, and loving not her own life even unto the death (Revelation 12:11). These are the things of His heart, His being, and His very life now forming in her. He is not alone but has one after His kind with Him in the ways that mean the most to Him, the times when He goes into death for others.

*Song of Songs 5:3 "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"*

Yet we find the Shulamite is not ready to relate to Him as Lamb's wife. The invitation to fellowship with Him in His suffering caused her to withdraw from Him. The thought of "losing" all she had "gained" from Him to pour it out in sacrifice seemed unthinkable. To her, such shame, humiliation, and loss would feel like losing everything she had attained. She does not know Him yet in the truest way. She does not fully know that He is the Lamb slain within her.

*Song of Songs 5:4 "My beloved put in his hand by the hole of the door, and my bowels were moved for him."*

After voicing such a selfish response to such a selfless Groom, her own heart smites her with the contrast. His nail-scarred hand reached forth trying to open her to Him. His hand leaves liquid myrrh on her door, the eternal essence of His Being is releasing out of Him in His condition of travail. She reaches forth and touches that myrrh and in so doing touches the real Him. His fragrant Lamb nature poured out strongly draws her out of herself into Him.

*Song of Songs 5:5 "I rose up to open to my Beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock."*

Just like in chapter three verse two, there is another "rising up" but it is not the response of true oneness that He was looking for. Last time, in chapter three, she was rising up to come away, but this time she is rising up TO OPEN. Something in her heart has shut down and is locked up to allowing a greater conformity to the Lamb. She receives His fragrant seed and living waters, but does not want His

suffering. Although she has proven that she will open to Him and be with Him to some degree and at cost to herself, she is not prepared for the deeper death that He is requiring at this moment.

Her condition shows her need for a continued application of the Cross. She is satisfied with this much maturity and no further. She has yet to comprehend that the Cross is a continual reality at work daily in our lives. We never take a break from it. We never stop “swinging away” at our flesh until all is delivered to His death that Christ might fully form and possess every inward part (Psalm 51:6). We never stop laying down our lives for others, for this is the nature and way of the Lamb’s life within. But at this point, she is ready for a break... and to Him, “a break” means rejection and separation. So, He leaves.

*Song of Songs 5:6a “I opened to my Beloved; but my Beloved had withdrawn himself and gone...”*

Eventually she opens to Him, but it is not soon enough. He wants her whole heart to be with Him in such sacred things, and not a begrudging sacrifice. The Lamb’s wife is a willing sacrifice in oneness with His nature and willingly joins with His heart of pure and poured-out love. These reactions in her are merely symptoms that show she is still, to some measure, living by her own life rather than His. If it was the Lamb within her responding she would have immediately yielded to this call and opened to a greater suffering for the Father’s pleasures and for others to grow.

We can read this verse – “*my Beloved had withdrawn Himself and gone*” – and assume that this is an action of rejection and abandonment rather than seeing the great love behind His actions here. He has already told her she is in the cleft of the rock and secret places of the stairs (2:14). This is not an issue of her being in Him, for He has already settled that; it is an issue of letting Him live through her. We need to be where He is at in His times and seasons. When we want Him to move in response to the needs of our self or soul, then we are trying to make Him be where we are at. Deep within we must embrace that we are married to the Lamb of God for His expression and purposes. His Life will appear to or through us according to His desire and season. At this point in her maturity it is time for His appearing to come forth through her in the form of bearing His dying and fellowshiping in His suffering. At this time she would rather read about the Lamb in a book behind closed doors or hear a sermon in a building than leave the comfort and safety of her house to lay down her life for others, thereby expressing and manifesting the Lamb she loves. He is dripping with myrrh as He travails for others to mature while she is

inside feeling content because she has come into some maturity. She is being motivated by selfishness. What once was a relationship of life is again in danger of stagnating and becoming a dead doctrine. He cannot leave her in that place because He loves her, so He has to draw her out. He begins wooing her by trying to open her door and bring her heart out with Him. Because she would not respond fully to His presence and Person, He removes His Presence hoping she would respond to His absence.

***“She needs the fountains of the Lamb opened in her that  
He may release forth.”***

All of this is because of His love and care for her true continued growth. Yet she could read these actions as His rejection and become offended. She may feel like she is being avoided after she just denied her soul to find Him in chapter three. Why would He avoid someone who had loved Him that much? It is because He loves her enough to keep her joined to Him in LIFE and not just past experiences of life. He CANNOT conform to her. When we demand for Christ to conform to what we need Him to be for our season, then we have perverted the marriage relationship making ourselves Lord and Master. We are asking Him to do our will. We have the choice to get offended with the Lord when He is quiet, or to seek His heart and find what He is trying to bring us into. If it was her decision, she may have chosen for Him to show up through the teachings of the watchmen rather than having them wound her so she might bear His shame and reproach. The Lamb is wanting to manifest through her in some of the most precious ways of His Being, but she may have chosen a good teaching instead. If He had responded to her soul and came into her house and fellowshiped with her there, then she would never have been drawn out to know Him in the eternal ways of the Lamb.

To reject the continual advances from the Lord is to open the door to stagnation. Had she completely refused to go out and search for Him in the next verses, the Song of Songs might have ended here in chapter five. She would have spent the rest of her life looking back on her one experience of embracing the cross and experiencing resurrection. Then the rest of her life would be filled with doctrines and stagnation because she was unwilling to continue following the Lamb, her Husband (Revelation 14:4). Because she did have a true experience of life out from

death in chapter three, she could have held that up as justification for living for self the rest of her life because she was unwilling to continue on in the way of the Cross, following the Lamb whithersoever He goeth. It is a daily cross. Yesterday's cross does not suffice for today's need to deny self and let Him live. If we are in union with the Lamb, every day is a day to lay down our lives for God and others.

The Lamb is a Person and not yesterday's decisions or stagnant doctrines. So He is striving to keep her in true oneness even though He knows she could misunderstand and become offended. The Church must learn to submit to her Husband, trusting He knows what is best for her. If we choose to go our own way, we are robbing ourselves of the most precious thing in our lives – the real and living Him. We remove ourselves from the living and daily flow of His Lamb Spirit when we demand our way. We take that relationship away when we insist upon having our way. We must stay in tune with the Lord through true oneness.



## Chapter Ten Study / Discussion Questions

### Open To Me

1. Comment on / Discuss this statement: *“This new season is not just an experience of ascendancy above in Christ, but a time where she is filled and fueled with Lamb Life that will be poured out for others.”*
2. Comment on / Discuss this statement: *“When she falls asleep and leaves Him, He does not punish her or demand her obedience and repentance. Rather He cries unto her from His heart. Their relationship is not based on the law or duties. He wants to relate to her on the basis of love and her free will to respond from her heart and not fear.”*
3. In chapter two the cry from His heart to her was “rise up and come away”... but this time His cry is “open to me.” What is the difference in her heart situation from chapter two’s “come away” to chapter five’s “open to me”?
4. What does this mean to your heart: *“The Lamb is a Person and not yesterday’s decisions or stagnant doctrines.”*
5. Are there times in our walk where we want to “take a break” from active union into Christ and through His Cross? What could be the difference between our feelings about “taking a break” and the Lord’s feelings and response to that?
6. Explain / Discuss this statement: *“When we want Him to move in response to the need of our self or soul, then we are trying to make Him be where we are at.”*
7. There is a point in chapter five where He is dripping with myrrh as He travails for others while she is inside feeling content because she has come into some maturity. How does that affect your heart?
8. Is it possible for what once was a relationship of life to become in danger of stagnating and becoming dead doctrine?

9. We have the choice to get offended with the Lord when He is quiet, or to seek His heart and find what He is trying to bring us into. Have there been times in your relationship with the Lord that you have had to make this choice?
10. As we grow, we learn to trust the Lord's dealings with us. By chapter five He wants to appear as Her Life, but she may be content with past experiences of His life through her. Discuss / explain the importance of humbling our hearts before the dealing of God in our daily experiences.
11. Comment on / Discuss this statement: *"To reject the continual advances from the Lord is to open the door to stagnation."*
12. *"His nail-scarred hand reached forth trying to open her to Him. His hand leaves liquid myrrh on her door, the eternal essence of His Being is releasing out of Him in His condition of travail. She reaches forth and touches that myrrh and in so doing touches the real Him."* Explain in your own words how Jesus Himself is what draws our hearts out.
13. What once was a relationship of life is once again in danger of stagnating and become dead doctrine. He cannot leave her in that place because He loves her, so He has to draw her out. May we take some time to pray and open our hearts to Him.

# Chapter Eleven

## Fellowshipping In His Sufferings



*Song of Songs 5:7 “The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.”*

Now there is not just a searching, but a wounding. Last time the watchmen simply had no answers for her. This time they strike her and wound her. There is a scarring that is necessary for her to partake of His Divine Nature (II Peter 1:4; Galatians 6:17). In the beginning of the song she entered into His chambers, feasted upon Him and became filled with His Life. She “ate the Lamb” and found life (Exodus 12:8; John 6:56). Now it is time for the Lamb to flow out of her in selfless giving. As she opens to Him in this, she will bear His marks in the things she will go through as His.

She must be willing to lose her individual “beauty” and “righteousness” to bear others who have yet to mature. The scapegoat is a perfect example of this. An innocent little goat had to become the offscouring of the community once it became the bearer of their sins. In Hebrews 11:37 we find that same spirit at work in New Testament saints who bear about in their bodies the dying of the Lord Jesus for others. She will have to leave the blessed realm of resurrection and the sweet communion of finding Him in the heights for herself. In the beginning of the Song she applied the cross only for her own growth. Now she must apply the cross to her own soul for the growth of others. When she does this SHE will be scarred, marred, and made to look bad in the eyes of others. Her “spiritual status” will suffer loss as she continues to choose Him above herself. He will lead her ever deeper into His way, which will go lower and lower that others might be raised up higher and higher into His life. Although this will cost her more than ever... she is now open to Him in this way. She will follow the Lamb whithersoever He should lead her (Revelation 14:4). She needs to open to her Spouse, the Lamb, that He might manifest and pour out His Life for others through her. As she embraces Him in His sufferings, it is an act of love and not the result of torment and pressures to do something that is not in her heart to do. She is bearing HIS dying, and not her own. It is not her own sufferings she is opening to, but a fellowship in HIS suffering (Philippians 3:10). This is a form of intimacy greatly desired by those who love Him, and worthy of the loss of all else.

Her view of Him is beginning to expand from simply “her Beloved” to the Life of a corporate bride and body. At a certain point she is willing to yield to this greater view. She opens to Him, all of Him, as she accepts Him in His body. She is willing to fellowship in His sufferings that He might be formed in the whole body. Her oneness with Him now includes the oneness that the corporate bride and body

share in His Spirit. All are now seen to be of One, for all are of Him, and she will not shut down to Him in His Body again (Colossians 1:17-19). This will require a greater death in her, but she is willing to follow on. As she runs in desperation to find Him, she finds herself surrounded by His body that needs to know Him more.

*Song of Songs 5:9 “What is thy Beloved more than another beloved, O thou fairest among women? What is thy Beloved more than another beloved, that thou dost so charge us?”*

Rather than having another personal encounter or revelation of Him, she is thrust in the midst of hungry babes (the daughters of Jerusalem) where she must pour out the One Who is in her. The way He wants her to find Him at this stage in her maturity is as she pours Him out to others.

She wanted a watchman to deepen her knowledge of Him through teaching. Her Beloved was not interested in her gaining more revelation about Him, but desired her to mature as a vessel of His Life poured out for others. As she pours Him out from her innermost depths, only then does He appear. The Life she has joined into is Lamb, and He will not allow her to “find Him” in selfish ways that are not their true union, kind, and nature.

*Song of Songs 5:10-16 “My Beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”*

What is coming forth from her as she speaks to the daughters of Jerusalem is more than a verbal description and teaching about a person. This intimate defining of His Person is the releasing of His Life from deep within her. As she is drawing Him forth from deep within His presence is manifest in their midst. His appearing is ushered forth from His true habitation... in her. He is no longer far away in the heavens or gated behind barred doors of kingly chambers. He is in her, and the daughters must learn of His true habitation, for He longs to dwell in them also. Hence their next question:

*Song of Songs 6:1 “Whither is thy Beloved gone, O thou fairest among women? whither is thy Beloved turned aside? that we may seek Him with thee.”*

Although they have just experienced His presence in their midst as He appeared from within her, they do not comprehend what has just happened. And so they ask how they too can know Him in a way that brings such savor, such life. She could never lead them into the fields of Ecclesiastes where one labors to gain favor and knowledge of the king. Rather she declares His true abode, hoping that they might hear the Song of His heart to dwell within them also.

*Song of Songs 6:2-3 “My Beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my Beloved’s, and my Beloved is mine: He feedeth among the lilies.”*

She speaks of His garden, the place where He feeds. She then alludes to the young women that she is a garden unto Him. In saying this she is defining her inward communion with the indwelling Christ. She is declaring the relationship of being in Christ and Christ being in her. To her “in Christ” is a place of gardens and fountains filled with endless fruit and fullness. And “Christ in you” to HIM is a place of fragrant spices, gardens, and lilies. This is His home, where He finds rest, fellowship, and love. All is of Life, and none is a stagnant doctrine.

She is declaring that they possess the same relationship with Him that she does, for He is in them also. To them, He is yet an unattainable ideal. She is sent unto them to nurture and guide them into knowing Him as their Life.

As she guides these young ones, she is turning her focus from her own individual growth unto the growth of the corporate Body. She is discovering that His heart is that we all be built together as One in Him (Ephesians 4:13). Maturity is now becoming an issue of corporate growth and not just individual stature. She is awakening to the reality that His fullness must dwell within the whole, and not just one member. Therefore she begins to identify in the corporate body, made up of many members. The New Jerusalem, defined as the Lamb's wife in the book of Revelation chapter 21 is a city and not just one stone. She is ready to give herself to be a member of His corporate habitation and build up that city until He can find rest, fellowship, and expression there. As she discovered earlier in Song of Songs 5:2, He will not stop until He makes Jerusalem a praise, and now is her time to join with Him in the pursuit and purpose of His heart (Isaiah 62:7).

Her Beloved sees this new openness in her heart. Where once her heart was closed and locked unto His advances to fellowship with Him in such ways, now it has opened. He sees her willingness to be spent for others, and enter into whatever sufferings necessary that the Body might be built up as His habitation and wife. She has embraced His heart for others and is willing to yield her members through which He can give Himself (Romans 6:13). He is deeply touched by this new step and begins to acknowledge how beautiful this is to Him in the following verses:

*Song of Songs 6:4-10 “Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. As a piece of a pomegranate are thy temples within thy locks. There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”*

Each line of these verses declares the beauty of her embrace and identification in His corporate Body and Bride.

- **Verse Four:** *“Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.”* He describes her beauty like Jerusalem... the corporate city that represents the wife of the Lamb in Revelation chapter 21. She is no longer just one precious gemstone, but built into the whole as His corporate habitation for the Lamb Himself (Revelation 21:19-20).
- **Verse Five:** *“Thy hair is as a flock of goats that appear from Gilead.”* She is likened unto a FLOCK of goats instead of just one goat.
- **Verse Six:** *“Thy teeth are as a flock of sheep which go up from the washing whereof every one beareth twins, and there is not one barren among them.”* Here again she identified in the FLOCK of sheep instead of separate.
- **Verse Seven:** *“As a piece of a pomegranate are thy temples within thy locks.”* A pomegranate is a fruit full of SEEDS rather than one seed alone. She is becoming mindful of others as His mind forms in her. She thinks in terms of Christ found in many and not just her alone.

- **Verses Eight and Nine:** *“There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.”*

Many identify in positions of great individual honor, such as queens and concubines, but she has embraced the ONENESS of the Body such as Jesus declared and prayed for in John chapter 17. This is so deep in His heart. It was his final prayer request before dying on the Cross.

*Song of Songs 6:10 “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”*

Such a corporate expression of the Son radiates Him in great brilliance. He is able to be expressed and seen so much clearer and more fully when the Body is manifesting His Life together as One. Hence we hear such wonderful words as verse 10 declares, “the morning, the moon, and the sun,” all being things of incredible light; and such is His radiance when He shines through His corporate Bride.

*Song of Songs 6:11 “**I went down** into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.”*

Her response to such enormous praise is to simply go down into the vineyard and care for/check on others. Unlike Lucifer, she will not glory in her own progress but will remain governed by the way of the Lamb, her Husband. In Isaiah 14:12-14 we find the very reason Lucifer fell was because he exalted himself and in his heart took the place that belongs to God alone. How amazing to consider that before his rebellion, Satan was called “son of the morning” (Isaiah 14:12). She will not fall into this snare, but continues to abide in the Lamb’s self-giving nature. The next words written immediately following these verses of profound praise are simply, “I WENT DOWN.” Instead of exalting herself, she humbles herself.

In earlier chapters she would respond to His praises with such comments as, “I AM my Beloved’s.” Whereas the Apostle Paul would only use those words as, “I AM crucified with Christ” (Galatians 2:20). The mind of Christ is forming in her as defined in Philippians chapter two. Some women, once complemented, would immediately go and look in the mirror to admire themselves, but she knows to her depths that all beauty she has is the result of His Life in her. She entered this song embracing her darkness that He might be her brilliance. And now she is



experiencing the love and satisfaction that He finds in His corporate Bride. All these praises are not for her alone, but for the Body that she is part of and that He fills. She will keep her focus on Him and not allow His praises to make her self-centered again.

## Chapter Eleven Study / Discussion Questions

### Fellowshipping In His Sufferings

1. The Life she has joined into is Lamb, and He will not allow her to “find Him” in selfish ways that are not their true union, kind, and nature. How does this apply to your relationship with the Lord?
2. What is coming forth from her as she speaks to the daughters of Jerusalem is more than a verbal description and teaching about a person. This intimate defining of His Person is the releasing of His Life from deep within her. How is that different from talking and teaching and discussing things?
3. Although being open to His Life in this way will cost her more than ever, she is open to Him in this way. She will follow the Lamb withersoever He should lead her (Revelation 14:4). How can we see the true Spirit of the Bride at work in such a one as this Shulamite?
4. The way He wants her to find Him at this stage in her maturity is as she pours Him out to others. Have you ever experienced this in your relationship with the Lord? If so, explain your experience and if it brought forth an increase of the Lord in you as you poured Him out for others.
5. Comment on /Discuss this statement: *“She wanted a watchman to deepen her knowledge of Him through teaching. Her Beloved was not interested in her gaining more revelation about Him, but desired her to mature as a vessel of His Lamb Life poured out for others. As she pours Him out from her innermost depths, only then does He appear.”*
6. How does 6:10 show us that a corporate expression of the Son radiates greater expression of His glory?
7. In what ways can chapter six show us how beautiful the corporate Bride and Body is to the heart of Jesus?
8. In 6:11 the Shulamite could have been tempted to respond to His compliments with self-exaltation. How did she respond and why did she respond in that manner?

# Chapter Twelve

## A Greater Beauty



*Song of Songs 6:11-12 “I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadib.”*

The Shulamite's focus is now His growth in others. She is opening herself to let His mind be in her that “esteems others better” (Philippians 2:3) as she lays down her own comfort, schedule, and needs to take care of others. In the midst of doing so, she experiences a new measure of His Life in her once wayward soul and is quickened to carry Him forth in a greater measure. “Amminadib” means “My people of a willing heart.” How beautiful it is to Him that she is giving herself to Him with a willing heart. She is bringing a free-will offering whereby all is done through love and not law. She is responding as a bride and not a servant. This yielding of herself to Him is bringing Him release through her. She is carrying Him forth from a willing heart of love, and He is carried further than ever through her. Now He can reach so many more people through her because she is no longer the object of His ministry but the vessel of His Life. She is willing to “go DOWN into the garden” in His spirit of lowliness and meekness in the care of others. She is willing to carry Him as the Lamb slain, bearing in her body the dying of the Lord Jesus (II Corinthians 4:10). Instead of her soul making her flee from the altar, it is weaned and ready to yield to the Lamb within: “MY SOUL made me like the chariots of Amminadib.”

*Song of Songs 6:13 “Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.”*

The daughters of Jerusalem want once again to behold this vessel of His Life, and learn of Him in living ways. But as they behold her this time they find one who has lost her identity in the whole. She has continued to be conformed to Christ in His corporate Body through laying down her own individual stature for the growth of others. What the daughters find in her now is “the company of two armies.” She is part of something greater than herself, even armies made up of many members. To the daughters of Jerusalem she probably appears less beautiful now for she has become dirty, scarred, and poured out as she bears His dying that Christ might be formed in the whole. The daughters may have been surprised to see her looking so different from the last time they saw her in earlier verses of the Song. Some may even have thought she had back-slid because she was not as “glowing” as before. But a greater beauty is emanating from her now. It is the beauty of the Lamb as described in Revelation 1:23: *“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”* She as His vessel is no longer what is attracting attention and praise from

others, but the pure beauty of Christ's selfless nature is shining brighter than ever through her to others.

*Songs of Songs 7:1-3 "How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. Thy two breasts are like two young roes that are twins."*

In 7:1-3, we find the Beloved adoring the beauty of this new growth in her. She has lost her individual beauty to gain a beauty that ravishes His heart. She has lost her old form that may have outwardly looked "prettier" so that she might become a vessel of Lamb-life that pours out for others. In these verses He mentions areas of her physical body that have now taken on a new form in order to edify/build up others. These changes are much like what happens to a woman's body when she has children. Certain parts of her body change due to giving life and nutrition to her baby. After having children, that woman's body may not look as "beautiful" to her as it did before she had children. But to Jesus, His Church never looks more beautiful than when she is pouring out His Life for others, bearing one another in love, and laying her life down for others to grow. That is the kind of beauty that ravishes His heart. Those "scars" that we call so very uncomely are points of great beauty in the Lamb's eyes!

*Song of Songs 7:1 "How beautiful are thy feet with shoes."*

Her feet are "shod with the preparation of the gospel of peace" (Ephesians 6:15). "How beautiful upon the mountains are the feet of them that bring good tidings, that publisheth peace" (Isaiah 52:7). Her feet are now used to bring Christ to others and not just made clean and pretty in her room. Rather than "painting her toe-nails" she prepares her feet to journey out and carry Christ to others. Her feet will bear scars and dirt where once they were clean and covered. Paul said, "I bear in my body the marks of the Lord Jesus" (Galatians 6:17). Paul bore those marks through the things he suffered in the care of the churches. Several chapters earlier she cried out, "I have washed my feet; how shall I defile them?" (Song of Songs 5:3b), but now from a willing heart she has given herself to Him.

*Song of Songs 7:2a "Thy navel is like a round goblet that wanteth not liquor."*

Her navel is like a round goblet full of life to nourish the babes. This is the description of one who is mothering the Seed of Christ in the young ones. A mother gives nourishment to her forming child through the umbilical cord that connects at the navel. There is a plentiful supply of life to flow to that child from

this mother. There is no lack of life to give to those she cares for, for He is in her as a fountain of life that can be freely drank from by others.

*Song of Songs 7:2b “The belly is like a heap of wheat set about with lilies.”*

Here we find her described like a pregnant woman, carrying those in the Body who will be the place of His rest (lilies) as His life forms in them. The wheat represents the Seed which is Christ being found in many. These many are made one through the process of threshing where wheat is produced. This again shows that she has opened her heart to be threshed so that her Beloved may receive a greater harvest in His corporate body/bride. Song of Songs 7:3 “The two breasts are like two young roes that are twins.”

Her breasts are also a place for the young ones to find milk before they can partake of the meat of the Word. Isaiah spoke of her in Isaiah 66:11, *“That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.”*

Chapter seven verses one through three described her as a vessel of nourishment for the Body, but verses four through nine describe her also as a vessel of pleasure for the Beloved.

*Song of Songs 7:4-9 “Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.”*

At the end of such high praise she again takes a lowly position and simply declares that all that she is manifesting is HIM in her, *“I am my Beloved”* (verse ten).

*Song of Songs 7:10 “I am my Beloved’s, and His desire is towards me.”*

*Song of Songs 7:11-13 “Come, my Beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give*

*thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my Beloved."*

For the first time in the Song we find the Shulamite say "COME" to Him! She is initiating now! His nature is governing her so deeply that she is finding delight in sowing into others. She wants Him to receive a bountiful harvest in the Body and is totally given to care for that corporate vineyard and delights in its increase. How many times have we gone to a church service simply to delight in others' growth and give ourselves to nurture Christ forming in them, taking only the lower seat to care for them?

At this point she is willing to leave her place that she might dwell among the brethren to bring greater care to them. She makes suggestion to move to the villages where she can more fully give herself to the care of others. In doing this she is going against one of her greatest fears as she says, *"Let us lodge in the villages."* In chapter two she did not want to leave her little house and bed to leap with Him on the mountains. Now she is willing to lodge in a place of vulnerability and constant giving. In chapter one she was burnt out with caring for everyone else's vineyards and needed to care for her own vineyard (Song of Songs 1:6b). Now that Christ is formed in her she is willing to care for their vineyards and to do so by His Life and not fleshly labors.

*Song of Songs 8:5a "Who is this that cometh up from the wilderness, leaning upon her Beloved?"*

She is the wilderness that she/He is coming up from. She is greatly depleted of the strength of her own life and is losing all her resources. She has commended all, her good and her bad, to the Cross that HE might possess every part of her land. She enters into the land weak, leaning into Him alone, that He might be the fullness that sustains her every step of the way. We want to come out from our trials in strength and our idea of victory, but it is through the victory of the Cross that we overcome, wherein we are crucified and His Lamb nature possesses our every inward part.

*Song of Songs 8:6-7 "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."*

By chapter eight of the song she is ready to be sealed into Him through the eternal workings of His Altar. Their oneness was forged in His death, burial and resurrection. The strength of their love and its passion is based on His death so deep and grave so consuming that nothing can tear them apart, for they are now one (I Corinthians 6:17).

*Song of Songs 8:8-9 “We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with cedar boards.”*

Again, we find her continued focus is building up others that her Beloved might have a corporate habitation. Even the youngest and most unformed among them are considered with great care. They are dedicating themselves to build her up as part of the Body, Christ's habitation. She is looking at the unformed young ones as “part of the palace” that needs to be built up through their love. They are her personal concern now in a daily care that has captivated her heart as she has allowed His mind to be in her. Their resources now go towards the growth of others. She has entered into the heart of her Groom who ever lives to give Himself to the glory of His Father and the care of others.

***“The scars that we call ugly are points of great beauty in the Lamb’s eyes when they come from His crucified Life in us.”***

*Song of Songs 8:12 “My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.”*

Her all-consuming passion now is His increase. Not only does she seek to wholly be a vessel for His Life, but she wants to sow her life that He might be increased in others. At the end of the Song we find her passionately tending her vineyard from the heart with new tools, such as “His Life in her,” “the way and nature of the Lamb,” “the applied Cross,” “denying her soul life,” “warring from above,” etc... From chapter one until now she has been learning how to exist through union into Christ as her all. She is walking embracing a Cross she once rejected. She has come a long way since the vineyards of Ecclesiastes. Before, in Ecclesiastes, it was all



about labor and emptiness under the Son. The vineyard was a place of toil and frustration as she labored in her own strength. Now the vineyard is a place of being filled with His Life and sowing that Life for a greater increase. The vineyard is place of intimate fellowship in His eternal nature as He manifests through her. May we join with her as our hearts continually open to the voice of our Beloved and the embrace of His Cross.

## Chapter Twelve Study / Discussion Questions

### A Greater Beauty

1. How does the word “Amminadib” describe her heart condition in yielding to His Lamb nature within?
2. Why might she appear “less beautiful” now to the daughters of Jerusalem than she appeared in earlier verses of the Song?
3. In 7:1-3 we find the Beloved adoring the beauty of this new growth in her. What specifically is it that He is finding beautiful?
4. As she is maturing through His Life being formed within, her outward appearance is changing. These changes are much like what happens to a woman’s body when she has children. How can this be seen as a form of Christ’s Life manifesting in a believer?
5. Explain / Discuss how it can be that the “scars” that we call ugly are points of great beauty in the Lamb's eyes when they come from His Life in us.
6. Explain / Discuss how each of the following scriptures define an area in her where the Life of Christ is being formed:
  - *Song of Songs 7:1 “How beautiful are thy feet with shoes.”*
  - *Song of Songs 7:2a “Thy naval is like a round goblet that wanteth not liquor.”*
  - *Song of Songs 7:2b “Thy belly is like a heap of wheat set about with lilies.”*
  - *Song of Songs 7:3 “Thy two breasts are like two young roes that are twins.”*
7. Describe / Discuss how the Song of Songs 7:4-9 define her as a vessel of pleasure for the Beloved, and not just nourishment for the Body.
8. When is the first time the Shulamite says “Come” to her Beloved, and why is this so significant?
9. Explain / Discuss the following statement: *“She is the wilderness that she is coming*

*up from. She is greatly depleted of the strength of her own life and is losing all her resources. She has commended ALL, her good and her bad, to the Cross that HE might possess every part of her land. She enters into the land weak, leaning into Him alone, that He might be the fullness that sustains her every step of the way.”*

10. Throughout our study of the Song of Songs, we have been discussing new “tools” the Bride has been given to bring forth His increase in herself and others. Describe at least three of the tools we have mentioned throughout this book and explain how they function.
11. Before, in Ecclesiastes, it was all about labor and emptiness under the Son. The vineyard was a place of toil and frustration as she labored in her own strength. Now the vineyard is a place of union and life and increase through Christ. Explain in your own words what has brought about this huge change in her way and existence.
12. Write down / Share the one area that is striking most deeply in your heart at this time. This may be a good opportunity to pray one for another over these areas.

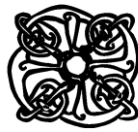


# Chapter Thirteen

## The Virtuous Woman



# Proverbs Thirty-One



## The Virtuous Woman is the Bride of Christ Applying the Cross

*Proverbs 31:1 “The words of king Lemuel, the prophecy that his mother taught him. What, my son? And what, the son of my womb? And what, the son of my vows?”*

I am concluding our study on the “Song of Songs” with this commentary on the thirty-first chapter of Proverbs because I believe we will find in it a culmination of many of the “heart-steps” we discussed throughout our search in the Song of Songs. Throughout our study of the Song of Songs we found that the fruit the Shulamite brought forth and the maturity she experienced came from her personally laying hold of eternal life as she applied His Cross and yielded to His Lamb nature within (I Timothy 6:12). She had learned to apply/sow the cross daily into her life so that by the end of the book she had a vineyard full of His fruit (*Song of Songs 8:12; “My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred”*).

There is a tendency in all of us to want someone else to sow the Cross into us, such as a preacher, friend, book, or circumstance. But only we, with open heart and willing hand, can take the sword/plow and apply it to our land. Once fruit is produced a greater harvest will eventually come as we learn to plant all of the old into His death and sow everything in the new through His Lamb nature. By the end of the Song of Songs, the way of Lamb has become her way. His death is her death, His burial is her burial, and His Life is her Life (Ruth 1:16-17). Throughout the Song she has skillfully applied Christ and Him crucified to all that was within her realm of influence. Because of this she became a vessel His Life. There was incredible provision for all in her care because she had sown all into His death and brought forth His increase in ways that could nourish and build up others.

The Song of Songs was also a book about a king choosing a bride. It is important to note that it was king Solomon who wrote that book. Here, in Proverbs 31 we find Bathsheba (Solomon's mother) teaching her son just how to choose the right woman to be his wife. In each verse of this chapter we hear Solomon's mother describing a woman who proves her passion by embracing and applying the Cross,

thus bringing her husband great honor and increase. We have seen the proof in the Song of Songs that Solomon heard his mother's advice about finding maiden who would order her life by the way of the Cross.

It is important to realize that none of us look like the “virtuous woman” of Proverbs 31 at first. Most certainly the Shulamite Solomon chose was in need of much growth in chapter one of the Song of Songs. But Solomon saw a heart in her that was willing to be with Him, even when it cost her and required her to pick up her cross daily and follow Him. She failed many times, and in herself was dark, broken, and unable to do anything apart from Him. It is our heart that must turn towards the Lord, and when it does all the virtue of Christ Himself will be at our disposal as He begins to fill us with His Life. This portion of scripture in Proverbs 31 can become an overwhelming burden to us until we comprehend Christ as our Source, fulfilling every aspect by filling us full of Himself! Let us look closely at the verses found in Proverbs chapter 31, as they will give us an in-depth look into the life of a woman who has chosen to embrace the way of the Lamb, her true husband, in the affairs of daily life:

*Proverbs 31:10-31 “Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.”*

## Far Above Rubies

*Proverbs 31:10 “Who can find a virtuous woman, her price is far above rubies.”*

Throughout this chapter we continue to hear from Bathsheba, Solomon's mother, as she instructs Solomon on how to find the right wife. Solomon, who is the King of Israel, must be burdened to find the right woman. He may have wondered, “Will she be the prettiest one?” His mother said that beauty is vain (Proverbs 31:30). “Will she be the one who works harder than the others?” Not if she is working in her own strength by her own virtues.

Great wisdom, even the hidden wisdom that declares the way of the Lamb, comes forth from Solomon's mother as she begins to instruct him in how to find her. Solomon's mother starts out saying that this woman has something that is far above rubies. Her price is above rubies because she has bought the truth through her own death. Rubies are a gemstone that has been purified through the process of pressure. There has been a cost to her beauty. She has conformed to the image of Christ like a ruby or a gem because she bought the truth in the furnace of affliction and sold it not (Proverbs 23:23). She was willing not only to hear the truth, but buy it at the cost of her own life. She has gone through the fire and the pressure and has come forth refined in His image, not I but Christ! There has been a death in her. She has brought forth Christ through much cost and pressure. In Revelation 21 we find the New Jerusalem prepared as a bride adorned for her husband. She bears His glory and is described as many precious stones through which the light of His Lamb-life shines forth (Revelation 21:2,11,18-20). The refining process of the applied Cross in these precious stones has made them shine forth HIS GLORY and not their own.

*Proverbs 31:11 “The heart of her husband does safely trust in her, so that she shall have no need of spoil.”*

The only way Jesus can safely entrust His heart to the Church, His wife, is if she is crucified and bears His nature (Galatians 2:20). This is the paramount principle that overshadows everything that follows. If she is crucified, then all other things will happen through Christ in her. Instead of focusing on the next 21 verses and trying to attain to all those virtues in our own strength, we can focus on applying the Cross so that Christ can fulfill it all in us. These following verses can become like another Ecclesiastes, something that is under the Son where we toil and labor until we cry out “vanity of vanities” or they can be a description of what it looks like when Christ is living in someone. We can set our sail to try and gain virtue to be a “good” wife, Christian, or minister, or we can realize that there is no good thing in our flesh



and cry out for Christ to come forth instead (Romans 7). These virtues can be the fruit of Christ's life within, or they can become points of condemnation and failure. Some people probably avoid reading this chapter of Proverbs because of the pressure and condemnation it brings to them. But if they saw this chapter of Proverbs as a description of what they will look like if they allow the Lamb to live through them, these scriptures would be a great source of encouragement.

We must not forget that the key ingredient that makes this virtuous woman who she is came from her decision to lay hold of Him in a way that involved her death with Him and His life in her. She has loved His life more than her own, and as a result she glories in the cross of her own crucifixion that He might live instead (Galatians 6:14).

*Proverbs 31:17 "She girdeth her loins with strength, and she strengthen her arms."*

*I Peter 1:13 "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."*

She will either gird herself with her own strength or prepare herself to be empowered by Christ's Life within her. The woman who is constantly trying to improve herself is not the bride this king is looking for. Rather than working on her own strength, she is going to gird the loins of her mind to open up to Christ being revealed in her as her Life. *"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ"* (I Peter 1:13). She is going to get serious about separating herself unto one thing, and that is for the Son to be revealed in her (Galatians 1:16). That means she is to gird up the loins of her mind unto the revelation of Jesus Christ, which Peter speaks of in his epistle. She is going to begin to say, "I do not have time to consider my own flesh. I do not have time to do this in my own strength. I need to prepare my heart for the revelation of Jesus Christ. I need to mortify my members when they stretch forth in their own strength to do the work of the Lord. I must draw my life out from the Son." She is determined for the Lord to be her strength (Psalm 28:7-8).

### **Buy the Field**

*Proverbs 31:15 "She considers a field and then buys it. With the fruit of her own hands she plants a vineyard."*

*Proverbs 23:23 “Buy the truth, and sell it not”*

*Matthew 13:23 “But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”*

Solomon's mother continues offering some interesting advice concerning how to locate the right woman to marry. She tells him to find a woman who considers a field, buys it, and then with the fruit of her own hands plants a vineyard. Jesus told us in Matthew 13 that we are the field where He plants His Words (seeds) of Life. Those who truly hear the Gospel will consider the reality that we are the field into which God plants His Son. As someone hears the preaching of Christ in you, they may rejoice, immediately thinking, “Christ wants to live in me. I am the field and He wants to bring forth His fruit in this field.” At first consideration this is a joyful thought. But Bathsheba knew that Solomon's bride must do more than simply ponder some idealistic thought. In order to become fruitful, this lady was going to have to buy that field at cost to herself. Bathsheba was counseling Solomon to realize that not everyone who considers the field buys it.

There are a lot of people who consider that Jesus wants to live in them, but refuse to buy the field when trials come. Solomon's mother knew that her son was king and needed a woman who would help bring increase to his kingdom, and not just lofty ideals. She is warning him against those who appear to be available for his increase, but will not purchase the field and therefore cannot bring forth fruit. Proverbs 23:23 says, “Buy the truth and sell it not.” What is the price for buying the field? These scriptures say it well: *“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's”* (I Corinthians 6:19-20). She realizes that her field is bought by the blood of the Lamb and that she belongs to Him now. Her body/field is a place for His life to live. This woman is not just going to consider a field; she is going to buy it. And that is going to cost her every single day. She is going to have to deny herself, pick up her cross and follow Jesus to buy that field for Him and become a place for His fruitfulness and habitation (Matthew 16:24).

### **She Plants Everything into His Death**

*Proverbs 31:31 “Give her of the fruit of her hands; and let her own works praise her in the gates.”*

*Romans 6:5a "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."*

Once she has bought the field, she will then lay hold of her Lord in such a manner as to bring forth fruit from that field. The scriptures tell us to "lay hold of eternal Life" (I Timothy 6:12). She will not only consider and buy the field, but with her own hands she is going to plant a vineyard. Planting requires sowing seeds, rather than simply admiring them. This woman is going to take everything of the old and sow it into the death of the Lord Jesus Christ. This woman is also going to take all that He has shared with her of His living Word and allow it to be sown in the nature of the Lamb through her (John 12:24). As she does, a fruitful field of His Life will emerge out from her emotions, attitudes, inward thoughts, and responses. With her own hands she will plant all into her crucified Groom and soon she will become a fruitful garden for her Lord.

In modern-day terms Solomon's mother may have said, "When you pick your wife make sure she does not just nod her head and consider the truth, saying, 'Oh I love this message, it is wonderful,' but then drops her cross when it comes time to sow the field for harvest. Find the one who determines to take everything that comes into her life and plant it into our Lord's death so that Christ will be the fruit that comes forth instead of the old nature." The glorious end of the Song of Songs is that his wife has planted a vineyard and brought forth an incredible harvest for Solomon: *"My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand."* The verse before that says the Solomon had many hired laborers who were paid to take care of his vineyard, but his bride brought forth fruit with her own hands, not for money, but to bless Solomon with her increase (Song of Songs 8:11). Her fruit was not the reward of her labors but the result of His life. For eight chapters this Shulamite that was Solomon's bride applied the cross by her own free will. Her response to Him, with every step of the journey, was her choosing to embrace Him in His slain Lamb way. And as she applied His cross, she grew in favor because His Life was forming in her. And that is the fulfillment of what Jesus our risen Lord needs in His body: a place where He can live and move and have His Being manifest.

### **She Stands By Her Purchase!**

*Proverbs 31:18 "She perceiveth that her merchandise is good:  
her candle goeth not out by night."*

Things will come to test her faith; storms come, the enemy comes, the elements of this world come in crisis and circumstances, even her own soul. These things want to rob her of the merchandise she has bought, the costly field that she has purchased for the Lord's increase. These dark forces seek to extinguish her fire that she would not continue to enter into the way of her Groom, the Lamb, that is being cultivated and formed in her. Such enemies seek to persuade her to leave this path of fruitfulness as they whisper, "This is not good and there is too much loss. Just go back to the old way of only hearing the word, but not planting things into His Cross. Do not lay hold of and press into eternal Life, bringing forth the fruit of your own hands. Your merchandise is not good. You should never have bought such a lie as the preaching of the Cross." But she says, "No, my merchandise is good. The way of the cross is true. If I suffer or things do not line up in the sense realm, if the enemy attacks me, and if it looks like I made a wrong choice following Jesus by denying my soul life and applying His cross, I still believe that my merchandise is good. This was the right purchase to lay down my own life to gain His. I am not a fool to plant all things into His death: every thought, every motive, every decision, so that Christ could be the life of it. No, my merchandise is good no matter what it looks like in the earth. No matter what happens, even if great persecution comes for the Lord's sake, I know this was the best purchase of my life."

### **Her Candle Stays Lit!**

*Proverbs 31:8b "Her candle goes not out by night"*

She is determined to "rage against the dying of the light." Her candle will not easily be blown out. Her declaration may sound something like, "I am not going to let the living flame of the life of Jesus in me go out because of the dark night surrounding me. I will not allow my candle to go out when crises come, moments of doubt come, persecutions come, and circumstances make it look foolish that I went the way the Lamb." She knows her Lord and trusts in Him and in His ways. She is not going to back off when times get tough and her choices are challenged by things in the earth. She is going to stay with Him. Her heart has come to a deep and lasting conviction and declares within her, "This is the way of the Lamb. Whether in life or death I will remain with Him. What other way can I go?" Yet even greater than a determination to preserve the light, she is wholly given to make that fire part of an offering. In her dark night she has built an altar upon which God's sacrificial fire will consume and release the Lamb through her. She has a holy determination to truly know nothing save the crucified Christ to whom she is married (I Corinthians 2:2).

### The Way of the Heir

Do you see the virtue of this woman? It has nothing to do with her being the best cook or seamstress. It has everything to do with her learning how to sow, S-O-W. She is learning to go the way of the Lamb, who sows His life for others (John 12:24). Her sowing is not with needle and thread but through the nature of the Lamb within. That is a virtuous woman and that is the kind of woman Solomon's mother wants for her son who is king. She might say, "Solomon, there has been a lot of "sowers" in our family. There has been a Ruth and a David in your relatives. You are part of the lineage of the Lamb. You are part of the Way of the Lamb being applied to bring forth the Kingdom. You need someone who will join with you in the way of God's Kingdom." She understands that her son is going to grow up in the heritage of the Lord as King. Jesus was the true King and manifested His Kingdom as He died in shame and nakedness, hanging on a tree bearing the shame for His enemies. We, as the Body of that King, are partakers of His way, the way of the Lamb (II Timothy 2:12). We have been joined to Jesus Who is the true Heir of the Kingdom (Hebrews 1:2). As His body we must let the true Heir reign within. Many are so excited to get their inheritance, but what if we saw that inheritance was yielding to the Heir in His nature of sacrifice pouring His life out unto death for His enemies? How many would really want their inheritance? But that is who Jesus is, He is a slain Lamb. What does that mean? That means that all gets sown in selfless giving, including the woman He is supposed to join with. She needs to be part of His eternal way.

*Proverbs 31:19 "She layeth her hands to the spindle, and her hands hold the distaff."*

*I Timothy 6:12 "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."*

Verse 19 speaks of her laying her hands upon something and holding it. Paul exhorts us in his first epistle to Timothy to "lay hold of eternal life." Laying hold of something is a spiritual, practical embrace. We do it with the hands of our hearts, with our minds, decisions, reactions, and in our dealings. We handle things every day. Things come to us at work, in our families, on a phone call, through relatives, financial needs, the economy; there are endless scenarios. As these situations come, we have to handle them. The question is in what way will we handle these things? All of a sudden Proverbs 31 is not just an inspirational quote that can be idealized as a picture of how Christian women are to live. The issues become real and pressing as they deeply touch the manner in which we choose to relate to Christ our Life. Choices are presented to us, such as, "Will I lay my hand to the spindle? Will I take

what has been given to me and weave out from it something for the Lord by yielding to His nature within? Will I take what has been put into my hands and sow the fabric of this crisis into His death, or will I try to manipulate things to minister to my earth comfort and gain?" The person who is being conformed to the way of the Lamb will take hold of their circumstance and plant it into death through the Spirit of the Lamb. Through the nature of God within they will bring the Life of Christ into the situation. Like a spiritual seamstress... they will sow Christ, S-O-W Christ by laying their hand to the eternal spindle and saying, "I am going to sow Christ into this crisis. I am going to weave the spirit of the Lamb into this very bad situation that I am involved in." That is a virtuous woman. That is a woman in whom His heart can safely trust. He does not have to teach her what to do, for she abides as one with Him in His nature and way. He has revealed to her that in all things she is crucified and in all things He is her Life. She knows that in all things she goes the way of the Lamb, her Husband. And in all things she will bring forth His increase. He can trust her.

### **The Ways of Her Household**

*Proverbs 31:27 "She looketh well to the ways of her household, and eateth not the bread of idleness."*

This virtuous woman is very active. She considers a field and then she sows it with the fruit of her hands. She girds her loins against all the things of this world that would press against her, and she focuses on Christ and Him crucified. She perceives that her merchandise is good when challenged in the sense realm and she does not let her candle go out at night. She lays her hand to the spindle and holds the distaff. This virtuous woman is not idly waiting for God to do it all for her. She is not eating the bread of idleness while using "in Christ" as an excuse to allow her flesh to overtake everything. She is preparing herself as His habitation. She is saying, "I am the habitation of the Lord. I cannot afford to be idle, complacent, and passive, but I have to rise up and look well to the ways of the inward flow of this household. What is going on in my thought life? What is going on in my reactions? How am I handling the situations that are brought to me?"

She is looking well to the W-A-Y-S of her household. The ways of her household are not doing dishes and making beds, but the things of her heart that will make sure she is prepared to be His house. She must take care of her thought-life and inward motives. She must guard against the enemy and his little foxes! These are the *things* of her household. The *way* of her household speaks of the way of the Lamb and His nature of sacrifice. What is her household principled by? Is her

household ordered by human methods or by the Lord's way as known in His sanctuary/His house (Ps. 77:13)? The way of the Lamb is the way of a virtuous woman because she is married to the Lamb (Revelation 21:9).

No matter what tragedy or failure comes to us, we are not willing to compromise the way of our household to bring inward contentment to a soul that is not crucified. Once again, it does not matter what the circumstance is. It could be our own failure that causes us to panic and try to do something. But even in our own failure we can say, "The way of my household is not to find some clever way to deal with this so I can bring peace at any price. The way of my household is to die to self and go the way of the Lamb. I am not going to eat the bread of idleness because I am overwhelmed by the circumstance, but I will lay my hand to the spindle and begin applying Christ. Right now I am going to take my soul, mind, and body to Calvary and look this thing straight in the face and embrace the slain Lamb and His way. Something deep within her has determined to make the way of her household the way of the Lamb to Whom she is joined, and nothing is going to divert her from going the way of His Cross.

It is when somebody reacts by the government of the Lamb that the kingdom of darkness gets concerned! Some agents of the enemy's camp may wonder, "Where is the person I could always rely on to leave the Lord when things got bad? Why is she over there at the foot of the cross dying to self. I do not like that." So the enemy tries to make our candle go out at night but the flame just keeps burning! She is denying her soul in areas where she always fed her soul, and that is spreading terror throughout the enemy's camp (Philippians 1:28-29)! Her household is looking more like the Temple of the Lord because the burnt offerings keep ascending as she releases the Lamb in sacrifice in the midst of every situation.

### **Her Hands Are Full For Others**

*Proverbs 31:20 "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."*

Spiritually we lay hold of things with our hands. We lay hold of the Cross of our Lord in practical ways by yielding to His nature within. When we do so there is an increase of His Life, and our hands are able to reach forth to others with His Life. Many verses in this chapter speak of her hands. They are not idle, because they are laying hold of Him and then they are stretching out to others. The hand is either idle and has nothing to give to others, or it is actively laying hold of eternal Life and then sharing that Life with others.

To be able to distill life to the poor and needy we have to be applying the truth regularly. We need to sow things into His death so there will be a harvest of food for others, Christ within us. Because this woman lives by this principles of His nature within her, her household is clothed, fed, and has much to give away to others. Life comes out of death (II Corinthians 4:10). In order to show Christ we must first sow Christ in all things. It is the law of seedtime and harvest fulfilled in the Lamb's wife and her ways (Genesis 8:22). The reality of sowing is most fully seen at Calvary, where God sowed His Son into the soil of the earth to bring forth a great harvest in us. She will continue to sow His Life through her, and in this sowing His harvest greatly increases. She is fruitfully His.

*Song of Songs 3:11 "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."*

In this verse of the Song of Songs we behold this bride likened unto a crown that Solomon's mother placed upon him in the day of his espousals. As we behold her may we see one in whom the Lamb is formed and governing. May we take our place in her as those who relate to the Lamb in oneness of nature through applying His Cross and yielding to His crucified nature within.

# The End



## Chapter Thirteen Study / Discussion Questions

### The Virtuous Woman

1. In what ways is the thirty-first chapter of Proverbs a culmination of the principles we saw being formed in the Shulamite in the Song of Songs?
2. Instead of and trying to attain to all the virtues of Proverbs chapter 31 in our own strength, we can focus on applying the Cross so that Christ can fulfill it all in us. Give some practical examples of this principle in your own life.
3. Explain / Discuss this statement: “Her price is above rubies because it is the price of someone who has bought the truth through loving His Life more than hers.”
4. Explain why you agree or disagree with this statement: “The only way the heart of Jesus can safely trust in the Church, His wife, is if she's crucified.”
5. Which method do you believe is what God desires for us to follow in? Explain.
  - a. Focusing on trying to attain to the virtues spoken of in Proverb 31 in our own strength.
  - b. Focus on applying the Cross so that Christ can fulfill it all in us.
6. How is it possible for these virtues to become points of condemnation instead of the fruit of Christ's Life within?
7. We can choose to gird ourselves with our own strength or prepare our hearts and minds for Christ to be revealed in us as our Life. Which verse in Proverbs 31 refers to this point?
8. In what verse was Solomon's mother counseling him to realize that not everyone who considers the field buys it? In what ways does this principle pertain to the manner in which we respond to the preaching of the Cross?
9. Is it possible to love hearing the message of the Cross, yet hate the way of the Cross when it comes time to apply in our lives?

10. How can the following statement apply to our times of trial? “In her dark night she has built an altar upon which God’s sacrificial fire will consume and release the Lamb through her. She has a holy determination to truly know nothing save the crucified Christ to whom she is married.”
11. Comment on this statement: “Her sowing is not with needle and thread but through the nature of the Lamb within.”
12. We discussed how the virtuous woman was not idly waiting for God to do it all for her. She was not eating the bread of idleness by not preparing herself as a habitation for Christ’s Life to dwell in. In what ways have you been “eating the bread of idleness” in preparing yourself as Christ’s home? There may be an opportunity at the end of class or in the meeting to pray one for another over these specific areas.
13. No matter what tragedy or failure comes to us, may we not be willing to compromise the way of our household to bring inward contentment to a soul that is not crucified. Journal or share your heart concerning this determination to embrace the Lamb and His Cross in practical ways.
14. Comment on this statement: Her household is looking more like the Temple of the Lord because the burnt offerings keep ascending as she releases the Lamb in sacrifice in the midst of every situation.
15. Discuss how the law of seedtime and harvest is fulfilled in the Lamb’s wife.



*This book by Kelly Koshatka is meant to help  
draw your heart into a greater hunger to pursue Jesus Christ,  
the slain Lamb, as the One Who truly lives in you.*

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