

# The Cross in the Song of Songs

## Part Two : The Song Can Finally Begin

*Song of Songs 1:1 "The song of songs which is Solomon's"*

Last month 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 (sun). 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! But 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 a rest and realm of endless resource prepared for those who abide in the Son.

David, Solomon's father, is an Old Testament type and shadow of Christ sown in death; Solomon represents Christ the Son in resurrection. When Christ rose from the dead He gained a new body to fill 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 Him finally singing HIS SONG! It is Solomon's song, and therefore it is the song of all songs!

### **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 (Eph. 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 man 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 man'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, for now 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. But God waits for us to let go of our own righteousness, virtues, and all that is US, so that He can reveal Christ as our everything. Here again we find the enormous blessedness of the Cross of our own crucifixion (Gal. 6:14).

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 quickens 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 so 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.

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 the pure streams of rivers of Life that are bubbling up from her innermost being. Like ointment, these waters bring healing to whomsoever she touches. Like ointment, they bear the sweetness of love and care for others rather than the strife of self-glorying. But 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 they start straying back into the fields of Ecclesiastes. As we experientially know the blessed relationship of oneness 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 Spirit of Christ and not my own fleshly attributes.

Some think of the Cross as an instrument of death and torment drawing us into a dark empty tomb. She knows that out from her death with and in Him (*Romans chapter 6*) comes forth His resurrection Life! 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. She will continue to find her true identity only in Him, and not view herself apart from Him.

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

We must realize that, but for the grace of God, we will function by our fleshly nature. But for the grace of God 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 asking for the grace of 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 through the supply of His Life that quickens her.

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

"Chambers" no longer speak of just a position "in Christ", but His heart that made us one and the living union behind that position. 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 and function in the fullest measure of relationship and life.