
Week Eleven

David and Abigail Typifying the Warring Christ and the Warring Church

Hymns:

Scripture Reading: 1 Sam. 25:2-42; Eph. 5:25-27; 6:10-13; Rev. 19:7-9, 11-21; Heb. 6:19; 10:19-20; 13:13

§Day 1

- I. **First Samuel 25:1b-44 is a record of David's dealing with Nabal and Abigail:**
 - A. In this chapter we see Abigail's wisdom in appeasing David—vv. 23-31.
 - B. David responded to Abigail's appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand—vv. 32-35.
 - C. Abigail's beauty and wisdom caught David, and after Nabal's death he took her as his wife, and she became his counterpart in warfare—vv. 36-44.
- II. **David typifies the warring Christ in the midst of sufferings—v. 28:**

§Day 2

- A. David typifies the Lord Jesus as a man in His suffering on earth before His resurrection; David's suffering was for the conquering of the usurping enemies and the gaining of the good land, the ground for God's building—Psa. 69:1-9.
- B. David's being established by God is seen in his repeated victories over the Philistines; thus, he is a type of the warrior Christ—2 Sam. 5:17-25.

C. Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, He is our triumph, our victory—Exo. 17:8-16.

D. Psalm 110:5-6 reveals that in addition to being the King and the Priest, Christ is the Warrior:

1. In the day of His anger at His coming back, Christ will be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment on all those who oppose Him—vv. 1-2, 5-6.
2. According to Revelation 19:11-14, in His coming back Christ will be the fighting One:
 - a. The Lord will not fight alone against Antichrist and the armies of the nations.
 - b. Christ will come with His bride as His army, and with her He will fight against Antichrist and his armies—vv. 7-9.

E. The Warrior Christ is the victorious Christ—John 12:31; Eph.4:8; Heb. 2:14:

1. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8.
2. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death—John 12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10.
3. The resurrection of the victorious Christ declares that He is victorious over death—2:8.
4. In His ascension the victorious Christ "led captive those taken captive"; He released us from the usurping hand of Satan and brought us to the highest place in the universe—Eph. 2:6; 4:8.
5. The victorious Christ will come as the fighting General, the Warrior, with His army to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21.

§Day 3

III. Abigail typifies the warring church in the midst of

sufferings—1 Sam. 25:2-42:

A. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:

1. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
2. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.

B. The type of Abigail portrays our need to be one with Christ in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9:

1. The afflictions of Christ are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24.
2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering—v. 25:
 - a. If we desire to share in the stewardship of God, we must be prepared to suffer—Rev. 1:9; 2 Cor. 1:3-6.
 - b. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward; this means that we must be willing to pay whatever price is necessary to fulfill our stewardship—4:10-12; John 12:24-26.

C. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:

1. The church as Christ's counterpart, His bride, is revealed in Ephesians 5:25-27, and this counterpart becomes the warrior, the fighter, in Ephesians 6:10-13:
 - a. Ephesians 5 and 6 will be fulfilled in Revelation 19.
 - b. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes Christ's army to defeat Antichrist at Armageddon (vv. 11-21).
2. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—Eph. 1:11; 3:9-11; 6:10-12.

§Day 4

3. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
 - a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.
 - b. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
4. Satan is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—S. S. 6:10; Eph. 6:10-20.
5. Christ will marry the one who has been fighting the battle against God's enemy for years—Rev. 19:7-9, 11-16.
6. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.

§Day 5 & Day 6

IV. The type of Abigail portrays a believer who goes forth unto Jesus outside the camp, bearing His reproach—Heb. 13:13:

- A. Our Christian life has two aspects—an inward aspect and an outward aspect—6:19-20; 13:13:**
 1. The inward aspect is typified by the Shulammitte, and the outward aspect is typified by Abigail—S. S. 6:4, 10, 13; Heb. 13:13.
 2. On the one hand, we are within the veil, in the Holy of Holies; on the other hand, we are outside the city, the camp, before men—6:19-20; 13:13.
 - a. Inwardly, we enjoy the resurrected Christ, and outwardly, we follow Jesus—6:19; 13:13.
 - b. When we touch the Lord in the inner chamber, in the Holy of Holies, in the secret place, we can be likened to the Shulammitte—10:19-20; S. S. 1:4; 4:10; 6:13.
 - c. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness—1 Sam. 25:40-42.
- B. Every day we can experience these two aspects—Heb. 6:19-20;**

10:19-20; 13:13:

1. We are within the veil as the Shulammite, living in the Holy of Holies and enjoying the resurrected and glorified Christ, and we are outside the camp as Abigail, living in the world and following the lowly Jesus—6:19-20; 13:13.
 2. Like the Shulammite and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering—Psa. 45:8; 1 Sam. 25:40-42.
 3. The One within us is the resurrected Christ, and the One without is Jesus the Nazarene—Rev. 1:17-18; Matt. 2:23.
 4. Inwardly, we have the enjoyment of the Shulammite in the secret place, and outwardly, we have the public living of Abigail.
- C. When a believer in Christ comes out from within the veil, the inner chamber of fellowship, he is able to take the way of the cross and follow the suffering Jesus—Heb. 6:19; 10:19-20; 13:13:**
1. Only those who enter within the veil can go forth unto Jesus outside the camp and bear His reproach—6:19; 10:19-20; 13:13.
 2. It is the resurrected Christ in us who leads us to follow the suffering Jesus—v. 13.
 3. The Lord Jesus has walked the way of the cross and entered into resurrection, and now He is leading us, His Abigail, to take the way of the cross and follow Him outside the camp, bearing His reproach—v. 13.

WEEK 11 — DAY 1

Morning Nourishment

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

Matt. 12:3 ...Have you not read what David did when he became hungry, and those who were with him?

David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time. The New Testament also clearly reveals that David typifies Christ (Matt. 12:3). Hence, David's wife is a type of the church. David had at least three wives: one was Michal, Saul's daughter (1 Sam. 18:27b), and one was Ahinoam (25:43). These two, however, do not possess any features typifying the church. Only Abigail (v. 42) possesses a feature typifying the church.

Abigail's previous husband shows how evil our old man is in forsaking Christ. Abigail's previous husband was Nabal, which means "fool" (25:25). Nabal despised, rejected, and opposed David at the time of his destitution (vv. 10-11). This typifies that our nature rejects Christ, despises Christ, and opposes Christ. One day, however, Nabal was struck down, and he died. This provided Abigail the opportunity to become David's wife. This indicates that when our corrupted nature, which forsook Christ, rejected Christ, and despised Christ, was struck down, we became Christ's counterpart who follows Him in the midst of sufferings, fighting for the kingdom of God. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

In 1 Samuel 25:2-9 David sought help from Nabal, a wealthy man.... In his folly, Nabal rejected David's entreating and insulted David's servants [vv. 10-11].... When David's servants told him what Nabal said, David charged

each of his men to gird on his sword (vv. 12-13). Then David said, “It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good. May God do so to David’s enemies, and even more, if I leave so much as one male of all that he has until morning” (vv. 21-22).

In this chapter we see... also the wisdom of Abigail, Nabal’s wife, in appeasing David (vv. 14-20, 23-25). She “hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys” (v. 18). When she saw David, she fell at his feet and said, “Upon me alone, my lord, be this iniquity... May my lord not take this worthless man Nabal to heart” (vv. 24-25a). Abigail went on to ask David to please forgive the transgression, and then she concluded, saying, “When Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel, this will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant” (vv. 30-31).

David responded to Abigail’s appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand. David then...said to her, “Go up in peace to your house. See, I have listened to your voice and have accepted your person” (v. 35). Here we see that David’s anger was appeased by Abigail’s wisdom.

When Abigail told Nabal all these things, “his heart died within him, and he became like a stone. And about ten days later Jehovah struck Nabal, and he died” (vv. 36-38). This chapter concludes with a word regarding David’s marriage to Abigail (vv. 39-44). Her beauty and wisdom caught David, and after Nabal’s death he took her as his wife. (Life-study of 1 & 2 Samuel, pp. 106-108)

Further Reading: Life-study of 1 & 2 Samuel, msg. 16

WEEK 11 – DAY 2

Morning Nourishment

Rev. 19:11 ...I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

14-15 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean. And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod...

David is a type of Christ in His suffering on earth before His resurrection. David suffered from his youth and was a fighting king who defeated the enemy, gained the land, and prepared materials for the building of the holy temple (1 Chron. 18:7-11; 22:2-5, 14-16; 28:2; 29:2-9). (CWWL, 1966, vol. 3, p. 170)

Today's Reading

In Revelation 19:11-16 and 19-21, Christ is revealed as the Word of God—King of kings and Lord of lords—who returns to defeat and destroy Antichrist and the false prophet. After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon. These three will continue to oppose Him. Under the instigation of Antichrist, man will even wage war directly against the Lord of lords and the King of kings. Antichrist, the false prophet, and the ten kings and their armies will make war against the Lamb. This war will be a fighting of the earth against the heavens, of man against God. Christ's enemies will become all the more evil, even declaring war against Him. It is indeed astounding that man could actually declare war on God. Therefore, Christ, the Bridegroom, will come with His bride to fight against them.

In 19:11-21 we see that the Bridegroom comes to fight against His enemies with the help of His bride. The Bridegroom is the Commander in

chief, and the bride is the army. This will be a honeymoon for the newlywed couple. During His honeymoon Christ will clear up the universe. Antichrist and the false prophet will be cast into the lake of fire (v. 20), and Satan will be bound and cast into the abyss (20:1-3). At that time Christ will be happy, and we, His bride, will also be happy as we enjoy a wonderful honeymoon with our Bridegroom.

Revelation 19 corresponds with Daniel 2.... Daniel 2:34 says that “a stone...cut out without hands” struck “the image at its feet” and “crushed them.”... Here the great human image signifies the aggregate of human government, and the smiting stone signifies not merely the individual Christ but also the corporate Christ.... When human government reaches the stage of the ten toes—the stage of Antichrist and his ten kings—it will fight against God directly. Thus, human government not only rebels against God, exalts man, and worships idols but also fights against God directly. However, Christ, the embodiment of God, will come with His bride to crush the human government.

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride.... After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an army, and this army will be His bride. On the day of His wedding, Christ will marry the one who has been fighting the battle against God’s enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35).... In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, pp. 4333, 4345-4346)

Further Reading: The Conclusion of the New Testament, msgs. 150, 213, 218, 381, 424, 426

WEEK 11 – DAY 3

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

13-14 ...His name is called the Word of God. And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

David typifies the warring Christ in the midst of sufferings.... From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars. Hence, she typifies the warring church, fighting for God's kingdom in the midst of sufferings. This is the feature of Abigail as a type of the church. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

In Colossians 1:25 Paul says that he "became a minister according to the stewardship of God." This stewardship is the ministry in the New Testament. The New Testament ministry is the dispensing of the unsearchable riches of the all-inclusive Christ into the members of God's family. The apostle Paul dispensed the riches of Christ into the saints. This is what we are doing in the ministry today.

In 1:24 Paul says, "I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church." The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself; and those for producing and building the church, which need to be filled up by the apostles and the believers.

The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering. If we desire to share in the stewardship of God, we

must be prepared to suffer. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward. This means that we must be willing to pay whatever price is necessary to fulfill our stewardship.

When we give or receive hospitality, we need to carry out our stewardship by dispensing the riches of Christ into others. However, to provide hospitality may involve a kind of suffering. In like manner, to be the guest in someone's home also may be a cause of suffering.... I am happy to testify that many have spoken of the nourishment, edification, and strengthening they have received through sharing in hospitality, as either a host or a guest. This indicates that to carry out the stewardship of God by dispensing the riches of Christ into the members of God's royal family is worth any kind of suffering, great or small.... The sufferings in which we share are for the building up of the Body of Christ. They are in no way related to the accomplishment of redemption. (Life-study of Colossians, pp. 89-90, 92-93)

The church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus firstly will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy [cf. Rev. 19:11, 14]. In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." These verses indicate that the bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy.

In Ephesians 5 and 6 we see the church as the bride and as the warrior. In Revelation 19 we also have these two aspects of the church.... As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy. (Life-study of Ephesians, pp. 814-815)

Further Reading: Life-study of Ephesians, msgs. 63, 97; CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 20

WEEK 11 – DAY 4

Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will.... In addition to God's intention...there is a second intention,...the satanic will,...set against God's will.... All the different kinds of warfare have their source in the controversy between the divine will and the satanic will. (Life-study of Ephesians, p. 527)

Today's Reading

Through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments.... To repent is to have a turn from the satanic will to the divine will.

As the new man the church should walk according to truth and by grace, and... as the bride the church should live in love and in light. However, not only must God's eternal purpose be fulfilled and the desire of

Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior.... Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. Hence, for these three things the church must be the new man, the bride, and the warrior.

The Greek word in Ephesians 6:10 rendered "empowered" has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. The fact that we are to be empowered in the Lord indicates that in the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The charge to be empowered implies the need to exercise our will. If we would be empowered for spiritual warfare, our will must be strong and exercised. We should not be like jellyfish, those who are weak-willed and vacillating.

On the day of Pentecost Peter told the people to be saved from that crooked generation (Acts 2:40). This command seems to be both active and passive, with the word be implying something active and the word saved, something passive. The same is true of Paul's command in Ephesians 6:10 to be empowered.... We need to exercise our will to be empowered in the Lord.

In chapter 4 we see that we must be renewed (v. 23) and in chapter 5, that we must be submissive (v. 21). For the new man, we need to be renewed; for the bride, we need to be submissive; and for the warrior, we need to be empowered. As the warrior, we must go into battle not as a gentleman or as a lovely bride, but as a lion. Therefore, for the new man, the bride, and the warrior, let us be renewed, submissive, and empowered. (Life-study of Ephesians, pp. 528-531)

Further Reading: CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6; Truth Lessons—Level Three, vol. 3, lsn. 46

WEEK 11 – DAY 5

Morning Nourishment

Heb. 10:19-20 Having therefore...boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

In our spirit we have touched the Spirit, the Lord who is in resurrection and glory. His name is Christ.... If we allow Him to operate and move within us, we will be able to live a life just as that of Jesus the Nazarene, and we will be able to follow in His footsteps.... David's mighty men and Abigail, following David and wandering with him in the wilderness, typify going outside the camp and bearing Christ's reproach [Heb. 13:13].

Our Christian living has two aspects—an inward aspect and an outward aspect. The inward aspect can be compared to the Shulammite, and the outward aspect can be compared to Abigail. On one hand, we are within the veil; on the other hand, we are outside the city, the camp. On one hand, we are in the Holy of Holies; on the other hand, we are before men. Inwardly we enjoy the resurrected Christ, and outwardly we follow Jesus. When we pray in our room in the morning, we touch Christ. This can be likened to the Shulammite and Solomon living and fellowshiping together in the palaces of ivory (Psa. 45:8). We touch the Lord in the inner chamber, in the Holy of Holies, in the secret place. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 113)

Today's Reading

Every day we experience these two aspects. On the one hand, we are within the veil as the Shulammite, living in the Holy of Holies and enjoying

the resurrected and glorified Christ. On the other hand, we are outside the camp as Abigail, living in the world and following the lowly Jesus. Like the Shulammitte and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering. The One within is the resurrected Christ, whereas the One without is Jesus the Nazarene. Inwardly we have the enjoyment of the Shulammitte in the secret place, and outwardly we have the public living of Abigail.

We are outwardly walking on a narrow way similar to that of Jesus the Nazarene. Nevertheless, when people trouble, persecute, oppose, and harass us, we enjoy the resurrected Christ inwardly. [In prison], outwardly, like Jesus the Nazarene, I was tortured, but inwardly I enjoyed the Christ who is in resurrection, in glory, and in the Spirit, as typified by Solomon.

Philippians 3:10 says, "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." As far as Christ is concerned, He first experienced suffering and then resurrection. As far as we are concerned, we touch resurrection and then experience suffering. He died and then resurrected, but we resurrect and then die. No one can take the way of the cross by himself; neither can he follow the footsteps of Jesus the Nazarene by himself. It is not until a person touches and contacts the resurrected Christ within and until the resurrected Christ enters into him that he can say, "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20).

Only those who enter within the veil [Heb. 10:19-20] can go forth unto Him outside the camp and bear His reproach (13:13). It is the resurrected Christ in us who leads us to follow the suffering Jesus. He has walked the way of the cross and entered into us in resurrection. Now He is leading us to take the way of the cross. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 113-114)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 2

WEEK 11 – DAY 6

Morning Nourishment

Heb. 6:19-20 ...We have...an anchor of the soul, both secure and firm and which enters within the veil, where the Forerunner, Jesus, has entered for us...

S. S. 6:13 Return, return, O Shulammitte;...that we may gaze at you. Why should you gaze at the Shulammitte, as upon the dance of two camps?

When we believed in the Lord, we may have encountered persecution and harassment from men. Outwardly, we were pressed and in pain, but inwardly there was a power that caused us to feel glorious. Although we may have wept outwardly, we were joyful inwardly. That power, glory, and joy are resurrection. They are Christ, as Solomon, in us. The Shulammitte typifies the glorified church in the future, and she also typifies the church in resurrection today. The type of the Shulammitte is not merely objective in the future; she is subjective and for our experience today. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 118-119)

Today's Reading

During the Boxer Rebellion a brother was saved because he saw and was touched by the manifestation of resurrection.... At the peak of the Boxers' rioting,...they were brutally killing the Christians.... One day,...hearing the shouting and crying in the street, he peeked through a crack in the door and saw some of the Boxers with turbans on their heads and swords in their hands, ferociously escorting a wagon on which a twenty-year-old woman was being carried to the execution ground. She was to be put to death because she was not willing to deny the Lord's name.... Strangely the young woman sitting in the wagon was not at all afraid. She was rejoicing and singing hymns of praise. When the young man in the store saw this scene, he was deeply touched and impressed with

what he had seen.

He received the Lord because of what he saw, and later he gave up everything, saying, "I also want to go out to preach the Lord Jesus." On that day, when the sister was being dragged away by the Boxers to be executed, resurrection was manifested. Before the Lord Jesus died and resurrected,...He manifested resurrection until...He entered fully into resurrection.... Today the church is the same. One day all the dead saints will be raised, and all the living saints will be transfigured and raptured, and we will enter fully into resurrection. However, even before that day comes, we can live in resurrection.

The Shulammitte's living with Solomon in the palaces of ivory typifies the church fellowshiping with Christ in the Holy of Holies. The emphasis is not on resurrection in the future but on living in resurrection today.... God never intended for us to take the way of the cross by our own strong perseverance and reliance on ourselves. Instead, He comes into us in resurrection to be our power, supporting and motivating us to take the way of the cross. Outwardly speaking, the way of the cross is harsh, but those who take this way realize that there is a power within them.... We are Solomon inwardly and David outwardly. Inwardly we are the Shulammitte, and outwardly we are Abigail. These are not two separate experiences; rather, the two exist simultaneously, one being inward and the other being outward.

To a certain degree, we have experienced being Solomon and David. Even though we suffer difficulties and hardships and are sons of sorrow who are persecuted and wander about in the wilderness, within there are a power and a fellowship that are sweet and glorious. We have God, the Spirit, and "Solomon"—the resurrected Christ—within us. Hence, the apostle Paul could say, "To know... the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). Inwardly, Christ, as typified by Solomon, enables us to take the way of Jesus the Nazarene, as typified by David. A Christian with this kind of experience is deep and matches the biblical standard. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 119-121)

Further Reading: Life-study of Hebrews, msg. 57

<< WEEK 11 — HYMN >>

Hymns, #549 Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

- 1 Enter the veil and go without the camp,
Taste heaven's sweetness, thus the earth forsake;
If by the Holiest I am satisfied,
How can I of earth's vanities partake?
- 2 Enter the veil and go without the camp,
By heaven's presence will the earth depart;
If heaven's glory doth my spirit charm,
How can earth's happiness possess my heart?
- 3 Enter the veil, behold the glorious Christ,
Go out the camp to Jesus, let Him lead;
If throne and crown my spirit here enthrall,
Manger and cross cannot my steps impede.
- 4 Enter the veil for resurrection pow'r,
Go out the camp to bear the cross and woe,
If I His radiant face in heaven see,
His footsteps I will follow here below.
- 5 Enter the veil, on heaven's fatness feast,
Without the camp, in hardship persevere;
Though earthly trials sorely pain my heart,
Heaven's communion doth my spirit cheer.
- 6 Enter the veil, Christ's riches there enjoy,
Without the camp, the needs of men supply;
The life of heaven living out thru me
The souls of earth will bless and satisfy.
- 7 Enter the veil till it exists no more,
Go out the camp till all the camps are gone;
Until the heavens and the earth unite,
Till God and man together dwell in one.

