

Week Eight

Taking, Experiencing, and Enjoying Christ as Our King, Our Lord, Our Head, and Our Husband for the Building Up of the Body of Christ to Consummate the New Jerusalem

Hymns:

Scripture Reading: Ezek. 1:22, 26-28; 2 Cor. 5:14-15; Rom. 14:7-9; Col. 2:19; S. S. 1:1-4; 2 Cor. 11:2-3

Outline

§Day 1

- I. We must take, experience, and enjoy Christ as our King:**
 - A. The highest point in our spiritual experience is having a clear sky with the throne above it—Ezek. 1:22, 26-28:**
 1. The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky—Rom. 9:1; 2 Cor. 1:12.
 2. When there is nothing between us and the Lord and nothing between us and one another, our sky will be crystal clear, and we will have not only a good conscience but also a pure conscience—Acts 24:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; cf. Matt. 5:8; Prov. 22:11; 2 Tim. 2:22.
 - B. The throne is the center of the universe, and it is the Lord's ruling presence; the throne in our spirit is actually Christ Himself—Isa. 22:23; Heb. 4:16; Rom. 5:21; Rev. 22:1:**
 1. If we have a clear sky, the throne will be present, and we will spontaneously be under the ruling and reigning of the throne; for God to have the throne in us means that He has the position to reign in us—cf. Dan. 4:17, 25-26; 5:18-31; Isa. 6:1-8.
 2. To have the throne above a clear sky is to allow God to have the highest and

most prominent position in our Christian life; in our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration.

- C. In Ezekiel 1:26 "the likeness of the throne" is "like the appearance of a sapphire stone"; a sapphire stone is blue in color, which is a heavenly color, indicating the heavenly situation, atmosphere, and condition of God's ruling presence—Exo. 24:10.**
- D. God desires to manifest Himself through man and to reign through man; He wants man to express Him and to exercise His authority; God's complete salvation is for us to be saved in life and to reign in life by the abundance of grace and of the gift of righteousness—Gen. 1:26; Rev. 11:15; 3:21; 22:3-5; Rom. 5:17, 21.**

§Day 2

II. We must take, experience, and enjoy Christ as our Lord:

- A. We must be people who live to the Lord, not merely for the Lord—2 Cor. 5:9, 14-15:**
 - 1. For the love of Christ to constrain us means that it forcibly limits us and shuts us up to one line and purpose, as in a narrow, walled road; in such a way the apostles were constrained to no longer live to themselves but to the Lord—vv. 14-15.
 - 2. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals; but the apostles were determined to gain the honor of being well pleasing to the Lord by living to Him—vv. 9, 14-15; Col. 1:10; Heb. 11:5-6.
 - 3. The love of Christ constrains us to live to the Lord; to live to the Lord means that we are absolutely under the Lord's control, direction, and governing and that we want to fulfill His requirements, satisfy His desires, and complete what He intends.
 - 4. Paul sought to please the Lord not by doing a work but by living to Him in

every aspect of his daily life; likewise, we today should not seek to please ourselves but seek to please the Lord by living to Him; all that we do must be to Him.

B. "Whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's. For Christ died and lived again for this, that He might be Lord..."—Rom. 14:8-9:

1. Christ died on the cross for our judicial redemption, and He lives again in resurrection within us for our organic salvation so that He might be our indwelling Lord, the Lord Spirit in our spirit, as the One who rules within us.

§Day 3

2. Because we have been bought with the price of the precious blood of Christ, "we are the Lord's" (v. 8), and we should continually exalt Him as Lord, giving Him the first place in our life and in our work; we are those who labor in the Lord for the work of the Lord, which is the work of the ministry to build up the organic Body of Christ—1 Cor. 6:19-20; 15:58; 16:10; Eph. 4:11-12.

C. "We do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake" (2 Cor. 4:5); among the believers, besides Christ there should be no other lord; all should be servants, even slaves (1 Pet. 5:3; Matt. 20:26-27; 23:10-11).

III. We must take, experience, and enjoy Christ as our Head:

A. Our being headed up in Christ rescues us from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man; the believers participate in Christ's heading up by being willing to be headed up in the church life, by growing in life, and by living under Christ's light—Eph. 1:10; John 1:4; Rev. 21:23-25; Eph. 5:8-9.

B. To hold Christ as the Head is not only to take Him as our unique

authority but also to stay intimately connected to Him so that His riches and life supply are dispensed into our being to cause us to grow with the growth of God, growing up into Him in all things and functioning out from Him so that all the Body causes the growth of the Body unto the building up of itself in love—Col. 2:19; Eph. 4:15-16.

§Day 4

- C. God's surpassingly great power that is presently being transmitted into us is the transcending Christ Himself as the fourfold power of the Triune God (1 Cor. 1:24); the normal, genuine, proper, and real church comes out of this great fourfold power—resurrecting power, ascending power, subjecting power, and heading-up power—for the building up of the church as His Body (Eph. 1:19-23):**
1. To the church (v. 22) indicates that the divine power, which includes all that the Triune God has passed through, has been installed into us once for all and is being transmitted into us continually, causing us to enjoy Christ richly and to have the proper church life with the reality of the Body of Christ.
 2. The transmitting of the transcending Christ is to transfuse into the church, the Body of Christ, what the Triune God has accomplished, attained, and obtained in Christ; this is not only for producing the church but also for growing, establishing, and building up the church.
- D. We must ask the Father to strengthen us into the inner man so that Christ may make His home in our hearts through faith with the power that raised Christ from the dead, that seated Christ at the right hand of God in the heavenlies, that subjected all things under His feet, and that gave Him to be Head over all things to the church—3:16-17; 1:19-23.**
- E. God is able to do superabundantly above all that we ask or think concerning the church as the Body of Christ, according to this fourfold power that operates in us, so that God is glorified in the church—3:20-21.**

§Day 5

IV. We must take, experience, and enjoy Christ as our Husband:

A. The romance in Song of Songs portrays that our relationship with the Lord must be personal—1:4a:

1. We must follow the pattern of Abraham, who was the friend of God for the desire of God (2 Chron. 20:7; Isa. 41:8; James 2:23; Gen. 18:1-33), and the pattern of Moses, who was a companion of God for the interests of God (Exo. 33:11).
2. We must follow the pattern of David and Asaph, who sought the shining face of God in and for the house of God—Psa. 27:4, 8; 80:3, 7, 14-19.
3. We must follow the pattern of the Lord Jesus, who lived in the presence of God without ceasing—Acts 10:38c; John 8:29; 16:32.
4. We must follow the pattern of Peter, whose love for the Lord was restored for him to shepherd the Lord's sheep and follow the Lord unto martyrdom without any confidence in his natural strength—21:15-19; Mark 16:7.
5. We must follow the pattern of Paul, who was constrained by the love of Christ to live in the person of Christ as an ambassador of Christ to be well pleasing to Christ—2 Cor. 2:10; 5:9, 14, 20.

B. The romance in Song of Songs portrays that our relationship with the Lord must be affectionate—1:1-2:

1. The Lord who indwells us is our Father, and grace is our mother—Rom. 8:15-16; Gal. 4:24-26; Isa. 66:12-13.
2. The Lord who indwells us is our Husband (Matt. 9:15; 2 Cor. 11:2-3) and our Brother (John 20:17; Rom. 8:29).
3. The Lord who indwells us is our Friend (Matt. 11:19; John 15:12-17) and our Counselor (Isa. 9:6).
4. The Lord who indwells us is our Advocate (1 John 2:1), our Comforter (John 14:16; 16:7, 13), and our Shepherd (Psa. 23:1; 1 Pet. 2:25).

§Day 6

C. The romance in Song of Songs portrays that our relationship with the Lord must be private—1:3-4:

1. We must contact the Lord and spend time with Him privately in a secret, definite, and prevailing way, opening our entire being to Him for His enlightening and infusing, so that we can glow with God and shine forth God—Matt. 6:6; Exo. 33:11; 2 Cor. 3:16-18; Isa. 60:1, 5a; Matt. 14:22-23; Mark 1:35; Luke 5:16; 6:12; 9:28.
2. We must experience and enjoy Christ as our hiding place, our dwelling place, and our secret of sufficiency—Psa. 90:1; 91:1; 31:20; 18:1-5; Phil. 4:7-13.
3. We must ask for the counsel of the Lord related to every problem that we encounter; we must bring every matter to the Lord and consider, examine, and determine things before Him and in fellowship with Him—cf. Josh. 9:14.
4. In this respect every believer needs to be weak to the extent that he does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.
5. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:5-7; Prov. 3:5-6; 2 Cor. 1:8-9.

D. The romance in Song of Songs portrays that our relationship with the Lord must be spiritual—1:4b:

1. Christ visits us spiritually because He is the life-giving Spirit in our spirit; our spirit is the Holy of Holies, the chambers of the pneumatic Christ as the Lord of lords and the King of kings—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22; Rev. 17:14; 19:16.
2. In the book of Ephesians, Paul shows that in order to contact Christ and enjoy Christ for the Body of Christ, we must exercise our spirit—1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.
3. In the book of Romans, Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.

4. The Father is seeking true worshippers, those who will exercise their spirit to contact God the Spirit by drinking of the living water; to drink of the living water is to render real worship to God—John 4:23-24, 10, 14; 7:37-38; Isa. 12:1-6.
5. We must build up the habit of continually exercising our spirit by praying in the Holy Spirit to keep ourselves in the love of God (the Father), awaiting the mercy of our Lord Jesus Christ (the Son at His second coming—2 Tim. 1:16-18) unto eternal life (to become the totality of the eternal life—the New Jerusalem)—Jude 19-21.

V. Taking, experiencing, and enjoying Christ as our King, our Lord, our Head, and our Husband is for the building up of the church as the Body of Christ to consummate the New Jerusalem—Matt. 16:18; Eph. 4:11-12, 16; Rev. 19:7; 21:2.

WEEK 8—DAY 1

Morning Nourishment

Ezek. 1:22 ...There was the likeness of an expanse, like the sight of awesome crystal,...over their heads...

26 And above the expanse...was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Acts 24:16 ...I also exercise myself to always have a conscience without offense toward God and men.

Above the heads of the living creatures [in Ezekiel 1:26] is a clear expanse, a clear sky, that is expanding and yet was stable.... Above this clear sky there is a throne. We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16).

We need to be deeply impressed with the fact that, as Christians, ...we need to have a conscience that is without offense. Whenever there is condemnation or an offense on our conscience, our sky immediately becomes cloudy, darkened, and foggy. At such times we should confess our failure and our sin to the Lord and receive His forgiveness and the cleansing of His precious blood (1 John 1:9, 7). This will cleanse our conscience so that it will be void of offense. We will again have a clear sky and a clear fellowship with the Lord, with nothing between us and Him. (Life-study of Ezekiel, pp. 111-112)

Today's Reading

Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek.

1:26). The throne is the center of the universe, and it is where the Lord is. We often talk about the Lord's presence, but we need to realize that the Lord's presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne. We should always be under the ruling of the Lord's throne. Because we are under the throne, we do not need policemen and law courts to rule over us.

The highest step in the spiritual experience of a Christian is to have the throne in our expanse, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government.

A believer who does not have a clear sky with a throne above it can easily be loose and careless in his daily living. On the contrary, a believer who has a sky that is crystal clear has the sense of being under divine government and restraint; therefore, he cannot be loose or careless in anything he says or does. A believer who has a clear sky above him is under an authority which restricts and restrains him in things such as speaking or a display of anger. This authority is a matter of the throne.

A sapphire stone signifies a kind of heavenly condition which exists when God is present in a particular situation.... A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God's presence. (Life-study of Ezekiel, pp. 112-114, 120)

Further Reading: Life-study of Judges, msg. 1; Life-study of 1 & 2 Samuel, msg. 6; Life-study of Ezekiel, msgs. 10-12

WEEK 8—DAY 2

Morning Nourishment

2 Cor. 5:9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.

14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Why in 2 Corinthians 5:15 does Paul speak of living to the Lord and not living by Him, for Him, or with Him? To answer this question, it will be helpful to read Galatians 2:19: “For I through law have died to law that I might live to God.” Although the phrase live to God is difficult to define, it is rich in its implications....To live to the law means that we are under the law, directed by the law, governed by the law, and have the responsibility to fulfill the law. To live to God, or to the Lord, means that we are under the Lord’s direction and control and that we want to fulfill His requirements, satisfy His desires, and complete what He intends.

Worldly people live to themselves. But the love of Christ constrains us to live to Him and not to ourselves. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals. This is to live not only for ourselves; it is to live to ourselves. But the apostles, who were ripe and ready for rapture, had the single ambition of pleasing the Lord by living to Him. They were absolutely under the Lord. They were under His direction, control, and governing. Everything they did was to fulfill the Lord’s purpose and desire. As such persons, they did not live to the law, to themselves, or to anything other than the Lord. (Life-study of 2 Corinthians, p. 117)

Today’s Reading

Paul did not live to himself or to anything other than his Master, Christ.

He was always exercised to do what would please the Lord. He was very different from the rabbis who lived to the law and did everything with a view to the law. As one who was mature, ripe, and ready for the rapture, Paul's only aim was to please his Master, the very One whose coming he was awaiting. Paul sought to please the Lord not by doing a work, but by living to Him in every aspect of his daily life. Likewise, we today should not seek to please ourselves, but seek to please the Lord by living to Him. All that we do must be to Him. This is the vital matter in this portion of 2 Corinthians 5.

In verse 14 Paul explains, "For the love of Christ constrains us because we have judged this, that One died for all, therefore all died." The love of Christ toward us was made manifest on the cross through His death for us (Gal. 2:20). This love constrains us. Literally, it presses on us from all sides, holding us to one end, forcibly limits, confines us to one object within certain bounds, shuts us up to one line and purpose, as in a narrow, walled road.... In such a way the apostles were constrained by the love of Christ to live to Him. The phrase because we have judged this means having concluded this, probably at the time of conversion. Paul concluded that because One died for all, therefore all died. Christ's loving death was the motivating factor of the apostles' being constrained to live a loving life for Him. Since Christ died as our substitute, suffering the sentence of death on behalf of us all, in the eyes of God we all died. Hence, we do not need to die in the way it is reserved for men to die and face judgment (Heb. 9:27).

Christ died on behalf of all so that we may no longer live to ourselves but to Him. Christ's death not only saves us from death so that we do not need to die, but it also causes us, through His resurrection, to live no longer to ourselves, but to Him. (Life-study of 2 Corinthians, pp. 118, 120)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 1

WEEK 8—DAY 3

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

2:19 And...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

In the divine economy Christ is the One having the preeminence in all things. The book of Colossians reveals that Christ is preeminent, that He has the first place in everything [Col. 1:18]... Both in the first creation and in the new creation Christ occupies the first place....We need to see that in the divine economy Christ occupies the first place, the place of preeminence, in both the old creation and the new creation. Both in the universe and in the church Christ is the preeminent One. If we see this as a vision, not as a mere doctrine, our living and our church life will be revolutionized. We shall realize that in all things Christ must be the first. He must be the first in our married life, family life, business life, and school life. He must have the preeminence in the universe, in the church, and in every aspect of our daily living. (The Conclusion of the New Testament, p. 260)

Today's Reading

God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head....One by one, God rescues His people from the heap caused by the universal collapse...and [places] us under the unique Head, Christ. Because of the angelic rebellion and the human rebellion, none of the created beings is under any head. There is simply no headship in the universe. But Ephesians 1:10 says that all things are to be headed up in Christ....God... is working to bring every item in the universal collapse back to the headship of Christ.

The first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ....Thus, the church life must be a life of being headed up. In the church life it is God's chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. Today we in the church are taking the lead to be headed up in Christ. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. It is important to see that the heading up in the church is a matter in life....To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. (Life-study of Ephesians, pp. 76-77, 79)

Christ is the Head, and we are the members. Colossians 2:19 reminds us that we must hold the Head, "out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God." To hold the Head means that there is direct communication between us and Him. There is no separation between Him and all the members. The members correspond to whatever the Head ministers. The result of this correspondence is the growth in life. By holding the Head, there is an inward growth, not an outward move. In this close communication between the Head and the members, all His riches are ministered into the members, and all the negative things are swallowed up by the supply of life from the Head. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 97)

Further Reading: The Conclusion of the New Testament, msgs. 24, 31; Life-study of Ephesians, msgs. 8, 32, 35, 69; CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," chs. 1, 5

WEEK 8—DAY 4

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God's eternal administration and economy. God gave Christ to be the Head over all things to the church. The little word to [in Ephesians 1:22] implies transmission. It indicates that Christ's headship is being transmitted to the church. (Life-study of Ephesians, pp. 73-74)

Today's Reading

The church can share the headship of Christ because the church is the Body of Christ. The King is not just the Head, but the Head with the Body. Christ is not only the Head but also the Body (1 Cor. 12:12). Because the church is the Body and because Christ is both the Head and the Body, we may say that, in a sense, we, the Body, are also Christ. Although we are not the Head, we can share Christ's headship. We are the Body of the Head, and the Head is the head over all things. We are not only head over insects, cats, and dogs but also over presidents, kings, generals, and industrial leaders. We are over them all. (Life-study of Ephesians, p. 74)

The Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ. Such an all-inclusive transmission brings us into union not only with the incarnated and crucified Christ but also with the resurrected and transcending Christ. In union with this transcending Christ, we have surpassed all the negative

things and transcended them all. The incarnated and crucified Christ has brought God to man and has accomplished an eternal redemption for us. But the power of Hades and the rule, authority, power, and lordship in the air are still the frustration to the God-chosen people in their participation in what Christ has done for them in His new covenant. Through His resurrection and ascension, Christ has conquered the power of Hades and surpassed and transcended all the power of darkness in the air. In union with such a Christ, we are participating all the time in all His success in His resurrection and ascension. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," p. 526)

We need to be strengthened with power through His Spirit into the inner man [Eph. 3:16]. This word into indicates transmission. You are receiving the divine transmission of this fourfold power, the resurrection power, transcending power, subduing power, and overruling [heading-up] power. In Ephesians 1 this power was toward us, but in chapter 3 the strengthening is with this power into our spirit, into our inner man. This power for the strengthening is not only within us but also in the heavens being transmitted into us.

The issue of this strengthening is "that Christ may make His home in your hearts" (v. 17). Not only is Christ in our spirit, but also, as a person, He must inhabit our whole inward being, our heart....Christ will take over our entire inward being. When we are strengthened into our inner man, into our spirit, it will be easy for Christ as the indwelling Spirit to saturate every inward part of our being. It will be easy for Christ as the indwelling Spirit to take over our mind, our emotion, and our will. Then Christ can settle down in our being, making His home in our hearts. (CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," p. 414)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," chs. 4-6

WEEK 8—DAY 5

Morning Nourishment

S. S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

[In Song of Songs 1] the seeker longs for kisses, not just one kiss [v. 2a]. The most impressive thing about weddings in the Western world is the time of kissing. The bridegroom opens the bride's veil to kiss her with his own mouth. He does not kiss the ears or the nose of the bride but her mouth. This is the most personal and affectionate thing....This is what it means to pursue Christ.

According to the New Testament, God's ordained way for man to receive Him in this kind of personal and affectionate way is first to believe in Him. To believe in Him is to receive Him as the divine life into us so that we may have an organic union with God in the divine life.

Now that we have received Christ into us, what does God want us to do?...According to the New Testament, after we believe in Christ, after we receive Him as the divine life into us, we have to love Him [cf. 1 Cor. 2:9]. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 255-256)

Today's Reading

The seeker goes on to say, "Your love is better than wine" (S. S. 1:2b)....No wine can compare with His unrivaled love. Nothing is so cheering as Christ's love.

Verse 3 says, "...Your name is like ointment poured forth; / Therefore the virgins love you." Christ's name signifies Christ's person, His being, and Christ is the compound Spirit signified by the anointing ointment in Exodus

30...(1 Cor. 15:45b). This indicates that Christ's name as His person is the anointing ointment....Christ is compounded with God, with man, with His death, with the effectiveness of His death, with His resurrection, and with the power of His resurrection. At least these six things are compounded together to be the anointing ointment, signifying Christ in His resurrection as the compound Spirit. If someone says your name, you respond because you are the person of that name. Christ's charming name, His person, is the all-inclusive compound Spirit. His love is attracting, His name is charming, and His person is captivating. He has drawn and captivated millions of His lovers to pursue after Him and is still doing the same today.

After you have received Christ as your life, you must have a very personal seeking after Christ. No one can represent you or do anything for you in this matter.... Every believer's relationship with Christ must be personal and affectionate.

The seeker said, "Draw me" [S. S. 1:4]. She did not say, "Draw us."...We want a drawing from the Lord that is His personal and affectionate doing. We want Him to be with us in a personal and affectionate way. All the religions, including Christianity, ...portray God merely as great, almighty, sovereign, majestic, and even unapproachable; no one can or even dares to touch God. To say that God is majestic is not wrong, but that is only one attribute of the Divine Being. Regardless of how great, sovereign, almighty, and majestic God is, when He wanted to build up His relationship with man, He took the personal, affectionate way. He took the way of becoming a man.

We all need to take heed to what the seeker says: "Let him kiss me with the kisses of his mouth!"..."Your love is better than wine."..."Draw me; we will run after you."...We need this kind of personal and affectionate seeking after Him, and we need to build up such a relationship with Him that is so personal and affectionate. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 256-258, 260)

Further Reading: Life-study of Joshua, msg. 9; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 1-2; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 15

WEEK 8—DAY 6

Morning Nourishment

S. S. 1:4 Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

1 Cor. 15:45 ...”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

In saving us and in building up a relationship with us, God came to visit us personally and affectionately. How personal and affectionate Jesus was in the Gospels! But this was His visitation to His chosen people in the physical life. He was a man physically but was not yet the Spirit.

Through His death and in His resurrection He became “another kind of Jesus.” He was no longer physical, because He became a life-giving Christ, a life-giving Spirit.

When Christ was in the flesh, He could visit His disciples outwardly and openly, but there was no possibility for Him to visit His disciples inwardly and privately. Today Christ visits us privately and spiritually because He is the life-giving, compound, consummated, all-inclusive Spirit. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” p. 263)

Today’s Reading

First, in Song of Songs the Lord captivates His seeker, and she with all her companions follows Him. To pursue Christ for satisfaction is the first “crystal” in Song of Songs. The second crystal is the King bringing His seeker into His inner chambers.... In a figure of speech the king’s inner chambers signify our regenerated spirit as Christ’s inner chambers.

According to the New Testament teaching, our regenerated spirit is not only for us to have a means to receive Him but also for us to contain Him. Second Timothy 4:22 says, “The Lord be with your spirit.” Ephesians 3:16 says that we need to be strengthened into our inner man. The inner man is

our regenerated spirit. Ephesians 2:22 shows that our spirit is a habitation, a dwelling place, to God. The real inner chambers to God are our spirit. Christianity preaches the physical Jesus, but we preach the pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17). This One is private and spiritual.

Christ the King brings His seekers into His chambers, that is, into their regenerated spirit; His dwelling place.... According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God. In this first chapter of Song of Songs He and we have the private and affectionate fellowship.

The King knows where to go. We must go to our spirit. The inner chambers of Christ are His lovers' regenerated spirits mingled with and indwelt by Him as the life-dispensing Spirit (Rom. 8:16; 2 Tim. 4:22; Rom. 8:11) and are the practical Holy of Holies in Christ's lovers for their participation in and enjoyment of the pneumatic Christ as the consummated Triune God (Heb. 4:16).

First, God saves us; then the Lord leads us to know how to contact Him in our spirit privately and spiritually. Because we want to enjoy His rich presence with His rest and satisfaction, He tells us clearly that He is only with His flock, the church. The essence of the church is the organic Body of Christ, which consummates in the New Jerusalem. After we were saved, our concern was merely for our satisfaction, but Christ's concern is God's satisfaction—to have His eternal economy accomplished by having us as the members of the church, the essence of which is the organic Body of Christ, which ultimately consummates in the New Jerusalem.

When we fellowship with Christ privately and spiritually, He will direct our feet to go forth on the footsteps of the flock. Then we will be in the church for the Body of Christ and for the consummation of the New Jerusalem. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 263-265, 270)

Further Reading: Life-study of Ruth, msg. 4; CWWL, 1967, vol. 1, pp. 139-146

<< **WEEK 8 — HYMN** >>

Hymns, #170 Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

- 1 Lord, Thou art the lovely Bridegroom,
God appointed, dear to us;
Thy dear self is so attractive,
To our heart so beauteous!
- 2 Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.
- 3 Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.
- 4 Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.
- 5 It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.
- 6 God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.
- 7 Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

