

## Week Two

# Song of Songs—the Progressive Experience of an Individual Believer's Loving Fellowship with Christ for the Preparation of the Bride of Christ

Hymns: 556

Scripture Reading: S. S. 1:2-4; 2:8-9; 3:8-10; 4:12-16; 6:10, 13; 7:11; 8:13-14

### § Day 1

- I. **The subject of Song of Songs, a poem, is the history of love in an excellent marriage, revealing the progressive experience of an individual believer's loving fellowship with Christ for the preparation of His bride in six major stages:**
  - A. **In the first stage of Song of Songs, the lover of Christ is drawn to pursue Him for satisfaction (1:2—2:7); the Lord wants His seeker to have a personal, affectionate, private, and spiritual relationship with Him:**
    1. Draw me is personal (1:4); the Lord said, “I drew them with cords of a man, / With bands of love” (Hosea 11:4a); this indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; the cords of a man through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God's love in His salvation reaches us in a personal way (Rom. 5:8; 1 John 4:9-10).
    2. Kiss me (S. S. 1:2) is affectionate; after believing in Christ to receive Him as the divine life (John 1:4,12), we need to love Christ in a personal and affectionate way that we may pursue Him and enjoy Him as our satisfaction; Psalm 2:12 commands us to “kiss the Son”; kissing Christ is the enjoyment of Christ.
    3. In her pursuing of Christ the seeker is brought by Him into her regenerated spirit as the Holiest of all (his chambers—S. S. 1:4) to have fellowship with

Him; His chambers indicate a private relationship with the Lord.

4. Furthermore, because Christ visits us in our regenerated spirit as His inner chambers, our relationship with Him must be spiritual; He visits us in our spirit privately, coming to us in a spiritual way, not in a physical way.
5. All the spiritual principles are contained in this first stage of the seeker's overcoming life in Song of Songs; the lessons that follow are not new, but they are old lessons repeated in a deeper way; regeneration brings the gene of God into us, and all the experiences of our whole Christian life are in this gene—1 John 3:9.

## § Day 2

### **B. In the second stage of Song of Songs, the lover of Christ is called to be delivered from the self through her oneness with the cross of Christ—2:8--3:5:**

1. Song of Songs 2:8-9 speaks of the vitality of resurrection; in these verses Christ is likened to a gazelle or a young hart “leaping upon the mountains, / Skipping upon the hills”; mountains and hills refer to difficulties and barriers, but nothing is too high or too great to stop the resurrected Christ; we need to seek for and know Christ's mountain-leaping and hill-skipping presence.
2. The lover of Christ falls into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ (v. 9b); hence, Christ encourages her to rise up and come out of her low situation to be with Him (v. 10).
3. The lover of Christ also hears the Lord telling her that the time of dormancy (winter) is past and that the trials (rain) are over and gone (v. 11); He also tells her that the springtime has come; thus, she is entreated and encouraged by the Lord with the flourishing riches of resurrection (vv. 12-13).
4. It is by the power of resurrection, not by our natural life, that we, the lovers of Christ, are enabled to be conformed to His death by being one with His cross (vv. 14-15); the reality of resurrection is the pneumatic Christ as the consummated Spirit, who indwells and is mingled with our regenerated spirit; it is in such a mingled spirit that we participate in and experience the resurrection of Christ, which enables us to be one with the cross to be delivered from the self and to be transformed into a new man in God's new

creation for the fulfillment of God's economy in the building up of the organic Body of Christ (Rom. 8:2, 4, 29; Gal. 6:15; 2 Cor. 5:17).

## § Day 3

- C. In the third stage of Song of Songs, the lover of Christ is called to live in ascension as the new creation in resurrection—3:6--5:1:**
1. To live in ascension is to live continually in our spirit; when we live in our spirit, we are joined to the ascended Christ in the heavens—Eph. 2:22; Gen. 28:12-17; John 1:51; Rev. 4:1-2; Heb. 4:12, 16 and footnote 1.
  2. “King Solomon made himself a palanquin/Of the wood of Lebanon./Its posts he made of silver,/Its bottom, of gold;/Its seat, of purple;/Its midst was inlaid with love / From the daughters of Jerusalem”—S. S. 3:9-10:
    - a. By the Spirit's transforming work in us, we become the moving vessel of Christ, the carriage of Christ, the “car” of Christ, for the move of Christ in and for the Body of Christ—cf. 2 Cor. 2:12-17.
    - b. We are rebuilt with the Divine Trinity so that our external structure is the resurrected and ascended humanity of Jesus, and our interior decoration is our love for the Lord—S. S. 3:9-10.
    - c. Our inner being should be “inlaid with love” (v. 10); loving the Lord will keep us in the realm of having Christ as our humanity, safeguarding our humanity in the constraint of His affection (2 Cor. 5:14).
    - d. Through our loving the Lord in a personal, affectionate, private, and spiritual way, our natural being is torn down, and we are remodeled with Christ's redeeming death (posts made of silver), God's divine nature (base), and Christ's kingship as the life-giving Spirit ruling within us (seat of purple)—S. S. 3:10; cf. Rom. 8:28-29; 2 Cor. 4:16-18.
  3. Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she can become a garden to Christ for His private enjoyment (S. S. 4:12-15); she is prepared to give forth Christ's fragrance in any circumstance or environment; she wants the difficult environment (north wind) and the pleasant environment (south wind) to work on her as a garden that its fragrance may be spread (v. 16).

## § Day 4

**D. In the fourth stage of Song of Songs, the lover of Christ is called more strongly to live within the veil through the cross after resurrection—5:2--6:13:**

1. By living within the veil, the lover of Christ is transformed into the heavenly bodies; she looks forth like the dawn, she is as beautiful as the moon, and she is as clear as the sun—v. 10:
  - a. The path of the overcomers is like the light of dawn, shining brighter and brighter until the full day—Prov. 4:18; John 1:5.
  - b. The light of dawn, the sunrise, signifies both Christ in His coming and our being revived every morning; the Christian life is like the dawning of the sun—Luke 1:78; Prov. 4:18; Psa. 110:3; Judg. 5:31.
2. In the maturity of Christ's life, the lover of Christ becomes the Shulammitte (the feminine form of “Solomon”), signifying that she has become the same as He is in life, nature, expression, and function (but not in the Godhead) as the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13; 2 Cor. 3:18.
3. The Shulammitte is likened to the dance of two camps, or two armies (Heb. mahanaim), in the sight of God; after Jacob saw the angels of God, the two armies of God, he named the place where he was Mahanaim and divided his wives, children, and possessions into “two armies”—S. S. 6:13; Gen. 32:1-2:
  - a. The spiritual significance of the two armies is the strong testimony that we more than conquer, we “super-overcome,” through Him who loved us, according to the principle of the Body of Christ—Rom. 8:37; 12:5.
  - b. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children; those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—1 Cor. 1:26-28; 2 Cor. 1:8-9; 12:9-10; 13:3-5.

## § Day 5

**E. In the fifth stage of Song of Songs, the lover of Christ shares in the work of the Lord—7:1-13:**

1. In verse 4 the Spirit reviews the loving seeker's beauty in her submissive

will (neck) wrought by the Spirit's transforming work through sufferings for the carrying out of God's will, in the expression of her heart, which is open to the light, clean, full of rest, and accessible (eyes like pools—cf. 1:15; 4:1; 5:12), and in her spiritual sense of high and sharp discernment (nose—cf. Phil. 1:9-10; Heb. 5:14).

2. Song of Songs 7:11 shows that Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages); this indicates that she is not sectarian in carrying out the Lord's work but keeps the work open, so that others can come to sojourn there and she can go to sojourn elsewhere; this is to keep one work in one Body.
3. To share in the work of the Lord is to work together with Him (2 Cor. 6:1a); to work with Him, we need the maturity in life, we need to be one with the Lord, and our work must be for His Body (Col. 1:28-29; 1 Cor. 12:12-27).
4. The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S. S. 8:11), the churches and the believers on the whole earth; we must have a work that is for the entire world; this is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ—Rom. 16:1-24.
5. Song of Songs 7:12 says, “Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love”; at this time she is able to relate the Lord's work to the Lord Himself; now she can express her love to the Lord at the place of His work.

## § Day 6

**F. In the sixth stage of Song of Songs, the lover of Christ is hoping to be raptured (8:1-14); she is coming up from the wilderness (the earthly realm) by “leaning on her beloved” (v. 5):**

1. Leaning on her beloved implies that, like Jacob, the socket of her hip has been touched, and her natural strength has been dealt with by the Lord—Gen. 32:24-25.
2. Leaning on her beloved also implies that she finds herself pressed beyond measure, and this seems to last until the wilderness journey is over—2 Cor. 1:8-9; 12:9-10; 13:3-4.

3. She asks her Beloved to set her as a seal on His heart of love and as a seal on His arm of strength; at this point she is conscious of her powerlessness and helplessness, and she realizes that everything depends on God's love and preserving power—S. S. 8:6-7.
4. The lover of Christ asks Him who dwells in the believers as His gardens to let her hear His voice—v. 13; cf. 4:13--5:1; 6:2:
  - a. This indicates that in the work that we do for the Lord as our Beloved, we need to maintain our fellowship with Him, always listening to Him—Luke 10:38-42.
  - b. Our lives depend on the Lord's words, and our work depends on the Lord's commands; the central point of our prayers should be our longing for the Lord's speaking—Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6.
  - c. Without the Lord's words, we will not have any revelation, light, or subjective knowledge of Christ as the mystery of God and of the church as the mystery of Christ (Col. 2:2; Eph. 3:4-5; 5:32); the life of the believers hinges totally upon the Lord's speaking (vv. 26-27).

**II. As the concluding word of this poetic book, the lover of Christ prays that her Beloved would make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth—S. S. 8:14; Rev. 11:15; Dan. 2:35:**

- A. Such a prayer portrays the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, in the way that the prayer of John, a lover of Christ, as the concluding word of the Holy Scriptures, reveals God's eternal economy concerning Christ and the church in His divine love—Rev. 22:20.
- B. “Come, Lord Jesus!” is the last prayer in the Bible (v. 20); the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.
- C. “When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a

**day that will be! Lord Jesus, come quickly!” (Watchman Nee, The Collected Works of Watchman Nee, vol. 23, “The Song of Songs,” p. 126).**

## DAY 1

### Morning Nourishment

**S. S. 1:2 Let him kiss me with the kisses of his mouth! For your love is better than wine.**

**4 Draw me; we will run after you—the king has brought me into his chambers...**

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.

In these days I feel very much that there is a warm, intimate, close affection between me and my God. The seeker said, "Draw me." She did not say, "Draw us." Draw me is personal ... 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...When He wanted to build up His relationship with man, He took the personal, affectionate way. He took the way of becoming a man... He did not come to Peter as the majestic, untouchable God. Instead, He came to Peter as his countryman. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 257-258)

### Today's Reading

The apostle John could recline on the Lord's bosom (John 13:23). How personal and affectionate that was! The very God, the very Lord whom we seek, sets up a feast and invites us to feast with Him (Rev. 3:20).

Every morning after rising up I go to my desk, and the first thing I say is, "Lord Jesus, I love You." I am not just a poor man praying to a merciful God, but I am contacting a Savior who is personal and affectionate to me, as I am personal and affectionate to Him. We all need to take heed to what the



seeker says: "Let him kiss me with the kisses of his mouth!" Right away her tone changes: "Your love is better than wine." This is a personal, intimate prayer. "Draw me; we will run after you."

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. God created man so that man may become Him by His being received by man so that He can enter into and stay in man. For this reason God created us with a spirit. 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 2:22 shows that our spirit is a habitation, a dwelling place, to God. The real inner chambers to God are our spirit.

Christ, as the last Adam, became a life-giving Spirit. Christ as the life-giving Spirit dwells in our human spirit, and these two spirits are mingled together to be one spirit (1 Cor. 6:17). Christianity preaches the physical Jesus, but we preach the pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17)...He visits us in our spirit privately, and He comes to us in a spiritual way, not a physical way.

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. The king drew her and she followed, but she did not know where to go [S. S. 1:4]. 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). (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 258, 260, 263-265)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 1-12

## DAY 2

### Morning Nourishment

**S. S. 2:8-10 The voice of my beloved! Now he comes, leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young hart. Now he stands behind our wall; he is looking through the windows, he is glancing through the lattice. My beloved responds and says to me, Rise up, my love, my beauty, and come away.**

Song of Songs 2:8 and 9 speak of the vitality of resurrection. In the Bible, both the mountains and the hills refer to difficulties and barriers... Nothing is too high or too great to stop Him. Christ has resurrected; He has overcome all difficulties and barriers. Difficulties and barriers are things of yesterday. He is living in the next day. All difficulties are beneath His feet. The minute He leaps, all the barriers are behind Him. (CWWN, vol. 23, "The Song of Songs," p. 32)

### Today's Reading

Song of Songs 2:14-15 portrays the lover's deliverance from the self by the cross of Christ. The attainment of the lover of Christ in her pursuing after Christ for satisfaction and rest results in a condition in which she overcares for her spiritual condition before Christ. Overcaring for her spiritual condition causes the lover of Christ to fall into introspection, which becomes the seclusion as a wall that keeps her away from the presence of Christ (v. 9). The Bible tells us to look away unto Jesus (Heb. 12:2), but introspection always directs us to look into ourselves... In our introspection we may ask, "Am I still perfect?..." Such introspection increases the self, resulting in a kind of seclusion as a wall to separate us from the presence of Christ.

Christ comes as a gazelle leaping upon the mountains and as a young hart skipping upon the hills, showing forth His resurrection power over

difficulties, to call her repeatedly to rise up from her down situation and come away to Him from that situation which separates her from Him (S. S. 2:8-10, 13b).

The Lord wants us to experience His cross so that we may enter into His resurrection. The calling for the cross and the resurrection figured by the springtime is in Song of Songs 2... The flowers, the fruit, the time of singing, and the voice of the turtledove are a picture of resurrection...When [the Lord's seeker] looks into herself, it is the wintertime of dormancy. But when she looks away to the resurrected Christ, she enters into the stage of spring, signifying the stage of resurrection.

In order to empower and encourage His lover to rise up and get away from her down situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection by the gazelle's leaping upon the mountains and the young hart's skipping upon the hills (vv. 8-9). It is by this power of Christ's resurrection that we, the lovers of Christ, determine to take the cross by denying our self (Matt. 16:24)... It is also by this power of Christ's resurrection that we, the lovers of Christ, are enabled to be conformed to His death (Phil. 3:10), to be one with His cross as staying in the clefts of the rock, in the covert of the precipice (S. S. 2:14).

Christ encourages His seeker by the flourishing riches of His resurrection (vv. 11-13). The dormant days (winter) are past, and the trials (rain) are over and gone...This is a portrait of the riches of Christ's resurrection.

The resurrected Christ became the life-giving Spirit as the reality of His resurrection (John 11:25). The resurrection of Christ is linked with the Spirit who gives life. This life-giving Spirit indwells our spirit (Rom. 8:11; Eph. 2:22). Hence, our regenerated spirit indwelt by the life-giving Spirit becomes the Holiest of all as God's dwelling place linked with the Holiest of all in the third heaven (Heb. 4:16).

In order to experience the life-giving Spirit as the reality of resurrection in our spirit, we have to discern our spirit from our soul. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 292-294, 304-307)

Further Reading: CWWN, vol. 23, "The Song of Songs," sections 1-6

## DAY 3

### Morning Nourishment

**S. S. 3:9-10 King Solomon made himself a palanquin of the wood of Lebanon. Its posts he made of silver; its bottom, of gold; its seat, of purple; its midst was inlaid with love from the daughters of Jerusalem.**

**4:12 A garden enclosed is my sister, my bride, a spring shut up, a fountain sealed.**

In the second stage (S. S. 2:8—3:5) the lover of Christ learned three basic lessons: the power of resurrection, the riches of resurrection, and the life of the cross.

In the next stage—the call to live in ascension as the new creation in resurrection (3:6—5:1)—we need to learn the lesson of discerning the spirit from the soul (Heb. 4:12)... If we do not realize that the spirit is different from the soul, we cannot reach the stage of being called to live in ascension as the new creation in resurrection.

Ascension is in the heavens. Although we are on earth, as believers in Christ, our regenerated spirit is joined to God the Spirit in the heavens. These two spirits are one. This is like electricity: It is in the power plant and also in our room, yet there is one current. When we are in our spirit, we are joined to the ascended Christ in the heavens. To live in ascension [is to live continually] in our spirit... If we love others by our soul, we are on the earth, not in ascension. But if we love by our spirit, we are in ascension. We have been seated in the heavens with Christ (Eph. 2:6). Positionally, we are seated there, but we need to live in ascension. After calling us to the cross, Christ calls us further to live in ascension as the new creation in resurrection. (Life-study of Song of Songs, pp. 27-28)

### Today's Reading

[The lover] is not only the bed for Solomon to rest in at night [S. S. 3:7]; she is also the palanquin [vv. 9-10] for him to move in by day..The seeking one is now a vessel to contain Christ, carrying Him about in His move. A palanquin is a stately, royal car. As a vessel, it contains the person it carries. She is now the moving vessel of Christ. Christ moves by being contained in her. While she is containing Him, He moves in her and with her. Hallelujah! This is the palanquin of Christ.

The palanquin is constructed of wood, silver, and gold. The wood is the cedar of Lebanon, signifying the Lord's humanity. The posts are silver. Silver always signifies the redemption of Christ. The palanquin is supported by the redemption of Christ. The bottom, the base, is made of gold, which signifies the life and nature of God. God's divine nature is the base. When we pray-read all these verses, we see how much the seeking one has been transformed. The humanity of Jesus, the divinity of God, and the redemption of Christ are all wrought into her. Only these things can make us a palanquin to Christ. We must have these three materials wrought into us. Then, as His palanquin, we will be built with the humanity of Jesus, the redemption of Christ, and the divine nature of God.

Its midst was inlaid with love from the daughters of Jerusalem. Our midst must be nothing but our love toward the Lord. As a palanquin to Christ, we are decorated and inlaid within with our love toward the Lord. This is why this whole book is a love story. Even when we are transformed to such a stage, our midst must be inlaid with love. This is the palanquin that carries the Lord. It is made of the humanity of Jesus, the redemption of Christ, and the divinity of God; and its midst is inlaid with love to Jesus. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 264-265)

Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes a garden to Christ (S. S. 4:12-15). As seeking Christians, in experiencing Christ we must have something private, hidden, shut up, and sealed that is just for Christ [v. 12]. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 327)

Further Reading: Life-study of Song of Songs, msgs. 1-10

## DAY 4

### Morning Nourishment

**S. S. 6:10 Who is this woman who looks forth like the dawn, as beautiful as the moon, as clear as the sun, as terrible as an army with banners?**

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

Through her living in the ascension of Christ and further living within the veil, experiencing the cross of Christ more strongly, the lover of Christ is transformed into the heavenly bodies.

The overcoming believers can be luminaries as the moon reflecting the light of the sun in the church age (Phil. 2:15). The overcoming believers will shine forth like the sun in the kingdom age (Matt. 13:43; Dan. 12:3). The people of God who produce the overcomers (the man-child) are clothed with the sun and have the moon underneath their feet (Rev. 12:1, 5). The woman in Revelation 12 signifies the aggregate of God's people on earth. This woman is the mother of the man-child, the overcomers. She is shining with the sun, the moon, and the stars. This view conveys the thought that God's chosen people should be heavenly and should shine brightly. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 341)

### Today's Reading

In Song of Songs 6:13...the Shulammitte is likened to two armies, or camps, dancing. This phrase two armies in Hebrew is Mahanaim. This is not a common word; it is a historical name from the Old Testament in Genesis 32:2. Jacob decided to go back to his fathers' land... By that time he had four wives and many children, servants, flocks, and herds...Jacob was returning with the fear that Esau still wanted to kill him. As he journeyed with his

family, there were no strong ones with him. There were only feeble ones, women and children...On the way “the angels of God met him,” and Jacob said, “This is God’s camp.” So he “called the name of that place Mahanaim” (vv. 1-2).

After he saw the two armies of God, Jacob did a marvelous thing. He divided his wives, children, and the rest of his possessions into two groups, or “two armies.”...This is full of spiritual significance...This means that we are more than conquerors. It also signifies a strong testimony. God does not want “giants.” He wants only the feeble ones, the weaker ones, the women and children. They can become His armies because the fighting is not in their hands but in His hands. Those who are counted as overcomers will be the weaker ones, the ones who wept with tears, saying, “Lord, I cannot make it. Thank You for releasing all these high-peak truths unveiling to us what we should be. We should be in the Holy of Holies, living within the veil. We should be in oneness with You. You are our dwelling place, and we are Your dweller. I want to attain to this, but I cannot do anything. I am just a little one, a feeble one.”

An army indicates the principle of the Body. Both Tirzah and Jerusalem are buildings, not single pieces of stone...We should humble ourselves and admit that we are nothing... We can say, “Praise You, Lord...What a joy that You do everything and have done everything for me!”

All the overcomers must be one with God and must be Christ... As a counterpart of Solomon, [the Shulammite] has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God’s economy. In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God’s intention. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 347-349)

Further Reading: CWWL, 1963, vol. 3, pp. 543-553

## DAY 5

### Morning Nourishment

**S. S. 7:11-12 Come, my beloved, let us go forth into the fields; let us lodge in the villages. Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love.**

By the end of Song of Songs 6 the lover, having passed through various stages of transformation, has become Solomon's duplication. She is now called Shulammite (the feminine form of Solomon—v. 13), for she has become the same as Solomon in life, nature, and image to match him for their marriage. At this point it seems that the book should end, yet it continues. Solomon is the lord of many vineyards, and these vineyards require much labor. Now the country girl, who has become his Shulammite, must become his co-worker. This indicates that eventually Christ's lovers need to share in the work of the Lord. To share in the Lord's work we need to be qualified, and our qualification depends upon the spiritual equipment; that is, it depends on our being equipped with all the attributes of the divine life. (Life-study of Song of Songs, p. 55)

### Today's Reading

"Your neck is like a tower of ivory; / Your eyes, like the pools in Heshbon / By the gates of Bath-rabbim; / Your nose is like the tower of Lebanon, / Which faces Damascus" (S. S. 7:4). Here the Spirit reviews [the lover's] beauty in her submissive will (signified by the neck) wrought by the Spirit's transformation through sufferings for the carrying out of God's will, in the expression of her heart which is open to the light, clean, full of rest, and accessible (eyes—cf. 1:15; 4:1; 5:12), and in her spiritual sense of high and sharp discernment (nose).

Song of Songs 7:11 reveals that she wants to carry out with her Beloved the work that is for the entire world by sojourning from one place



to another. This indicates that she is not sectarian. In the Lord's work it is not easy to keep our work open, to not keep our work "in our pocket." We must learn to keep the work open, so that others can come to sojourn there and we can go to sojourn elsewhere. This is to keep one work in one Body.

[Verse 12 signifies that] she and her Beloved work diligently not for herself but in the churches, for others to bud, blossom, and bloom, in which she renders her love to her Beloved. If we work in this way, others will receive much help. To share in the work of the Lord is not to work for the Lord but to work together with the Lord.

Through our experience we have learned that to work together with the Lord we must be mature in life and we must teach the high truths... In Song of Songs we see that to work with the Lord we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. Our Lord is Solomon and we must be the Shulammitte; that is, we must be one with the Lord. Actually, to work with Christ we must be Christ. Paul was a real Shulammitte because he lived Christ (Phil. 1:21).

The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S. S. 8:11). This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world. This is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ. (Life-study of Song of Songs, pp. 57, 59-61)

The problem is that we are all for our own places. We may all be for Jerusalem, but Judah is for Judah, and Benjamin is still for Benjamin. But let us go forth into the fields and lodge in the villages and look at all the gardens. We should not be shortsighted but have a broadened vision... Hallelujah for all the churches throughout the world! Let us go forth into the fields and lodge in all the villages and visit all the gardens. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 336)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 1-14

## DAY 6

### Morning Nourishment

**S. S. 8:5-6 Who is this who comes up from the wilderness, leaning on her beloved?... Set me as a seal on your heart, as a seal on your arm...**

**13-14 O you who dwell in the gardens, my companions listen for your voice; let me hear it. Make haste, my beloved, and be like a gazelle or a young hart upon the mountains of spices.**

By leaning upon our Beloved [cf. S. S. 8:5], we constantly leave the world behind and come up again and again until the Lord comes to take us away. "Leaning on her beloved." [The lover] seems to be powerless and unable to walk. "Leaning on her beloved." She makes herself a burden for her beloved to carry. "Leaning on her beloved." It is as if the hollow of her thigh has been touched. "Leaning on her beloved." She seems to find herself pressed beyond measure, and this seems to last until the wilderness journey is over. Only the Lord can prepare us for the rapture. A trusting life is indispensable. We should trust in Him helplessly until the Holy Spirit exclaims, "Who is this that comes...leaning on her beloved?" (CWWN, vol. 23, "The Song of Songs," p. 118)

### Today's Reading

[The lover] realizes that whether she can endure to the end does not depend on her own endurance, but on the Lord's preservation. No spiritual perfection can sustain a person until the Lord's return. Everything depends on God and His preserving power. When she realizes this, she cannot help but exclaim, "Set me as a seal on your heart, / As a seal on your arm" [S. S. 8:6]. The heart is the place of love, while the arm is the place of strength. "Set me as permanently as a seal upon Your heart, and as indelibly as a seal upon Your arm. Just as the priests bore the Israelites upon their breasts and

their shoulders, remember me constantly in Your heart and sustain me with Your arm. I know that I am weak and empty, and I am conscious of my powerlessness. Lord, I am a helpless person. If I try to preserve myself until Your coming, it will only bring shame to Your name and loss to myself. All my hopes are in Your love and power.. From this point on, everything depends on Your strength and Your love.”

[In verse 13] “the gardens” are plural in number. He is not only dwelling in the garden of the maiden (6:2) but dwelling in many other gardens as well... All those who are seeking the Lord together with her adopt the same attitude [of listening to the Lord’s voice (8:13)]...They know that they have to be slow to speak in order to be quick to hear. Both she and they are no longer as talkative as they once were...They no longer insist on speaking like others do, and they no longer speak for the sake of speaking. Those who cannot stop talking about trivial things still have the earthly life reigning within them. But these are listening; they adopt the attitude of a hearer. They know that their lives depend on the Lord’s words and their work depends on the Lord’s commands. They will only listen, because they cannot and will not move by themselves any longer. Without the Lord’s words, they will not have any revelation, light, or knowledge. The life of the believers hinges totally upon the Lord’s speaking.

[Verse 14 speaks] of the mountains of spices. It describes the condition of the Lord’s coming and His kingdom. Then the maiden’s experience will be like a drop of water that has disappeared into the ocean; there will be no more room for advancement, though the tide can always go deeper. All that is left in the world is just her body...Therefore, she cannot help but cry, “Make haste, my beloved.” “Come as quickly as the roe or a young hart. Just as a roe or a young hart appears on the mountains of spices, may You come in Your kingdom.” Although the love is perfect, something is still lacking. When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly! (CWWN, vol. 23, “The Song of Songs,” pp. 119, 124-126)

Further Reading: CWWL, 1956, vol. 1, pp. 553-631

<< **WEEK 2 — HYMN** >>**Hymns, #556 Thy name is sweet as ointment poured forth**

Experience of Christ — Fellowship with Him

- 1 Thy name is sweet as ointment poured forth;  
Better Thy love than wine, O draw Thou me!  
If we the footsteps follow of the flock,  
Entered Thy fellowship of love we'll be.
- 2 He's my Beloved, I am His own love;  
He draweth me, pursue I after Him.  
Fragrant as myrrh, I'd hide Him in my heart;  
Beauteous as henna\*, I'd be clothed with Him;
- 3 Bathe in His love, and of His fatness taste,  
Lie on His breast, His sweetness there enjoy;  
His love the banner, His affection shown  
Tenderly soothes my heart to purest joy.
- 4 Oh, my Beloved's mine, and I am His;  
I am a lily and my Shepherd He;  
May daybreak come, the shadows flee away,  
Him on the mountains as a hart I'd see.
- 5 Myrrh of the death with Him and frankincense,  
The resurrection, permeate my heart;  
North wind awake, and let the south wind blow,  
Make my heart's garden pleasure to His heart.
- 6 I'd be to Him a dove that's undefiled,  
As a pure lily in His presence be,  
His, wholly His, the joy of all His joys,  
He wholly mine, the Song of songs to me.
- 7 Fair as the moon, conformed to Him I'd be,  
Clear as the sun, unto His stature grown;  
For my Beloved, all to please His heart,  
For my Beloved, that His life be shown.
- 8 Thou art my life, and I Thine image real;  
Love in such union is as death most strong,  
Ne'er can it be destroyed or e'er replaced  
Till Thou on spices mountains come ere long.

\* Old World plant, prized for its fragrant yellow and white flowers. (Song of Songs 1:14, American Standard Version)

