

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

Bird’s-eye view 12/19-25

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; the Lord wants His seeker to have a personal, affectionate, private, and spiritual relationship with Him: 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. **1** “Draw me” (S. S. 1:4) is personal; 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. **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: 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; **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; hence, Christ encourages her to rise up and come out of her low situation to be with Him. **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; He also tells her that the springtime has come; thus, she is entreated and encouraged by the Lord with the flourishing riches of resurrection. S. S. 4:12 A garden enclosed is my sister my bride, / A spring shut up, a fountain sealed. **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; 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. **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: **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. **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. **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. **c** Our inner being should be “inlaid with love”; loving the Lord will keep us in the realm of having Christ as our humanity, safeguarding our humanity in the constraint of His affection. **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). **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; 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. **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: S. S. 6:13 Return, return, O Shulammite; / Return, return, that we may gaze at you. / Why should

you gaze at the Shulammitte, / As upon the dance of two camps? **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: [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? **a** The path of the overcomers is like the light of dawn, shining brighter and brighter until the full day. **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. **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. **3** The Shulammitte is likened to the dance of two camps, or two armies, 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": **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. **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. **E** In the fifth stage of Song of Songs, the lover of Christ shares in the work of the Lord: **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), and in her spiritual sense of high and sharp discernment. **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. [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. **3** To share in the work of the Lord is to work together with Him; 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. **4** The Shulammitte works as Solomon's counterpart, taking care of all the vineyards, 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. **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. **F** In the sixth stage of Song of Songs, the lover of Christ is hoping to be raptured; she is coming up from the wilderness (the earthly realm) by "leaning on her beloved": [S. S. 8:5-6](#) Who is this who comes up from the wilderness, / ...Set me as a seal on your heart, / As a seal on your arm...

III 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](#) Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices. **A** Such a prayer portrays the union and communion between Christ as the Bridegroom and His lover 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. **B** "Come, Lord Jesus!" is the last prayer in the Bible; 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!"

CP1 Not by our natural life but by the power of resurrection, we become one with His cross and pursue the Lord more

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; 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); ...the cords of a man through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension.

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". **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. **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.

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. S. S. 2:9-10 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. **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. **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; the reality of resurrection is the pneumatic Christ as the consummated Spirit.

Application to young people, students, new ones

Testimony Right after I was saved in the spring of my freshman year of college, I loved the Lord and attended all the meetings in the church. At first, however, I could not deny myself because I had strong religious concept that the Lord would help me. Then, the loving and sweet relationship with the Lord diminished. Several times after that, the Lord called me to go forward in Him, but I had become insensitive and did not respond to the calling.

During the winter break of my junior year of college, I responded to the Lord's calling and consecrated during the visitation of the churches in Taiwan. At that time, I was enlightened that I had not responded to the Lord's calling many times before. I have become unbelievably insensitive to the Lord, and I have found that I was sick. Realizing this, I began to have personal fellowship with the Lord and frequently confessed my sins, wrong doings, and shortcomings. I was disappointed in myself and depressed because I had too many things to confess. This was because I thought I was a little better. Thus, I was frequently into introspection after responding to the calling.

During graduate school and subsequent full-time service, as I read the brother Lee's books, I fellowshiped with the Lord, and speaking to myself and to the author, brother Lee. For example, "Brother Lee, you are very excited and happy about this part of Scripture. However, I feel nothing. I don't think you are wrong, so it is me who is wrong". And to the Lord, "Lord Jesus, why can I feel nothing? My spiritual antennae are broken. Please heal my antennae". I thus deepened my intimate fellowship with the Lord. Then a small faith emerged inside, and I began to have the feeling that **no matter how sick I was, no matter how weak I was, the Lord would surely be able to heal and strengthen me.** I was skeptical at first, but I exercised my spirit of faith and prayed, ignoring the doubt in my soul, "Amen, Lord, I trust in Your word and not in my senses. May I have keen senses for Your speaking to me". In this way I was able to make some progress and follow the Lord.

Prayer Oh Lord Jesus, I thank You that You loved me and have drawn me to You. Draw me more day by day. Self-introspection, which is seeing my own weakness and becoming depressed, keeps me from the presence of the Lord. Instead of looking at myself, I look at the Lord, experience the cross through the power of His resurrection, and pursue Him further.

CP2 Sing the hymn of longing His coming, drawn to the Lord, long for the rapture of overcomers

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:

C In the third stage, the lover of Christ is called to live in ascension as the new creation in resurrection. **D** In the fourth stage, the lover of Christ is called more strongly to live within the veil through the cross after resurrection.

E In the fifth stage, the lover of Christ shares in the work of the Lord. **F** In the sixth stage, the lover of Christ is hoping to be raptured.

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...

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. **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. **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.

4a In the work that we do for the Lord as our Beloved, we need to maintain our fellowship with Him, always listening to Him. **c** The life of the believers hinges totally upon the Lord's speaking.

Application to business persons, graduate students

960 Longing for the Lord's coming

1. My King will soon come back again, The sky be filled with Him; The universe to be redeemed, Will see His light therein. The Lord will soon fulfill His plan, His footsteps now I hear; His glorious frame I faintly see, Beginning to appear.
2. I'm longing for His presence blest And dare not slothful be. While waiting for my Lord's return, His own dear self to see. My only hope-that He may come, And change my faith to sight; There is no other joy on earth Which gives my heart delight.
3. My heart is always with Himself, My eyes are heavenward, My lips would utter nothing else Than meeting with my Lord. The coming of the Lord draws nigh, His coming is for me; His promise ever standeth firm And soon fulfilled I'll see.
4. My Savior, all Thy holy words Can never doubted be; With them encouraged day by day, I'm faithful unto Thee. Oh, may Thy glory soon appear, The foe be overthrown; Thy promises be realized, And we brought to Thy throne.
5. Thy saving arm a refuge is, My Savior God, to me; Thou as the Father keepeth them Who put their

trust in Thee. The sheep and shepherd are of one, The head and body same; None e'er can pluck from out Thy hand The child who trusts Thy Name.

6. A thousand hands won't hinder me, Nor will ten thousand eyes; The thorns upon the road but help Me onward to the prize. Arise, my spirit and my heart, And let the world go by; The Lord of life will take me soon To be with Him on high.
7. Thou healing sun! Thou hope of man! I really love Thy ray. Oh, righteous Lord! oh, glorious King! I bow to Thee and pray: Oh, may Thou soon ascend Thy throne And quickly show Thy face; Thy heav'nly kingdom may Thou found And grant all men Thy grace.
8. The truth should triumph and be king, And freedom should be queen; But falsehood, which has rampant run, Head of the world be seen. We ask Thee, Truth, to quickly come And bring Thy light from heav'n; The foe be crushed and all Thy sons Into Thy bosom giv'n.

After we believe in Him and are saved, on the one hand, by the requirement of the divine life we have gained inside us, and on the other hand, by the urgency of our love for Him, we sincerely desire to pursue a life of longing for His coming back. According to what is revealed and prophesied in the Bible, in the life of loving and longing for Him, we expect to be raptured into the presence of the Lord and to be gathered together joyfully in the presence of the Lord. There are two types of rapture. The rapture before the Great Tribulation of the overcomers and the rapture after the Great Tribulation of the majority. We in the Lord's Recovery should be overcomers and longing for the rapture before the Great Tribulation.

Testimony While conducting a clinical trial for a medical device, I encountered great difficulties and was at my wit's end, discouraged by the thought that my large investment was going to be wasted. At that time, as I heard and sang this hymn, I was drawn to the Lord's love and tears filled my eyes. I could focus on loving the Lord fervently and participating the rapture of the overcomers, which is the central point of God's economy. In doing so, I was able to face, simply and positively, the complex and challenging work environment. Looking at the problem alone, it was a pile of collapse, but being focused on the Divine Economy put the clinical trial in its proper place and allowed us to see it in its divine order. The Lord then solved the problem in a mysterious way. Being drawn to the Lord is the real breakthrough in my business. **Prayer** Oh Lord Jesus, I desire to be raptured as an overcomer as I pursue a life of loving and longing for the Lord. When I am continually drawn to His love and focused on His coming back, I have the strength to simply face the complex and challenging environments and reign in life. Lord, draw me more.