

THE SPIRITUAL WARFARE OF THE CHURCH AS THE NEW MAN

Message Four

Fighting the Spiritual Warfare through Living in Christ's Ascension as the New Creation in Resurrection to Become Christ's Duplication and Counterpart

Scripture Reading: S. S. 4:4, 8, 12-16; 6:4, 10, 13; 8:5-6, 13-14

- Song of Songs 4: 4 Your **neck** is like the **tower of David**, Built for an armory: A thousand **bucklers** hang on it, All the **shields of the mighty men**.
- Song of Songs 4: 8 Come with me from **Lebanon**, my bride; With me from Lebanon come. Look from the **top of Amana**, From the **top of Senir** and Hermon, From the **lions' dens**, From the **leopards' mountains**.
- Song of Songs 4:12 A **garden enclosed** is my sister, my bride, A spring shut up, a fountain sealed.
- Song of Songs 4:13 Your shoots are an **orchard** of pomegranates With choicest fruit; Henna with spikenard,
- Song of Songs 4:14 Spikenard and saffron; Calamus and cinnamon, With all the trees of frankincense; Myrrh and aloes, With all the chief spices.
- Song of Songs 4:15 A **fountain in gardens**, A well of living water, And streams from Lebanon.
- Song of Songs 4:16 Awake, O **north wind**; And come, O south wind! Blow upon my garden: Let its spices flow forth; Let my beloved come into his garden And eat his choicest fruit.
- Song of Songs 6: 4 You are as **beautiful**, my love, as **Tirzah**, As **lovely** as **Jerusalem**, As **terrible as an army with banners**.
- Song of Songs 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?**
- Song of Songs 6:13 Return, return, O **Shulammite**; Return, return, that we may gaze at you. Why should you gaze at the **Shulammite**, As upon the dance of **two camps?**
- Song of Songs 8: 5 Who is this who comes up from the wilderness, **Leaning on her beloved?** I awakened you under the **apple tree**: There your mother was in labor with you; There she was in labor and brought you forth.
- Song of Songs 8: 6 Set me as a **seal on your heart**, As a seal on your arm; For **love** is as strong as death, **Jealousy** is as cruel as Sheol; Its flashes are the flashes of fire, A flame of Jehovah.
- Song of Songs 8:13 O you who **dwelt in the gardens**, My companions **listen for your voice**; Let me hear it.
- Song of Songs 8:14 **Make haste**, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.

The **theme of Song of Songs** is satisfaction of satisfactions. This book portrays the **four stages in the experience of the lover of Christ** and can be summarized by the following four sentences:

- (1) A lover of Christ should be one who is **attracted** by His love and **drawn** by Him in His sweetness to pursue after Him for full satisfaction.
- (2) A lover of Christ should be one who is **called** by Him to be **delivered from the self** through his oneness with the cross of Christ.
- (3) A lover of Christ should be one who is **called** by Him to **live in ascension** as the new creation of God in the resurrection of Christ.
- (4) A lover of Christ should be one who is **called** by Him more strongly to **live within the veil** through His cross after the lover's experience of His resurrection.

I. **"Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men"—S. S. 4:4:**

- A. The **neck** signifies the **human will** under God; the Lord considers the submission of our will a most beautiful thing.
- B. The lover of Christ is beautiful in having a will that is **submissive** to Christ (neck like the tower of David) and that is **rich in the defending power** (bucklers and shields of the mighty men):
1. If we have a **submissive** will, a will that has been **subdued** like a **flock of goats on a mountainside** (v. 1b), our will is expressed like the tower of David that holds all kinds of weapons against the attacks.
 2. The lover of Christ has **come out of her natural will**, and now she is standing in her resurrected will against the enemy—Eph. 6:11, 13.
 3. The more our will is subdued, the more we will be transformed—Rom. 12:2.
 4. First, our will must be subdued; then it will be strong in resurrection and be like the **tower of David**, the armory for the spiritual warfare—Eph. 6:10:
 - a. The weapons for spiritual warfare are kept in our **subdued** and **resurrected** will— 2 Cor. 10:3-5.
 - b. The **bucklers** and **shields** that protect us against the arrows of the enemy are kept in the tower of the subdued and resurrected will of the Lord's seeking one.

The **neck** signifies man's will. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man's will under God. The Lord considers the **submission of man's will** as the most beautiful thing in man. In this verse there are two aspects of a submissive will. **First**, "*Thy neck is like the tower.*" A tower describes a condition that is opposite to that of a hunchback. Those whose necks are not straight are hunchbacked. In the Bible, hunchbacks are bound by Satan to face the earth all the time (Luke 13:11, 16). The neck being like a tower means that the person is **released**; there is no bondage of Satan and no love for the world. A tower also means **strength**. The maiden's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan. **Second**, "*Thy neck is like the tower of David.*" This is not an ordinary tower, but the tower of David. In addition to the sense of **strength** and **deliverance**, we also see that the maiden's will has been **brought into complete submission** to David. Her strength lies in her submission to Christ, and her deliverance also lies in her submission to Christ. We should all realize the importance of being taken captive by Christ.

(The Song of Songs, Chapter 3, Section 7)

II. "Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains"—S. S. 4:8:

- A. The experience of Christ's death and resurrection has brought the seeking one into His ascension, and now she is on the mountaintop of Christ's ascension and is living in ascension—Eph. 1:20; 2:5-6.
- B. Christ calls His lover to **live with Him in His ascension**, as He had called her to **remain** in His cross—S. S. 2:14:
 1. Christ asks His lover as His bride to look with Him from His **ascension (Lebanon)**, the highest place of the **truth (Amana)** and of Christ's victory in His **fighting (Senir, meaning "soft armor," and Hermon, meaning "destruction")** and from the heavenly **places of the enemies** (the **lions' dens** and the **leopards' mountains**)—4:8.
 2. When the lover of Christ is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple; they are the same in life and nature, perfectly matching each other.
- C. In Christ's ascension is His victory; there is no more fighting, for the enemy has already been defeated, and we wear soft armor to enjoy our victory in Christ; the **position of prayer is ascension**, that is, a heavenly position—Rom. 8:37; Eph. 2:6.

There are many **peaks of victory**, and the **ground of ascension** is broad; there is room for movement and growth. However, Ephesians shows us that the **heavenly places** (chapters one and two) are the very places **where the enemy dwells** (chapter six). Walking on the mountaintop and looking down from there inevitably bring us into an encounter with the **lions' dens** and the **leopards' mountains**. The earth is the place where the lions **roam**, and the world is where the leopards **devour**. Yet the lions' dens are in the heavenly places, and the leopards' mountains are also in the heavenly places. Before we know ascension in an experiential way, all that we encounter on earth is the enemy's work. After we know ascension, we will dwell in the very places where the enemy dwells. We must not only be aware of the enemy's work, but we must engage the enemy face to face. The emphasis regarding lions in the Bible is on their **roaring**. Hence, their work is primarily that of **posing threats**. The emphasis regarding leopards in the Bible is on their **fierceness**. Hence, their work is primarily that of **devouring**.

(The Song of Songs, Chapter 3, Section 11)

III. Through her living in Christ's ascension as the new creation in resurrection, Christ's transformed bride becomes a garden for Christ's private enjoyment— S. S. 4:12-16.

This **garden** is enclosed with a spring shut up and a fountain sealed for Christ's private enjoyment (v. 12). The spring is the Spirit of life and is seen in Revelation 22:1 as the river of water of life. The **fountain** is the source of the spring, which is God's throne. The sealed fountain is for Christ's private enjoyment. As seeking Christians, in experiencing Christ **we must have something private, hidden, shut up, and sealed that is just for Christ...** We must have something sealed for the One whom we love the most.

(Crystallization-study of Song of Songs, Chapter 9, Section 2)

Song of Songs is a book depicting the romance between God and man. The way in which Solomon wrote this book is marvelous. It is brief and in a very good sequence. The experience of Christ's lover is progressive. After the lover of Christ **pursued** Him for satisfaction and **attained** it in the first section, the Lord called her to be **delivered** from her self by experiencing His cross; then He called her further to **live** in His ascension as the new creation of God in resurrection; and ultimately, the Lord called her to **live within the veil** in the Holy of Holies, in God Himself, to enjoy the consummated God embodied in Christ. The apostle Paul surely was a pattern of one who lived within the veil. When the Lord's seeker arrives at such a stage, she is likened first to a **garden** enclosed with a spring shut up and a fountain sealed **for Christ's private enjoyment** (4:12-15).

(Crystallization-study of Song of Songs, Chapter 11, Section 1)

IV. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—6:4, 10:

- A. The lover of Christ is **beautiful and comely** before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world—v. 4:
 1. **Weapons** are the most important thing to an **army in battle**, but **unfurled banners**, signifying the **glory of victory**, are the most important thing in victory—Exo. 17:15.

2. **Banners** indicate a readiness to fight and are also a **sign** that the victory has been won—Isa. 59:19.
- B. A **life within the veil** is **not only** a life before the Lord **but also** a life before the enemy— S. S. 6:4; Heb. 10:19; 2 Cor. 3:18; Eph. 6:10-12:
1. God has no intention that the lovers of Christ possess the **heavenly beauty** without possessing a **warring nature**—2 Cor. 11:2; 10:4-6.
 2. The overcoming lover of Christ **not only** has a future that is full of hope and a life that is absolutely heavenly, **but she also** is a victor who constantly triumphs in her victory— S. S. 3:7-8.
- C. The lovers of Christ should be **lovable** and **terrible** at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy— 6:4, 10.
- D. The **building** of God is always an **army**; when we become a **city** to the Lord, we are an **army** to the enemy—v. 4:
1. Building cannot be separated from spiritual warfare; wherever the building is, there is the battle—Neh. 4:1-23.
 2. **Fighting** always **accompanies** the building, and the **building** always **brings in** the victory in the battle—Matt. 16:18-19.
 3. This is the consummation of the Christian life; the uttermost completion that the seeking lover of Christ can attain is to be a city as an army.
- E. A **terrible army** signifies that the Lord's overcomers **terrify** God's enemy, Satan—S. S. 6:4, 10:
1. Satan is afraid of only one kind of people—**those who do not love their soul-life**—Rev. 12:11.
 2. The enemy is terrified of Bethel, the house of God—Gen. 35:1-5.
 3. The enemy is frightened by **the church that is built up** as the city of God—Neh. 6:15-16; Psa. 102:12-16.
 4. The demons and the evil angels are terrified of the **one new man** created by Christ on the cross—Eph. 2:15-16; Col. 2:14-15.
 5. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of **the church as the Body of Christ**, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.

From a **garden** the lover progresses to become two earthly cities, **Tirzah** and **Jerusalem** (6:4a). These were two capitals. After the nation of Israel was divided, Jerusalem remained the **capital** of the kingdom of Judah, and Tirzah became the **capital** of the northern kingdom of Israel (1 Kings 14:17; 15:21; 16:6). Tirzah was the dwelling place of the king, but it was related to a **negative** situation. But as we have seen, Song of Songs mentions Tirzah in a **positive sense** by saying that the seeker is as **beautiful** as Tirzah.

According to God's design in the Old Testament, the city of Jerusalem was built first, and then, under Solomon, the temple and the palace were built (1 Kings 6:1—7:1). The palace was the king's dwelling, and the temple was God's dwelling. In the Old Testament the palace and the temple were separate. **Solomon** as the king **dwelt** in the palace, and **God dwelt** in the temple. But we have to realize that Solomon's writing is eternal. In the eternal view the palace should not be separated from the temple, because both are God's dwelling. According to the **reality and the fulfillment** of the types in the New Testament, the **palace and temple become one** because God is the unique Dweller. God dwells in the temple, and as the ruling One, the great King, God resides in the palace. Tirzah is used here for God's palace. In the book The Song of Songs Brother Nee points out that **Tirzah**, where the king's palace was, signifies the heavenly sanctuary, **the dwelling of God**, and that **Jerusalem** signifies the heavenly Jerusalem, **God's holy city** as the safeguard of His palace.

(Crystallization-study of Song of Songs, Chapter 11, Section 1)

V. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—Rev. 19:7-9, 11-16:

- A. When Christ comes to fight against Antichrist and his army, He will come as the Son of Man, and as the Son of Man, He will need a **counterpart** to match Him and complete Him; this counterpart will be His bride—14:14; 19:7-9:
1. Eventually, the overcomers will be a **bride** collectively to marry Christ; after their wedding, this bride will become an **army** to fight alongside Christ, her Husband, to defeat Antichrist and his followers—vv. 11-16.
 2. When Christ, the Bridegroom, sees that we have **reached** maturity, He will marry the bride and then come with her to defeat Antichrist and his army and to terminate human government—Dan. 2:34-35, 44-45.
- B. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them—Rev. 2:7, 11, 17, 26; 3:5, 12, 21:
1. The overcomers **fight** against the **self**—the inward adversary and the most difficult foe—slaying it by the sword of the Spirit, which is the word of God—Eph. 6:17-18.
 2. The overcomers **resist and defeat** the **principle of antichrist** and the characteristics of antichrist—1 John 2:18, 22; 2 John 7; 2 Thes. 2:3-12.
 3. The overcomers **war** the good warfare against the **differing teachings** and to carry out God's economy—1 Tim. 1:3-4; 6:3-5, 12, 20-21; 2 Tim. 2:3-4.
 4. The overcomers **engage in the warfare of life** against **death** and reign in life over death—Matt. 16:18; 1 Tim. 6:19; 2 Tim. 1:10; 1 John 3:14; Rom. 5:17, 21.
 5. The overcomers **conquer** the **destructive satanic chaos** and **triumph** in the **constructive divine economy**; instead of being delivered out of the present chaos, **they conquer the chaos** by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

Revelation 19 corresponds with Daniel 2, in which we see that the nations devastate Israel consecutively in **four empires**, from Nebuchadnezzar, the first king of Babylon, to Antichrist, the last Caesar of Rome. These four empires that devastate Israel are the **Babylonian Empire**, the **Medo-Persian Empire**, the **Macedonian-Grecian Empire**, and the **Roman Empire**. These four empires are signified by the four parts of the great human image in Daniel 2. The **head of gold** (vv. 36-38) signifies Nebuchadnezzar, the founder and the king of Babylon. The **breast and the arms of silver** (v. 39a) signify Medo-Persia, and the **abdomen and thighs of bronze** (v. 39b) signify Greece, including Macedonia. The **legs of iron and the feet partly of iron and partly of clay** (v. 33) signify the Roman Empire with its last ten kings (vv. 40-44a; 7:7-11, 19-26; Rev. 17:7-13). At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist. According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings (Rev. 17:10-12).

The four empires will, however, be overcome and **terminated** by Christ. Daniel 2:34 says that “*a stone...cut out without hands*” struck “*the image at its feet*” and “*crushed them.*” Verse 35 continues, “*Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found.*” Here the **great human image** signifies the aggregate of **human government**, and the **smiting stone** signifies not merely the individual Christ but also the **corporate Christ**. Apparently, the parts that were of gold, silver, bronze, and iron were not a problem to God. But with the ten toes there is a great problem, for when human government reaches the stage of the ten toes—the stage of Antichrist and his ten kings—it will fight against God directly. Thus, human government not only **rebels** against God, **exalts** man, and worships idols but also **fighters** against God directly. However, Christ, the embodiment of God, will come with His bride to **crush** the human government.

When Christ comes as the **smiting stone**, He will not come alone. Rather, He will come **with** His bride. This is because when Christ comes to fight against Antichrist and his army, He will come as the Son of Man. As the Son of Man, He will need a **counterpart** to match Him and complete Him. This counterpart will be His **bride**. After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an **army**, and this army will be His bride. On the day of His wedding, Christ will marry the one **who has been fighting the battle against God's enemy for years**. This means that Christ will marry the overcomers, **who have already overcome the evil one**, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35); that is, the corporate Christ—Christ with His newly-married bride composed of the overcomers—**will come as a stone cut without hands and smite the human government into pieces**. In this way, Christ with His bride will annihilate human government. (Conclusion of the New Testament, The (Msgs. 415-436), Chapter 12, Section 2)

VI. In the **maturity of Christ's life**, the lover of Christ becomes the **Shulammitte**, signifying that she has become the **reproduction and duplication of Christ to match Him for their marriage**—S. S. 6:13; cf. 8:13-14; Rev. 22:20:

- A. To say that we are the same as God in the 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 repeatedly that God's intention is to be one with us and to make us one with Him—21:2; 22:17a; cf. Heb. 4:2.
- B. 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:
 1. 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.
 2. God does not want those who are strong in themselves; He wants only the **feeble ones**, the **weaker ones**, the women and children—1 Cor. 1:26-28; 2 Cor. 12:9-10; 13:3-5.
 3. God needs a people who are **one with Him**, a people who are **submissive** to Him, signified by the **plaited hair** (S. S. 1:11), and **obedient** to Him with a **flexible will**, signified by the **neck with strings of jewels** (v. 10).
 4. Those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—Eph. 3:8; Rev. 3:8; Gal. 2:20.
 5. When we consider how to arrive at the highest peak of the divine revelation, we should not trust in ourselves but **depend** on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—Rom. 9:16, 21-23; S. S. 8:5-6.

Shulammitte is the feminine form of Solomon, indicating that now the overcomers have **become the same as Christ**. All the overcomers must be one with God and must be Christ. The Shulammitte was a country girl. Now, as a counterpart of Solomon, she 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. (Crystallization-study of Song of Songs, Chapter 12, Section 3)

Though chapter 7 shows one who seems so qualified to work together with the Lord, there is still a further need. No matter how mature the seeking one has become, she still is in the old creation; she still lives in the flesh. She is **not absolutely** the same as the Lord. Hence, there is the need of the **redemption of the body**, the last step of the experience of the Christian life. We must be fully transfigured to the image of Christ even in our body. Her **spirit has been regenerated**, and her **soul has been fully transformed**, but her body is not the same as the Lord's. There is still some element of weakness that others could despise. No matter how much maturity she has in her spirit and soul, she still lacks something in her **body**. She needs to **be transfigured**. (Life and Building as Portrayed in the Song of Songs, Chapter 14, Section 1)

EIGHT STAGES OF GROWTH IN LIFE

NATURAL, WORLDLY STRENGTH

*"I compare you, my love, / To a **mare** among Pharaoh's chariots" (S. S. 1:9).*

The mare signifies **natural strength in a worldly way**. The Lord's seeker is using her strength to seek the Lord. In verse 7 she prayed, *"Tell me, you whom my soul loves, Where do you pasture your flock? / Where do you make it lie down at noon?"* She prayed for the Lord's feeding and for the Lord's rest. And the Lord answered her in verse 8: *"If you yourself do not know, / You fairest among women, / Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents."* She followed in such a strong way that the Lord praised her, saying that she was like a **mare** among Pharaoh's chariots. This is good but **good in a natural, worldly way**. You are seeking the Lord, but you drag the world behind you. In your seeking of the Lord, others are impressed not with the Lord but with something of Pharaoh. **You are not carrying Solomon but Pharaoh.**

Many of the young people in the churches are really seeking the Lord. Yet they pull **"the chariots of Pharaoh"** with them. Something from Egypt, something from the world, is being pulled behind them. It is not something evil but something of Pharaoh. Sometimes it is quite stately and royal, **yet** it comes from the world. The young people are attracted by the Lord, and they are loving Him, but they are still the *"mare among Pharaoh's chariots,"* **pulling something of the world**. They are not like Solomon's palanquin, carrying Christ. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 2)

SPIRITUAL INSIGHT

*"Oh, you are beautiful, my love! / Oh, you are beautiful! Your **eyes are like doves**" (v. 15).*

She was worldly and natural, but now she begins to have **spiritual insight and spiritual concepts**. The dove signifies the Spirit (Matt. 3:16). The doves' eyes signify the insight, the understanding, and the realization of the Spirit.

The **doves' eyes** are the spiritual insights that come from continually **gazing** on the Lord and **putting our trust in Him**. We no longer trust in our natural mare strength, but now we trust in Him. When the seeking one's eyes have become the eyes of the dove, she has **lost her confidence in her natural strength**. She has turned away from her natural strength to the Lord and is **continually looking unto Him**. By her appreciation of Him, she receives the heavenly concept and spiritual insight. Now she has doves' eyes to **see things in a new way**. She has not yet become a full dove, but she has the eyes of a dove. At least her **concept**, her **insight**, and her **looking** unto the Lord are like the eyes of the dove. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 2)

A LIFE OF FAITH

*"As a **lily** among thorns, / So is my love among the daughters" (2:2).*

A lily is one of the Lord's seeking ones who lives on this earth but not by this earth. She **lives by trusting in God**; she does not put her trust in this earth. By such a **faith** she becomes as **pure** as the white lilies. Such are the **pure ones who live by faith in God**. Not only does the Lord Himself consider the seeking one in Song of Songs as a lily, but even she herself recognizes that she is a lily. In 2:16 she says, *"My beloved is mine, and I am his; / He pastures his flock among the lilies."* She is **one of the lilies**, and among these lilies the Lord is shepherding His flock. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 3)

A COMPLETE DOVE

*"My **dove**, in the clefts of the rock, / In the covert of the precipice, / Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely" (v. 14).*

The turn from the doves' eyes to the lily indicates a further improvement. Now she not only looks unto the Lord but also has **a practical faith** in Him. She not only has lost her natural strength and confidence, but she also has **real faith in God**. She has put away her trust in her mare's strength, and now she has a **living trust** in God. She not only has the eyes of a dove but also the **pure faith** of a lily. Hallelujah! What a picture! After becoming a lily, she becomes a complete dove.

All the improvements and all the stages of the growth in life can only come as we are taking Christ as our person. We must **love** Him, **appreciate** Him, and **learn** more and more to live by Him. Then we will progress from the mare to the doves' eyes, then to the lily, and eventually to the complete dove. In these stages the seeking one is **continually dealing with the Lord**. She is learning to take the Lord as her everything, and by this she is growing and improving. There is a **continuous transformation** from the mare stage to the dove stage. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 3)

A LONG PERIOD

But this is not the end. A dove is lovely and gentle but not of much use. After the dove stage there is a long period of time between 2:14 and 3:6. The portion between these two verses shows that a **lapse of time** has occurred. There are the **clefts of the rock**, the **covert of the precipice**, and the **myrrh** and the **frankincense**, with all kinds of the fragrant powders of the merchant—all poetic figures describing the death, resurrection, and ascension of the Lord.

STAYING AT THE CROSS

The **clefts of the rock** signify the **cross**. Christ was the cleft rock smitten for us (Exo. 17:6; 1 Cor. 10:4). Hence, the clefts of the rock signify His **crucifixion**, and His crucifixion is just our cross. We must **remain in the clefts of the rock**; we must stay in His crucifixion. The apostle Paul was always experiencing the death of Christ. He said, *“I am crucified with Christ”* (Gal. 2:20). He also shared that he was *“always bearing about in the body the putting to death of Jesus...We who are alive are always being delivered unto death for Jesus’ sake...So then death operates in us”* (2 Cor. 4:10-12). This is what it means to be the dove in the clefts of the rock. Only a **long period of time** in this experience **can bring us** to the next stage. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 3)

HIDING IN THE LORD’S ASCENSION

We must also stay in the **covert of the precipice**, where we experience the Lord’s ascension. This is mentioned in Psalm 91:1: *“He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.”* We all must learn to **hide ourselves in the secret place** of the Most High. This means to be in the **presence of God** in the heavenly places, which is to **stay in the Lord’s ascension**. If I am troubled by a certain person or a particular situation, I must pray, *“O Lord Jesus, keep me in the clefts of the rock, and help me to stay in the covert of the precipice. O Lord, may I stay at Your cross, and may I stay in Your presence in the heavenlies.”* In this way I am crossed out, and everything is under my feet. Hallelujah!

This is a wonderful working out of the **transformation of life**. No one will fail to be transformed by such a life. **As long as we are staying at the cross and in the heavenly places in the Lord’s presence, there will be a real growth in life and transformation of life.** (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 4)

PERMEATED WITH DEATH AND RESURRECTION

“Who is she who comes up from the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the fragrant powders of the merchant?” (S. S. 3:6)

After a long period of such experiences, we come to Song of Songs 3:6. We know that in typology **myrrh** signifies the fragrance of Jesus’ death, and **frankincense** signifies the sweet flavor of His resurrection. We all must be permeated by the flavor of the death and resurrection of Christ. Then we will be perfumed with myrrh and frankincense. This is not just a doctrine to learn; it is an experience that takes time. For many months and years we need to be under the permeating fragrance of the death and resurrection of Christ.

PILLARS SUPPORTING GOD’S INTEREST

The seeking one has now become pillars of smoke standing on the earth supporting the expanse. The apostles Paul and John were such persons. They were, and still are today, the pillars of smoke in the whole universe supporting the skies. When we read their writings, we realize that they are real pillars to the skies. When we become such pillars, **the Lord can commit His purpose to us and upon us**. Then we are pillars that stand fast without shaking. This figure is taken from the ancient mode of construction in which they did not use walls to support the building, but they used pillars or columns. Everything rested upon these pillars. This is why Paul mentions Peter, James, and John as pillars of the church (Gal. 2:9). In 1 Timothy 3:15 the church of the living God is spoken of as **the pillar and base of the truth**. Now the seeking one has become such a pillar to uphold God’s interests on the earth. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 4)

THE REST OF CHRIST

“There is Solomon’s bed; / Sixty mighty men surround it, / Of the mighty men of Israel” (S. S. 3:7).

A **bed** is a kind of container to hold the content, not for moving but for resting in the night. The mighty men of war surround this bed. This surely means that she has now come into the stage of spiritual warfare. Only the mature ones can fight in the war, and here the war is waged even at night. Yet even during the war in the night, Christ can still have His rest in such a seeking one. Who is this? She is the rest of Christ. She is not only the pillar supporting God’s interests on the earth, but she is also the bed **affording the rest to Christ**, even during the war at night.

Now she is **not** for her **own** satisfaction **but** for **Christ’s** satisfaction. In chapter 2 she was under the apple tree for her satisfaction, but now Solomon lies down and has his satisfaction in her. Who is this one? This is Solomon’s bed, his resting place during the war at night. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 4)

THE MOVING VESSEL OF CHRIST

*“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” (vv. 9-10).*

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.

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. 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. (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 5)

THE WEDDING CROWN

*“Go forth, O daughters of Zion, / And look at King Solomon with the **crown** / With which his mother crowned him / On the day of his **espousals**, / Yes, on the day of the gladness of his heart” (v. 11).*

Eventually, such a person becomes the crown. There was the question, “Who is she?” First, the answer came that this was Solomon’s **bed** for **resting** and his palanquin for **moving**. Then the answer came that this was Solomon with his **crown**. She is now the crown of Solomon. If we love the Lord, we will become the crown of Solomon. This is not the crown for kingship; it is the crown at the wedding day. That is the **crown for Christ’s espousal with us**. He is the Bridegroom, and we are the bride. Eventually, the **bride becomes the crown to the Groom**. Hallelujah! (Life and Building as Portrayed in the Song of Songs, Chapter 5, Section 5)

Crystallization-study of Song of Songs

1. Pursuing Christ for **Satisfaction**
2. **Fellowshipping** in the Inner Chambers of Christ
3. Transformed and Perfected in the **Church Life**
4. **Satisfied** with Christ Mutually in the Churches
5. **Delivered from the Self** by the Cross of Christ
6. **Empowered** and **Encouraged** by the Resurrection of Christ
7. **Moving** with God and United with Christ
8. **Living in Ascension**
9. Becoming a **Garden** to Christ
10. Becoming the **Sanctuary** of God
11. Becoming the **Heavenly** Bodies
12. Becoming a Terrible **Army** and the **Shulammitte**

Song of Songs

Subject: The History of Love in an Excellent Marriage, Revealing the Progressive Experience of an Individual Believer’s Loving Fellowship with Christ

I. **Drawn** to **Pursue** Christ for Satisfaction (S. S. 1:2 - 2:7)

II. **Called** to Be **Delivered** from the Self through the Oneness with the Cross (S. S. 2:8 - 3:5)

III. **Called** to **Live in Ascension** as the New Creation in Resurrection (S.S.3:6 - 5:1)

IV. **Called** More Strongly to **Live within the Veil** through the Cross after Resurrection (S. S. 5:2 - 6:13)

V. **Sharing** in the **Work of the Lord** (S. S. 7:1-13)

VI. **Hoping** to **Be Raptured** (S.S. 8:1-14)