

## Life-Study of Song of Songs – Messages 6 - 10

### Called More Strongly to Live Within the Veil Through the Cross After Resurrection

For us to enter into the Holy of Holies the veil must be rent. This indicates that **no matter how much we are in ascension, in our spirit, we are still in the old creation and we still have our flesh.** Thus, even after the experience of living in ascension, we still need the experience of the cross. With Christ the veil was riven, but our veil still remains. Therefore, we need a stronger call, not merely to remain in ascension but to learn the lessons of the cross and live within the veil.

In Song of Songs 5:2 we have the **Beloved's calling**. In His calling of the lover, the Beloved regarded her as His sister. This means that she had the same nature as He. Here the lover realized that her old man, the outward man, was crucified and her new man, the inward man, is living. After seeking help from others, she realized that **her Beloved is within her as His garden and in all other believers as His beds of spices**, feeding in her and other believers as His gardens and gathering the pure and trusting ones.

In chapter 6 we see a life within the veil. **A loving pursuer of Christ needs to experience His ascension by living in the heavenly Holy of Holies within the veil through he cross after she has experienced His resurrection.** In our spiritual experiences we were attracted by the Lord's love and drawn by the Lord Himself in His sweetness. Then we entered the fellowship with Him in our spirit. In this fellowship we are being transformed. We have beauty through this transformation, and we also have rest, covering, and satisfaction. The next stage is that of living in the heavenlies as God's new creation in resurrection. After experiencing this stage we need to go on to experience the rending of the veil. Because the flesh is still with us, we need to deal with the flesh every day by watching and praying.

### Sharing the Work of the Lord

In chapter 7, we see that the country girl, who has become Solomon's Shulammitte, 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. This work is 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. In such a working together, there is a **mutual love** giving forth its fragrance between the couple loving each other, and in the working places there are plenty of **fragrant and choice fruits**, new and old, which she stores up for her Beloved in love.

### Conclusion

The poem, as a type, in this poetic book as the story of the love between a king and a country girl is a marvelous and vivid portrait, as the fulfillment, of the **bridal love between Christ as the Bridegroom and His lovers as His bride** in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers. The correspondence of the progression with its stages on these two sides of the poem and its portrait is the intrinsic revelation of the Holy Word of the omnipotent, omniscient, and omnipresent God. The progress begins with the first stage of **Christ's lovers' being drawn to pursue Him for satisfaction**, continues through the following stages of their **being called to be delivered from the self** through the oneness with the cross, their **being called to live in ascension** as the new creation in resurrection, their **being called more strongly to live within the veil** through the cross after resurrection, and their **sharing in the work of the Lord**, and ends with the last stage of their hoping to be raptured.

### **The Four Stages of Spiritual Experience**

In the **first stage** we are attracted by Christ and drawn by Him to pursue after Him for full satisfaction. This stage includes yearning to be kissed by Christ; the fellowship in the inner chamber; entering into the church life by following the footsteps of the flock; being transformed by the remaking of the Spirit; and participating in Christ's rest and satisfaction.

The **second stage** is the call to be delivered from the self through the oneness with the cross. It is the stage of the experience of the cross. In considering this stage, it is sufficient that we remember just one word—cross. We need to experience the denying of the self and the breaking of the self by being one with the cross.

The **third stage** is to be called by Christ to live in ascension as the new creation of God in the resurrection of Christ. The new creation is a product of Christ's resurrection. Anyone who is in Christ and in His resurrection is a new creation. If we are in His resurrection, we are also in His ascension.

The **fourth stage** is to be called by Christ more strongly to live within the veil through His cross after the experience of His resurrection. In ascension, in the heavens, there is the sanctuary of God, and a veil, which signifies the flesh, divides this heavenly sanctuary into two sections. After we reach ascension we eventually realize that there with the sanctuary in the heavens there is an inner chamber and that we need to enter within the veil and live within the veil, that is, live in God Himself. Even after we have experience resurrection and ascension, we still need the cross in order to live in the Holy of Holies within the veil.

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