

**HWMR: LOVING THE LORD AND LOVING ONE ANOTHER FOR THE ORGANIC
BUILDING UP OF THE CHURCH AS THE BODY OF CHRIST, (Week 2)**

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

**SONG OF SONGS—THE PROGRESSIVE EXPERIENCE
OF AN INDIVIDUAL BELIEVER’S LOVING
FELLOWSHIP WITH CHRIST FOR THE PREPARATION
OF THE BRIDE OF CHRIST**

Song of Songs 1:2	Let him kiss me with the kisses of his mouth! / For your love is better than wine.
Song of Songs 1:3	Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
Song of Songs 1:4	Draw me; we will run after you — The king has brought me into his chambers — / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.
Song of Songs 2:8	The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.
Song of Songs 2:9	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.
Song of Songs 3:8	All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.
Song of Songs 3:9	King Solomon made himself a palanquin / Of the wood of Lebanon.
Song of Songs 3:10	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.
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 6:10	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 Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?
Song of Songs 7:11	Come, my beloved, let us go forth into the fields; / Let us lodge in the villages.
Song of Songs 8:13	O you who dwell 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.

Day 1

Song of Songs 1:2 - Let him kiss me with the kisses of his mouth! / For your love is better than wine.

Song of Songs 1:4 - Draw me; we will run after you — The king has brought me into his chambers — / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

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.

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. **We want a drawing from the Lord that is His personal and affectionate doing.** We want Him to be with us in a personal and affectionate way. All the religions, including Christianity, present a portrait of God that is inaccurate. They portray God merely as great, almighty, sovereign, majestic, and even unapproachable; no one can or even dares to touch God. To say that God is majestic is not wrong, but that is only one attribute of the Divine Being. Regardless of how great, sovereign, almighty, and majestic God is, when He wanted to build up His relationship with man, He took the **personal, affectionate way.** **He took the way of becoming a man.** If the Lord Jesus had come to Peter in a majestic way, Peter would have felt threatened. But He did not come to Peter as the majestic, untouchable God. Instead, He came to Peter as his countryman. Peter was a Galilean, and Jesus was also a Galilean. This is personal and affectionate.

Dear saints, my burden in this chapter is to share that you have to start seeking the Lord in a personal and affectionate way. I want to stress these two words: **personal** and **affectionate**. The very God whom we pursue is personal and affectionate. (*Crystallization-study of Song of Songs, chapter 1*)

Day 2

Song of Songs 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;

- 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).

Since we have this **introspection**, there is a wall built up between us and our Lord. We find that He is outside and we are within, and this discovery causes us to be more introspective. We may ask, “Why don’t I have the Lord’s presence? It seems that I am within the wall, and He is outside the wall. Why?” This becomes a cycle in which the self is growing and increasing. The self then becomes a prison to imprison us. This kind of spiritual sickness is not experienced by the cold ones **but by the ones who are burning for the Lord**. The more burning for the Lord you are, the more your self may be built up. The more you pursue after the Lord, the more you attain to something, and the more you may build up your self. Eventually, the self becomes a center. Your whole life with all its details becomes **centered on your self**.

This peculiarity of introspection becomes one of the “little foxes” that ruin the flourishing resurrection of Christ in the churches. Our peculiarity frustrates our experience of Christ’s resurrection. A brother’s peculiarity may be his quick **temperament**, which has been built up over many years. But every time we are **willing** to have our self with our peculiarity crucified, **resurrection will follow**. Resurrection is signified in 2:11-13 by the passing of winter, the ceasing of rain, the appearance of flowers, the time of singing, the voice of the turtledove, the fig tree ripening, and the vines blossoming and giving forth their fragrance. If we are unwilling to be crucified and we remain in our peculiarity, this “little fox” will destroy our experience of Christ’s resurrection. (*Crystallization-study of Song of Songs, chapter 5*)

Day 3

Song of Songs 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.

Song of Songs 4:12 - A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

- 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:
- 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.
 - “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:
 - 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.
 - 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.
 - 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).
 - 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.
 - 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).

... A pursuer and **follower of Christ should be one who moves with God on earth**. We can be such people only by being **united with Christ**. We have to be impressed that it is only when we are united with Christ that we can move with God. Our union with Christ is seen in Song of Songs in a threefold way: a bed, a palanquin, and a couple. The bed is for the wartime, the palanquin is for the daytime, and the couple is for the day of exhibition. Eventually, the **New Jerusalem as a couple is for God’s expression**. The Bible reveals that God became a man to court us. Now He wants us to court Him by our becoming divine for His expression.

We have seen that incarnation as a mother crowned her Son with humanity. This shows how much the **Triune God treasures man**. Eventually, we, the wife of the Son, need to be transformed in our humanity so that we can be a crown to Him. Here are two crowns concerning Christ the Son. First, Christ Himself at the time of incarnation received a crown; that was His humanity. Eventually, He will have a human wife transformed into His divinity, and this wife will become a crown to Him. (*Crystallization-study of Song of Songs, chapter 8*)

Day 4

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

- 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.

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. 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.

The phrases in Christ and in the Lord are used repeatedly in the New Testament. Paul says that we should rejoice always in the Lord. In ourselves we cannot rejoice. We can only sigh all the time. But **in the Lord we are able to do all things**. Surely, our God is more qualified than Solomon. He is able to make us the same as He is in His life, in His nature, in His expression, and in His function to carry out His economy. This signifies that the overcomers were sinners. Now, **in the maturity of Christ's life, they have become the same as Christ in life, in nature, in expression, and in function for the accomplishment of God's eternal economy**. (*Crystallization-study of Song of Songs, chapter 12*)

Day 5

*Song of Songs 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.*

- 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**.

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**. Song of Songs does not emphasize truth, mentioning it only once (Amana means "truth"—4:8). However, 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, chapter 8*)

Day 6

Song of Songs 8:5-6 - 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. 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 8:13-14 - 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.

- 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 Bride-groom 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).

“Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices” (v. 14). The lover of her Beloved prays that **He would make haste to come back in the power of His resurrection** to set up His sweet and beautiful kingdom which will fill the whole earth (Rev. 11:15; Dan. 2:35). Here we should note that the prayer of this lover of her Beloved is the concluding word of this poetic book, portraying the **union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love**, as the prayer of John, a lover of Christ, is the concluding word of the Holy Scripture, revealing God’s eternal economy concerning Christ and the church in His divine love (Rev. 22:20).

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 (1) their **being called to be delivered from the self** through the oneness with the cross, (2) their **being called to live in ascension** as the new creation in resurrection, (3) their **being called more strongly to live within the veil** through the cross after resurrection, and (4) their **sharing in the work of the Lord**, and ends with the last stage of their **hoping to be raptured**. May such a progress with its stages be a landmark to us in the course of our pursuing of Christ for His and our mutual satisfaction! (*Life-study of Song of Songs, chapter 9*)