

Loving the Lord's Appearing by Maintaining Our Love for Him according to the Intrinsic Significance of Song of Songs

Monday 8/12

Related VersesS.S. 1:2-4

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

3 Your anointing oils have a pleasant fragrance; Your name is like ointment poured forth; Therefore the virgins love you.

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.

Rev. 19:7-9

7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Matt. 25:6-13

6 But at midnight there was a cry, Behold, the bridegroom! Go forth to meet him!

7 Then all those virgins arose and trimmed their own lamps.

8 And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.

9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

10 And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut.

11 And later the rest of the virgins came also, saying, Lord, lord, open to us!

12 But he answered and said, Truly I say to you, I do not know you.

13 Watch therefore, for you do not know the day nor the hour.

John 12:3

3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

Related Reading

Song of Songs is a history of love in an excellent marriage, a story of the love between the wise King Solomon, the writer of this book, and the Shulammitte (6:13), a girl of the countryside...Song of Songs stresses not the Body of Christ corporately but the believer in Christ individually, unveiling the progressive experience of an individual believer's loving fellowship with Christ in...stages...The stages of such a progression should be landmarks to us in the course of our pursuing of Christ for His and our mutual satisfaction. (Song of Songs 1:1, footnote 1)

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. (*Life-study of Song of Songs*, p. 69)

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. It must be personal. We all need this kind of personal, affectionate, intimate contact with the Lord every day. This has become my habit. Every morning after rising up I go to my desk, and the first thing I say is, "Lord Jesus, I love You."...

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."...We need to build up such a relationship with Him that is so personal and affectionate.

Christianity preaches the physical Jesus, but we preach the pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17). This One is private and spiritual. We have seen that the king's chambers signify our spirit...He visits us privately as the all-inclusive consummated Spirit.

Christ the King brings His seekers into His chambers, that is, into their regenerated spirit, His dwelling place...When I was young, I was taught to pray to God as the heavenly Father. I was also told not to pray to the Spirit, because in the entire New Testament you cannot find a verse concerning praying to the Spirit. But the more we pray, the more we have the feeling that the Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:9). According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God. (*CWWL, 1994-1997*, vol. 3, "Crystallization-study of Songs of Songs," pp. 257, 260, 264-265)

[Song of Songs 1:2—2:7] is the key to the whole book. All the spiritual principles are contained in this section. It foreshadows all subsequent experiences. The lessons that follow are not new; rather, they are old lessons repeated in a deeper way.

The spiritual experiences in the first section are smooth and easy...However,...there is the need for these experiences to pass through the fire...The first time a person experiences something, the impression may not be very deep; the second time, the experience may be more advanced and more sure. Yet the second experience may not be as sweet as the first. In the end the experience is the same as that which was encountered at the beginning; the banner is still love. (*CWWN, vol. 23*, "The Song of Songs," p. 7)

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

Tuesday 8/13

Related VersesS.S. 2:8-9

8 The voice of my beloved! Now he comes, Leaping upon the mountains, Skipping upon the hills.

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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.

S.S. 2:10-15

10 My beloved responds and says to me, Rise up, my love, My beauty, and come away;

11 For now the winter is past; The rain is over and gone.

12 Flowers appear on the earth; The time of singing has come, And the voice of the turtledove is heard in our land.

13 The fig tree has ripened its figs, And the vines are in blossom - they give forth their fragrance. Rise up, my love, My beauty, and come away.

14 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.

15 Catch the foxes for us, The little foxes, That ruin the vineyards While our vineyards are in blossom.

Matt. 16:24

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Rom. 8:2

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Phil. 3:10

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

2 Cor. 5:17

17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Related Reading

In the Bible, both the mountains and the hills refer to difficulties and barriers. He comes “leaping upon the

mountains, skipping upon the hills” [S.S. 2:8]. This means that nothing is too high or too great to stop Him.

The Lord is the Lord of resurrection. 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. (*CWWN*, vol. 23, “The Song of Songs,” p. 32)

All the troubles concerning our fellowship with Christ come from our side. Many “hills” and “mountains” frustrate us from coming to Him, but He is never frustrated, for He can “leap” and “skip.” (*Life-study of Song of Songs*, p. 19)

“My beloved is like a gazelle or a young hart” (S.S. 2:9a). The word *hind* in the title of Psalm 22, which is concerned with resurrection, signifies Christ in resurrection. Christ's being like a young hart signifies that His power is the power of resurrection.

“Now he stands behind our wall” (S.S. 2:9b). His standing behind “our wall” signifies that the lover's introspection as the problem in her self is a separation between her and Him.

“Rise up, my love, / My beauty, and come away” (v. 13b). This...word indicates Christ's eagerness in asking His lover to get away from her introspection of the self to be with Him. However, it is not easy for one to come out of introspection...Sometimes it takes a year or more before such a one can be helped to get away from the introspection of the self.

“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). Here Christ, considering her His simple lover (My dove), wants to see His lover's lovely countenance and hear her sweet voice in her oneness, union, with the cross (the clefts of the rock and the covert of the precipice). Here we see Christ's call for His lover to be in oneness with the cross. This point on the cross is the central stress in this section on deliverance from the self.

If I had been the lover, I might have said, “My beloved, I cannot get to the clefts of the rock. The clefts

are too high and the way is too rugged. I do not have enough power to go there.” But here Christ was indicating to His lover that she could enter into the experience of the cross by the power of His resurrection. (*Life-study of Song of Songs*, pp. 20-23)

Christ wants His seeker to remain in the cross, in a crucified condition, continually (Gal. 2:20a; 1 Cor. 15:31; 2 Cor. 4:10-11). However, to remain in the cross is a difficult matter, like entering into the clefts of the rock and the covert of the precipice high in the mountains by a rugged road. In order to empower and encourage His lover to rise up and come away from her low situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection (S.S. 2:8-9a), and He encourages her by the flourishing riches of His resurrection (vv. 11-13). It is by the power of Christ's resurrection, not by our natural life, that we, the lovers of Christ, determine to take the cross by denying our self (Matt. 16:24). It is also by the power of Christ's resurrection that we are enabled to be conformed to His death by being one with His cross (Phil. 3:10). The reality of resurrection is the pneumatic Christ (John 11:25), who as the consummated Spirit indwells and is mingled with our regenerated spirit (1 Cor. 6:17 and footnotes). 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. (S.S. 2:14, footnote 1)

Further Reading: *CWWN*, vol. 23, “The Song of Songs,” secs. 1-5

Wednesday 8/14

Related Verses

S.S. 3:9-10

9 King Solomon made himself a palanquin Of the wood of Lebanon.

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.

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Eph. 2:22

22 In whom you also are being built together into a dwelling place of God in spirit.

Gen. 28:12-17

12 And he dreamed: There was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

John 1:51

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Heb. 4:16

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Related Reading

In the third stage of her experience the lover of Christ is called to live in ascension as the new creation in resurrection. To live in ascension is to live continually in our spirit. Although we, the believers in Christ, are on earth, when we are in our spirit, we are joined to the ascended Christ in the heavens...To live in ascension requires that we live, act, move, and do everything in our spirit (Rom. 8:4). This requires that we discern our spirit from our soul (Heb. 4:12). (S.S. 3:6, footnote 1)

In the kingdom age the lover of Christ, signified by the palanquin, and Christ, signified by its rider, are in a union of triumphant celebration. Christ's lover is a palanquin (for travel in the day, the kingdom age—2 Pet. 1:19), a carriage for Christ, made by Christ Himself out of the resurrected, uplifted, and noble humanity (the wood of Lebanon), having God's nature (gold) as its base, Christ's redemption (silver) as its supports, and Christ's kingship (purple) as its seat (S.S. 3:9-10). The inside of the palanquin is inlaid with the love of Christ's seekers (daughters), signifying that the lover of Christ is one with all the seekers of Christ in love in the principle of the Body of Christ. (S.S. 3:9, footnote 1)

With the palanquin there are two aspects: the exterior structure and the interior decoration. Solomon built a palanquin of the wood of Lebanon...Wood signifies humanity, and Lebanon signifies resurrection and ascension...Christ can make wild mares into a palanquin with His resurrected and ascended humanity...A mare is something natural by birth; there is absolutely nothing of building up related to it...But the palanquin is not something of birth; it is something built up. And the substantial material used for this building is the humanity of Jesus in resurrection and ascension. The moving vessel of Christ is not of natural birth but something built with the resurrected and ascended humanity of Christ.

We must learn to take the Lord's resurrected and ascended humanity as our basic structure so that we may be built into the moving vessel that contains and expresses Him. Moreover, there is not only the wood of Lebanon but also the posts of silver and the golden bottom. Silver signifies the Lord's redemption, and gold, God's divine nature. The redemption of Christ is our supporting strength, and the divine nature of God is the very base of our building.

We need to take all these things to the Lord in prayer so that He may bring us into the reality. We must be such a builded structure, not with our natural strength but with the humanity of Christ, the redemption of Jesus, and the divinity of God.

Solomon made the palanquin himself. It is not that we make it...Throughout the years, the Lord has been

working on us with the intention to make a palanquin for Himself. He does not use anything of our natural makeup, but He uses His humanity, His redemption, and the divinity of God.

Our responsibility is simply to offer our love to Him. The interior decoration of the palanquin was inlaid with love from the daughters of Jerusalem. We must offer our love to the Lord. He does not want anything from us other than our love. "Simon, son of John, do you love Me more than these?" (John 21:15). He is always seeking our love, and only our love affords something for the interior decoration of the palanquin. The Lord Jesus made it, but it is decorated with our love. The basic structure is of wood, silver, and gold, but our love is the only thing with which the interior is decorated. The more we love Him, the more we will lose our character and personality. The more we love Him, the more we will lose our will, but the interior of the palanquin will be fully decorated. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 270-271)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 1-13

Thursday 8/15

Related Verses**S.S. 6:13**

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?

2 Cor. 3:18

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Col. 1:27-29

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

29 For which also I labor, struggling according to His operation which operates in me in power.

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2 Cor. 6:1

1 And working together with Him, we also entreat you not to receive the grace of God in vain;

Related Reading

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.

The phrases *in Christ* and *in the Lord* are used repeatedly in the New Testament...In the Lord we are able to do all things (Phil. 4:13)...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. (*CWWL, 1994-1997*, vol. 3, "Crystallization-study of Songs of Songs," p. 349)

"Come, my beloved, let us go forth into the fields; / Let us lodge in the villages" (S.S. 7:11). This 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...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.

To share in the work of the Lord is not to work *for* the Lord but to work together *with* the Lord. This requires a matured life. The Pentecostal movement has stressed power and miracles, yet little attention has been paid to the matter of life. The Assembly of God has given more emphasis to the teaching of the truth, but it also has neglected the matter of life. Nevertheless, the Lord has had those who have sought out the experience

of the inner life. This began with saints such as Madame Guyon, Brother Lawrence, and others. They were deep in life, but their teachings were mystical and mysterious. William Law improved their teachings into something quite practical, helping many believers. Andrew Murray was helped by him and was among the first to see that the New Testament Spirit of God has an element of humanity. He said that the Spirit of the glorified Jesus, the resurrected Christ who is the Spirit, contains His glorified humanity. Jessie Penn-Lewis received much help from Andrew Murray and stressed the subjective inner life, especially the subjective aspect of Christ's death...Mrs. Penn-Lewis saw the subjective aspect of the death of Christ, and T. Austin-Sparks saw the principles of resurrection for the building up of the Body of Christ. Brother Nee received much help in the early days from the writings of these teachers.

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.

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...Paul did [this] 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. 59-61)

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

Friday 8/16**Related Verses****S.S. 8:5-6, 7a**

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.

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.

7a Many waters cannot quench love, Nor do floods drown it.

2 Cor. 12:9-10

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

Rom. 8:37-39

37 But in all these things we more than conquer through Him who loved us.

38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Related Reading

This is the time to prepare ourselves for the rapture. By leaning on our Beloved, 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 who comes...leaning on her beloved?" [S.S. 8:5]. (*CWWN, vol. 23, "The Song of Songs,"* p. 118)

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When she recalls her original condition, she cannot help but be filled with humility. She cannot help but consider her emptiness, the vanity of her experience, the undependability of her mind, and the futility of her pursuit. Her only hope is the Lord. She 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. "...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...My trust is not in my holding power, but in Your holding power. I dare not speak of my love to You any longer. I dare not speak of my grasping of You any longer. From this point on, everything depends on Your strength and Your love.

"Your love is as strong as death. Who can shake death? No sighing of parents, no tears of wives, and no sorrow of friends can bring back a man from death. Death holds its captives and keeps them firmly, unrelentingly, and unshakably in its hand. If You love me, I will not be shaken, because Your love cannot possibly be weaker than death.

"If You love me, Your jealousy will follow. Your jealousy will be as cruel as Sheol...You will not allow anything to share my heart. Even if You owned a major part of me, You would not be satisfied. Your eyes cannot stand to see those who are Yours being defiled by the world or usurped by other loves. You are jealous; from the beginning of time You have been a jealous God (Exo. 20:5). Have not Your apostles told us about the jealousy of God (2 Cor. 11:2)? If You are jealous, who can withstand Your jealousy?...You will remove all hindrances until You become the unique Lord, the God of all, and the unchallenged King. In this way, I will be protected, and my chastity will be preserved until I see Your face." (*CWWN*, vol. 23, "The Song of Songs," pp. 119-120)

Song of Songs 8:13 says, "O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it." The lover of her Beloved asks Him who dwells in the believers as His gardens to let her hear His voice as her companions listen for His voice. This indicates that in the work, which we as the lovers of Christ who express Him as our living outwardly do for Him as our Beloved who indwells us as our life inwardly, we should fellowship with Him in His speaking. As we are working with Him, we need to maintain our fellowship with Him, always listening to Him. (*Life-study of Song of Songs*, p. 68)

Further Reading: *CWWN*, vol. 23, "The Song of Songs," sec. 6

Saturday 8/17

Related Verses

S.S. 8:14

14 Make haste, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.

Rev. 11:15

15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Dan. 2:35b

35b And the stone that struck the image became a great mountain and filled the whole earth.

Rev. 22:12-14, 16-17, 20

12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

Related Reading

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 [S.S. 8:14] 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,...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. (*Life-study of Song of Songs*, pp. 68-69)

[The words in Song of Songs 8:14] are the same as in 2:17. It is the same prayer, but the things that are referred to are not the same in both cases. This book mentions...the Lord's coming as "a gazelle or a young hart upon the mountains..." two times. The first time [v. 17]...shows His longing for an absolute fellowship with the believers. But then the shadows had not fled and the day had not yet broken; that is, the Lord had not yet come. The emphasis was fellowship...But the second [8:14] refers to the Lord's second coming. This coming is in the future, and though it may be very near, no one knows when it will be. Unlike the case in chapter 2, it does not have a time limit. The matter is not fellowship; therefore, this verse does not speak of the mountains of Bether but of the mountains of spices. It describes the condition of the Lord's coming and His kingdom.

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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. Everything else has gone to another world. Therefore, she cannot help but cry, "Make haste, my beloved." "Come as quickly as the gazelle or a young hart. Just as a gazelle or a young hart appears on the mountains of spices, may You come in Your kingdom."...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. 125-126)

The last point in this book is in the very last verse [S.S. 8:14]...This book is an extract of the entire Bible. It is a condensation of the Bible in eight short chapters. At the end of the Bible the Lord says, "I come quickly" (Rev. 22:20). To make haste means to come quickly. "Make haste, my beloved" means "Come quickly, Lord Jesus." The Lord is coming upon the mountains of spices...In the Song of Songs the spices are the different aspects of the Lord Jesus experienced by us and even grown out from us. Soon, all our experiences of the Lord will be piled up like mountains. Then the Lord Jesus will come to meet us there. This will bring in the kingdom, and the kingdom will be composed of mountains of spices. (*CWWL*, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 345)

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

Lord's Day 8/18

Related Verses

2 Tim. 4:1-2, 5-8

1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

6 For I am already being poured out, and the time of my departure is at hand.

7 I have fought the good fight; I have finished the course; I have kept the faith.

8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Further Reading:

Further Reading: *Life-study of 2 Timothy*, msg. 7

Churchwide Truth Pursuit of Hebrews

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 9:18-28

Assigned Reading: *Life-study of Hebrews*, msgs. 45-46

Level 2—Hebrews Topical Study

Crucial Point: The Person and Work of Jesus as Our High Priest according to the Order of Melchizedek

Scripture: Heb. 1-2; 4-10

Assigned Reading: *Life-study of Hebrews*, msgs. 28, 31-33

Supplemental Reading: *A General Sketch of the New Testament in the Light of Christ and the Church (part 3—Hebrews through Jude)*, ch. 26; *The Apostles' Teaching*, chs. 6-7

Questions:

1. What are the similarities and differences, if any, between the order of Aaron and the order of Melchizedek?
2. Describe the person and work of Jesus Christ as our High Priest according to the order of Melchizedek.
3. Must Christ be a priest according to the order of Melchizedek and if so, why?
4. How have you experienced the person and work of Jesus Christ as your High Priest?

Hymn: #556

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.