KEY STATEMENTS FOR THE 2026 INTERNATIONAL THANKSGIVING BLENDING CONFERENCE

**Song of Songs is a marvelous and vivid portrait in poetic form of the living of a Christ-seeker,
unveiling the progressive experience of an individual believer's loving fellowship
with Christ for the preparation of His bride;
the Bible reveals that God became a man to court us
and that now He wants us to court Him by our becoming divine for His expression
through our personal, affectionate, private, and spiritual relationship with Him.**

**God does not want those who are strong in themselves;
those who are counted worthy to be overcomers will be the weaker ones
who utterly depend on the Lord, trusting in Him helplessly, in the principle of the Body.**

**We personally need to hear our Beloved's voice,
His personal, particular, and direct speaking to us day by day, so that we may be prepared
to be His glorious bride to enable Him to come again and marry us—
"O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it."
—Song of Songs 8:13**

**"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**

Outline of the Messages
for the International Thanksgiving Blending Conference
November 26-29, 2026

GENERAL SUBJECT: THE OVERCOMING LIFE AS PORTRAYED IN SONG OF SONGS

Message One

The First Stage of Song of Songs— Drawn to Pursue Christ for Satisfaction

Scripture Reading: S. S. 1:1—2:7; John 14:21, 23; 21:15-17

I. "The Song of Songs, which is Solomon's" is a description of the spiritual history of a lover of Christ in poetic expressions, words, and phrases; it is a marvelous and vivid portrait in poetic form of the living of a Christ-seeker, unveiling the progressive experience of an individual believer's loving fellowship with Christ for the preparation of His bride—S. S. 1:1; Rev. 19:7; cf. 1 Kings 4:32:

A. Song of Songs is in contrast with Ecclesiastes, which shows that all the positive and negative experiences "under the sun" are "vanity of vanities"—1:2-3.

B. Song of Songs stresses that Christ is the song of songs, the satisfaction of satisfactions to human life, which is versus the vanity of vanities of all things "under the sun."

C. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities "under the sun" and "a chasing after wind" (Eccl. 1:14); Solomon's conclusion in Ecclesiastes is that the realm of the human life is like a dirge to a fallen man whose end is misery.

D. Only the new creation, which is in the heavens and not "under the sun," is not vanity but is reality; "a new creation is what matters"—Gal. 6:15:

1. The old creation does not have the divine life and nature, but the new creation, constituted of the believers, who are born again of God, does—2 Cor. 5:17; John 3:15; 2 Pet. 1:4.
2. Thus, Paul charges us to "seek the things which are above, where Christ is, sitting at the right hand of God" (Col. 3:1) and to "set your mind on the things which are above, not on the things which are on the earth" (v. 2).

E. God created man in His image and formed in him a spirit that man may receive and contain Him (Gen. 1:26; 2:7); in addition, Ecclesiastes tells us that God put "eternity" in man's heart, which is "a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy" (3:11—Amplified Bible):

1. According to our own experience, we know that whenever we have a success in our human life, we sense an emptiness within us; this indicates that within man there is an aspiration for eternal things.
2. God has put such an aspiration, such a seeking, in man's heart so that man may seek God—cf. Acts 17:26-27.
3. All the enjoyment of any success in human life will end; there is a "last day" to every kind of material thing of the physical life—John 7:37.
4. Temporal things can never satisfy man; only the eternal God, who is Christ as the song of songs, can satisfy the deep sense of purpose in man's heart—2 Cor. 4:18.

II. All the spiritual principles in our pursuit of Christ are contained in the first stage of the seeker's overcoming life in Song of Songs; the lessons that follow are not new; rather, they are old lessons repeated in a deeper way—1:2—2:7:

A. Regeneration brings the gene of God into us; all the experiences of our whole Christian life are in this gene—1 John 3:9; Mark 4:26.

B. In principle, all the spiritual high points in Song of Songs are ours already because they are in the gene of God, the seed of God, the life of God, which has been dispensed into us and will grow in us—Rom. 8:10; Col. 2:19.

III. Life is a person, Christ Himself, and there is no other way to enjoy this person but by loving Him—Mark 12:30; 1 Cor. 2:9:

A. If we love the Lord to the uttermost, enjoying Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us—Rev. 2:4, 7; 2 Cor. 12:4 and footnote 1; Luke 23:42-43.

B. Since the Lord as our life is a person, we must contact Him; we need the present presence, the present person, of Christ all the time, no matter how much we have experienced Him and enjoyed Him in the past; our Lord Jesus is the "now-dispensing Christ"—John 8:12; Phil. 3:13-14.

C. John 14:21 and 23 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover:

1. We need to love the Lord Jesus and say, "Lord Jesus, I love You"; as we love Him, He will manifest Himself to us, which means that we have the presence of the One whom we love in our fellowship with Him.
2. If we love Jesus, Jesus loves us and the Father loves us also; when the Son manifests Himself to us, makes Himself real to us, the Father comes with Him to make an abode with us for our enjoyment—cf. 1 Cor. 2:9-12.

D. The beginning of love in everyone toward the Lord is a vision of His person; we cannot go on without new knowledge of the Lord and a new vision of Him—Acts 26:14-19; 2 Cor. 4:6-7; Phil. 3:8-10a, 13; cf. Deut. 4:25.

IV. Our relationship with the Lord must be personal—"draw <u>me</u>" is personal (S. S. 1:4); because we are drawn by the Lord personally, others will be drawn to the Lord through us (Jer. 31:3; cf. 2 Cor. 11:2):

A. We need to follow the patterns of those who have had a personal relationship with the Lord:

1. We need to follow the pattern of Abraham, who was the friend of God for the desire of God—2 Chron. 20:7; Isa. 41:8; James 2:23; Gen. 18:1-33.
2. We need to follow the pattern of Moses, who had God's presence to a full extent and was a companion of God for the interests of God—Exo. 33:11-14.
3. We need to follow the pattern of David and Asaph, who sought the shining face of God in and for the house of God—Psa. 27:4, 8; 80:3, 7, 14-19.
4. We need to follow the pattern of the Lord Jesus, who lived in the presence of God without ceasing; every moment He saw His Father's face—Acts 10:38c; John 8:29; 16:32.
5. We need to follow the pattern of Peter, whose love for the Lord was restored for him to shepherd the Lord's sheep and follow the Lord unto martyrdom without any confidence in his natural strength—21:15-19; Mark 16:7.
6. We need to follow the pattern of Paul, who was constrained by the love of Christ to live in the person of Christ as an ambassador of Christ to be well pleasing to Christ—2 Cor. 2:10; 5:9, 14-15, 20.

B. The Lord's loving seeker desiring to have the most personal contact with the Lord is expressed by the word *kiss;* a kiss is an expression of a personal relationship with the Lord because no one can kiss two people at the same time—S. S. 1:2.

V. Our relationship with the Lord must be affectionate—"Let him kiss me with the kisses of his mouth!"—"kiss me" is affectionate—v. 2:

A. Psalm 2:12 says, "Kiss the Son/…Blessed are all those who take refuge in Him":
   1. To take refuge in the Son is to believe into the Son, Christ (John 3:16, 36), taking Him as our refuge, protection, and hiding place (Psa. 18:1-2; 31:19-20; 34:8; 57:1; 71:1; 91:1-2, 4, 9; 118:8-9; 144:2; Prov. 30:5).
   2. To kiss the Son is to love the Son and thereby to enjoy Him—John 14:21, 23; cf. Psa. 91:14.
   3. To believe in the Lord is to receive Him (John 1:12); to love the Lord is to enjoy the Lord whom we have received—these are two requirements for us to participate in the Lord (1 Cor. 2:9; cf. 16:22).

B. When we have an affectionate relationship with the Lord, He becomes unsearchably rich to us in many aspects for our enjoyment—Eph. 3:8; 2:7; Rom. 10:12-13:
   1. The Lord who indwells us is our Father, and grace is our mother—8:15-16; Gal. 4:24-26; Isa. 66:12-13.
   2. The Lord who indwells us is our Husband—Matt. 9:15; 2 Cor. 11:2.
   3. The Lord who indwells us is our Brother—John 20:17; Rom. 8:29.
   4. The Lord who indwells us is our Friend—Matt. 11:19; John 15:12-17.
   5. The Lord who indwells us is our Counselor—Isa. 9:6.
   6. The Lord who indwells us is our Advocate—1 John 2:1.
   7. The Lord who indwells us is our Comforter—John 14:16; 15:26.
   8. The Lord who indwells us is our Shepherd—Psa. 23:1; 1 Pet. 2:25.

VI. Our relationship with the Lord must be private—"The king has brought me into his chambers" (S. S. 1:4b); the king's inner chambers signify our regenerated spirit as Christ's inner chambers (2 Tim. 4:22; Eph. 3:16; 2:22):

A. We need to contact the Lord privately in a secret, definite, and prevailing way, opening our entire being to Him for His enlightening and infusing—Matt. 6:6.

B. The highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God—Exo. 33:11; 2 Cor. 3:16, 18; 4:1; cf. Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.

C. We need to experience and enjoy Christ as our hiding place, our dwelling place, and our secret of sufficiency—Psa. 31:20; 27:5; 90:1; 91:1; Phil. 4:13.

VII. Our relationship with the Lord must be spiritual (S. S. 1:4b); Christ as the life-giving Spirit dwells in our human spirit (the king's inner chambers), and these two spirits are mingled together as one spirit (John 4:24; Rom. 8:16; 1 Cor. 6:17):

A. Christ visits us spiritually because He is the life-giving Spirit in our spirit; our spirit is the Holy of Holies, the chambers of the pneumatic Christ as the Lord of lords and the King of kings—15:45b; Rom. 8:16; 2 Tim. 4:22.

B. In order to contact Christ and enjoy Christ for the Body of Christ, we must exercise our mingled spirit—1 Cor. 2:15 and footnote 1; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

VIII. Our personal, affectionate, private, and spiritual relationship with the Lord causes us to love Him for His purpose, leading us into the church life as "the banqueting house" (S. S. 1:7-8; 2:4) where we can be transformed by the transforming Spirit and perfected by the perfecting ones in the church life (Eph. 4:11-12); these perfecters (or, "transformers") coordinate with the transforming Spirit to perfect us by ministering the Triune God into us for our transformation by the Triune God's attributes being wrought into us to become our virtues (S. S. 1:10b-11) for the building up of the church as the organic Body of Christ to consummate the New Jerusalem (1 Cor. 3:12a; Rev. 21:18-21) for the accomplishment of God's eternal economy.

© 2026 Living Stream Ministry

Message Two

The Second Stage of Song of Songs—Called to Be Delivered from the Self through the Oneness with the Cross

Scripture Reading: S. S. 2:8—3:5; Matt. 3:13-17; 21:32; 16:24

I. We must see that Song of Songs guides us into an understanding and a knowing of Christ as our resurrected, ascended, enthroned, and coming King, typified by Solomon:

A. The first stage of the seeking lover's pursuit reveals how much the King meant to her; but in the second stage of her pursuit, the King is the center, and it is the time for the King to appreciate her, look upon her, and desire her—2:14.

B. In the first stage of our pursuing Christ, it was Christ for me; now it is me for Christ; Psalm 45 reveals that if we have an affectionate love for the Lord Jesus as our King, our tongue will be the pen of a ready writer, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him in all that He is—v. 1; Matt. 12:34b; 2 Cor. 3:3, 6; Isa. 6:5-7.

II. In Song of Songs 2:8—3:5 the lover of Christ is called by Him to be delivered from the self through her oneness with the cross; three critical words help us to interpret this section—*cross, self,* and *introspection.*

III. "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"—2:8-9:

A. After the Lord's seeker has some success in pursuing Christ for her satisfaction, she falls into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ—v. 9.

B. Introspection is to examine the self by looking into and analyzing the self; the self is constituted with introspection—cf. 1 Cor. 4:3-4.

C. We must look away unto Jesus; our self is not worthy to look at—Heb. 12:1-2a; John 3:14-15; 12:31-32; Num. 21:4-9.

D. His leaping upon the mountains and skipping upon the hills like a gazelle or a young hart signify Christ's power of resurrection to overcome all difficulties and barriers; as the power of resurrection, He is the mountain-leaping and hill-skipping Christ—S. S. 2:8-9.

E. The Lord's seeker is disappointed by her introspection, but the Lord is calling her into the springtime—vv. 10-11; cf. Heb. 3:7-8; John 8:58.

F. When she looks into herself, it is the wintertime of dormancy; when she looks away to the resurrected Christ, she enters into the stage of spring, the stage of resurrection—S. S. 2:10-13.

G. The secret to victory is never to look at ourselves apart from Christ and never to consider the self that is outside of Christ—Heb. 12:1-2a.

IV. "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"—S. S. 2:14:

A. We are delivered from the self through our oneness with the cross by Christ's resurrection power through His fellowship—v. 14:

1. Christ wants His seeker, His dove, to remain in a crucified condition continually, that is, to remain in Him as the clefts of the rock, in the covert of the precipice—v. 14; Gal. 2:20; 1 Cor. 15:31; 2 Cor. 4:10-11.
2. 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.
3. Our being crucified is not by our natural life or strength but by the power of resurrection, by the presence of the mountain-leaping and hill-skipping Christ, "the hind of the dawn"—Psa. 22 title; Prov. 4:18.
4. 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. 2:8-9), and He encourages her by the flourishing riches of His resurrection (vv. 10-13).
5. 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; 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—Matt. 16:24; Phil. 3:10; Rom. 8:13.
6. The reality of resurrection is the pneumatic Christ (John 11:25), who as the consummated Spirit indwells and is mingled with our regenerated spirit (Rom. 8:16; 1 Cor. 6:17).

B. 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.

V. We must die daily, take up our cross daily, being conformed to Christ's death by the Spirit as the power and riches of His resurrection for the sake of His Body—15:31, 36; Luke 9:23; Phil. 3:10; cf. Hosea 6:1-3:

A. We must take the way of righteousness by entering into the vision and ministry of the age, recognizing that we are good for nothing but death and burial so that we may enjoy the open heavens, the descending Spirit of God, and the speaking of the Father—Matt. 3:13-17; 21:32; cf. Ezek. 3:1-3.

B. We must enjoy the precious death of Christ with its sweet effectiveness and the precious resurrection of Christ with its repelling power in Christ as the compound Spirit for the church life—Exo. 30:23-25; Rom. 14:17-18; cf. Phil. 1:19-21; 2:13; 3:10; 4:11-13.

C. We must take up the cross, which means to take up the will of God; the cross is God's will, and God's will is our food—Matt. 26:39; Heb. 10:5-10; John 4:34:
1. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness—Eph. 4:1-3; 1 Cor. 1:10; Phil. 2:2.
2. The oneness in the divine glory is realized when the self is fully denied, and we are Body-centered, not self-centered—John 17:21-23; 1 Cor. 12:24-25.
3. The cross is the will of God in our outward environment and the killing of Jesus in our inward being, which work together to kill our natural man and remodel us with the God of resurrection—2 Cor. 4:10-12; 12:7-10; 13:3-4.
4. To take up the cross for the Body is to let the peace of Christ arbitrate in our hearts, to take the forgiving Lord as our life, to receive the Lord's believers, and to turn away from those who cause divisions and spread death—Col. 3:12-15; Prov. 25:15, 20, 26; Rom. 15:7; 16:17; Num. 6:6-7; Lev. 5:2.

D. We must enjoy the crucified and resurrected Christ as the life-giving Spirit to be the solution to all the problems in the church life—1 Cor. 1:9; 2:2; 15:45b, 58.

E. We must eat the crucified and resurrected Christ as the tree of life, taking Him as our daily "antibiotic"—Rev. 2:7; 1 Pet. 2:24; 3:18; John 6:57.

F. We must enjoy the crucified, limited Jesus as the land of wheat and the resurrected, unlimited Christ as the land of barley—Deut. 8:8; John 12:24; 6:9.

G. We must enjoy the crucified Christ as our spiritual rock by drinking of Him and flowing Him out as the water of life in resurrection to save us from the iniquity of the sanctuary—1 Cor. 10:4; John 19:34; Exo. 17:6; Num. 20:8; 18:1; Jer. 2:13; John 7:37-39; Ezek. 47:1; Rev. 22:1.

H. We must take the crucified and resurrected Christ as our dwelling place, our hiding place, the secret place of the Most High—S. S. 2:14; Psa. 90:1; 91:1; 31:20; 83:3; Isa. 32:2; Exo. 33:22; cf. Matt. 6:6; John 14:23.

I. We need to live a pure and simple life of trusting in God in the midst of an intermixed and complicated situation—S. S. 2:2; 1 Kings 7:17-20; Matt. 6:28.

J. We must continually exercise our spirit to deny the self, which is both the embodiment of Satan and the soul declaring independence from God—Rom. 1:9; Matt. 16:22-24.

K. We must follow the pattern of the Lord Jesus, who lived a crucified life to express the divine life, living out the divine attributes as His human virtues; to follow Him as our model intrinsically is to bear in our body the brands of Jesus by the grace of Christ—John 5:30; 1 Pet. 2:21; Gal. 6:17-18.

L. We must serve by the Spirit of God for the glory of God and have no confidence in ourselves—Phil. 3:3; 1 Thes. 3:13; 2 Cor. 4:5; 1 Cor. 10:31; cf. Prov. 25:28; 28:25-26; 29:23.

M. We must see a vision of the crucified Christ and apply the cross of Christ to our bitter situations and our bitter being to enjoy the resurrected Christ as our Healer and healing power—Exo. 15:22-27; 1 Pet. 2:24; Rev. 2:7; Matt. 9:12.

N. We must "switch on" the law of the killing and resurrecting Spirit of life, keeping ourselves in constant contact and touch with the Lord, to remain in the divine dispensing for the divine economy—Rom. 8:2, 10, 6, 11, 13.

VI. The issue of our being delivered from the self through our oneness with the cross is that we experience the flourishing of resurrection life, we experience and enjoy Christ, we grow in the divine life, we are beautified through transformation, and we become conscious of the Body of Christ and live in the Body, through the Body, and for the Body—Phil. 3:10; Col. 2:19; Rom. 12:4-5, 15; 1 Cor. 12:12-27.

© 2026 Living Stream Ministry

Message Three

The Third Stage of Song of Songs—
Called to Live in Ascension as the New Creation in Resurrection

Scripture Reading: S. S. 3:6—5:1

I. In the third stage of her experience, the lover of Christ is called to live in ascension to be the beautified lover of Christ as the new creation in resurrection—S. S. 3:6—5:1.

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"—4:8:

A. Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross—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).
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.

B. 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.

C. We must learn to hide ourselves in the secret place of the Most High, in the ascended Christ, taking Him as our dwelling place—Psa. 91:1, 14-16; cf. S. S. 2:14:

1. To take God as our eternal dwelling place is the highest and fullest experience of God—Psa. 90:1-2.
2. If we take God as our dwelling place, we will realize that the span of our life on earth is brief and is full of sins and afflictions—vv. 3-12.
3. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—v. 8; John 16:33.
4. We dwell in God by dwelling in our spirit, the dwelling place of God; in our spirit and in the church, we can behold His beauty and be infused with His beauty to become the beautified new creation—Eph. 2:22; Rom. 8:6; Psa. 27:4; Isa. 60:7b, 19b; 62:3; S. S. 3:11; Prov. 12:4a.

III. "King Solomon made himself a palanquin / Of the wood of Lebanon. / Its posts he made of silver; / Its bottom, of gold; / Its seat, of purple; / Its midst was inlaid with love / From the daughters of Jerusalem"—S. S. 3:9-10:

A. By the Spirit's transforming work in us, we become the moving vessel of Christ, the carriage of Christ, the "car" of Christ, for the move of Christ in and for the Body of Christ—cf. 2 Cor. 2:12-17.

B. We are rebuilt with the Divine Trinity so that our external structure is the resurrected and ascended humanity of Jesus, and our interior decoration is our love for the Lord—S. S. 3:9-10:

1. It is Christ as our King Solomon who makes us a palanquin for Himself; our responsibility is simply to offer our love to Him and offer ourselves willingly to Him—John 21:15-17; Psa. 110:3.

2. Our inner being should be "inlaid with love" (S. S. 3:10); 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.

C. Through our loving the Lord in a personal, affectionate, private, and spiritual way, our natural being is torn down, and we are being remodeled with Christ the Son's redeeming death (posts made of silver), with God the Father's divine nature (base), and with the life-giving Spirit ruling within us (seat of purple) as we take Christ as our King in the rulership of the Spirit—S. S. 3:10; cf. Rom. 8:28-29; 2 Cor. 4:16-18.

IV. Through our living in ascension as the new creation in resurrection, we become Christ's private garden for His satisfaction—S. S. 4:10-15:

A. "How beautiful is your love, my sister, my bride!/How much better is your love than wine, / And the fragrance of your ointments / Than all spices!"—v. 10:

1. The seeker says that the Lord's love is *better* than wine, but the Lord says that the seeker's love is *much better* than wine; although we treasure the Lord's love, we cannot comprehend how precious His love is toward us; this shows that even in loving us, He takes the preeminence—cf. 1:2; Rom. 8:37; 2 Cor. 5:14.
2. Through loving the Lord, the seeker is saturated with the Spirit, molded by the Spirit in submission to the Spirit, to both emanate and become a fragrance of Christ—S. S. 4:10b, 11b; John 12:3; 2 Cor. 2:15.

B. "Your lips drip fresh honey, my bride; / Honey and milk are under your tongue"—S. S. 4:11a:

1. Milk and honey, which are the mingling of both the animal life and the vegetable life, are two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 32:13-14; John 1:29; 12:24; Matt. 26:26-28.
2. Especially when we are weak in spirit and come to the Lord to experience and apply Him, we sense that He is the milk and the honey, the richness and the sweetness of the life of Christ—2 Cor. 12:9-10.
3. Honey restores the stricken ones, and milk feeds the new ones; the seeker has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time—Isa. 50:4; Eph. 4:29; Psa. 45:1-2.
4. This sweetness is not produced overnight but comes from a long period of gathering, inward activity, and careful storage—cf. Exo. 29:30; Psa. 92:13-14.

V. "A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed… / A fountain in gardens, / A well of living water, / And streams from Lebanon"—S. S. 4:12, 15:

A. At this point in her spiritual progress, the Lord's loving seeker has become a garden for Christ's private satisfaction; she is not an open garden but an enclosed garden, a sealed garden; all that she has is ultimately for her Beloved's delight and for no one else:

1. If believers would close up a little more and seal up tighter, their work would become more prevailing; may the Lord grant us grace and do a deeper work in us through the cross so that we may strike deep roots and live a hidden life "in secret" in order to fulfill God's requirements and satisfy His heart—Matt. 6:6; 13:20-21.
2. The Christian life for the church life is a life in the depths, a life that can "take root downward and bear fruit upward"—Isa. 37:31.

B. "Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed" (Gen. 2:8); according to the Bible, a garden is God's very first thought; *Eden* means "pleasure," showing that God wants to please and satisfy man and to make him happy.

C. The church life is God's garden, God's farm, so that we may grow with the growth of God and be transformed with the riches of God to become God's building—v. 8; Col. 1:10; 2:19; 1 Cor. 3:9; Rev. 22:1-2; cf. Exo. 25:31-32.

D. God put man in the garden "to work it and to keep it"—Gen. 2:15:

1. Man's working the ground is that life, especially the tree of life, might grow for the fulfillment of the first aspect of God's purpose—for man to express God in His image; to work the ground is to deal with our heart to make it the good ground in which Christ can grow—1:26a; Matt. 13:3-23.
2. Man's keeping the ground is to protect the garden from God's enemy for the fulfillment of the second aspect of God's purpose—for man to deal with Satan by God's authority; to keep the ground is to leave no opening for Satan as the tree of knowledge, the tree of death—Gen. 1:26b; 2 Cor. 5:4; 11:3; 1 Cor. 15:26; cf. Lev. 5:2.

E. We enjoy Christ for the enjoyment and satisfaction of Christ; the Lord is everything to us so that He can enjoy everything out of us—S. S. 1:12-14; 4:12-14; 5:1.

F. In this garden are a fountain and a well of living water; God the Father is the fountain, God the Son is the well, and God the Spirit is the flowing streams so that we may enjoy the flowing Triune God for us to become the New Jerusalem—4:15; John 4:14b.

G. "Awake, O north wind; / And come, O south wind! / Blow upon my garden: / Let its spices flow forth"—S. S. 4:16a:

1. The north wind (cold, harsh, bitter, and difficult) and south wind (warm, gentle, refreshing, and pleasant) are two different environments that the Lord uses to train the believers to enjoy Him as their secret of sufficiency—Phil. 4:11-13, 5-7; 1:20.
2. The Lord's seeker realizes that all problems come from within and not from without; she knows that as long as she is filled with the Spirit as the presence of the Triune God, she can happily live and express Christ in any environment.

© 2026 Living Stream Ministry

Message Four

The Fourth Stage of Song of Songs—Called More Strongly to Live within the Veil through the Cross after Resurrection

Scripture Reading: S. S. 6:4a, 13

I. 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 becomes not only a garden to Christ (S. S. 4:12—5:1; 6:2) but also the sanctuary of God, signified by Tirzah, and its safeguard, signified by Jerusalem (v. 4a):

A. The king praises his loving seeker for her beauty by declaring, "You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem"—v. 4a.

B. Tirzah, a capital city of the kings of Israel and the place of the kings' palace (1 Kings 14:17; 15:21; 16:23), is mentioned here in a positive sense to signify the sanctuary of God, the dwelling place of God as the King; the holy city Jerusalem was the capital of Judah and the safeguard of God's dwelling place, the temple, on earth.

C. In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ; ultimately, the building up of the organic Body of Christ, which is also Christ's wife (Eph. 5:25-32; cf. Gen. 2:22), will consummate the New Jerusalem, the holy city as the consummation of the Holy of Holies, the mutual dwelling of God and His redeemed in eternity (Rev. 21:2-3, 16, 22).

II. To become a garden to Christ is to be flourishing in the element of Christ's life with its unsearchable riches; to become the sanctuary of God is to be built up (related to the building up of the Body of Christ) in the growth in the life of Christ with its unsearchable riches unto maturity—Eph. 3:8; 4:12-16:

A. Although the sanctuary of God is in the heavens, it is divided into two sections by the veil, which signifies our flesh—Heb. 10:19-20.

B. In relation to Christ, the veil in the sanctuary of God was split at the time of Christ's crucifixion (Matt. 27:51), but in relation to the believers, it still remains for the purpose of God's dealing with them.

C. The apostle Paul became mature in the life of Christ, living in the ascension of Christ, yet God still allowed him to have a thorn in his flesh through a messenger of Satan to keep him from being exceedingly lifted up—2 Cor. 12:7.

D. In His economy, God first regenerates us in our spirit with His resurrection life (John 3:6; Rom. 8:10; 1 Pet. 1:3); then He transforms us in our soul by an inward, metabolic process, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged (2 Cor. 3:18; Rom. 8:2); finally, our body is transfigured to be conformed to the body of Christ's glory at His coming back (Phil. 3:21; Rom. 8:23).

III. There is still the need of the Lord's ultimate calling of us to live within the veil through a stronger experience of the cross in dealing with our flesh after our experience of His resurrection as the new creation of God:

A. After the lover of Christ pursued Him for satisfaction and attained it in the first stage of Song of Songs, the Lord first called her to be delivered from her self by experiencing His cross when she was secluded by introspection; then the Lord called her further to live in His ascension as the new creation of God in resurrection; now ultimately, the Lord calls her to live within the veil in the Holy of Holies, God Himself, to enjoy the consummated God embodied in Christ—cf. Heb. 10:22:

1. According to God's economy, no matter how mature and spiritual we may become, as long as we are living on earth, that is, as long as our body has not yet been transfigured (Rom. 8:23; Phil. 3:21), we still have the flesh, which is the veil.
2. We need to learn to pass through the veil by experiencing the dealing of the cross every day that we may live within the veil, in the Holy of Holies—1 Cor. 15:31; Luke 9:23.
3. When we enter into the Holiest of all, we enter into God and become the sanctuary; in this sense we become God in life and nature but not in the Godhead; as the true Shulammite, we become the duplication and reproduction of Christ, who is "the true God and eternal life"—1 John 5:20.
4. There are three wonderful items within the Ark in the Holy of Holies for our experience and enjoyment:
   a. The hidden manna in the golden pot refers to God the Father as the divine source of all supply—Exo. 16:32-34; Rev. 2:17a.
   b. The budding rod signifies Christ as the resurrection; among the three of the Divine Trinity, the second is the resurrection—Num. 17:1-11; John 11:25.
   c. The tablets of the law refer to the law of the Spirit of life as the inner law in our spirit (Rom. 8:2, 10), signified by the tablets of the covenant (Exo. 25:16; 31:18; Deut. 10:1-5; Jer. 31:33).
   d. We need to see that the Father is in us (Eph. 4:6), the Son is in us (Col. 1:27; 2 Cor. 13:5), and the Spirit is in us (Rom. 8:9).
   e. Thus, the Father, the Son, and the Spirit are dwelling in the Holy of Holies; when we enter into our spirit as the practical Holy of Holies, we enter into God and meet the Father as the source of supply, the Son as the resurrection, and the Spirit as the law of life.

B. It is here that all the seekers of Christ who live in the Holy of Holies, in the consummated Triune God, enjoy the processed and consummated Triune God to the fullest extent; this is the highest stage in the experience of the lover of Christ as presented in Song of Songs.

IV. Ultimately, we are conformed to be the wonderful Shulammite, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ—6:13; Rev. 21:2, 9-10; 22:17a:

A. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead to be Christ's bride—Matt. 9:15; Rev. 19:7; cf. Psa. 45:1-3, 9, 13-14.

B. The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him—Eccl. 1:2; S. S. 1:1-8; cf. 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15.

C. *Shulammite* is the feminine form of *Solomon,* indicating that now the overcomers have become the same as Christ in life, in nature, in expression, and in function but not in the Godhead for the carrying out of God's economy.

D. The Shulammite 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. When Jacob was on the way to confront Esau, the angels of God met him, and he called the name of that place Mahanaim—vv. 1-2.

2. After he saw the angels as the two armies of God, Jacob divided his wives, children, and possessions into two groups, or "two armies," indicating that we are more than conquerors and that we bear a strong testimony—v. 7.
3. It also indicates that God does not want "giants" but only the feeble ones, the weaker ones, the women and children—2 Cor. 11:29; Rom. 9:16.
4. God does not want those who are strong in themselves; those who are counted worthy to be overcomers will be the weaker ones who utterly depend on the Lord in the principle of the Body—1 Cor. 1:26-28; 2 Cor. 11:29; 12:9-10; 13:3-5; Rev. 3:8; 1 Pet. 5:5; Deut. 32:30; Eccl. 4:9-12; Rom. 9:16; 16:20.
5. The spiritual significance of the two armies is the strong testimony that we more than conquer through Him who loved us according to the principle of the Body of Christ—8:37; 12:5; Deut. 32:30; Eccl. 4:9-12.
6. 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).
7. 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.

© 2026 Living Stream Ministry

Message Five

The Fifth Stage of Song of Songs—Sharing in the Work of the Lord

Scripture Reading: S. S. 7:1-5, 11-12

I. Solomon is the lord of many vineyards (S. S. 7:12), which require much labor; at this point the Shulammite must share in the work of the Lord to become God's co-worker; what a privilege and glory that men can work together with God to be God's co-workers (1 Cor. 3:9; 2 Cor. 6:1a)!

II. To share in the Lord's work, we need to be qualified, which depends on our being equipped with all the attributes of the divine life expressed in human virtues; the Spirit reviews the lover's virtues, which are signs of her maturity in the divine life and qualify her to work with the Lord—S. S. 7:1-5; cf. 2 Cor. 1:12; 2:14-17; 11:10a; 1 Thes. 2:1-12:

A. God's unique work is to work Himself in Christ into His chosen people, making Himself one with them for the Body of Christ—Gal. 4:19; Eph. 3:17a; 4:16:

1. We cannot serve God beyond what we are as a person—Paul says, "By the grace of God I am what I am…"—he was a person filled and constituted with Christ as grace, which is God for our enjoyment—1 Cor. 15:10a.
2. As a result of this, Paul continues by saying, "And His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me"—v. 10b.
3. *Not I but the grace of God* equals *no longer I…but…Christ* in Galatians 2:20; thus the grace that operated in Paul was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything.
4. Paul's ministry was to dispense the riches of Christ as God's grace into His chosen people for their enjoyment, issuing in the building up of the church—Eph. 3:2.

B. In Song of Songs the Lord's loving seeker is spoken of as the "prince's daughter" (7:1); this indicates that a lover of Christ should reach the maturity in His royal life to reign in life through the abundance of grace and of the gift of righteousness (Rom. 5:17).

C. The Spirit reviews her beauty in the gospel preaching (footsteps in sandals)—S. S. 7:1; Rom. 10:15:

1. The preaching of the gospel will protect us and keep us from being defiled by the earth; part of the church's armor of God is "having shod your feet with the firm foundation of the gospel of peace"—Eph. 6:13, 15.
2. Christ made peace for us, with both God and man, on the cross, and this peace has become our gospel (2:13-17); this gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod.
3. Being thus shod, we will have a firm footing that we may stand to fight the spiritual warfare; the peace for such a firm foundation is Christ—6:14.

D. The Lord says concerning His loving seeker: "Your neck is like a tower of ivory"; ivory in typology signifies the resurrection life; thus, her neck, signifying her will, is full of resurrection life—S. S. 7:4.

E. Next the Lord speaks of her eyes: "Your eyes, like the pools in Heshbon / By the gate of Bath-rabbim"—v. 4:

1. In Song of Songs 1:15 her eyes were likened to doves' eyes, but in 7:4 her eyes are likened to pools; the doves' eyes are spiritual, but the eyes like pools are fully open to the light and are enlarged and broadened to cover the whole universe.
2. These pools are located by the gate, which is for coming in and going out, signifying the communication of fellowship, which depends upon our broadened sight; these are reflecting pools, which indicates that her sight is full of light.
3. We must become so enlarged in our vision that we not only see and care for the work where we are, but we also care for the Lord's interest on the entire earth and in the whole universe.

F. The Lord highly values her because she has a "nose like…the tower of Lebanon"—v. 4:
1. A nose like the tower of Lebanon means that the Lord's loving seeker has a spiritual sense of high and sharp discernment; Philippians 1:9 indicates that we should not love others foolishly but should love them soberly with love that abounds in full knowledge and sensitive perception.
2. The faculty of smell is found only with the mature ones; this sense does not come from spoken words or visible things; it is an inward ability from the intuition in our spirit that enables a person to differentiate good and bad smells.
3. This spiritual intuition enables a person to identify the things that are of God; it is not by reason or logic but by a spontaneous and inwardly accurate feeling, which enables a person to discern spiritual matters.
4. At the same time, this olfactory sense enables a person to identify bad smells as well; many teachings cannot be considered to be wrong, and many people have nothing that others can find fault with, yet we sense that something is off.
5. You may tell the Lord's servant that everything is fine, but immediately he senses something wrong, something not genuine, and something not in harmony with the Lord; this is the safeguard of the Lord's work.
6. A nose like the tower of Lebanon speaks of its height and sharpness; today there are too many Christians with a disfigured, or flat, nose, which signifies the lack of Christ as the sensing ability in our service to God and disqualifies us from the priesthood—S. S. 7:4; Lev. 21:18 (see also ASV 1901).
7. Being disqualified from the priesthood because of a defect signifies that anyone who is deficient in Christ is not able to minister Christ as food to God—vv. 17-21.

G. The Spirit reviews her beauty in her thoughts and intentions (head), which are strong for God (Carmel—cf. 1 Kings 18:19-39), and in her submission and obedience for her consecration (locks of her head—cf. Num. 6:5a), which are for the glory of God (purple) and capture (fetter) her Beloved, who is the King (S. S. 7:5).

III. "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"—vv. 11-12:

A. "Let us lodge in the villages"—*villages* is plural; she has fully taken on the sojourning nature of the Lord that is not confined to one place, but that is from one village to another; she follows the Lord and seeks after lost sheep and wounded ones.

B. 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; she keeps the work open so that others can come to sojourn there and she can go to sojourn elsewhere; this is to keep the one work in one Body.

C. *Early* shows her diligence in the Lord's work; the work in the early morning is indispensable; laziness is not a characteristic of the Lord's life; only those who are truly spiritual can be diligent; the difference between diligence and laziness lies in the use of time—Eph. 5:16; Col. 4:5.

D. To share in the work of the Lord is not merely to work for the Lord but to work together with the Lord (1 Cor. 3:9a; 2 Cor. 6:1a); 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.

E. The Shulammite works as Solomon's counterpart, taking care of all the vineyards (S. S. 8:11), the churches and the believers on the whole earth; this indicates that our work should be for the Body, not just one city.

F. 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 blending life of the entire Body of Christ for their full realization of the Body of Christ—Rom. 16:1-27; 1 Cor. 12:24-25a.

G. She and her Beloved work diligently in the churches (vineyards) for other believers to bud, blossom, and bloom; in the midst of the Lord's work, the lover of the Lord says, "There I will give You my love"—cf. S. S. 7:12.

H. If we would work together with the Beloved, we should express our love for Him in the place of His work; how wonderful this is!—Mark 12:30.

IV. The first works are works that issue from and express the first love (Rev. 2:4-5); when we are filled with the first love of the Lord (v. 4), giving Him the first place in all things (Col. 1:18b), everything we do issues from and expresses our love for Him (John 21:15-17; Eph. 4:16; 2 Cor. 5:14-15, 20):

A. At the beginning of a believer's work, he has to be delivered from the vanity of his former and outward work—he has done only what man has entrusted to him but not what God ordained for him—S. S. 1:6b-8.

B. When a believer is delivered from the self, his heart is liberated from his individualistic work to the work of the Lord, and the condition of every saint and even of the most immature believer has become his interest and the object of his concern.

C. Now the Lord's loving seeker is able to relate the Lord's work to the Lord Himself, and she can make her work an expression of her love to Him.

D. All her labor is a "labor of love" (1 Thes. 1:3) that issues from the love of God, which has been poured out in her heart (1 John 4:19; Rom. 5:5).

V. "My beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord"—1 Cor. 15:58:

A. Only those works that are motivated by our first love for the Lord are the gold, silver, and precious stones—3:12.

B. Our labor in the work of the Lord is not by our natural life and natural ability but by His resurrection life with His resurrection power.

C. Such labor results in the fulfilling of God's eternal economy through the preaching of Christ to sinners, the ministering of life to the saints, and the building up of the church with the experiences of the processed Triune God as gold, silver, and precious stones—v. 12.

© 2026 Living Stream Ministry

Message Six

The Sixth Stage of Song of Songs—Hoping to Be Raptured

Scripture Reading: S. S. 8:1-7, 13-14

I. Through her growth and transformation in life, the lover of Christ becomes mature in life to the extent that she has become the same as Christ in every respect except that she has the flesh; she is hoping to be saved from her groaning for her flesh, indicating that she hopes to be raptured through the redemption of her body—S. S. 8:1-4; Rom. 8:23; 2 Cor. 5:1-8; Eph. 4:30b; Phil. 3:21.

II. "Who is this who comes up from the wilderness, / Leaning on her beloved?"—S. S. 8:5a:

A. The lover of Christ who came up once from the spiritual wilderness (the worldly environment) by herself (3:6) now comes up from the fleshly wilderness (the earthly realm) by leaning on her Beloved, trusting in Him helplessly:

1. *Leaning on her beloved* implies her feeling that she is powerless and unable to walk apart from the Lord; she makes herself a burden for her Beloved to carry—2 Cor. 12:9-10; 13:3-4.
2. *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.
3. *Leaning on her beloved* implies that she seems to find herself pressed beyond measure, and this seems to last until the wilderness journey is over—2 Cor. 1:8-9.
4. A trusting life in the Lord is indispensable; we should trust in Him helplessly until the Holy Spirit exclaims, "Who is this who comes…leaning on her beloved?":
   a. "Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us"—Psa. 62:8.
   b. "Cause me to hear Your lovingkindness in the morning, / For in You I trust. / Make known to me the way on which I should walk, / For to You I lift up my soul"—143:8.
   c. "Those who trust in Jehovah are like Mount Zion, / Which cannot be moved but abides forever"—125:1; concerning Mount Zion, see footnote 1 on Psalm 48:2.

B. As she is waiting for His coming, she is going out with Him to meet Him (cf. Matt. 25:1); by leaning on our Beloved, we constantly enjoy Him as our "going-out" strength to leave the world behind (Gen. 5:22-24; Heb. 11:5-6).

III. "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"—S. S. 8:6:

A. She asks her Beloved to keep her by His love (heart) and His strength (arm), for His love is as strong as unshakable death and His jealousy is as cruel as unconquerable Sheol, which is like the jealous Jehovah, who is a consuming fire (Deut. 4:24) that burns up all the negative things.

B. "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.' The heart

is the place of love, while the arm is the place of strength. 'Set me as permanently as a seal upon Your heart, and as indelibly as a seal upon Your arm. Just as the priests bore the Israelites upon their breasts and their shoulders, remember me constantly in Your heart and sustain me with Your arm. 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. I loved You before. But I know the undependability of that love. Now I look only to the love You have toward me. I held You once, and it seemed to be a powerful grip. But now I realize that even my strongest grip is just weakness. 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'"—Watchman Nee, *The Collected Works of Watchman Nee,* vol. 23, "The Song of Songs," p. 119.

C. His love cannot be quenched by trials nor drowned by persecutions nor replaced by any wealth—S. S. 8:7; Rom. 8:35-39; 1 Cor. 13:1-3.

IV. The last two verses of Song of Songs are vital for our being prepared to be the bride of Christ so that we may hasten His coming and bring Him back—"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"—8:13-14:

A. She addresses Him as the One who dwells in the gardens, the transformed believers; she says that her companions listen for His voice; then she implores the Lord, "Let me hear it."

B. Our daily prayer must be, "Lord, let me hear Your voice today—the voice of my Beloved"; the Lord says to the seeker, "Let Me hear your voice" (cf. 2:14); we want to hear the Lord's voice, and He wants to hear our voice for mutual, intimate fellowship together.

C. Our lives depend on the Lord's words, and our work depends on the Lord's commands; in the work that we as lovers of Christ do for Him as our Beloved, we need to maintain our fellowship with Him, always listening to Him.

D. The central point of our prayers should be our longing for the Lord's speaking—Rev. 2:7; Isa. 50:4-5; Exo. 21:6.

E. Without the Lord's words, we will not have any revelation, light, or knowledge; the life of the believers hinges totally upon the Lord's speaking.

F. Thus, it is vital that we have the attitude of a hearer, like Samuel, who said, "Speak, for Your servant is listening" (1 Sam. 3:10), and like Mary who "sat at the Lord's feet and was listening to His word" (Luke 10:39); the Lord's call in these last days is: "He who has an ear, let him hear what the Spirit says to the churches" (Rev. 2:7a).

G. Song of Songs 8:13-14, concerning our hearing and listening to the Lord's voice so that He can return, is intrinsically related to Ephesians 5:25-27; these verses in Ephesians encapsulate God's entire economy:

1. Verse 25 says that Christ loved the church and gave Himself up for her; He died to redeem us, to purchase us, because He wants us to be His bride—this verse reveals Christ as our Redeemer with His judicial redemption.
2. Verse 26 continues by saying that He gave Himself up for the church "that He might sanctify her, cleansing her by the washing of the water in the word"—this verse reveals Christ as the life-giving Spirit with His organic salvation for bride preparation:
   a. In the present Christ is the life-giving Spirit (1 Cor. 15:45b), and as the life-giving Spirit, He is embodied in His word (John 6:63; Eph. 6:17-18; 2 Tim. 3:16).

b. *Word* in Ephesians 5:26 is not *logos* but *rhema,* which is the Lord's instant, present, living, personal word to us in order to metabolically cleanse away the old and replace it with the new, causing an inward transformation.

c. We personally need to hear our Beloved's voice, His instant, present speaking to us every day; the Lord's speaking cleanses and washes us with the flowing life of God inwardly and metabolically to sanctify and transform us; we are now in such a washing process, that the church may be holy and without blemish.

3. Ephesians 5:27 says, "That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish"—this verse reveals Christ as the Bridegroom for bride presentation:

a. In the past Christ was our Redeemer, in the present He is the life-giving Spirit, and in the future He as the Bridegroom will present the church to Himself as His counterpart, the real Shulammite, for His satisfaction—S. S. 6:13.

b. The wrinkles signify our oldness, the spots signify our natural life, and "any such things" signify everything of the old creation in us; these things are washed away by the water in His word for us to be His transformed new creation, His Shulammite.

c. His personal, particular, and direct speaking to us day by day prepares us to be His glorious bride so that He can come again to marry us—"My companions listen for your voice; / Let me hear it"—8:13.

V. As the concluding word of the poetic book of Song of Songs, 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—8:14; Rev. 11:15; Dan. 2:35:

A. The Lord says, "Yes, I come quickly"; the apostle John's response is to pray-read this word back to the Lord by saying to Him, "Amen. Come, Lord Jesus!" (Rev. 22:20); this is the last prayer in the Bible; the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.

B. Such a prayer portrays the union and communion between Christ as the Bridegroom 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.

C. Our living a life of love, according to the Song of Songs as a love poem, makes us the *poiema,* the poem, of God, issuing in grace as our ultimate enjoyment of God (Eph. 2:10); only the grace of the Lord Jesus can enable us to experience, enjoy, and express the all-inclusive Christ and participate in the Triune God that we may become His eternal corporate expression as His ultimate Shulammite, the wife of the Lamb, for the fulfillment of His eternal purpose, that He and we may enjoy absolute satisfaction and complete rest mutually for eternity (Rev. 22:21; 19:7; 21:9).

D. "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.

© 2026 Living Stream Ministry