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