

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2010**

**GENERAL SUBJECT:
STEWARDS OF THE MYSTERIES OF GOD**

Message Thirty-One

**The Church as the Counterpart of Christ—the Type of the Shulammitte
(2)**

Scripture Reading: S. S. 6:13; 4:7; 5:10-16; 6:4; 7:7, 11-12; Heb. 6:19; 13:12-13

I. Solomon typifies the resurrected and glorified Christ, and the Shulammitte typifies the church in resurrection and glorification—1 Kings 10:1-9, 14-29; Eph. 3:21; 5:27:

- A. The entire book of Song of Songs portrays how the Shulammitte experienced and enjoyed Solomon, typifying the church's experience and enjoyment of the resurrected Christ—2:8-10:
 - 1. The Christ in Song of Songs is the resurrected Christ who has passed through death, come out of death, and entered into resurrection—vv. 11-13.
 - 2. The Christ in us is the resurrected Christ; the Christ whom we experience is the One who passed through sufferings and death and is now in resurrection—Rom. 8:10-11; Col. 1:18, 27.
 - 3. The Christ whom we contact and with whom we fellowship—the Christ in Song of Songs—is the resurrected Christ—3:6, 9-10.
- B. The focus of the Shulammitte as a type is the church in resurrection—4:6:
 - 1. The Shulammitte, as a type of the church, centers on the church in resurrection and on the way that the church enjoys and experiences the resurrected Christ—1:14, 17.
 - 2. Resurrection is not merely life but a life that cannot be held by anything, not even death; the meaning of resurrection is that life breaks through all bondage, oppression, and imprisonment and cannot be held by them—Acts 2:24.
 - 3. If we live in resurrection, we live as part of the church in resurrection—the counterpart of Christ as typified by the Shulammitte—Rom. 8:11; 2 Cor. 1:9.

II. The Shulammitte appreciates her Beloved—S. S. 5:10-16:

- A. Song of Songs 5:10-16 portrays Christ in resurrection as the lovely Bridegroom.
- B. In giving her impression of her Beloved, she praises Him with many excellent and detailed expressions—vv. 10-16:
 - 1. In His resurrection He is full of life and power—v. 10.

2. His headship is of God, and His submission to God is flourishing and strong—v. 11.
3. His expression of sentiment is single and pure, and He is intimately affectionate toward us—v. 12.
4. All that He has is firm and unshakable, and He is transcendent and heavenly—vv. 14-15.
5. With such a Christ in resurrection we cannot but be burning in our heart and cry out, “This is my Beloved! He is altogether desirable!” (v. 16).

III. The Shulammitte is beautiful—1:15; 4:7, 10; 6:4, 10:

- A. As the counterpart of Christ, the church needs beauty—4:7:
 1. The beauty of the church is for the presentation of the bride—Eph. 5:27.
 2. The beauty of the Shulammitte comes from the Christ who is wrought into her and who is then expressed through her; her only beauty is the shining out of Christ from within her—3:16-21; S. S. 6:4, 10.
 3. What Christ appreciates in us is the expression of Himself—4:7, 10-15.
- B. The beauty of the Shulammitte is seen in various ways:
 1. In her spiritual insight, discernment, and realization from the singleness of her heart—v. 1a.
 2. In her submission and obedience through God’s feeding—v. 1b.
 3. In her receiving the divine food by her power of reception, which has been dealt with by the cross and is no longer by her natural strength—v. 2.
 4. In her speaking with Christ’s redemption and authority—v. 3a.
 5. In her expression, which is full of life and hidden—v. 3b.
 6. In her having a will that is submissive and rich in defending power—v. 4.
 7. In her tender faith and love that are strengthened twofold—v. 5.
 8. In her being beautiful as the heavenly sanctuary (Tirzah) and lovely as the heavenly Jerusalem—6:4.
 9. In her inward parts and her active ability to feed others—7:2-3.
 10. In her thoughts and intentions, which are strong for God, and in her submission and obedience for her consecration, which are for the glory of God and which capture her Beloved, who is the King—v. 5.

IV. The Shulammitte is mature—v. 7; 6:13:

- A. In her mature stature she is like Christ—7:7.
- B. Her virtues are signs of the maturity of the divine life—vv. 1-5.
- C. To be mature in life is to be filled with life, to be able to eat solid food (Heb. 5:12-14), to be full-grown in our understanding (1 Cor. 14:20), to be able to know God’s wisdom in a mystery (2:6-7), to be perfect as our heavenly Father is perfect (Matt. 5:48), and to know the Body, to live in and for the Body, to care for the Body, and to honor the Body (Eph. 4:13-16).
- D. In the maturity of Christ’s life, the Shulammitte becomes the reproduction of Christ, the same as He is in life, nature, expression, and function but not in the Godhead—S. S. 6:13.

V. The Shulammitte is the building of God—v. 4a:

- A. Tirzah and Jerusalem signify God's sanctuary, God's dwelling place, with God's holy city surrounding it to be its safeguard—v. 4a:
 - 1. Through her living in Christ's ascension in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God, the sanctuary of God and its safeguard.
 - 2. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem—v. 4a.
- B. By loving the Lord with the best love, we are incorporated into the Triune God to become His dwelling place—Rev. 2:4; John 14:20-21, 23; Eph. 3:17.
- C. 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—4:12-16:
 - 1. The building up of the Body is organic and depends on our growth and maturity in life—v. 15.
 - 2. Ultimately, this building up of the organic Body of Christ, which is also Christ's wife (5:25-32), 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.

VI. The Shulammitte is an army—S. S. 6:4b, 10:

- A. The building of God is always an army; when we become a city to the Lord, we are an army to the enemy—vv. 4b, 10:
 - 1. To the enemy the Shulammitte is as terrible as an army with banners.
 - 2. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world.
- B. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan—vv. 4b, 10:
 - 1. The enemy is frightened by the church, which is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.
 - 2. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.

VII. The Shulammitte is a co-worker of her Beloved—S. S. 7:11-12:

- A. To share in the Lord's work, we need to be qualified, and our qualification depends on our being equipped with all the attributes of the divine life expressed in human virtues—vv. 1-9a.
- B. The Shulammitte works with her Beloved for His Body—vv. 11-12:
 - 1. The work of the Triune God in us is to produce and build up the Body of Christ—Eph. 3:16-21; 4:4-6, 12, 16.
 - 2. The Body is the governing law of our life and work—1:22-23; 1 Cor. 12:27.

VIII. Today we should be both the Shulammitte and Abigail; as the Shulammitte we enjoy the glorious, resurrected Christ within the veil, and as Abigail we follow the lowly, suffering Jesus outside the camp—Heb. 6:19; 13:12-13.