

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2005**

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

Message Thirteen

**Overcoming in the Fourth Stage
(4)**

Becoming the Heavenly Bodies and the Shulammitte

Scripture Reading: S. S. 6:10a, 13; Prov. 4:18; Rom. 9:16

- I. By living within the veil, the lover of Christ is transformed into the heavenly bodies; she looks forth like the dawn, she is as beautiful as the moon, and she is as clear as the sun—S. S. 6:10a:**
- A. The mother of the overcomers, the totality of God's people, is full of light; God's overcoming people are light bearers, shining through all generations—Rev. 12:1-5; 2 Cor. 4:6-7; 3:16—4:1; Phil. 2:15; Rom. 13:11-14.
 - B. During the present age of night, Christ shines as the bright morning star, and all His overcoming saints are stars—Rev. 22:16; 1:20; Dan. 12:3:
 - 1. The living stars turn us to righteousness, leading us in the right way of the heavenly vision of Christ and the church—Matt. 2:2; Rev. 1:20.
 - 2. The destroyers of God's building are wandering stars; they are not solidly fixed in the unchanging truths of the heavenly revelation of God's economy but are wandering about among God's starlike people—Jude 12-13.
 - C. The path of the overcomers is like the light of dawn, shining brighter and brighter until the full day—Prov. 4:18; John 1:5:
 - 1. The hind of the dawn signifies the resurrected Christ—Psa. 22, title; Luke 24:1; S. S. 2:8-9.
 - 2. The light of the dawn, the sunrise, signifies both Christ in His coming and our being revived every morning; the Christian life is like the dawning of the sun—Luke 1:78; Prov. 4:18; Psa. 110:3; Judg. 5:31.
 - 3. We need to see the broad highway, the rising sun, and the boundless future of the Lord's recovery—2 Tim. 4:8; Rev. 3:7.
 - D. The moon signifies the church, the wife of Christ; the church shines in the dark night of this age by reflecting the light of Christ as the Sun—Phil. 2:15; 2 Cor. 3:16, 18.
 - E. Christ is the Sun of righteousness arising with healing in His wings, healing and reconstituting us with Himself so that we may shine forth like the sun in the kingdom of our Father—Mal. 4:2; Matt. 13:43:
 - 1. To be healed is to be saved, to be made whole; Christ will heal us, but we must give Him the freedom to use His wings to fly above us, around us, through us, and within us—Mal. 4:2; Psa. 139:23-24; Isa. 66:1-2; Matt. 5:3.

2. We need to be saved from the darkness of self-deception, the authority of darkness, by living in the light under the ruling of light—Isa. 50:10-11; Psa. 36:9; Matt. 6:22-23; Col. 1:12-13.
3. The shining of the divine light within us with the heavenly vision causes us to have a “blessed blindness,” being unable to see anything and unable to do anything—Acts 9:1-9; Psa. 36:9; Phil. 3:3.
4. God, Christ, and the life of Christ are the light; also, the word of God, the children of God, and the church of God are the light—1 John 1:5; John 8:12; 1:4; Psa. 119:105; Matt. 5:14; Rev. 1:20.
5. Light is in the sanctuary, the sanctuary is the Holy of Holies, and the Holy of Holies is a cube; in order to experience Christ as the divine light and in a three-dimensional way as a cube, we need to live in the blending life of the Body of Christ, doing everything in the fellowship of the Body—Psa. 73:16-17; Eph. 3:18; cf. 1 Kings 12:6-16; Acts 21:4, 11.
6. We need to experience the divine light in the Lamb as the lamp so that we may live under God’s inner ruling, discern the darkness, and grow in life for God’s building—Rev. 21:23; 22:1; Phil. 1:9; 1 John 1:5-9; Gen. 1:16, 18.
7. When we see ourselves under God’s shining, we experience Him as the killing and supplying divine light—Isa. 6:1-8; John 1:4; Eph. 5:8-11, 13-14.

II. In the maturity of Christ’s life, the lover of Christ becomes the Shulamite, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13:

- A. To say that we are the same as God in the 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 repeatedly that God’s intention is to be one with us and to make us one with Him—Rev. 21:2; 22:17a; cf. Heb. 4:2.
- B. The Shulamite 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. The spiritual significance of the two armies is the strong testimony that we more than conquer, we “super-overcome,” through Him who loved us, according to the principle of the Body of Christ—Rom. 8:37; 12:5.
 2. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children—1 Cor. 1:26-28; 2 Cor. 12:9-10; 13:3-5.
 3. 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).
 4. Those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—Eph. 3:8; Rev. 3:8; Gal. 2:20.
 5. 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.