

HWMR: THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE DIVINE ECONOMY, (Week 2)

Scripture Reading: Eph. 3:14-19; S. S. 1:2-3; 3:6; 4:7, 15; 6:4; 8:6-7; Rev. 19:7; 21:2

**EXPERIENCING THE DIVINE DISPENSING OF THE
DIVINE TRINITY BY LIVING IN THE DIVINE
ROMANCE**

Ephesians 3:14	For this cause I bow my knees unto the Father,
Ephesians 3:15	Of whom every family in the heavens and on earth is named,
Ephesians 3:16	That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Ephesians 3:17	That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Ephesians 3:18	May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Ephesians 3:19	And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Song of Songs 1:2	Let him kiss me with the kisses of his mouth! / For your love is better than wine.
Song of Songs 1:3	Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
Song of Songs 3:6	Who is she who comes up from the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the fragrant powders of the merchant?
Song of Songs 4:7	You are altogether beautiful, my love, / And there is no blemish in you.
Song of Songs 4:15	A fountain in gardens, / A well of living water, / And streams from Lebanon.
Song of Songs 6:4	You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.
Song of Songs 8:6	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.
Song of Songs 8:7	Many waters cannot quench love, / Nor do floods drown it. / If a man gave all the substance of his house for love, / It would be utterly despised.
Revelation 19:7	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.
Revelation 21:2	And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Day 1

<i>John 3:29</i>	<i>- He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.</i>
<i>Matthew 25:6</i>	<i>- But at midnight there was a cry, Behold, the bridegroom! Go forth to meet him!</i>
<i>Revelation 19:7</i>	<i>- 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.</i>

Day 2

2 Corinthians 11:2 - For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Mark 12:30 - And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

I. The Bible is a romance, in the most pure and the most holy sense, of a universal couple—God in Christ as the Bridegroom and God's redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:

- A. Throughout the centuries, God has had a romance with man; He created man with the purpose of having a **counterpart**—v. 17.
- B. God is a lover, and He created man in the image of Himself as a lover; this means that He created man so that **man would love Him**—Mark 12:30; Eph. 3:14-19.
- C. The entire Bible is a divine romance, and Song of Songs is an abridged form of this romance—1:2-3; 8:14:
 - 1. The Bible is a romantic book, and our relationship with the Lord should become **more and more romantic**—S. S. 4:7.
 - 2. If there is **no romance** between us and the Lord Jesus, then we are **religious** Christians, not romantic Christians—1:2-3.
 - 3. As a whole, the Bible is a word of the divine courtship; in the Bible we see that **God is seeking our love**—2 Cor. 11:2.
- D. If we would keep God's courting word, we need a **responsive, affectionate love for Him**; this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love—1:2-4; 2 Cor. 5:14-15; John 14:21, 23:
 - 1. The subject of Song of Songs is the history of love in an **excellent marriage**, revealing the **progressive experience** of an individual believer's loving fellowship with Christ—1:2.
 - 2. Song of Songs is a marvelous and vivid portrait, in poetic form, of the **bridal love** between Christ as the Bridegroom and His lovers as His bride—2:4; 6:3; 7:11-12; 8:5-6, 14.

(Heb. 5:12-14) "...have become those who have need of milk and not of solid food. For everyone who partakes of milk...he is a babe; but solid food is for the mature"). These verses show us our need to **grow and mature in the spiritual life**. If we do not grow and mature, we will remain in the childish stage, unable to comprehend God's word of righteousness, which is like solid food. Hence, like the Hebrew believers in the early days, we will be unable to comprehend the revelation of God's deeper word and thus be unable to participate in God's New Testament economy. The wisdom in God's economy can be spoken only to the full-grown. To enter into God's New Testament economy, into God's eternal plan, requires that we grow and mature in the life of God.

(Eph. 4:13-14) "At a full-grown man...that we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error"). After our regeneration as believers, although we may no longer be newborns in the life of God, we still may be babes, easily tossed by waves and carried about by every wind of teaching, deceived and led in craftiness with a view to a system of error, being tricked by Satan. **We need to grow and mature in order, on the positive side, to comprehend the revelation of God and to know His economy and plan, and on the negative side, to not be deceived or tricked by Satan. (Life Lessons, vol. 4, chapter 46)**

Day 3

Song of Songs 2:2 - As a lily among thorns, / So is my love among the daughters.

Song of Songs 2:14 - 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.

Song of Songs 3:6 - Who is she who comes up from the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the fragrant powders of the merchant?

II. In Song of Songs we see the relationship between the experience of the **divine dispensing and living in the divine romance**:

- A. If we really love the Lord, we will surely have the **growth** and **transformation** in life—2 Cor. 5:14-15; 3:18.
- B. Because the seeking one in Song of Songs loves her beloved so much, she experiences the divine dispensing, and there is a **continual change in her growth in life**—1:2-3, 4b, 9, 12, 15; 2:2, 14; 3:6-7; 4:7, 12-15; 6:4, 10, 13a.

At the beginning of our salvation we have the regenerating Spirit and God's life and nature in us, but **we do not have the filling of the Spirit in us**. We have oil in our lamps, but we do not have oil prepared in our vessels. We are shining, but the light in us may be going out. **We are not mature in life**.

What is the way to mature in life? The way to mature in life is to **prepare oil in our vessels**, that is, to **pursue the filling of the Spirit**. How do we pursue the filling of the Spirit? First, we must realize that the Spirit is the realization of Christ and that Christ is the embodiment of God. The Spirit in us is actually Christ in us and God in us. Therefore, the **maturity in life is the growth of Christ in us**, that is, our being occupied by Christ and filled with God. Hence, to be filled with the Spirit means that our entire being is occupied by Christ and filled with God. Our thoughts, preferences, views, insight, inclinations, choices, and everything are occupied by Christ and filled with God.

Before we are completely filled, our views are our own views, our thoughts are our own thoughts, our preferences are our own preferences, and our choices are our own choices. In other words, **everything comes out of us**. Christ does not have any ground in us. We love whatever we like, and we reject whatever we do not like. There is nothing of Christ's element in us, nor is there any ground for the Spirit. Our person remains intact. Although the Spirit is in us, He may be suffering and may not have any ground in us. Can we grow in this way? Can we mature, be made ready, and see the Lord? No, we cannot mature unless we are **willing** to pursue the filling of the Spirit, allowing Christ to occupy every part of us and allowing God to fill our entire being. If we do so, then our whole being will be filled with Christ, and we will be mature and full-grown in life. We will be the same as Christ and will have His glorious image. Then we can meet the Lord. (CWWL, 1955, vol. 3, chapter 14)

Day 4

1 Corinthians 2:9 - But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

2 Corinthians 3:18 - Let no one deceive himself; if anyone thinks that he is wise among you in this age, let him become foolish that he may become wise.

C. Whatever one loves, his whole heart, even his whole being, is **set on** and **occupied** and **possessed by**—1 Tim. 6:10-11; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8:

1. “To love God means to **set our entire being**—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—**absolutely on Him**, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life” (foot-note 3 on 1 Cor. 2:9).
2. To love the Lord Jesus is to **appreciate** Him, to **direct** our being toward Him, to **open** to Him, to **enjoy** Him, to **give** Him the first place, to be **one** with Him, to **live** Him, and to **become** Him—Matt. 26:6-13; 2 Cor. 3:16; Mark 12:30; Col. 1:18; 1 Cor. 6:17; Phil. 1:20-21; *Hymns*, #477, stanza 2.

What is the way to become mature? We all know that when we were regenerated, God put His Spirit and His life into our spirit. His purpose in doing this is to make us the same as He is, having His life and nature. **When He makes us completely the same as He is, we are mature in life.** How does the Lord do this? The first step that the Lord takes is to put His Spirit and His life into the deepest and most central part of our being—our spirit—at the time of our salvation. Thus, we have the Lord’s Spirit, the Lord’s life, and the Lord’s element in our spirit. This is the difference between a person who is saved and a person who is not saved. **A person who is saved has God’s Spirit and God’s life in his spirit.** The difference between a saved person and an unsaved person is not related to outward appearance but to whether they have an extra element in the depths of their being. This element is God, the Spirit of God, and the life of God.

For example, suppose that there is a person who has not been saved, yet who was born with a very good nature and is a very proper person. This person does not have God’s Spirit or God’s life within him; he is merely a good person. Suppose, however, that there is another person who was not born with a good nature, who has a bad temper, and who is not a nice person. Suppose also that this person repented and received the Lord Jesus as his Savior and that the Spirit of God and the life of God entered into him. If you look at the outward appearance of these two people, you might be amazed. Although one is good and the other is bad, the good one is not saved but the bad one is. The difference between the two of them is not outward but is **something within**. The one who is good yet is unsaved does not have the life of God or the Spirit of God, whereas the **one who is outwardly bad yet is saved has God’s Spirit and God’s life within him.** (CWWL, 1955, vol. 3, chapter 18)

Day 5

Song of Songs 6:4 - If then you hold judgments over things of this life, do you seat as judges those who are of no account in the church?

1 Corinthians 3:9 - For we are God’s fellow workers; you are God’s cultivated land, God’s building.

Day 6

Ephesians 4:15-16 - But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

III. Tirzah and Jerusalem signify God's **sanctuary**, God's **dwelling place**, with God's **holy city** surrounding it to be its safeguard—S. S. 6:4a:

- A. When the 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.
- B. 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**—cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12.
- C. The lover of Christ lives in the **Holy of Holies**, the inner chamber of the heavenly sanctuary, within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection—S. S. 4:8.
- D. 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:
 - 1. It is the **love in God** that gives Him the yearning to unite, mingle, and incorporate with us, and it is the **same love in us** that gives us the yearning to unite, mingle, and incorporate with Him—1 John 4:19, 8, 16.
 - 2. By loving the Lord with the best love and by participating in every aspect of the divine romance, we become the **New Jerusalem**, which is the **enlarged Holy of Holies**—S. S. 1:2-3; 2:14; 4:8; 6:4; Rev. 21:9-10.
- E. 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. 4:12-16:
 - 1. In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament it is the **organic Body of Christ**—Eph. 4:16.
 - 2. The building up of the Body is organic and depends on our **growth and maturity in life**—v. 15.
 - 3. 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.

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

- A. The Bible tells us repeatedly that God's intention is to **make Himself one with us and to make us one with Him—the same in life and nature but not in the Godhead**—Rev. 21:2; 22:17.
- B. When we consider how to arrive at the high peak of the divine revelation—God becoming man to make man God in life and nature—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**—S. S. 8:5-6.

We present others full-grown in Christ by completing the word of God with the full revelation of Christ and the church. To present others mature in Christ we must help them to have the completion of the word of God concerning Christ as the mystery of God and the church as the mystery of Christ. However, if we consider our situation, we shall realize that not many of us are able to complete the word in this way. For this reason I am burdened that we would be stirred up to pursue the Lord. We need to hunger and thirst after Him, to pursue Him until we are filled with His riches. We need to pray, “Lord Jesus, we don’t want to be indifferent or lukewarm. We long to be absolute with You and to seek You to the uttermost.” If we pursue the Lord in such a way, we shall see more regarding Christ and the church. But if we continue to be short of the riches of Christ, we shall not have in our own experience the completion of the word of God. Hence, there is the desperate need for us to pray and to labor on Christ for the completing of the word of God concerning Christ and the church.

Today a battle is raging over the church as the expression of Christ. Due to the subtlety of the enemy, most Christian bookstores will sell Brother Nee’s books on spirituality but not his books on the church. Christians, however, cannot become full-grown without the church life. Brother Nee’s books related to spiritual matters have been popular with Christians around the world for many years. But the popularity of these books has not caused the condition of Christianity to improve very much. Without the church life, the help people received from Brother Nee’s books would eventually leak away because the church life is the only proper vessel to preserve this help. For some, the spiritual books by Brother Nee for the most part supply new doctrinal concepts. Not much is gained for the fulfillment of God’s purpose. Does the Lord want people who only seek after spirituality but who do not participate in the proper church life? Certainly not! Apart from the church, God’s purpose cannot be fulfilled. Because we realize this, the Lord’s burden concerning the church presses heavily upon us. We need to practice the church life for the fulfillment of God’s eternal purpose. We also need to be faithful to minister the church as the mystery of Christ, as the very expression of Christ.

The Lord’s desire is to have the Body, the church. He does not want the church in terminology—He wants the church in practicality. In order for the church life to be practical, there must be local churches. This is made clear in The Practical Expression of the Church. Today the practical expression of the church can only be in the local churches. Oh, may we all learn to minister the church as the mystery of Christ, as His expression, in order that others may be presented full-grown in Christ! (*Life-study of Colossians, chapter 16*)