

Message Two
Experiencing the Divine Dispensing of the Divine Trinity
by Living in the Divine Romance

JL Hymns: 208, 980

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

- Eph 3:14 For this cause I bow my knees unto the Father,
 Eph 3:15 Of whom every family in the heavens and on earth is named,
 Eph 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,
 Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
 Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
 S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
 S. S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
 S. S. 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?
 S. S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.
 S. S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.
 S. S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.
 S. S. 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.
 S. S. 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.
 Rev 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.
 Rev 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.

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:

- John 3:29 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.
 Matt 25:6 But at midnight there was a cry, Behold, the bridegroom! Go forth to meet him!
 Rev 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.
 Rev 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.
 Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
 A. Throughout the centuries, God has had a romance with man; He created man with the purpose of having a counterpart—v. 17.
 Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
 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.
 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."
 Eph 3:14 For this cause I bow my knees unto the Father,

Eph 3:15 Of whom every family in the heavens and on earth is named,
 Eph 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,
 Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
 Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

C. The entire Bible is a divine romance, and Song of Songs is an abridged form of this romance—1:2-3; 8:14:

S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
 S. S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
 S. S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

1. The Bible is a romantic book, and our relationship with the Lord should become more and more romantic—S. S. 4:7.

S. S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.

2. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians—1:2-3.

S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S. S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

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.

2 Cor 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.

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:

S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S. S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S. S. 1:4 Draw me; we will run after you

2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

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.

S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

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.

S. S. 2:4 He brought me into the banqueting house, / And his banner over me was love.

S. S. 6:3 I am my beloved's, and my beloved is mine; / He pastures his flock among the lilies.

- S. S. 7:11 Come, my beloved, let us go forth into the fields; / Let us lodge in the villages.
 S. S. 7:12 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.
- S. S. 8:5 Who is this who comes up from the wilderness, / Leaning on her beloved? / I awakened you under the apple tree: / There your mother was in labor with you; / There she was in labor and brought you forth.
- S. S. 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.
- S. S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

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.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 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.
- S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
 S. S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
- S. S. 1:4b ...We will extol your love more than wine. / Rightly do they love you.
 S. S. 1:9 I compare you, my love, / To a mare among Pharaoh's chariots.
 S. S. 1:12 While the king was at his table, / My spikenard gave forth its fragrance.
 S. S. 1:15 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves.
 S. S. 2:2 As a lily among thorns, / So is my love among the daughters.
 S. S. 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.
- S. S. 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?
 S. S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.
 S. S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.
 S. S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.
 S. S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,
 S. S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.
 S. S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.
 S. S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.
 S. S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?
 S. S. 6:13a Return, return, O Shulammitte; / Return, return, that we may gaze at you. ...
- 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 Tim 6:10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

- 1 Tim 6:11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.
- 2 Tim 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,
- 2 Tim 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,
- 2 Tim 3:4 Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,
- 2 Tim 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.
- 2 Tim 4:10a For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; ...
- Titus 1:8 But hospitable, a lover of good, of a sober mind, righteous, holy, self-controlled;
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" (footnote 3 on 1 Cor. 2:9).

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."

1 Cor 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 ³love Him."
 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.

Matt 26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

Matt 26:7 A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.

Matt 26:8 But when the disciples saw it, they were indignant, saying, Why this waste?

Matt 26:9 For this could have been sold for much and given to the poor.

Matt 26:10 But Jesus, knowing it, said to them, Why do you trouble the woman? She has done a noble deed to Me.

Matt 26:11 For the poor you have with you always, but you do not always have Me.

Matt 26:12 For in pouring out this ointment on My body, she has done it for My burial.

Matt 26:13 Truly I say to you, Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

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."

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

1 Cor 6:17 But he who is joined to the Lord is one spirit.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21 For to me, to live is Christ and to die is gain.

Hymns, #477, stanza 2

What e'er thou lovest, man,	That too become thou must;
God, if thou lovest God,	Dust, if thou lovest dust.
Go out, God will come in;	Die thou and let Him live;
Be not and He will be;	Wait and He'll all things give.
O, Cross of Christ, I take thee	Into this heart of mine,
That I to my own self may die	And rise to thy life Divine.

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:

S. S. 6:4a You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, ...

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 build-ing of God, the sanctuary of God and its safeguard—cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12.

Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.

Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.

Gen 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

Gen 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.

Gen 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.

Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Gen 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.

Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor 3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

1 Cor 3:11 For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.

1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

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.

S. S. 4:8 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.

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:

Rev 2:4 But I have one thing against you, that you have left your first love.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

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.
 - 1 John 4:19 We love because He first loved us.
 - 1 John 4:8 He who does not love has not known God, because God is love.
 - 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
 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.
 - S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
 - S. S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
 - S. S. 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.
 - S. S. 4:8 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.
 - S. S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.
 - Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
 - Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- 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:
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
 - Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
 - Eph 4:14 That we may be no longer little children 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,
 - Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
 - Eph 4:16 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.
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.
 - Eph 4:16 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.
 2. The building up of the Body is organic and depends on our growth and maturity in life—v. 15.
 - Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
 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.
 - Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph 5:26	That He might sanctify her, cleansing her by the washing of the water in the word,
Eph 5:27	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.
Eph 5:28	In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.
Eph 5:29	For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
Eph 5:30	Because we are members of His Body.
Eph 5:31	For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.
Eph 5:32	This mystery is great, but I speak with regard to Christ and the church.
Rev 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.
Rev 21:3	And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Rev 21:16	And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.
Rev 21:22	And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

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:

S. S. 6:13 Return, return, O Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?

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.

Rev 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.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

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.

S. S. 8:5 Who is this who comes up from the wilderness, / Leaning on her beloved? / I awakened you under the apple tree: / There your mother was in labor with you; / There she was in labor and brought you forth.

S. S. 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.