

The Chief Among Ten Thousand

Song of Solomon 5:10-16

7 November 2021

11:00 AM (Halifax); 3:00 PM (Glenholme & Livestream)

Introduction:

The Song of Solomon is a book in the Bible that is often neglected and misunderstood.

- For this reason, each week that I preach from it, I like to say a few words about how to approach this book.
- From the time that it was written (almost a thousand years before Christ came), it has been understood as a song that speaks of Christ as the bridegroom to His people.
 - It has been one of the most cherished books and has been considered a very sacred and holy book.

In modern times, many scholars began to float the idea that because there were love songs found in pagan culture, the Song of Solomon must be nothing more than that.

- Many of these scholars were unbelievers who were doing this sort of thing with the entire Old Testament—denying, for example, that the Ten Commandments really came from God, and such things.
- Since these theories were floated, sadly many who do believe the Bible to be the word of God jumped on board with these scholars who don't, embracing the notion that the church was wrong in the way it had used this book.
 - Some of the believing scholars who hold this view are faithful men who still bring forth many helpful things from this book, but their interpretation of it is crippled.

But today I want to remind you that even if they do preach this book as primarily a sanctified love song about Solomon and one of his wives,

- they ought to see that it speaks much about Christ and be willing to draw application to our relationship with Him because marriage is, according to God's word, a picture of our relationship with Christ.
- So if you are among those who hear this sermon and you reject the allegorical interpretation that I have been following, that should not prevent you from rejoicing in the things that are illustrated through this marriage in the Song of Solomon about Christ and His relationship with the church.
 - In Ephesians 5, Paul the Apostle speaks about marriage and how it is to be patterned after Christ's relationship with His church.
 - Toward the end of his discourse, he says these words about the one flesh relationship (sexual aspect) which itself illustrates our relationship with Christ:
 - **Eph 5:30-32: For we are members of His body, of His flesh and of His bones. ³¹ "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." ³² This is a great mystery, but I speak concerning Christ and the church.**
 - Of course he is not saying that we have physical sexual relations with Christ, but he is saying that we the church have the equivalent of that in our relationship with Him as our Lord and Saviour.
 - We are one flesh with Him in a spiritual way that is parallel to the way that a wife is one flesh with her husband.

Now let's remember where we left off in the Song of Solomon. We were in chapter 5.

- At the start of chapter 5, we have Jesus the Bridegroom coming to be intimate in a spiritual way with His church.
 - The scene opens with Him knocking at the church's door.
 - He calls out to her with sweet words, **"my sister, my love, my dove, my perfect one."**
 - He asks her to inconvenience herself that she might enjoy His love and He hers.
 - She does not reject Him from being her husband, but she refuses to open to Him.
- He reaches out to her and touches her with His powerful gracious touch, and she is aroused and rises with ardent affection (that cannot be quenched) to open for Him.
 - But when she opens, she finds that He has departed.
 - His touch has so changed her that she does not go back to bed—instead she goes out in the darkness seeking Him.
 - She is roughly treated by the shepherds of the church, but that does not stop her.
 - As we saw last week, she comes to her friends in the church, the daughters of Jerusalem, and she asks them to tell Him that she is sick because of His absence.
 - She is asking them to pray for her because she wants to experience His love, and right now, she is not.
- Last week, we spent the entire time looking at the response of the daughters of Jerusalem, who asked her a very excellent question.
 - After seeing how earnest she was about finding Him, they were eager to know what made Him so special to her—why she wanted Him more than anything else.
 - This week, as promised, we are going to look at her answer!
 - She is going to tell these fellow members why she loves Him so much.
 - Think of it like this.
 - You have the members in the church, and they look at the church through the ages and they see the church's devotion to Christ (the church of which they themselves are a part, mind you),
 - And they ask the church why? Why is Jesus so important to you?
 - This is how the church edifies (or builds herself up) in love—how she grows up in Christ.
 - So if you are of the church, you will do well both to ask and to answer this question, and right now you will do well to listen to the answer the bride gives in our text!
 - If you are not of the church, surely you must be curious to know why it is that believers all over the world have been willing to sacrifice and even to die for Jesus Christ. What is it that has made Him so special to us for all these centuries?
 - Today, we will take a beautiful poetic look at the answer to that question.
 - And let me encourage you, it may be that upon learning of Him you will find that there is no better place for you than in His house.
 - I'll have you know that He will welcome you if you will turn from your sins and come to Him to be saved that you might live in His house forever as His bride.
 - In fact, He tells us to urge you to come.

Let's go now to our scripture reading.

- I will begin with the bride's (the church's) charge to the daughters of Jerusalem to pray to Him for her... where she tells Him that she is lovesick.
 - We will see their response—with their wonderful question.
 - And then we will see her answer.

- Here is the word of God, beginning in Song of Solomon 5:8 and reading to the end of the chapter:

Song of Solomon 5:8-16: I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him I *am* lovesick! ⁹ What *is* your beloved More than *another* beloved, O fairest among women? What *is* your beloved more than *another* beloved, that you so charge us? ¹⁰ My beloved *is* white and ruddy, chief among ten thousand. ¹¹ His head *is like* the finest gold; his locks *are* wavy, *and* black as a raven. ¹² his eyes *are* like doves by the rivers of waters, washed with milk, *and* fitly set. ¹³ His

cheeks *are* like a bed of spices, banks of scented herbs. His lips *are* lilies, dripping liquid myrrh. ¹⁴ His hands *are* rods of gold set with beryl. His body *is* carved ivory inlaid *with* sapphires. ¹⁵ His legs *are* pillars of marble set on bases of fine gold. His countenance *is* like Lebanon, excellent as the cedars. ¹⁶ His mouth *is* most sweet, yes, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem!

And there we end the reading of God's Word.

It is easy to see from the bride's answer (the church's answer) how dearly she loves Him!

- She does not backpaddle at all—the way people often do when they are asked a question like she has been asked...
 - “How is your beloved better than another beloved?”
 - You know, you'll be embarrassed a bit by a question like that and feel a little silly and say something, “Well, he isn't perfect of course, but he is so good for me.”
 - But she does not do that at all—she does the very opposite.
 - If anything, she seems to be disturbed that anyone else should even be compared with Him.
 - It'd be like asking a master baker how his bread is any different than Wonder Bread, or a wine expert how his \$10,000 bottle of wine is any better than the wine you got on sale for \$15.

I. She presents Him from the beginning to the end of her description as incomparable to any other beloved.

- She describes Him from start to finish as desirable beyond all other things!
- A. She opens her discourse by saying that her beloved is both **white and ruddy, chief among ten thousand.**
 1. Let's begin with the phrase, “chief among ten thousand.”
 - a. The word *chief* means “outstanding.”
 - It is derived from a word that means “banner,” or a flag that stands out.
 - As George Burrows says: To the believer, Jesus is like the banner in an armed host, the centre of attraction to which his eyes are always anxiously turned, the rallying point of his soul, full high advanced above all others.
 - We know Him as the one who is beyond comparison.
 - To trade Him for another would be unthinkable.
 - b. *Ten thousand* is the highest number used for comparisons in Hebrew poetry.
 - It is not used as a definite number, but to represent infinity.

- The bride is saying without any qualification whatsoever that He is superior to any other beloved that someone might desire.
- As we look at this passage, it will help us to interpret it properly if we keep in mind that she is explaining how He is far better than any other beloved.
- What she says in this entire section is not how He is merely as good as any other, but how he is far superior to any other.
 - Consider that as we now turn to look at the first thing she says about Him in v. 10.
2. What does she mean when she says, “**He is white and ruddy?**”
- a. Is she merely saying that He has a nice complexion, a complexion that is a nice blend so that there is the right amount of colour in Him?
 - No, she is looking at much more than His physical bodily appearance.
 - b. The word *white* actually means, *dazzling*, and speaks of things that shine; while word *ruddy*, is from the word *man* or *Adam* which conveys *man of clay*—it also carries the idea of the colour red or brown, the colour of the dirt.
 - The first man was called *Adam* because he was made of the dust of the ground and was probably ruddy.
 - Many suggest that *ruddy* here may speak of his manliness.
 - c. But when we think of Him being set apart from all others, it would seem that this is a reference to something more, something greater that we know about Him: His divinity (the dazzling white) and His humanity (the ruddy man).
 - That is the way that He is superior to all others.
 - It is that He is both God and man that makes Him unique to His church, the chief among ten thousand with whom there is no comparison.
 - He is unique because He is both God and man in one person.
 - He is the only one who can reconcile us to God because He is both God and man in one unique person.
 - Even some of the most liberal commentators (as well as conservative ones who do not see this as allegory) say that this woman is speaking of her beloved in the likeness of a god—In other words, they agree that this term “white” refers to divinity, so allegorical interpreters are not stretching things when they recognise divine language here.
- So you see how the bride introduces her wasf (song of praise) about Him by showing that He is without a rival—
- Now let’s jump to the end of her wasf and see what she says there.
- B. In the second line of verse 16 she says: “**Yes, He is altogether lovely.**”
- The word translated *lovely* conveys the idea of *desirable*.
 - He is *altogether lovely*; *totally desirable*.
 - This is a very full phrase—a pregnant phrase.
 - Think of it—*altogether lovely*! It includes so much.
1. To be *altogether lovely* means that there is nothing in Him that is not desirable.
 - There are no spots or blemishes whatsoever.

- In every other beloved, you will find things that are disappointing; but never in Him.
 - If you think there is a defect in Him, the problem is with your own judgement.
 - The Father has declared plainly that His Son is without spot or blemish.
 - He is *altogether lovely*.
2. Second, to be *altogether lovely* means that there is no part of Him that is not as desirable as it can be—everything about Him is totally desirable or lovely.
- Take all the beautiful and excellent things that He is compared to or could be compared to, and He excels them all in whatever way they excel—a lily for its beauty, a lamb for its gentleness, a lion for its strength, the sun for its brightness, a judge for his justice, a husband for his love—take all that is excellent, and as the Maker of them all, He has what they have to perfection.
 - Whatever is lovely in the created thing is *altogether* lovely in Him, no matter what it may be. He is *altogether lovely*.
3. Third, to be *altogether lovely* means that when you take all of the ways that He is excellent and blend them, He is *altogether* lovely—all of Him taken together is lovely and most desirable.
- In Him all the best attributes of the lamb slain are joined with the lion that devours in one whole beautiful person.
 - Even divinity and humanity are combined so that the creature at its perfection and the Creator who is always perfect are, as joined in Him, *together lovely*.

TRANS> So you see that the bride will allow no rivals to her beloved.

- “What is your beloved compared to any other beloved,” you ask?
- She will tell you—and it is not just her perception, it is a fact:
 - He is the chief of ten thousand.
 - He is altogether lovely.
- But the bride does not answer this question only with generalities.
 - She also gets into specifics.
 - You know how sometimes when you are asked, “What is so special about this or that?” you can’t always come up with specifics.
 - The bride of Christ has an advantage here.
 - She has been given prophets and apostles who are inspired by the Holy Spirit and the Holy Spirit has not left her with mere generalities in describing the superiority of her beloved.
 - That is the reason the bride does well to listen to herself—
 - We, the church, are to speak to one another about the excellence of Christ, and we are to pray for each other, that we will see His excellence and glory.
 - That is how we edify ourselves in love.
 - In verses 11-15, we have the particulars given in poetic form.
 - When you look at a sculpture, you do well to look at it in a general way, but you also do well to look at the details—what do you see in the hands, in the jaw. What sort of person is depicted?
 - I told you before how the Bible uses artistic imagery to reveal Christ to us.

- We know Jesus better because we know Him as a lamb, or as a husband, or as a door, and a shepherd.
- Without poetic imagery in specifics, we would not know Him nearly as well as we do.
- He is revealed in a poetic way in verses 11-15 because we are meant to know Him in this way—we are meant to know Him as this song reveals Him.
- The Holy Spirit would not have revealed Him in this way if we were not meant to know Him in this way.

II. What are the particular qualities about our beloved that make Him better than any other beloved?

- What does the church, His bride, tell us?

A. First, in verse 11, she says that He has a **head of the finest gold**.

1. In the original, there are actually two words that are translated “gold,” one is *shining gold* and the other *pure gold*.
 - The way they are put together, it comes out something like *gold of pure gold*.
 - This shows how our beloved is different than any other—
 - No other beloved has a head of the most pure gold.
2. We learn in Daniel that a head of gold speaks of sovereignty and dominion.
 - God gave King Nebuchadnezzar a dream, and in that dream, He showed him four kingdoms, Babylon (over which Nebuchadnezzar was king), followed by three other kingdoms, Persia, Greece, and Rome, which would each replace the one before.
 - In this dream, God depicted King Nebuchadnezzar as the head of gold, and in Daniel 2:37-38, Daniel explains to King Nebuchadnezzar what the head of gold represents. He says:
 - Dan 2:37-38: **You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all—you are this head of gold.**
 - So this head of gold speaks universal dominion and power.
3. But we know, even as Daniel goes on to show Nebuchadnezzar, that a much greater kingdom than his and the three that followed was going to come.
 - And that is the kingdom of Christ.
 - As we have already seen, He is the Son of God.
 - In 1 Cor 11:3, it says that the head of every woman is man and that the head of every man is Christ and that the head of Christ is God.
 - He is the very Son of God, united in the blessed trinity with the Father and the Holy Spirit. He is the brightness of His Father’s glory.
 - God has said to Him, “Your throne, O God, is forever and ever.”
 - He has been given all authority in heaven and earth.

- He will reign forever and ever and of the increase of His government there will be no end.
 - There is nobody like our beloved with His head of finest gold.
- The next feature that He alone possesses ties right in with this.
- B. We are told in the second part of verse 11 that: **His locks *are* wavy, *and* black as a raven.**
1. Interestingly, in the vision of our beloved that John had in Revelation, His hair was white to show that He is the ancient of days who has wisdom and authority.
 - But here it is said to be as black as a raven.
 - Why is that?
 - It is to show that He never decays or grows old.
 - Let a million years go by, and His strength will be the same as it is now.
 2. In this way our beloved is like no other beloved.
 - Take King Nebuchadnezzar.
 - Here is one of the great differences between him and Christ.
 - Nebuchadnezzar grew old and died.
 - His body has rotted in the grave.
 - His kingdom has already perished.
 - But *our* beloved will continue in full vigour and strength forever. He will never faint or grow weary
 - Psalm 102:25-28 compares our beloved even to the heavens and the earth.
 - It says: **Of old You laid the foundation of the earth, and the heavens *are* the work of Your hands. ²⁶ They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed. ²⁷ But You *are* the same, and Your years will have no end. ²⁸ The children of Your servants will continue, and their descendants will be established before You.**
 3. What does this mean for us as His bride?
 - It means that because we are united to Him, we will never perish.
 - With Him as our husband and our head, we have eternal life.
 - Whoever believes in Him will not perish but will have everlasting life.
- C. Next the bride speaks of our beloved's eyes.
- Verse 12 says: **His eyes *are* like doves by the rivers of waters, washed with milk, *and* fitly set.**
1. We have seen dove's eyes before in the Song of Solomon.
 - I explained that when a woman has dove's eyes, it means that she has eyes for only one man.
 - Well, this tells us that our Lord has eyes only for one woman—His bride.
 - He is so devoted to us that He went to the cross to atone for our sins, and He will defend us and guard us jealously from all who would seek to take us away from Him or harm us.
 - Yes, these dove's eyes are beautifully committed to us.

2. But in Him they speak of even more. Remember, He is the Son of God, superior to all other beloveds.
 - As a divine being, these eyes are omniscient—all seeing eyes.
 - They are gentle, loving eyes that know everything about us and everything that concerns us.
 - A believer can never say that “nobody understands what I am going through.”
 - He understands even better than you do.
 - Hebrews 4:15-16 speaks of His relationship to us as that of an understanding priest who is always ready to help us: **For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.** ¹⁶ **Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.**
 - Oh brothers and sisters, you are never alone!
 - He knows what you are going through and He is always there for you.
 - He gazes on you with the all-knowing eyes of a gentle dove.

D. The fourth thing the bride speaks about is His cheeks.

- She says, verse 13: **His cheeks are like a bed of spices, Banks of scented herbs.**
1. This time, the focus is not on what He *looks* like, but on what He *smells* like.
 - The cheeks are often the place where men wear cologne, and we see that His cheeks are like a bed of spices and banks of scented herbs.
 2. We have seen in the Song of Solomon the high place that is given to one’s aroma.
 - The Bible speaks of this frequently, for example, in 2 Corinthians where Paul says that in Christ, we who believe are the aroma of life to those who are being saved and the aroma of death to those that are perishing.
 - In the Old Testament, the sacrifices, when accepted, were a sweet-smelling aroma to God.
 - And Christ Himself is described in Eph 5:2 like this: **an offering and a sacrifice to God for a sweet-smelling aroma.**
 3. Our beloved is a sweet smelling offering to the Father.
 - He, by His sacrifice on the cross, atoned for our sin to make us, His bride, acceptable that we might live with Him in His Father’s house forever.
 - And His sacrifice is to us a sweet-smelling aroma that draws us to Him.
 - A rotten smell makes you leave the room, but a sweet smell draws you in.
 - My grandfather ran a store, and when the bus came to town, he popped popcorn. The smell of it drew people into his store.
 - We should want our lives and our families to have a sweet aroma.
 - Does our Lord Jesus not have a sweet aroma that is refreshing to you?

E. Next (fifthly) His lips are described.

1. The bride of Christ says that He is better than all other beloveds because (still verse 13), **His lips are lilies, dripping liquid myrrh.**
 - This is no ordinary lily—this is a lily that drips with liquid myrrh!

- No man ever spoke like He spoke—truly grace in on His lips.
2. He speaks words of peace and comfort, words of assurance and of the promise of salvation to His beloved.
 - Remember how He spoke to His bride when she was languishing—so gently so sweetly: (5:2): **“Open for me, my sister, my love, My dove, my perfect one; For my head is covered with dew, My locks with the drops of the night.”**
 - He speaks words that bring healing, comfort, encouragement, correction, instruction, guidance, wisdom, peace, strength, healing, conviction.
 - His words are sweeter than honey and the honeycomb.
 - He tells us of the future that He has for us and He tells us what He has done for us that we might be with Him forever.
 - By His excellent words, we have believed and our faith grows still more because faith comes by hearing and hearing by the word of Christ.
- F. Sixth, we are told (v. 14) that His hands are like rods of gold set with beryl.
1. Perhaps the rods are His fingers and the beryl His fingernails—or the rods are His arms or even bracelets on his arms...
 - It doesn't matter—the point is that His arms and His hands are depicted here as being extraordinary—like the arms of no other beloved.
 2. Think of our beloved's arm and His hands.
 - It is His mighty arm and skilful hands that that made all things.
 - He formed the mountains and valleys, He formed us from the dust of the ground and breathed into our nostrils the breath of life. He made us male and female. He made the stars and He made every molecule.
 - It is also His mighty arm that reaches forth to save us from our sin.
 - His own mighty arm accomplished our redemption and it is by His arm that we are gathered in to Him to be His disciples.
 - Rev 15:3 tells us that all His works are great and marvellous, Psalm 111:3 says that they are all honourable and glorious.
 3. And consider the nature of those precious hands.
 - They are the strongest hands, but also able to do the most delicate work.
 - They are strong enough to move galaxies, but they are intricate enough to form a cell.
 - They cannot be injured, and yet they have nail prints.
 - They are hands that destroy nations and hands that heal lepers.
 - They are beautiful hands, like gold decorated with beryl.
 - No other beloved has hands like our beloved. None even come close
- G. Seventhly, His body is described as carved or polished ivory inlaid with sapphires.
- This is also in verse 14.
1. Most understand this to refer to the trunk of his body.

- The word that is used here speaks of the gut or the bowels, the inner organs where the Hebrews saw the affections to be.
 - Commentators of all sorts note that the bride seems to be speaking of her beloved as an idol, that he has become divine in her eyes.
 - We know that He is divine.
2. His belly, the place of His affections, is like no other.
- And what is so excellent about that seat of affections?
 - That His compassions fail not and are new every day.
 - Nothing is sweeter to us as His bride than His tender mercy and compassion, His deep affection and care for us.
 - We spoke of His dove's eyes that see us and understand us—now we see His bowels that are full of affection and tender care for us.
 - The idols of the nations are harsh, but our Lord is full of tender compassion for His bride. His body is carved ivory with sapphires—a thing of beauty beyond compare.
- H. Eighthly, we are told of His legs... firm and strong, beautiful and precious... pillars of marble set on bases of fine gold.
1. We read in the scriptures of Dagon, the idol god of the Philistines who toppled over before the Lord and broke.
- He had legs, but he could not walk; he had legs, but he could not stand.
 - Not so our beloved.
 - He has legs of marble on bases of gold.
 - Nobody can topple Him, for His throne is in the heavens and He does whatever He pleases.
2. Truly His legs are altogether superior to any other.
- Think of it—His legs do not limit Him at all.
 - He can go wherever He wants to go, and He can take action wherever He wants to take action.
 - He can be in as many places as He wants at the same time, and truly, He is always in all places.
 - Like all of these things, He does not have physical legs.
 - What the bride depicts with her imagery is that His legs that are superior to all other legs.
 - Always, He is with us to defend us and to help us and to commune with us as we go forth with faith in His name—even when we do not sense Him, as was the case with the bride at this time.
- I. Ninthly, we are told of His countenance: v. 15: **His countenance is like Lebanon, excellent as the cedars.**
1. Lebanon was known for its beautiful, majestic, stately, cedar trees.
- It is often used to denote beauty and grandeur.

2. The *countenance* of our beloved speaks of His whole appearance—of how He presents Himself.
 - It speaks of the overall impression that one has of Him, of His bearing, of His aspect, form, and person.
 - And the image chosen, Lebanon—denotes beauty and majesty... excellence, that which is choice.
3. What a glorious day it will be when He appears in all His glory with all the holy angels around Him at the last day.
 - How beautiful, how grand He will be to our opened eyes in that day.
 - In our present state, we could not hold together if we were to see His glory, but in that day, we will be changed and made able to behold Him as He is.
 - What a day of rejoicing that will be.

TRANS> So now the bride has praised Him from head to foot.

III. See now how the bride sums up all that He is to her.

A. First, we see something that might seem to be out of place.

1. She says, “**His mouth is most sweet.**”
 - But she has already spoken of His mouth when she worked her from his head to His feet.
 - She spoke of His lips as lilies dripping with myrrh. We understood this to refer to His words.
 - But now she uses the word mouth instead of the word lips.
 - It is a word that speaks of His palate which she describes as most sweet.
 - James Durham says that in the Song, the mouth is not used to refer to words. The lips are used when words are the focus.
 - So what does she refer to here?
2. She is referring to His kisses!
 - The very thing she praised at the opening of this whole Song of Solomon.
 - Do you remember?
 - Look at verse 2. She began by saying: **Let him kiss me with the kisses of his mouth—for your love is better than wine.**
 - Do you remember what that refers to?
 - Kisses—it is the manifestation of Christ’s love to us.
 - It is His making His love known to us.
 - No wonder she says that His mouth is very sweet.
 - As Matthew Henry says, “The kisses of his mouth, all the tokens of his love, have a transcendent sweetness in them, and are most delightful to those who have their spiritual senses exercised. To you that believe he is precious.”
3. No doubt she speaks of His kisses because this is what she wants right now.
 - He came to kiss her, and she would not open to Him. He went away and now she has been out searching for Him.

- She wants this excellent one whom she has just been describing to come and kiss her with the kisses of His mouth which are most sweet.
 - That is the reason she adds this talk about His mouth after already praising Him from head to foot.
- B. She continues her conclusion with the words that we already looked at—that He is altogether lovely or desirable.
- As we saw then, this means that there is nothing undesirable about Him, that everything about Him is as lovely as it can be, and that all of Him together is lovely.
 - We will make fresh discoveries of His beauty and continue to search out His perfections for all eternity because He is altogether lovely.
- C. And finally she adds, **This is my beloved and this is my friend O daughters of Jerusalem.**
1. Notice the word *this*.
 - *This* is my beloved, and *this* is my friend.
 - *This*. *This* excellent one that I have just described to you. *This* is the one.
 - It is as if she is saying to them, “You asked me about Him, and now I have told you.” *This* is who He is.
 - This one who is altogether lovely.
 - This one is the only one like that. There is no one else like Him.
 - Surely you can see why I am earnestly seeking Him.
 2. Notice also the word *my*, also used twice.
 - *My* beloved and *my* friend.
 - What comfort and delight there is in that word *my*.
 - She possesses Him because He have given Himself to her.
 - Not some ordinary one, but this one who is the chief of ten thousand and who is altogether lovely—He is *my* beloved and He is *my* friend.
 - As Matthew Henry says, “Let others be governed by the love of the world, and seek their happiness in its friendship and favours. This is my beloved and this is my friend. Others may do as they please, but this is my soul’s choice, my soul’s rest, my life, my joy, my all; this is he whom I desire to live and die with.”
 3. And notice the relation to her—my *beloved* and my *friend*.
 - Not only is He her husband, but also her friend.
 - He cares for her and He shares Himself with her in the nearest and dearest of relations.

Conclusion

And now, what about you?

- Is He also *your* beloved and *your* friend?
- And if not, why not?
 - Is He not the chief among ten thousand?
 - Is He not the altogether lovely?

Yes, I know that He is so high above you.

- And yes, I know that you are a sinner.
- How could it be that *He* would show any interest in *you*?

I am here to tell you that the glorious task that He has taken on is the salvation of sinners.

- He came that sinners might have life and that we might have it abundantly as we most certainly do if He is our husband and our friend.
- He finds glory in taking us in our lost and ruined condition and making us lovely.
 - He shed His blood to pay for the debt of our sin. Justice had to be satisfied; He and His Father had to be satisfied that their honour was upheld in the way they pardoned us.
 - That meant that the penalty for our sin had to be fully covered. And *that* He has done by His death on the cross.
 - The breach of justice had to be closed so that the lie we believe that sin against God is but a trifle would not be able to stand.

And I am here to tell you today as one who has been officially sent by Him to preach His word, He commands you to turn from your own way and come to Him to be restored.

- If you reject His call, you do so to your own sorrow and eternal ruin.
- Here is an opportunity to have this excellent one as your husband and your friend.
- Simply call out to Him to have mercy on your soul, to save you from your sin by His cross, and to give you a new life with Him, as His own, and He will do it.
 - Then you can say with this bride, “He is altogether lovely. This is my beloved and this my friend.”