

Jesus Our Covering, Provider, And Protector My Notes 1-30-2024 Tuesday Morning

[SS 1 6 2 5 \(youtube.com\)](#)

[So 1:6](#) Look not upon me, because I *am* black, Because the sun hath looked upon me:
My mother's children were angry with me; **They made me the keeper of the vineyards;**
But mine own vineyard have I not kept.

Okay so we're going to pick up where we left off again the explanation metaphorical explanation of the Song of Solomon the only way we can really understand it is to see it as a symbol of Christ in the church which is the greatest love story that's ever been told so what we remember in the book of [Ephesians 5:23-25](#) that in the chapter we're reminded that that we're speaking of concerning Christ, and the church nevertheless, and then Paul gives some rather practical instructions about husbands, and wives as the husband should love the wife as Christ loved the church, and the wife should obey her husband the way the church obeys Christ so we see the the similarity so we're going to turn to the sixth verse we're still in the first chapter, and we find these words my mother's children were angry with me they made me the keeper of the vineyards. Last week we spent some time on this expression where she claims I am black by the Sun so she's sun burnt her skin is darkened by a reason of working, and she's had to work in the vineyard, and she's been placed there by her mother's children in other words her siblings have apparently put her to the task so this is well it's descriptive again of Christ's love for the church with all of our blemishes, and all of our troubles, and all the hard labor that sin has brought upon us well remember that Jesus says in [Matthew 11:28-29](#) Come unto me all you that labor and are heavy laden I will give you rest heavy laden. You know the burden of sin, and what sin brings to us so we see that typical picture here in the description of the Bride. The parallel then we remember that Jesus in fact we think of how he was rejected in his own household that there was the sibling rivalry that took place between he, and his brothers mentioned here in [John 7:3-5](#) and prophesied in [Psalm 69:8](#) I am become a stranger unto my brethren, And an alien unto my mother's children. His Brethren therefore said unto him depart hence for neither did his Brethren believe in him so we see throughout the scripture this notion, and what the bride is experiencing with this kind of animosity from siblings so we see it in Jesus' life, but we can get all the way back of course to the book of Genesis, and we'll find there the story of Cain, and Abel the very first murder the kind of rivalry that was involved here where Cain is rejected, and Abel brings the blood sacrifice he is accepted with God, Cain brings the labor of the field, and the work of his own hands this also a metaphorical picture so to speak of um salvation. Salvation is not obtained by our own efforts, but by the shedding of innocent blood continue kind of going through these types I think. I might have mentioned it last week, but we have Joseph in [Genesis 37:4](#) and he was rejected of his own Brethren you'll recall, and he was thrown in the ditch, and

taken up for dead as though he were dead, and sold it into slavery, and you know the rest of the story he becomes the savior of the world again a wonderfully typical picture of Jesus Christ perhaps in the Old Testament there's more references in the life of Joseph than any other typical form in the Old Testament. I have noted over a hundred types Joseph as being a type of Christ, and in this case the hatred of his Brethren. His Brethren saw that their father loved him more than all his Brethren they hated him, and could not speak peaceably unto him the same as can be said about David in [1 Samuel 17:28](#) who shows up unto him to bring some sustenance to his brothers who are at war, and Eliab who's the oldest, and David who's the youngest the Eliab's anger was kindled against David, and he said why camest thou down hither I know thy pride, and thy naughtiness of thine heart, and David said what have I now done they have not a cause well of course. David ends up becoming the champion for Israel, and defeats Goliath at any rate so we see that typical picture here my mother's children were angry with me so she feels the sting of rejection from her own brothers, and sisters she's made to be the keeper of the vineyard, and kind of difficult labor, and hard to do you know in the fantasy world there's the story of Cinderella. Cinderella you know was hated by her step sisters, and she was made to work, and she couldn't go to the ball you know the whole story, and so forth, and ultimately becomes the princess so we have these kind of Cinderella stories, I call them in the Bible certainly the Shunamite this the virgin here that we find in the Song of Solomon who is espoused to Solomon is found here in the vineyard working and their skin is blackened from the sun, and she has nothing to recommend her, but she's yet the object object of the love of the king look at the story of Esther here was a Jewish who was basically bound to slavery, and yet she is, she's brought out of this condition, and she becomes the queen of Persia, and as a result a type of saviour to her people. Salvation for such a time as this you can think of the story of Ruth where she as a Moabites is really outcast comes becomes a widow a young widow with no prospects she's willing to abandon her prospects for the future, and to travel with Naomi her mother-in-law to Bethlehem where she is willing to be indentured, and work in the fields gleaning, but finds favor in the sight of Boaz, and is essentially brought into a covenant relationship, and becomes a part of the genealogy of David, and ultimately of Christ. Then of course the story of Mary the Virgin from Nazareth. Nazareth is a small town Joseph is espoused to Mary, he's a carpenter these are poor people they have nothing really to recommend them, and yet you'll see that the Lord finds, and gives favor to Mary, and she becomes the vessel from whence Christ would come into the world, and then of course to kind of finish that teaching off how about the bride of Christ so here again here we are as non-entities sinful people aliens from the promises of God, and yet we're brought into a covenant relationship. and we have become the bride of Christ so the story is quite a glorious one.

[So 1:7](#) Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest *thy flock* to rest at noon: For why should I be as one that turneth aside by the flocks of thy companions? Now we move on to the seventh verse where it says tell me oh thou whom my soul loveth where thou feedest, where thou makest thy flock to

rest at noon: For why should I be as one that turneth aside by the flocks of thy companions? Now again my interest in the Song of Solomon, and teaching it is that we can all see the luxurious passages here all of this speaking to the luxurious love that Christ has for his church, and in this case of the Shunamite is requesting to know where the shepherd would feed the flock, and that she would not turn aside by the flocks of thy companions that she would find that she's going to she's going to find the right way to live, and not be turned aside by the flocks of her companion so of course we know very well in [Isaiah 53:6](#) All we like sheep we've all gone astray we've turned everyone to his own way. So there's you know the clear parallel here that's involved the Shunamite is requesting that she finds the right way she finds the place where the flocks are fed where the shepherd takes care of the sheep, and that she turns not aside to the companions of the world, and gets caught in the muck, and the mire, and the filth so certainly that is the request of every believer. Now Christians have found the right way, and they want to depart from the ways of evil, but we were all in this condition, and Christ came as a good shepherd, and found the lost lamb. On Sunday morning I had everybody at church reciting the [Psalm 23](#) I think everybody was reciting it, but I lamented that I can go to senior places, and preach in the senior places, and almost every one of them even with memory impairment are able to recite the 23rd psalm, and I do this at funerals as well usually the very last scripture quotation is the 23rd psalm, but I note that I invite people to recite with me the 23rd psalm, and I note that the older people in the crowd know the 23rd psalm, but the younger people don't seem to know it their mouths are sealed, and I think what a shame this is, and what is going on that our generation here we're not even raising our children to memorize scripture, and to know I think the most basic of all memory passage is the 23rd psalm, but it does remind us here just as we see in our text here in the seventh verse that the Lord is my shepherd, and the Shunamite is looking for the shepherd's leadership, and the place of the feeding of the flock where the provision is made so there we have it.

The Lord is my shepherd so I have some of these things intentionally underlined. I shall not want he maketh me to lie down in green pastures so you see he's leading the flock he leads us beside the still waters he leads to the paths of righteousness he leads to the valley of the shadow of death the Shunamite is asking for his leadership as the true bride of Christ we're walking through some dangerous territory, the world it can have its negative effects upon us, and it can depress us so easily so we're just praying that God will lead us where we ought to go so tell me oh thou whom thou my soul loveth in our passage here so tell me in [Proverbs 3:5-6](#) we trust in the Lord with all thine heart lean not unto thine own understanding in all thy ways acknowledge Him and He Shall direct thy paths. So we're asking him to tell us the way tell us the way that we ought to live and the way that we ought to go [Psalm 139:23](#) Search me oh God David writes know my heart try me, and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting. All about the leadership of the

Good Shepherd [Psalm 5:8](#) Lead me, O Lord, in thy righteousness because of mine enemies make thy way straight before my face. So we can be assured then that we'll not be led astray. and out into the paths of the wilderness, and out in the paths of the evil companions will not be influenced we can hear the voice of the shepherd in [John 10:4-5](#) Jesus says my sheep hear my voice, and a stranger they will not follow. So let us be able to distinguish the voice of the bridegroom, and the leadership of the shepherd, and we will have our paths straight he'll make thy way straight again.

[So 1:8](#) We have here in the eight verse if thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. Now we have the first place in this narrative, and it's kind of difficult at times in the Song of Solomon to know who's speaking because it's not identified necessarily if you saw a typical dialogue written dialogue you normally have the indicator of who's speaking so here you have to take guesses in fact at least in the King James version you have the symbol for paragraph you can see it there it's like a reversed B before it, and that sometimes gives you an awareness of who is speaking, and to whom in this case so we have Solomon speaking we have the bridegroom speaking here if thou know not you don't know the way I'm going to lead you in that way right if thou know not O thou fairest among women go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. Stay close in other words to the footsteps of the flock again this notion of being carried away the devil always has some Detour for us, and we have to be every day hoping for the Lord's leadership, and that God will lead us safely, and make our path straight, and sheep in particular have to always be aware of where the shepherd is that's the footsteps of the flock and the shepherd's tent, and keep all this in mind in the 23rd psalm you have the two implements that the shepherd uses to keep the flock in line thy rod, and thy staff they comfort me so we have the rod, and the staff the staff of course is the long cane you know at the very top of it is a hook, and he uses that to pull the sheep back into line, and the rod of course is if the sheep get far off, and the shepherd can't reach them with the the staff he'll throw the rod at them to keep them back in line close to the shepherd, and that's the notion here so of course the notion of, and the symbol symbology of the shepherd loving the sheep, and keeping the sheep close to him, and thus the Sheep not wanting for anything [Isaiah 40:11](#) tells us He shall feed his flock like a shepherd he shall gather his lambs with his arm he'll carry them in his bosom and, shall gently lead those that are with young. Well of course [Psalm 34:10](#) is one of my favorites I've had it in my heart for many many years that 10th verse tells us, but they that seek the Lord shall not want any good thing. So those that are following the shepherd they'll always have what they need there it is there's verse 10 so it's a powerful verse and I would recommend memorizing all of [Psalm 34](#) there's so much in it good things for the children of God great provisions from the good shepherd, [Philippians 4:19](#) tells us of course we all know this one But my God shall supply all your need according to his riches in glory by Christ Jesus. So the shepherd taking care of his flock the [Psalm 84:11](#) tells us No good thing will he withhold from them that walk uprightly. So let us all abide by the shepherd's tent,

let us walk in the footsteps of the flock, and let us not be attracted by the siren call of the godless world around us all right.

[So 1:9](#) I have compared thee, O my love, To a company of horses in Pharaoh's chariots. So we'll move here to the ninth verse I have compared thee oh my love to a company of horses in Pharaoh's chariots. So may we have to understand of course the rarity of horse ownership in the nation Israel it wasn't until the kingdom of Solomon that really horses were brought in from Arabia, but it's likened here, and what a beautiful comparison it is you don't know how much you know about the horses, and so forth, but they are I think among the chief of God's creation as far as their beauty is concerned, and we look to them, and understand the strength, and the nobility with which they carry themselves, and of course the great service that they provided for men, at any rate we look at the value of the horses as well so he mentions the chariots of Egypt and in [2 Chronicles 1:16-17](#) you'll find that Solomon had horses brought out of Egypt, and they fetched up, and brought forth out of Egypt a chariot for 600 shekels of silver, and a horse was 150 so the shekel of silver is worth \$320 in currency today, and so you'll multiply that times the 750 that are involved here, and we have a \$240,000 expenditure so we begin to understand something about the value with which the shepherd looks to the the lambs, and the care the bride has for the bridegroom comparing her to the team of horses so look at the value of our salvation what did Christ pay for us that we might be redeemed. [1 Peter 1:18-19](#) tells us that we're not redeemed with corruptible things as silver, and gold received by tradition from your fathers, but with the precious blood of Christ as a lamb without spot or blemish so we have this expense Christ spares no expense when he gives up his life for us we are of that much value to him, and he values us as an ancient would value the team of horses, and in [Psalm 49:8](#) this curious verse that says for the redemption of their soul is precious, and it ceaseth forever you see I have that underlined because, I don't know for years I misunderstood what that verse meant, and through some studies I think in particular one of the great commentaries of the Old Testament is it's called Keil and Delitzsch, and I think I found this out there that the expression it ceaseth forever actually means what we could pay would never be enough, and so it makes me really appreciate [Psalm 49](#) our redemption is so precious so expensive as it were the blood poured out was that considered honored by the Lord to the extent that it would redeem us from eternal damnation what could we pay for such a gift as this it would never be enough so that's how uh [Psalm 49](#) speaks to it in [1 Corinthians 6:20](#) of course we know Paul says you're bought with a price therefore glorify God in your body, and your spirit which are Gods. So we're not our own we're his property we've been redeemed, and purchased.

[So 1:15](#) Behold thou art fair my love behold thou art fair thou hast the dove's eyes. So here again the bridegroom uses ares language in speaking of and describing the love of his life she is fair her eyes are like dove's eyes so you know he's going to go on here with many superlatives that he speaks of her beauty so you know this is really it's truly a love letter I hope all of you here remember days when your husband wrote you a love letter, and perhaps spoke of your beauty, and you probably cherished it probably still have

the letters hidden away somewhere in a scrapbook I'm pretty sure my wife still has mine so every once in a while you have to read them especially after you've had, you've been married for so long you might forget that you love each other so behold thou art fair, my love; Behold thou art fair; Thou hast doves' eyes. Well of course when we hear the expression doves' eyes it leads us to the Holy Spirit the Holy Spirit made his appearance at the baptism of Jesus as a dove, and came down of course the dove was also a symbol of peace it became that when it was sent out from the ark of Noah and came back with the olive branch you know plucked, and demonstrated that all was well that God was at peace with the world, and that there would be a regeneration. At any rate in [Ephesians 1:4](#) we're told according as He hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love so now we are seen, and viewed in the sight of God though we were sinful wretches we have now been redeemed we have been made right we're beautiful in his sight, and we're without blame before him in love. Then in [1 Corinthians 6:11](#) we have And such were some of you know this comes right after the ninth and 10th verses what the description there of sinful men, and these terrible things you know sinful acts that men commit, and such were some of you he says, but ye are washed you're sanctified, but you're justified in the name of the Lord Jesus, and by the Spirit of our God. So this is what we were, you know in [1 Corinthians 6:9](#) be not deceived neither fornicators nor adulterers nor effeminate nor abusers of themselves with mankind nor thieves nor covetous nor drunkards shall inherit the kingdom of God, and such were some of you so after the delineation of a list of vile and filthy things we come to this place in the 11th verse which is a resolution right, that's what you were you are not this any longer now you're washed now you're sanctified you're made beautiful you've been seen with having doves eyes that in other words you have seen the Spirit of the Living God, and the Living God now is living within us, and has purified us here we have in by the way in [1 Corinthians 6:11](#) one of those places I think, I was teaching you maybe weeks or months ago about these various places in the Bible where you find the Father, Son, and Holy Ghost all in a single verse, and certainly that's the case here we have the Lord Jesus we have the Spirit we have God all mentioned in the same breath so to speak then we have in [Ephesians 5:27](#) which is the text that again gives very practical instruction to husbands and wives, and he speaks about the the bride here that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy, and without blemish so ought men to love their wives as they love their own bodies no man ever yet hated his own flesh it goes on from there into practical instruction, but this is the this is the essence of the relationship of the bride of Christ to our great bridegroom that he is cleansing, and washing through the work of the Holy Spirit through sanctification of the spirit we're made right that we might present ourselves when we stand before the king as not having spot or wrinkle, but holy, and without blemish you know there's much to be said about the preaching of holy living. I'm afraid that we don't hear much of that these days in fact if you preach it you'll be labeled as being legalistic, but the Bible's very clear about this, and no man shall see God you know without Holiness. So we're to perfect

holiness in the fear of God in [2 Corinthians 7:1](#) I think it's vital for all of us to know that our walk here with the Lord is to be one of sanctification, God intends for us to be separated from the world, and separated unto Christ, and the Holy Spirit is the effectual working of that [Psalm 45](#) you know [Psalm 45](#) is another place in the Bible where you have this interplay between the bride and the bridegroom we have the Lord coming here in [Psalm 45:11](#) So shall the king greatly desire thy beauty for he is thy Lord, and worship thou him.

[So 2:4](#) He brought me to the banqueting house, And his banner over me was love. So we move on here again we're just taking bits, and pieces from Song of Solomon, and this is the second chapter in the fourth verse, and here the bridegroom the bride do says he the bridegroom has brought me to the banqueting house. Well of course weddings usually have a feast afterwards, and it's a celebration time, and so that feast is something that's expected when Jesus gives the parable of the wedding feast he gives the the concept [Luke 14:17](#) of all things are now prepared everything is ready it's just a matter you accepting the invitation, and coming to the wedding feast, and sitting down so the fatted calf has been slain the provision has been made, and all can eat freely. So he brought me to the banqueting house she says and his banner over me was love so, let's take a look at this, now remember that Jesus in [Luke 22:29-30](#) says, and I appoint unto you a kingdom as my father hath appointed unto me that you may eat and, drink at my table in my kingdom, and sit on thrones judging the 12 tribes of Israel. Now there's a lot to take in here obviously the Lord is speaking to the citizens of the kingdom the believers his bride, and a kingdom is appointed unto us, and that kingdom is yet to come there are those that believe the preterist believes that that we're in the Kingdom now but the kingdom is yet to come and what will happen in that kingdom is that we're invited to sit down with him, and eat, and drink at my table in my kingdom, and then of course to sit on thrones judging the 12 tribes of Israel this is unspeakable, but this is certainly one of the roles of the Gentile Church the virgin church also find in [Psalm 36:8-9](#) they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures for with thee is the fountain of life so there's a lot to look forward to here. You know I have this picture here, but I wonder what kind of table there is in heaven that we're going to be sitting down there, and it would have to be pretty long you know we're thinking of all the many believers that will be gathered so time, and space are experiences that confine us here in this world, and the world to come I'm not sure at all that we're confined by height, depth, and width this a little harder concept but heaven is supernatural it's metaphysical it's beyond the boundaries of what what we know, and understand here, and so some of the phenomena of our experience here on this earth time, space, and matter the three components of physical being you notice everything God does is in three's because his own nature is Father, Son, and Holy Spirit, but one, and so our experience here of the phenomenon of life is all the parameters of which are height, depth, and width right, in space we have the first heaven, second heaven, and the third heaven, and in time we have past, present, and future so these three phenomenon that rule life here on earth once we get to heaven we won't be bound by those various phenomena so I don't think

we'll have a table necessarily to sit down because if you look at a picture like this you're saying well boy I'm going to be way back there so far away I won't be able to see Jesus he'll be at the head of the table no doubt again we're thinking in our limited capacity, and frankly God in the scriptures gives us these various images that we can understand I'm sure there's something far better than whatever our imaginations may come up with isn't that what Paul meant in [1 Corinthians 2:9](#) when he said eye hath not seen neither ear heard neither have entered the heart of man the things which God has prepared for them that love him. So not entering into the heart of man means it's something we have never thought of, and that's what eternity is going to be so we might look at these physical elements that are given here, and there's probably something far greater than that in the world to come that can't be categorized by human experience so we have a lot to look forward to. [Isaiah 25:6,9](#) tells us, And in this mountain shall the Lord of hosts make unto all people a feast of fat things a feast of wines, and on the leaves of fat things full of marrow, and of wines on the leaves well refined, and it shall be said in that day Lo, this is our God we have waited for him, and he will save us this is the Lord we have waited for him we will be glad, and rejoice in his salvation. So all this abundance that God has prepared for us when we go to the mountaintop which is heaven itself, and we can only imagine going to the banqueting house with the Lord in [Luke 12:37](#) We have Blessed are those servants, whom the Lord when he cometh shall find watching verily I say unto you he shall gird himself, and make them to sit down to meat, and will come forth, and serve them now we're listening to that word, and we're wondering you know like Peter when Jesus came to him to wash his feet, and Peter said no Lord you know I can't do this you're the Lord I should be washing your feet, but Jesus said no suffer to be so now he said if I don't wash your feet I have nothing to do with you, and Peter said well then wash my head, and my feet. John the Baptist when Jesus came to be baptized of him said Lord I you should be baptizing me again Jesus has suffered to be so that all things might be fulfilled so so we think of him serving us we're going to sit down, and the Lord's going to be serving us now unimaginable you'll say, and truly it is we should be serving him, and we'll have the opportunity in fact the scripture says in [Revelation 22:3-5](#) his servant shall serve him so we'll be in that capacity, but remember that the Lord made the ultimate service at the cross he gave up his life that we might live so at the banqueting house we should expect that the Lord will be there, and that he will be serving us the wedding feast of the lamb is found in [Revelation 19:6-9](#) and it's also reiterated there in chapter 22 of Revelation where he says blessed are they which are called into the marriage supper of the lamb and the spirit of the bride say come so the invitation is to any, and to all to come, and sit down with him so our text here in the second chapter he said he brought brought me to the banqueting house, and then the banner over me was love well banners we understand the notion of a banner because we have in our country the star spangle banner it's a flag and these banners they're called in the Old Testament banners and an ensign it was a way of identifying in battle where your place of meeting would be so they would have the banner with the flag so to speak each one of the 12 tribes of Israel had their own banner, and the tribes when they

would assemble would assemble around, and rally around the banner that was the notion of it so in our text we have symbolically his banner over me was love so I kind of put a picture together here to give you some indication of the bridegroom and the bride, and and the banner over them now I think yeah, well Susie's on line with this, and Susie when we had Susie's wedding Susie is a converted Jew so she wanted to do it, and use some of the elements that are normally found in a Jewish wedding, and one of those elements is a banner that they place over the head of the bride, and the bridegroom, and they call the huppah, and this again it's traditional that notion, and so I remember I think Art had to build the huppah right, and that's the way it came into, right over the pulpit we had the huppah there, and Art and Susie were married under the huppah his banner so the huppah the banner over me is love, and it's a great description of the banner that's over us this banner of protection this banner that represents Jehovah Nissi let's see if I have that I think that's the next, yes so we have that the Old Testament expression there are several compound expressions for Yahweh or Jehovah Lord is how we translate that.

But Jehovah Nissi is the Lord my banner so these are all rather descriptive terms so we have you know Jehovah gyra the Lord is my healer, and so on. So this is Nissi the Lord my banner the Lord my miracle is a of describing this word Nissi so it's used in the Old Testament occurs in [Exodus 17:15](#) and what I've given you here is taken from Thayers lexicon meaning, and derivations so that we can go back to Hebrew in the original language, and I would tell everybody this if you have a King James Bible you have an excellent, you have the most excellent English translation that's available there's nothing better than it, and we don't always have to be running back to the original language often times you'll find various preachers going back to the original language because they don't like the translation I suppose, but I would leave it alone pretty much, but generally speaking there are times that you want to go back, and actually see if there's more you can get out of the original language because the Hebrew, and the Greek are very nuanced languages by that I mean that there are certain things that we cannot translate, and bring over from the original language, and so it behooves us to go back at times, and take a look at that, and that's all I've included here Moses recognizing that the Lord was Israel's banner under which they defeated the Amalekites, and builds an altar named Jehovah Nissi the Lord our banner or Nissi is sometimes translated as a pole with an Insignia attached in battle opposing nations would fly their own flag on a pole at each of their respective front lines this was to give their soldiers a feeling of hope, and a focal point this is what God is to us a banner of encouragement to give us hope, and a focal point so that's what a banner is that's what a flag is, and that's what a huppah is at the wedding you know is the idea of protection that there's going to be a protective banner over us. Boaz puts his sheet, and covers Ruth with the sheet this is the demonstrative of his willingness to become a near kinsman redeemer our Lord has done this he's covered us we're protected he's our hope

he's our focal point, and it's kind of interesting we live in Pittsburgh here, and some of you I know are out of state, but we have people here that are rabid Steeler fans, and they haven't had much to cheer about but they are kind of interesting enough they'll go down to the stadium, and they wave a what they call the terrible towel, and they wave it over their heads I mean a runner makes a 10 yard run, and they're all excited, and you see these towels they're just spinning their towels you know, and so on I guess all of us are looking for some way to express hope, and it becomes a focal point this I think says something so much the better though kind of interesting here so Jehovah Nissi so the Lord is my banner so he brought me to the banqueting house, and his banner over me was love I kind of formed this slide with the picture of Moses, Aaron and Hur on either side holding his hands up the enemy had come in like a flood, and so the Lord told Moses lift up you know his rod, and as long as he had his hands extended the the battle went well for the Israelites, but his arms got sore, and you know I remember in football training we had a coach he'd make us put our arms out, and kind of with a circular manner we would keep them out, and roll them in a circular manner, and he'd have us doing that for as long as we could do it, and if you could see some of the guys were having a hard time with it, and the arms were starting to float down downward, and then he'd shout you know you got to get those arms up you know so Moses had the same problem at a certain point you know the pectoral muscle just weakens, and you can only hold your arms in that position so long, and the two held up the arms, and the battle was won, and this becomes the same concept we have to keep the banner high lift the banner up [Isaiah 59:19](#) even gives us that expression you know that uh the Lord will lift up his standard so uh the spirit of God [Psalm 60:4](#) says Thou hast given a banner to them that fear thee that it may be displayed because of the truth Selah. So we have the banner of truth and I believe that to be the word of God the Bible the promises of the almighty that are given to us, and we want to internalize them we want them to become part of us now we have also in [John 12:32](#) the great Banner of Christ's cross he says if I be lifted up from the earth I will draw all men unto me so Jehovah Nissi is the cross the banner the rallying point the standard you know the the standard was the pole upon which the banner was placed the flag pole as it were the standard so [Isaiah 59:19](#) when the wicked come in like a flood the Lord will lift up a standard against him so shall they fear the name of the Lord from the West, and his glory from the rising of the sun when the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him we have some hope we're living in very wicked times, and perversion is everywhere on every side of us, and there are those that could easily give up hope, but then suddenly we see the standard right we have to lift the standard high lift up his royal banner it must not suffer loss as the old hymn (stand up, stand up for Jesus), Of the faith so we see this standard, and I think I mentioned earlier here right they're the flags that they would hold up on on the flag pole on the standard, and the banners had the names of the 12 tribes of Israel and each one of the tribes had a symbol for that matter probably the most famous would be the lion of the tribe of Judah so the Spirit now today we might not have the physical standard to lift up, but we do have the standard of the word of God, and it is a grand standard it is a

holy standard, and God's people lifted up in the midst of all this perversion with our enemies coming in like a flood we lift up the holy standard of God, and must never be ashamed of it. Preachers today I think don't know what's happened they compromise the spirit of compromise has come in perhaps who knows what happens to ministers at a certain point then we begin to see the loss of people, and folks discouraged, and leaving the church, and they don't want to live that way anymore it's too hard for them, and it's you know the standard is too high, and you know I've heard this for 50 years, and the standard can't be high enough beloved we're talking about a holy God here, and his people are called to be holy people so we should go to church to be convicted of our sins, and to straighten our lives out, and to live stronger in our convictions than we came in at least that's how I see what the object of worship is, to get a better picture of Christ, and to know who he is, and to fall at his feet to worship, and adore, and to serve so there's so much to the banner you know well the banner was also a covering, and this is a great indicator as well of who Jesus is he's our covering isn't he. [Psalm 85:2](#) Thou has forgiven the iniquity of thy people thou has covered all their sin Selah. [Philippians 4:19](#) But my God shall supply all your need according to his riches in glory by Christ Jesus. He's the provider, he's the certainly also the protector the Lord shall preserve thee from all evil [Psalm 121:7-8](#) The Lord shall preserve thy soul the Lord shall preserve thy going out by coming in from this day forth even forevermore. So there's a lot about Jehovah Nissi so to speak, our covering the banner over us was love.

[So 2:5](#) Stay me with flagons, comfort me with apples: **For I am sick of love.** Now we look at the fifth verse, and here we have the expression for I am sick of love now we have to be careful here because we think well what you know it sounds like a negative doesn't it, but she's speaking about her intoxication she is enraptured with her lover, and it is a glorious thing now I hope those of you that are married still have a burning passion, and love for the one that you have chosen as a partner for life, and I know the devil does everything he can to diminish that to quench it likewise he does that in the the spiritual realm it was the church at Ephesus that was warned in [Revelation 2](#) by the spirit of God that she had lost her first love I mean what a sad verse that is that believers lose their first love how could that, how could it be, but then again in the physical sense we see it happening all the time people fall out of love, and of course then the devil can do just about anything he wants to with people so no I'm sick in love not sick of love, and I've had enough of it no we might use the word I'm sick with love so that we understand it better here, and that's what a plea that is indeed so think of the Queen of Sheba that came a great distance to see the vast Kingdom of Solomon. Solomon Reigns supremely at that particular juncture in human history we've got Israel on top of the world we've got Solomon with all of the Kings sublimated to him those that surround him his enemies are all vanquished they are all tributary they all pay taxes to him so it's quite an amazing moment and it's brief but we see Solomon the kingdom of Jerusalem at its zenith, [2 Chronicles 9:3-4](#) and so we find the Queen of Sheba coming up a great distance here depends on where you want to put Sheba, but we'll put it at 500 miles so it's a great caravan that has to come through a difficult terrain to come up to

Jerusalem which she does because the fame of Solomon, and she comes up, and she sees, and when the Queen of Sheba had seen the wisdom of Solomon in the house that he had built, and the meat of his table and the sitting of his servants, and the attendance of his ministers in their apparel his cup bearers also and their apparel, and his descent by which he went up into the house of the Lord there was no more spirit in her so similarly we we find the Shunamite here sick of love in other words she's dizzied by it no more spirit in her the Queen of Sheba meaning now that there's no doubt left in her mind she sees the beauty of the kingdom she is enthralled with the wisdom of the king she brings spices, she brings gold, she brings all this in honor of the true king of kings that's how she looks at the circumstance, and thus there was no more spirit in her would to God that the bride of Christ had this same experience we would come to the place where Christ is our all in all he is everything to me, and that's how it ought to be, and we have to nurture that, and keep the fire burning, but that's certainly what God has called his church to be David was a lover of the Lord he said [Psalm 84:2](#) My soul long longeth, yea, even fainteth for the courts of the Lord. So I'm sick of love right, my soul longing fainting for the courts of the Lord my heart, and my flesh crieth out for the living God. So we can use David as an example, and you know we we look at the Old Testament Saints, and the psalmist, and these words that are antonyms words so these are words that are coming from the depths of the Soul highly emotional words that we're reading here demonstrating the love and infatuation that these Saints had for their lord, and we have such a better thing here in the New Testament we have the indwelling Holy Spirit which none of these had the Spirit would come upon them God would speak to them, but they did not have the indwelling Holy Spirit, and that makes for us so much the better ,and should of course promote a deeper longing, and even a fainting, and crying out for the Living God just read this morning from Judges, and when Gideon perceived that he was an angel of the Lord, Gideon said alas oh Lord God for because I have seen an angel of the Lord face to face, and the Lord said unto him peace be unto thee fear not thou shalt not die so I'm sick of love I mean now the Lord himself appears I'm ready to die ready to faint as it were so we can think also of [Isaiah 6:1](#) he had the beafective vision in the sixth chapter and it was the year that King Uzziah died I saw also the Lord lifted up his train filled the temple above it stood the seraphim each having six wings with twain they covered their face with twain they covered their uh feet with twain they did fly and one cried one to the other holy holy holy is the Lord of hosts the whole earth is filled with his glory. Now Isaiah's response to that he's carried to Heaven sees a beatific vision then said [Isaiah 6:5](#) Then Said I, Woe is me I am undone because I'm a man of unclean lips I dwell in the midst of a people of unclean lips for my eyes have seen the king the Lord of hosts. So undone ready to faint before him he's seen the king he's seen him in his glory and just imagine what this experience will be like [Revelation 22:4](#) says it so calmly you know And they shall see his face well what what can that mean well Isaiah certainly knew he fell before the Lord he confessed that he was undone sick of love certainly [Ezekiel 1:28](#) And he looks up and he sees as the appearance of the bow that is in the cloud the day of rain so was the appearance of the brightness round of

about this was the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my face. So remember at that juncture that the Lord touches him, and revives his spirit so in other words it's as though he died that the Lord had to revive him so all of these we think of [Daniel 10:8](#) you know he is praying, and fasting therefore was I left alone I saw this great vision there remained no strength in me for my comeliness was turned in me to corruption, and I retained no strength. So you know he's expressing the things that he saw were so glorious that to him there was no strength left in him he had fainted sick in love, and Paul [2 Corinthians 12:7](#) who was taken up to heaven you recall lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh the messenger of Satan to buffet me lest I should be exalted above measure context of course [2 Corinthians 12:2-4](#) earlier he says I knew a man in Christ about 14 years ago whether in the spirit I cannot tell whether out of the spirit God knoweth such, and one was caught up into paradise saw things which are not lawful to speak it's Paul himself stoned at Lystra left for dead Spirit leaves his body he ascends to heaven and uh then he sent back into his body and uh lest he should be exalted above measure you know a thorn was given to him at that point he had seen great things that he could not describe so glorious, and so now a thorn in the flesh this helps all of us that have various thorns I think everybody probably on the meeting here has something that we could speak about some pain some something that's not going away that perhaps will never go away, but if we've seen his glory we'll know what to expect in the world to come, and finally we got John you know John in the [Revelation 1:17](#) And when I saw Christ, I fell at his feet as dead. And he laid his right hand upon me saying unto me fear not; I am the first and the last: So what a description this is as well perhaps that's how we can understand the expression sick of love well here we've come to the end of our study we've got a long way to go here in the Song of Solomon we're touching on just a few of the scriptures along the way that certainly bespeak the relationship of Christ with his church. So Lord we pray your blessing here we thank you for giving us an opportunity to share, and Lord for such a passage as this, the Song of Solomon truly has many delights for us so you help us Lord to dig deeply, we're grateful Lord that your Holy Spirit lives in us, and helps us to understand, and appreciate these things now Lord we understand that no prophecy of the scripture is of any private interpretation so we certainly need you Lord to lead, and guide us so that we properly understand what this passage is about, and the various verses, and may we find many parallels Lord, and multiple applications in Jesus name we pray Amen.
