

## Behold He Comes

My notes Handful Of Purpose 2/6/2024 Tuesday Morning

[SermonAudio - Media Player Behold He Comes](#)

[So 2:6](#) His left hand *is* under my head, And his right hand doth embrace me.

We're back in the Song of Solomon. and I'm just giving you highlights from the various chapters we're going to be in the second chapter this morning, and as I mentioned last week I'm sure all of you are already aware that The Song of Solomon there was a great contest about whether it should even be included in the canon of scripture. The contest pretty much by the mastic Scribes in Babylon mainly because of its luxurious, and various descriptions of the husband, and the wife so why would God include such a thing in the word of God, and the answer to that is the high symbology so if we miss that then all we're reading is a love story, but there's so much more. We would have to think, and we're going to agree with the Apostle Paul in [Ephesians 5:32](#) when he said, But I speak concerning Christ, and the church, so Paul also employed metaphor in [Ephesians 5](#), and so that's what these passages are all about , and all I want to do with them is we'll read the promise, and then go to its meaning to us as believers.

So Lord give us your special blessing here as we continue on we pray that everybody will be sufficiently edified, and strengthened in the Inner man, and we'll get much from this royal teaching in Jesus name amen.

[So 2:6](#) His left hand *is* under my head, And his right hand doth embrace me. So here we are in the second chapter the sixth verse and we have Solomon writing here, and he says, or the bride the writing of Solomon's approach to her his left hand is under my head, and his right hand doth embrace me. So you know I've included in my slides here different pictures to give us at least some kind of awareness of the love story, but let's get beyond Solomon, and the Shunamite. Let's see behind the picture here of our Lord, and our savior taking the left hand under our head, and the right hand embracing us. So in other words we're fully embraced

right and left hand full embrace that's involved in the symbol, and I'd like to use [Deuteronomy 33:27](#) where we have The eternal God is thy refuge, And underneath are the everlasting arms. So you know we're being held tightly by our Lord now there are those that hold the school of Arminianism which teaches you can lose your salvation, and it's held by Wesleyan Methodists who have held that position Pentecostals have to some degree held that position over the years and other groups that think, and and they would Jews [Hebrews 6](#) and [Hebrews 10](#) and other places to support their positions, but you know that salvation is a gift to begin with God is no Indian Giver and there's so much in the scripture that indicates that he would not go back on his pledge to us anymore than a husband would break the vow with his beloved, and so we find the everlasting arms the eternal God is thy refuge, and underneath of the everlasting arms, and then in [Psalm 37:24](#) Though he fall he shall not be utterly cast down: For the Lord upholdeth him with with his hand. So again we get back to our text there in 2 six where we have embracing with left and right hands also this passage in [Isaiah 41:10](#) I will uphold thee with the right hand of my righteousness I like also now New Testament references I could give you a dozen of them at least that indicate eternal security, but one particular, and it's an extended passage in the shepherd's Psalm that we find in [John 10:11-18](#) Jesus the Good Shepherd knows his sheep by name, but he holds us when Jesus leaves the metaphor, and teaches the lesson about eternal life in [John 10:28](#) he says And I give unto them eternal life, and they shall never perish, and then notice [John 10:29-30](#) Neither any man shall pluck them out of my hand for the Father which gave them me is greater than all and no man shall be able to pluck them out of my father's hand and then of course he adds in that 30th verse my Father, and I are one so here we are kept in, and securely kept with the Lord's hands about us he embraces us with his left hand, and with his right hand it's on us. So we're completely embraced completely kept secure in the hands of the Lord what a what a beautiful notion it is then indeed in [So 2:6](#).

[So 2:8](#) The voice of my beloved! behold, he cometh Leaping upon the mountains, skipping upon the hills. So let's move on so we have here then the voice of my beloved behold he cometh so here it is the in the eighth verse you'll find the voice of my beloved so in the Jewish ways of marriage the bride would wait for the bridegroom the bridegroom made all the preparations, and paid for the hall, and you know made the arrangements with the minister as it were, and all the bride had to do was look beautiful she had to just wait, but she didn't when he was coming, and so she had to be alert, and ready to go as soon as the voice she would hear the voice of my beloved in fact before the voice of the beloved the friend of the bridegroom would come into the city, and make the announcement behold the bridegroom cometh make yourselves ready, and so they had a slight warning, but followed immediately would be the bridegroom coming, and we would hear the voice of the of the bride so the voice of my beloved behold he cometh isn't it every Christian's hope, and anticipation that we might hear the voice in our lifetime the voice that says in [Revelation 4:1](#) come up

hither, and I will show the things which must be hereafter or as we find in I think I'll probably have it here in one of these slides [1 Thessalonians 4:16](#) the voice of the Archangel the Trump of God the dead in Christ shall rise first so this is the return of the bridegroom he's coming now to take his beloved, and to enter into the marriage feast, and then into the bridal chamber the Jewish bridegrooms usually came for their brides late at night near the midnight hour the sound of the chariot would break the silence of the night, and there would be great shouting, and dancing in the streets behold the bridegroom cometh go ye out to meet him so this was the expectation the bride knew that the bridegroom was making all the needed preparations wasn't it Jesus that said in [John 14:3](#) I go to prepare a place for you, and if I go to prepare a place for you I will come again, and receive you unto myself that where I am there you may be also so all the bride had to do again was to wait, and be prepared so it's an intriguing thought here in the parallel that should even come at midnight in the midnight hour. So it's when we would least expect it, and the world certainly would be caught off guard they're not aware at all of his coming we're not ignorant of this [1 Thessalonians 5:5](#) speaks to this we're not children of the night we're Children of the day so there's an anticipation for us we're expecting the master to come it's only a matter of whatever is left in bringing people into that covenant we have the picture in [Matthew 25:6](#) that's an expanded version of this uh it's the Olivet discourse we have the 24th chapter and the 25th chapter so in the Olivet discourse you're familiar with the apostles talking to Jesus, and saying what shall be the sign of thy coming of the end of the world, and then Jesus delineates a list of signs that one can look towards signs that will be certainly fulfilled during the seven years of tribulation at the end of which the appearance of the Lord coming [Matthew 24:27](#) For as the lightning cometh from the east, and shineth unto the west it will be an unmistakable return. So the 25 chapter of Matthew goes beyond that Olivet discourse he's teaching then a parabolic teaching at least two teachings that were involved there [Matthew 25:6-10](#) the virgins and the oil that was not in the lamp you know, and that sort of thing so we have in chapter 25 this rich symbolism at midnight there was a cry behold the bridegroom cometh go ye out to meet him now the five virgins that were waiting that were looking for his coming, and had plenty of oil because they did not know he might be delayed for some reason, and wasn't coming as soon as one expected him to come so they had plenty of oil in the lamps the foolish virgins thought no he's coming right away so we don't need to be prepared, and so they're caught off guard, and when the voice of the bridegroom comes they're not ready so they have to rush to town, and can't borrow oil from somebody you either have it or you don't the symbol of the holy spirit so this picture that we have in Song of Solomon somewhat we can tie that together with this New Testament revelation. We'll look also in [Revelation 1:7](#) where we have the Lord returning behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him even so amen. Now there's that expectation, and the very words that are employed in our text behold he cometh so this is the notion of expectation that the believer had Old Testament, and New so of course his first coming they weren't waiting for him it was a delayed coming

you might say they had waited now in bondage for 400 years with no sign of the Messiah, and no word from heaven for that matter that great silent gap that we speak of in the intertestamental period between Malachi, and Matthew there's nothing said no prophet no word from the Lord so that was a long period of silence, and perhaps many in the nation gave up the hope of Messiah they were living for the moment. The Sadducees had taken control of the temple the liberals now that had stamped out the concepts of eternity there's no heaven there's no hell to be gained life is all that we have, and we live it to the fullest, and that was the attitude they had. Religion had become perfunctory no heart no soul in it, but there were those that waited, and waited patiently. Simeon was one of them Anna was another we would have to think Mary, and Joseph would have been in that category Joseph of Arimathea waited for the Kingdom so there were those indeed it's believed that that strange, but athletic group called The Essenes might have been in that category you know they were the writers of the Dead Sea scrolls they were the ones that had not just the Old Testament in that form, but they had other passages, and other commentaries that were eschatological they were expecting Messiah they had protested at the liberal advances in Jerusalem the alliances with Rome the fake King Herod that was appointed by Caesar they knew better than that they were waiting, and with great expectations. There are those that even posit that John the Baptist who was found preaching in the wilderness after all may have been raised by the Essenes well that's all speculation to some degree we don't have anything biblically that we could point to as far as this strange group, but they were separatists, and they certainly had so much information pointing to their anticipation the Lord is coming the Lord is going to return so it was an Old Testament promise as well. Uh we have it in the Old Testament shatha which is the name cometh the New Testament we use the Expression Maranatha uh so the Lord is returning Maranatha so the bride patiently waits for the voice of the bridegroom, and so behold he cometh and we continue on in that verse with another thought behold he cometh leaping upon the mountains skipping upon the hills so you notice here tautology or repetition of a thought so have behold he cometh, and this repetition of thought perhaps points to the fact that there will be two comings now this was somewhat mysterious and unknown to Old Testament believers they expected a single coming they expected the Lord coming in glory they did not necessarily understand Jesus coming as a sacrifice, but perhaps when we have this repetition when behold he cometh which suggest that there may be two comings in this case we find him coming leaping upon the mountains, and skipping upon the hills so this speaks no doubt of his return in glory when he comes skipping upon the hills, and leaping upon the mountains he's coming in great victory and he's coming upon the white stallion of victory that we find in [Revelation 19:11](#) and here our studies in [Isaiah 63:1](#) Who is this that cometh from Edom, With dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. So Isaiah gives us a bold picture here of the return of the Lord coming in through the bloody valley of Armageddon where we find the blood splattering up to the horses bridal you'll recall so, that's the dyed garments of Bozrah. I did some

teaching in our Sunday school class, and this lesson is very valuable we have Jesus going down to Edom, and into Bozrah if you're familiar with the geography, and the topography of the Holy Land you would go to the southern regions beyond the Dead Sea into Edom, and Moab these areas Bozrah being a city of them, and apparently it's here where Jesus will be collecting the saints that have taken refuge in a rock fortress apparently Petra so he goes down to Edom, and Moab, and he goes down to the City of Petra, and he brings up the saints that have now been preserved through great tribulation, and he brings them up in victory, and they come up into Jerusalem this is the second return of the Lord, and as it were a triumphal entry, and from there he will establish the millennial kingdom of God on earth as it is in heaven. So in [Jude 14](#) we have the idea here of the Lord's return and Enoch also the second from Adam prophesied of these, saying behold the Lord cometh with 10,000 of his Saints so this very ancient prophecy we we're going back here to Enoch. Enoch of course was the one that was raptured up just before the flood, and he is a typical picture an archetypal picture of the church raptured before the great judgment. Noah would be an archetypal picture of the nation of Israel saved through tribulation, and brought out into the new world to repopulate so he's coming, and of course he's gone ahead already cited this passage in [John 14](#) as a good bridegroom he's made the preparations once the preparations are made he will now come back for that the bride, and he will bring the bride into the glory mansions of heaven. This was all part of the responsibility of the bridegroom, and so we know he's making a spectacular entry, and he's calling his saints, and they will enter into glory with him. Now you notice that our passage there in [So 2:8](#) says that he skipped upon the the hills, and the mountains. The notion of his return now we know that when Jesus was ascended into heaven he had taken them back to the Mount of Olives, and it was there from once he was carried up in a cloud we assumed the cloud to be Shekinah glory, and once he was taken up in that cloud we have the apostles standing there in awe looking up towards heaven until they see him no more. [Acts 1:10-11](#) As it were they are rebuked to in a mild degree by the angels that say why stand you hear gazing up into heaven Jesus shall come as you see him going up into heaven you shall see him coming again. So there was that glorious expectation the master's coming back as he went, and he's going to come back to the mountain he's coming back to this very place so you see him going up into heaven he's going to come back the way he left us. So we assume the same spot he does come back to the Mount of Olives even though he will from there go down to Moab, and Edom to get the ransomed Jewish believers during the great tribulation so what do I have here I think yeah [Zechariah 14:4](#) So what do we find there you know so marvelous I hope all of you will see how all this is connected. I was preaching at the LG home last week, and one of the ladies there took me aside she said I want to show you what I do all day so I went over into the recreation room with he,r and she showed me a 500 piece puzzle that she had been working on, and she was half done with it, and I noticed that she had the whole rim you know I guess this is the way you do jigsaw puzzles if any of you are familiar with it, and you do the whole outside perimeter because they're all flat edges, right, so that's the easiest part you

start with that, and she had gone all the way around, and she had other pieces joined to it, but I noticed I said now you've got a missing piece over here of the puzzle where is it she says I can't find it, and I said well wouldn't that be aggravating if somebody lost that piece you know you could finish the whole puzzle, but one piece is missing, but I think of the prophecies of the Old Testament as being a jigsaw puzzle each piece you know that you find in different places. [Isaiah 28:13](#) Says that the word of God was given here a little there a little line upon line precept upon precept so there the Bible is like a a jigsaw puzzle and you have to put all those pieces together. I noted to that lady I said you know I don't have the patience to be doing jigsaw puzzles if I can't solve it in 10 minutes then I'm not interested, but well she says I have nothing, but time I guess, but you know I want you to take, and admire these passages in the Song of Solomon. Isaiah, Psalms, now Zechariah these are all little pieces of the puzzle, and we begin to bring the puzzle pieces together seeing how they fit these lines upon lines so here's the voice of the bridegroom behold he cometh, and he's coming upon the mountains, and he's skipping on the Hills so he's returning from the hills from the mountains. Zechariah tells us, and his feet shall stand in that day upon the Mount of Olives so this is the very place where he ascended from once he ascended which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East, and toward the West now, Zechariah just told us something here that is fantastical the notion of the Mount of Olives cleaving in the midst towards the East and towards the West so it's a very unusual circumstance we're talking about an earthquake that cleaves a mountain the mountain splits in two, and descends into the Kidron Valley. So that is something that's hard for us to even imagine, but notice that you know before this we're given some we're given detail aren't we that he shall stand not just on a mountain, and this happens but on the Mount of Olives so there's specificity to the prophecy which is before Jerusalem on the East now what this does is it establishes credibility to the prophet if you're going to make up some story you don't want to give too many details because you'll be caught in a lie at some point so most people that lie are very cautious about how much detail they give to it, but not our prophets of the Old Testament they're willing to give you all the details, and you can put it all to the test then, and so I find that intriguing so we have in in the four first part of the fourth verse here something that is credible he's given us a location where this is going to happen, and interestingly enough so Jesus we see him returning the bridegroom coming he lights upon a mountain just as [Song of Solomon 2:8](#) we're going to find him in this situation as soon as he steps on the mountain it cleaves underneath his feet, and it fills up the Kidron Valley. I'm saying which is interesting because when Jesus came in for triumphal entry what we call Palm Sunday when he came in, he came around from Jericho there's a single road that leads from Jerusalem to Jericho, and it comes around the Mount of Olives, and this is the path that he chose to come into Jerusalem it's a rather dramatic entry into the city of Jerusalem by the way because the Mount of Olives is standing in the way, and as you're coming from Jericho you can't see Jerusalem until your around the mountain, and as you come around this road then the city all of a sudden just kind of explodes in your



sight in that sense those of you here that are familiar with Pittsburgh you know the entry into Pittsburgh through the Fort Pitt tunnels very similar to that you come through the tunnels you can't see anything you can't see Pittsburgh you're coming in from the airport we've got Mount Washington in the way there so you can't really see the city until you get through the tunnels once you're through the tunnels then all of a sudden the whole city you know just kind of appears to us dramatically, and so much was this entry into Jerusalem. So when the Lord comes back he's coming from heaven we know this, but he's coming to the Mount of Olives, and he's coming down to the city of Jerusalem, and this mountain now is cleaving in the midst, and it's kind of forming as it were a land bridge so that you could walk straight from the mount all the way into the city of Jerusalem, but as I mentioned Jesus has a task to serve first the entry is certainly prepared, but now he must go down, and bring those that are in refuge in Petra, and bring them back up, and then into the city he'll enter into the city though through the Eastern Gate he has to come through this passageway, but now the passageway has just been done it's now been constructed as it were miraculously, and they can now just walk straight into the city of Jerusalem there's no Valley now that they must descend into, and then ascend up into, and that was the way before that the pilgrims that would come into Jerusalem they had to come through Jericho to this Mount of Olives down through the valley of Kidron up then again up to Mount Zion so it was somewhat laborious so I think here the land bridge will be created at this juncture, and the happy pilgrims coming up from Moab, and from Petra and Bozrah they'll come in through this entryway accompanied by the way with all of his saints. The saints that [Jude 14](#) speaks of his 10,000's plural of his Saints coming in and marching in victory.

[So 2:9](#) My beloved is like a roe or a young hart: Behold, he standeth behind our wall, He looketh forth at the windows, Shewing himself through the lattice. All right so we have my beloved is like a roe this is the ninth verse my beloved is like a roe or a young heart behold he standeth behind our wall he looketh forth at the windows showing himself through the lattice. So here is the Shunamite she's describing the circumstance, and she hears the voice of the bridegroom coming to see her, and coming to get her, and to carry her away into the marriage chambers. so she's waiting with great anticipation, and she's looking to get a glimpse of him behold he standeth behind our wall he looketh forth at the windows, and he showeth himself through the lattice. So I've included here a picture of what she was looking through her view was obstructed by what she considers a wall at this point so you see from the slide here that I did my best that you could see Jesus behind the wall there you don't see him completely do you, you just see his eye his nose maybe his mouth, and all she was getting in other words was just a picture, but not the full picture of him, there was this obstruction this lattice work that she had to peer through to get a full vision of him as he's coming well how does this relate to us as believers. Well I would have to think again as much as the Bible has given us of the descriptive passages both Old, and New Testament of who our savior is we still don't know much do we. It's just such a small portion

we see through the lattice as it were, and we have this detail in one place in the Bible, and another here or there, and we put the jigsaw puzzle pieces together, and we get a composite of who the Lord is. Well we're glad for the detail that we have so much of which gives us again a great excitement thrill anticipation of actually seeing him as he is. So it's only by faith now 1 Peter 1:8 says whom you love though you have not seen yet believing you rejoice with joy unspeakable full of glory receiving the end of your faith. So we haven't seen him yet we've seen a little of him through the lens of scripture through the lattice as it were. Well I'm reminded of the passage that Paul gives us in [1 Corinthians 13:12](#) Where he says for now we see through a glass darkly, but then face to face now I know in part, but then shall I know even as also I know this very mysterious portion of chapter 13 that's the love chapter I think everybody has that in your heart right charity suffereth long this kind charity faith not itself is not puffed up, and so on all the attributes of agape love, but this portion that comes afterwards is somewhat mysterious and what is Paul referring to we see through a glass well that's a mirror I put a mirror in Paul's hand to give you a better idea of it, but the concept here is the mirrors in those days are not like what we have today we see great detail through a polished mirror substance, but in those days they had to do the best they could they would take a stone, and they would grind it down sand it down, and you would get a reflection through it wasn't much of a reflection by the way it was enough to get some detail, but I'm sure the ladies here would not be satisfied with what you can see in a glass darkly. The word here is enigma we get that's a Greek word, and we've anglicized it, but the enigma I see through the glass darkly dark glass enigma so we're glad to use that expression for what Paul was speaking of he's speaking about what we see of Christ what we understand of him now, and it's the same as looking at your face through a glass that was not highly polished the imagery here that Paul has in mind though is he's looking at his image through this dim glass you know this stone that's polished that's very much like what you see when you're looking out of window, and you see your reflection in the window there's not much detail to it, but it's enough, but now he's seeing something else not just his image we see through the glass darkly, but then face to face now I know in part, but then shall I know even as also I'm known now he's talking about the fact that he sees Jesus standing behind him as it were through a glass so he sees the glass that's the word of God or as in our imagery that's the lattice right we're looking through that we receive an image of Christ the very image of Christ that's given to us in the word, and [1 Corinthians 13:12](#) speaks about you know the veil that we see and we're seeing through it darkly, but this is, this is an image of where you and I can grasp something of our Lord it's enough again to excite, and that we know enough for us to realize that he must have something wonderfully prepared for us we read about his attributes we understand his mercies we see what he did for us at the cross the love that he poured out the sympathy that he demonstrated, and compassion that he demonstrated here on earth while he walked the earth all of this gives us great confidence that when we stand before him ultimately that we're going to be overwhelmed with what he has prepared for them that love him so we see through the glass darkly, but one day we're going to put the glass down in other



words we won't need the glass any longer, but we will see him face to face we're not going to see him in the rear view mirror as it were we'll see him face to face the idea of the imagery here is that Paul puts the glass down turns around, and he sees Jesus face to face now not just through a fogged image, but now sees him as he is in [1 John 3:1-3](#) Behold what manner of love the father bestowed upon us that we should be called the sons of God, then it skips down and says and do not yet appear what we shall be but when he shall appear we shall be like him for we shall see him as he is, and he that hath this hope in himself purifieth himself even as he is pure. So the hope that the believer has is that we're going to see Christ as he is. [Revelation 22 5](#) They shall see his face face to face of course we have that song in the hymn book, and we sing it with great joy face to face with Christ my savior face to face what will it be so once now in our experience on earth we know in part we see through the lattice where we see through glass dimly, but then face to face now I know in part, but then shall I know even as also I'm known the last passage here speaking about the glorified body that he's prepared for something that will identify us individually in heaven you. Remember at the Transfiguration [Matthew 17:2-3](#) Peter James and John are immediately able to identify Jesus though Jesus is seen in a glorified state, and furthermore they're able to identify Moses and Elijah now how could they even know that, but they identify them so they are identifiable, and the idea of being known as we are known means that we retain our identity in heaven that should be a great comfort to all of us as well. Well enough on that point I think it's a wonderful one, and that we're going to see him though now through the lattice.

[So 2:10](#) My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. All right we'll look at the 10th verse where it says rise up my loved my fair one, and come away. So she's hearing the voice of the bridegroom what's he saying he's coming for her, and so rise up rise up my love my fair one, and come away so we're all waiting for the master to return for us, and what will happen at that point is we shall rise, it'll be the sound of the trumpet right, and in [1 Thessalonians 4:16-18](#) Voice of the Archangel, and the dead in Christ shall rise first then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air so shall we ever be with the Lord wherefore comfort one another with these words. So rise up my fair one, and away that's the that's the bridegroom's cry from heaven, and we see here the voice of the Archangel during the bidding of course remember the voice of the friend of the bridegroom who comes to announce ahead of time we found that in [Matthew 25:6](#) That he comes ahead, and announces you know get that bridal gown on it's time to go, and get your lamp it's already filled with oil, and I'll get it, and we're going to meet the bridegroom shortly so that's the voice of the Archangel in the Trump of God, and come up hither, and I will show the things which must be hereafter so we're talking about the the rapture of the church now our imagery here is as though the bride is asleep rise up you. She's asleep, and she has to rise up at the occasion so perhaps that speaks about the fact that we don't know when, and that we have to be just prepared at all times well one of my arguments

with the folks that insist on finding signs, and saying we've got it figured out, and it's going to happen on April the 10th and 2024 something there's always somebody has a book or a tape, and they've got it figured out, and it just detracts from the hope of the imminent return of Christ believers know that he's coming, and that's all that we know he that cometh will come, and will not tarry [Hebrews 10:37](#) tells us it should be enough for us to try to figure out it's needless speculation with prophecy preachers and so forth trying to tell you that this is it we've got we figured out who the Antichrist is we've figured out that Christ is coming at a certain time the feast of the trumpets, and they got it all worked out how many times people have done this, and the world laughs at us because we're trying to put a date on something that, no one knows so we're just to be ready, and if we're asleep we're talking here about alertness to his return we're supposed to be expecting it not asleep in that sense it should not catch us unawares [1 Thessalonians 5:5-8](#) I alluded to this earlier, and I think there's a little lesson here about the sleeping Church ye are all the children of light, and the children of the day we are not of the night nor of darkness therefore let us not sleep as do others let us watch, and be sober so all believers have to be always alert, and ready, and waiting again if we got people telling you oh we've got to figure it out here's when it's going to happen then it doesn't happen, and what happens often times is believers then just throw up their hands, and go to sleep just different if we believe in the imminent return of Christ he could come at any moment he could have come at any moment for the last 2,000 years nothing impedes the return of the Lord for his church there are signs that have to be fulfilled during the tribulation for his return to the earth, but as far as his return in the clouds for us to meet him in the air well that's an event that can happen at any moment so let us not be found spiritually asleep let us watch. Let us be sober let us have our lamps filled with oil because he could come today for they that sleep sleep in the night they that be drunken or drunken in the night, but let us who are of the day be sober putting on the breastplate of faith, and love, and for the helmet the hope of salvation for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us that whether we wake or sleep we should live together with him now this extended passage that we find in [1 Thessalonians 5](#) is one of our arguments for a pre-tribulation rapture of the church you see here that God has not appointed us to wrath now the day of wrath is the day of tribulation it's seven years in duration it is referred to as the time of Jacob's trouble really has nothing to do with the church the church is a wonderful afterthought the dispensation of grace that we're now living in is a parenthesis the timetable has been stopped the 69th week of Daniel's prophecy. We are stopped at the 69th week at the cutting off of Messiah, and we'll take it back up I think, and believe at the rapture of the church then you can count off that last week or seven years of prophetic time, and that will be a time of great tribulation a time of God pouring out his wrath upon the unbelieving world, but God has not appointed us to wrath so we take this is a great hope, and it comes right in the context as you can see if you follow the contextual structure [1 Thessalonians 4:16-17](#) That we just quoted there the Lord himself should descend from heaven with a shout with the voice of the Archangel, and the

Trump of God, and the dead in Christ shall rise first then we which are alive, and remain shall be caught up together in the clouds to meet the Lord in the air so now we have the Rapture of the church, and what follows that here probably an unfortunate division of chapters the fifth chapter tells us about those that aren't ready those that are asleep, and drunken, but we're not of that group we've been caught up, and we've not been appointed to wrath, but to obtain salvation so there's our hope, and of course the church should be awake, and aware the devil loves to put us to sleep doesn't he and thus [1 Corinthians 15:34](#) Awake to righteousness, and sin not for some have not the knowledge of God I speak this to your shame. So it's amazing to me, and people will tell me that well just last week a lady came up, and said well I fell asleep while you were preaching, and I said well you know I can forgive you, but I said you got to stop snoring you know it's bothering other people. Well I really anybody on medication knows sometimes you know you could drift off very easily, and when you're when you're sitting listening it's much more difficult it's one thing if you're in conversation most people in conversation don't fall asleep while they're talking, but when you when it's a one-sided monologue the preachers preaching, and there's nothing that you can say unless you want to say Amen. That might keep you awake, but it's easy to go to sleep, and I understand that so it doesn't really trouble me, and I really don't think it's because the message is boring that can't be it I really think it's just a matter of sitting still for a long period of time, and it can be very difficult, and the atmosphere in the church is often pleasant, and I think the devil likes that too by the way he doesn't want you to hear the word so we're going to put you to sleep. I think here the text really has to do with spiritual sleep, and that we're how to we're to awaken to righteousness we don't want to be asleep, and that's sense what the devil does during that Satan is never too busy to rock the cradle of a sleeping Christian so we hear the voice of the bridegroom, and he says arise, and you know arise from your Slumber.

[So 2:14](#) O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, Let me see thy countenance, let me hear thy voice; For sweet *is* thy voice, and thy countenance *is* comely. So let's go back to the second chapter, and then we're going to look at the 14th verse here where we have oh my dove thou art in the cliffs of the rock in the secret places of the stairs let me see thy countenance let me hear thy voice. Now I've explained before some of the difficulty of Song of Solomon is knowing who is speaking, and when in a normal dialogue that you would find for instance in a play if you would read Shakespeare for instance, and you would find Macbeth speaking at one point and then lady Macbeth speaking in another, and then the ghost of Ban-quo speaking here, and Macbeth you know, and on through the characters, and so when you're writing play dialogue you'll write the persons that's speaking and then you put a colon, and then what they have to say so we don't have that afforded to us in song of P so it requires for us to figure out who's speaking in a lot of situations it's pretty simple in this one as a matter of fact this has to be the bride speaking right and she speaks of him oh my dove thou art in the cliffs of the rock in the secret places of the stairs

let me see thy countenance let me hear thy voice well this is familiar to us the cliff of the rock just preached on Sunday about this, and it was Moses that said show me thy Glory I want to see your glory, and of course no man can see God, and live. What was Moses asking for perhaps he didn't understand completely, but God who has no similitude we told in the book of [Deuteronomy 4:12,15](#) No similitude in other words there's no countenance no face that you could actually see when we find those passages that speak of God's hand like this one in [Exodus 33:22](#) or his eye uh that the eyes of the Lord are in every place beholding the evil and the good in [Proverbs 15:3](#) or or any of these they're anthropomorphisms they're just descriptive titles to help us understand something about his attribute so in this case Moses is asking for something, and so the Lord says well I'll place you in the Cliff of the rock now isn't that what we just saw there in Song of Solomon the Cliff of the rock that he abides there, and what does this mean, and so Moses I'm going to place you in the Cliff of the rock here he says it shall come to pass while my Glory passeth by that I will put thee in a cliff of the rock and will cover thee with my hand while I pass by by so the Cliff of the rock is Christ the rock of our Salvation the Cliff rock is a rock that is split open we think of the nail that pierced his hand the nail that pierced his feet the spear that was thrust up into his side. The Cliffs of the body of the Lord Jesus Christ. Moses is hidden in this Cliff as I am as you are it's a picture of Christ's finished work, and [Isaiah 49:16](#) were told behold I have graven thee upon the palms of my hands so we're hidden there in the Cliff of the rock the glory of God can pass by we can see him as it were, but not in his fullness he places his hand over as he passes by the Bible says that God said you'll see then my backward parts so in other words you will see my glory, but only in a partial fashion no man can see the full glory of God, and live our physical bodies could not tolerate it so that's what happens to Moses he sees the presence of God he experiences it in part, but can only experience it in the split rock the cliff of the Rock so that's where you and I are in the Cliff of the rock hidden with Christ, and Christ then becomes our hiding place from the judgment of God [Psalm 32:7](#) Thou art my hiding place thou shalt preserve me from trouble thou shalt compass me about with songs of deliverance so it's rather glorious imagery I like it very much and when we think of Jesus by the way in the glory passing by it shall come to pass so in [Mark 15:46](#) We find he brought fine linen he took him down wrapped him this is Joseph of Arimathea that comes to do the final honors, and the burial of Christ, and where do they place him, they place him in the cliff of the rock Joseph as a member of the Sanhedrin this was the elite of Jerusalem these people lived high they uh could afford the luxurious condominiums in Jerusalem, and live in the holy city itself proper, and furthermore if they had the wealth they could actually purchase a tomb in Mount Zion cliff out of Mount Zion. Below the city itself graves were found outside the city limits, but cleft into the Mount Zion itself, and that's where Jesus was placed in a tomb above ground the expression in the Bible is sepulcher it was hewn out of the rock. In the rock well you know we are hidden in the Cliff of the rock you, and I our life begins at the tomb of Joseph the resurrection of Jesus it's here that you, and I have our justification we can stand before a holy God without fear of judgment so all right

so back to that 14th verse she says in the secret place of the stairs let me see thy countenance, and let me hear thy voice so the remaining portion here once found in the cliff of the rock we can dwell in the secret place of the most high here she refers to it as the secret places of the stairs so the secret places of the stairs the stairway into heaven itself well there must be a fast way to heaven there must be through the dimensions of God some place where we can access, we can carry be carried up through the multiplicity of galaxies that God has created to get right into the presence of God absent from the body present with the lord it's instantaneous so what is this fabulous ingress what is this secret place of the stairs that we speaking of where we would see him face to face. Well we'd have to go back I think to the Old Testament to Jacob, and what do we find in [Genesis 28:11-12](#) Jacob sleeping on the rock. I'm assuming that you're familiar with the context too so we have Jacob he's now running away from his brother. His brother is after him the brother wants to kill him Jacob stole the birth right he stole the blessing, and so he's going to pay with his life so Jacob is found here. I note here that the word itself means a place of separation it is here that he has decided to rest in God a type of the sinner alienated from God weary from his journey in a hostile world, and so what I'm giving you here by the way I have these two words up here esoteric versus exoteric so the exoteric understanding of the scripture is the actual narrative esoteric means what's the meaning behind it. We want to know what the meaning behind it is. So the root Hebrew word for ladder now you know the story well he goes to sleep on a rock, and he sees a vision of a of a ladder. Jacob's Ladder ascending up into heaven now the root Hebrew word for ladder here sullam is similar with the basic meaning of highway corridor path way, stairway so all of that speaks of what our text is telling us this stairway that leads to the countenance of the Lord himself. So Jacob has this vision he's resting remember on a rock at this point now I'll tell you what, better get a good pillow right you can get my pillow. The my pillow right or the best rest you've ever never had according to the seller of that pillar, but maybe you have an old pillow, and it's all you know worn out, and it's like sleeping on a rock, but that's all Jacob had so why would he be leaning on a rock, and sleeping on a rock well I believe because esoterically that rock represents God's salvation in Jesus Christ, and because he's resting on it you, and I are sinful people, but we're running from judgment. Jacob is a usurper he has no real rights he understands that, but God loves him. God loves him even in his sinful state he'll change his name ultimately from the usurper to the prince, but we find him now resting on a rock because he has no strength now he can't stand against his brother he will die for certain he's now in a place of total isolation, and separation, and thus the ladder the vision of Heaven itself with angels ascending, and descending on that ladder ministering Spirits [Hebrews 1:14](#) says who are sent forth to minister for them who are the heirs of salvation. So that's the esoteric meaning of all of this I mean esoterically these things actually happened, but esoterically what do they mean, and of course Song of Solomon if we don't understand it esoterically I think we'll be in big trouble there's something that God is teaching us of the world to come, and each one of these verses has its own meaning in a sense, and own esoteric meaning for us to



explore, and to be comforted by, and to recognize the consistency of God's revelation. How he gives it to us in an expanded version in the New Testament. The New Testament is a great magnification an amplification of that Old Testament we see it now in such a clearer light now that Christ has come, now that he has risen from the dead.

We'll stop here there's much more of course in the Song of Solomon, and we'll be taking it up next week, but now Lord bring your blessing to all of us that have assembled here we come because we want to know more, and Lord we're in one of the deepest passages in the whole of scripture let us understand it Lord guide us with your Holy Spirit help us to see the many parallels to our Lord and savior, and his wonder for the bride, and his care for us thank you for embracing us with left and right hands for giving us the hope of your return we acknowledge readily that we're seeing through the lattice Lord what we understand is peace meal it's here a little there a little, but we do expect Lord that there's so much more that we will learn in its full manifestation when we see you face to face so we're giving thanks here this morning Lord thank you for all that we could learn in Jesus name Amen.