

## Jesus All We Need

### My Notes 3/12/2024 Tuesday Zoom

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[Song of Solomon 5:10-15](#) My beloved *is* white and ruddy, The chiefest among ten thousand.

11 His head *is as* the most fine gold, His locks *are* bushy, *and* black as a raven.

12 His eyes *are as the eyes* of doves by the rivers of waters, Washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: His lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: His belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: His countenance *is as* Lebanon, excellent as the cedars.

Sharing the screen and hopefully you all have your Bibles, and we're in Song of Solomon. Well, last week we used so much time there to describe what the bride saw being the bridegroom, now we have to give some attention or that is description. Now of the bride groom himself, so this is going to be in the let me see where we are here. So Song of Solomon is the love story. It's Christ, and the church, and now the Church describes our Lord, our Savior, and that's the bride. Now is speaking as I mentioned before, this is kind of a narrative, almost like a play. The only problem with Song of Solomon is that we don't have the characters named first, you know, and then like a a colon that you would see normally in a play that's written out. So we have to make some decisions as to who to whom is being spoken to, and in this case, it's the bride speaking of the bridegroom, and she says in chapter 5 and verse 10 that he's the chiefest among 10,000. Uh, so we have to remember too in the Old Testament they we didn't have millions, and we don't have trillions. We didn't invent those numbers until we came up with the the national debt, you know, now we have to invent numbers to describe those kind of figures, but normally what you have in the Old Testament, and the new for that matter, is the word 1,000 and then sometimes thousands with an plural s on it, 10,000 X 10,000 it says in the Book of Revelation, which is a way of describing an infinite number, and in this case at 10,000 also is almost exaggerate, the idea of 10,000 meaning it's without number, the chiefest among as many as you can name. That's really what the expression is, and isn't that who Jesus is? There's no way of describing his attributes, he's above, kind of beyond anything we can imagine. All right, so here we have some expressions that in the Bible that described this indescribable Lord that we love, and [Psalm 89:6](#) For who in heaven can be compared unto the Lord? Who among the sons of

the mighty can be likened unto the Lord? Well, those are rhetorical questions. There's uh, we already know the answer to that. There are none. There's no one that compares with the Lord and our Savior. We have also this expression in [Psalm 45:2,7](#) Thou art fairer than the children of men. They'll love thy righteousness and hate thy wickedness. Therefore God thy God, hath anointed thee with the oil of gladness above thy fellows. So chiefest among 10,000 above all the others, and that's the notion of it. The incomparable Christ. Now some of you I think have seen my video production of what child is this. So you know my introduction that I give just before that visual, and that is this 1900 years ago there was a man born contrary to the laws of the land. This man lived in poverty, and was reared in obscurity. He did not travel extensively. Only once did he cross the boundary of the country in which he lived. Of that during his childhood he possessed neither wealth nor influence as relatives, were inconspicuous, and had neither training nor formal education. In infancy, he startled a king, and in childhood he puzzled doctors. In manhood he ruled the course of nature, walked upon the pillows as if pavements, and hushed the sea to sleep, healed the multitudes without medicine, and made no charge for his service. He never wrote a book, and yet all the libraries of the country, could not hold the books that have been written about him. He never wrote a song, and yet he is first the theme of more songs than all the songwriters combined. He never have founded a college, but all the schools put together cannot boast of having as many students. He never marshaled an army, nor drafted his soldier, nor fired a gun. Yet no leader ever had more volunteers who have, under his orders, made more rebels stack arms, and surrender without a shot fired. He never practiced psychiatry, and yet he has healed more broken hearts than all. The doctors are new. Once each week, the wheels of commerce cease their turning and multitudes when their way to worshipping assemblies to pay homage and respect to him. The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers and theologians have come and gone, but the name of this man abounds. More, more no time has spread in 1900 years between the people of this generation, and the scene of his crucifixion. Yet still lives. Pilate could not destroy him. The grave could not hold him. It demands forth upon the highest pinnacle of heavenly glory, proclaimed as God, acknowledged by angels, adored by Saints, and feared by devils, as the living personal Christ our Lord our Savior. Never in all of the recorded annals of human history as one life, so revolutionized the world as did the birth of this child. One might well ask the question, what child is this? The Song of Solomon speaks of him in these glowing terms, and adjectives that are truly descriptive of an incomparable son of God. I have listed here are some of the names that you'll find in the Bible, which are names that give attribute to Christ as these are sober, case, Faithful, and true. The Good Shepherd, the Great High Priest, the Great. I am Emmanuel we find in Isaiah, and Alpha, and Omega, the beginning and the end, the mighty God, and the list goes on. I have about 119 of these names, all of which causes us to stand and worship. So the chiefest among 10,000.

[Song of Solomon 5:11](#) His head *is as* the most fine gold, His locks *are* bushy, *and* black as a raven. She goes on to describe his head *is as* the most fine gold. His locks are bushy and black as a Raven. So this description speaks obviously of the crown upon his head. It's the songwriter that says crown him with many crowns the Lamb upon his throne. So. In [Revelation 14:14](#) And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man having in his head a golden crown, and in his hand a sharp sickle. And this is Jesus coming back in glory his head will be as the most fine gold in

returns. All of us will cast our crowns at his feet, and we will worship him. The adulation is commensurate with his glory of his Kingdom. [Ephesians 1:22](#) And hath put all things under his feet, gave him to be the head over all things to the church. Uh, so absolute sovereignty. That's what we see here in the book of Ephesians, and in this particular case. Uh, we have the Church in its absolute obeisance to our sovereign head. [Revelation 19:2](#) of course, speaks on his head or many crowns. So now we want to maybe turn this a little bit. The head is as the most fine gold, and we'll give you something here that maybe is an abstract, and that is the crown that he wore that day. Of the many crowns that he wore would be the crown of thorns. In just a few weeks, we're going have at church, well, I'll have the production Behold the Lamb, and then we'll consider Christ, and His awesome love for us as He pours it out upon the cross. One of the many indignities that he had to endure that day was his being crowned by the mocking soldiers where they crown of thorns, but this crown, in a sense, we can see this as part of his glory. We wouldn't consider it a fine gold, but the Crown of Thorns in many ways represents the sacrifice that he made for us. So his head, the finest gold excels, their wisdom in perfection dwells, and glory, like a crown adorns those temples once beset with thorns. It's an ancient theme that was written by Bernard of Clairvaux. Oh Sacred Head, now wounded with grief and shame, weighed down now scored scornfully, surrounded with thorns, thine only crown. How pale thou art with anguish, with sore abuse and scorn. How does that visage languish, which once was bright as mourned? What thou, my Lord, hast suffered. Was all for sinners gain. Mine was the transgression, but thine the deadly pain. Low here I fall my savior design. I deserve thy place. Look on me with thy favour vouch. Safe to me, thy grace. What language shall I borrow to thank thee, dearest friend? For this thy dying sorrow, thy pity without end. Oh, make me thine forever, and should I fainting be Lord, let me never, never outlive my love for the. So in my little graphic here I have both crowds we need to take into consideration that must always be the cross before the crowd. It must always be. The shepherd's crook before the scepter. At Christ must come first, and deal with the sin debt. A debt that we could never pay. And once accomplishing this, then he shall be crowned with many crowns, and all nations will bow before him, and all kings shall cast their tinsel crowns at his feet. All right, we'll continue on here in the text. So his locks are bushy, and black as a Raven. Well, let's take a little closer look here at this as well. So we have the concept here, strangers, Josiah says, have devoured his strength, and he knoweth it not. Gray hairs are here, and there upon him. Now, I have in parenthesis here so we understand the context of [Hosea 7:9](#) We're talking about Ephraim when we're talking in general about the judgment of Israel. A certainly divine judgment for their apostasy, for their idolatry, and they've gotten to the point even where they were burning their children as a sacrifice to Baal. God has no recourse other than to put them into bondage and captivity, captivity in a sense that remains upon them to this day. Blindness, in part, has happened to Israel. Yet he, and I've got in parenthesis here Jesus the Lord knoweth not. Now the notion here is to explain. In other words, the nation is going through a harrowing experience, and it will diminish them in so many ways, and thus the Gray hair, the premature aging that would come upon him, and that this could certainly reflect upon the nation, but as far as God, and Christ his Messiah. [Psalm 102:27](#) But thou *art* the same, And thy years shall have no end. They're immutable changeless. Tells us this every day. Yeah, we are growing older, our hairs are turning gray, and we are subject to time, but I think maybe we can extrapolate from this descriptive title. His locks are bushy, and black as a raven, so that the Lord himself is losing no hair, and no hair is turning Gray, and I think this speaks to his immutability. In [Psalm 97:2](#), it says Clouds and darkness around about him, and [Psalm 92:5](#) O Lord, thy thoughts are very deep, so I would take it to a

little different level here. As far as the the blackness, black as a raven. This speaks of mystery, doesn't it? Something that is somewhat shrouded. Clouds, and darkness are about him, the thick darkness. So the notion here has to do also with the mystery. There's much we know of our Lord revealed in the Scripture, but remember in [Revelation 19:12](#) Of the four names that He has there, one is He had a name written that no man knew, but he himself. So there remains yet a mystery how much of the Lord we can yet learn, and I think Psalm says it so. Well here in [Psalm 92:5](#) thy thoughts are very deep. We could speak all day on this, the attribute of the omniscience of Christ knowledge that surpasses any human abilities. Our minds are just so finite, and His infinite, and so, in a sense, to this darkness speaks of cloud of mystery. There's so much we know, and yet so much yet to know. Perhaps what drives us here on Tuesday mornings to come, and open the scriptures to learn more, and what a magnificent book that we can open, and it has this much dimension to it, and it draws us, each one of us. It draws us closer to Him. All right, remember, these are just seed thoughts, by the way. We could probably spend all day on a single attribute, but let's move on here.

[Song of Solomon 5:12-13](#) His eyes *are* as *the* eyes of doves by the rivers of waters, Washed with milk, *and* fitly set.

**13** His cheeks *are* as a bed of spices, *as* sweet flowers: His lips *like* lilies, dropping sweet smelling myrrh. So we're in the 12th through 13th verses in Chapter 5, and you'll see here that his eyes are as the eyes of doves, and by the rivers of waters washed with milk and fitly set. His cheeks are as a bit of spices as sweet flowers, his lips like lilies dropping sweet smelling myrrh. All right, well, there's lots to tell us here as well. So let's begin. His eyes they're like eyes of doves by the rivers of waters. Well, doesn't this bring to our minds the picture that we find in [Matthew 3:16](#) when Jesus submits himself to baptism. To this point, and [Luke 3:23](#) tells us he being about 30 years of age. To this point, Jesus lives in obscurity. There's nothing we know about his life other than what happens when he was 12 in [Luke 2:41-42](#) he is at the temple, and He teaches the scribes, and the Pharisees, and other than that, we have no other details that are given to us. So you know we have these nonsensical and blasphemous TV programs in many series, and those that try to tell us all about the childhood of Christ. We have the nonsense of the chosen, these stories that people make up about Jesus, and it detracts from the gospel. I think it's the devil's tool, and then people that don't read their Bibles, they don't know any better. They think it's part of the scripture, and it isn't. At any rate, I digressed there. So the eyes are as eyes of doves, and certainly the rivers of waters. It's the Jordan, [Matthew 3:16](#) And Jesus being baptized, coming up straight away out of the water, and lo the heavens are opened, and to him, He saw the Spirit of God descending like a dove, and lighting upon him. So his eyes are lit with the eyes of a dove. Everything that Jesus does, he does under the auspices of the Holy Spirit. I'm not here to make any divisibility. The Father, Son and Holy Ghost are one, and yet there's something unique that happens when Jesus comes, and we must keep this in mind, and that is that he descends, he is made a little lower than the angels for the suffering of death. [Hebrews 2:8](#) tells us so we have to, have to take all this into consideration. That the Holy Spirit is what he must depend upon, like any other man. So he's come, He's left the Father's throne. He descends, he is made like unto a servant [Philippians 2:7](#) says the kenosis, the self emptying, and so it is necessary for everybody to perceive that he is God. They see this obviously in his miraculous signs, and wonders, his teachings, and so on, but they have to perceive that so that Jesus does what he does as a man would do it depending upon the Holy Spirit, and thus His eyes are as the eyes of doves. The

brilliance that shines forth from Him is owed to His dependence on the Holy Spirit now, naturally, at the end of his life, as he's praying in the garden and [John 17:5](#) he prays that God would restore it to him, the glory which he had with him from the beginning. Which also demonstrates here this self emptying. His willingness to become as we are, and depending solely on the Holy Spirit to lead, and guide, and to empower him to accomplish the finished work on the cross. All right, so there's some other thoughts here, I'd say in [Matthew 14:14](#) And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. Well, what did he do with these eyes of dove? He was seeing as God sees. He sees the great multitude. He sees them lost. He sees them as a sheep having no shepherd, and he is moved with compassion toward them, and he healed their sick. We'll come to this in just a bit, but we're going to be talking about the Passion of Christ, and his deep compassion for the lost. There are those that suggest it's called impassibility of God. It is a notion that was somewhat defined in the Westminster Confession of Faith. Uh, and I disagree with it, and to say that God is impassable. Impassable means without compassion without emotion. The reason it was constructed, this idea of impassibility, was because they felt that it dehumanized God, and in a sense they wanted to, they wanted God to be exalted, which of course is above all, is the maker of all, but I don't think that means that he has no compassion. Well, again, this is a thought. We'll probably be striking here shortly, but certainly we see in Christ a heart of compassion. The Holy Spirit moving him, He sees with those eyes the multitude, and He assesses their desperation, and he comes, of course, to heal them. His eyes, eyes of a dove, but also, we'd have to say in [Revelation 1:14](#) his eyes were like a flame of fire. This description is given twice, [Revelation 1:14](#), and then again in [Revelation 19:12](#) And this, of course, speaks of perspicacity. It's an infinite perception. The fact that he can see through all things. We as men have our excuses that we put up. We think sometimes that God is going to fall for it. I don't know. He doesn't. Of course the Lord can see through our excuse making. All these things that we put up with to satisfy others. Perhaps we even satisfy ourselves sometimes to think our excuse is legitimate. The Lord can see through it, so he'll search the motives. God help all of us to have pure motives, because one day we will stand before him whose eyes are as a flame of fire. In [Luke 8:17](#) For nothing is secret with him, that shall not be made manifest, neither anything hid that shall not be known, and come abroad. So again, the Holy Spirit is also perspicacious as the same attributes the Father, Son, and Holy Ghost. So we're brought to this awareness here I think from this description, and also in [Hebrews 4:13](#) Neither is any creature not manifest in his sight: But all things are naked and opened up to the eyes of him with whom we have to do. That's a sobering thought as well. Then in [Romans 8:27](#) And he that searcheth the hearts knoweth what is the mind of the Spirit. So we see here again, it kind of all comes in full circle searching the hearts with these discerning eyes, but they tell us what is the mind of the Spirit so we understand. The indwelling spirit within us in fact searches our spirit, and makes intercession for us with groanings which cannot be uttered.

[Song of Solomon 5:13](#) His cheeks *are* as a bed of spices, *as* sweet flowers: His lips *like* lilies, dropping sweet smelling myrrh. Alright, so we have this 13th verse. His lips are like lilies dropping sweet smelling myrrh. So we moved from his eyes to the lips, and what lips our Lord had divine lips that spoke an eternal messages. [Psalm 45:2](#) You know, is a picture of the coming king. It's one that you want to contemplate, but in that second verse Thou art fairer than the children of men. Notice that grace is poured into thy lips; therefore God hath blessed thee forever. Now these lips speak eternal words, and



they are fair words, and wonderful words, and words that minister grace to the hearers, you know in his book of [Ephesians 4:29-32](#) Were instructed as a believer, and are instructed to let no corrupt communication proceed out of our mouth, but that which is good for the use of edifying, that it may minister grace to the hearers, and I would have to say here, that's an attribute of our Lord, and our Lord, whose spirit lives in us should thus motivate us. Our words should be words that minister grace pouring forth from our lips. In [Luke 4:36](#) we find And they were all amazed, and spake among themselves saying what a word is this! for with authority and power he commandeth the unclean spirits, and they come out. Therefore God hath blessed thee forever. So indeed, what power there came forth from the words that he spoke at a single word. Demons had to flee, and they had to vacate their victims. In [Psalm 119:103](#) it says How sweet are thy words. Notice how this compares with our text and Song of Solomon sweet smelling myrrh. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! And then again in [Luke 4:22](#) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. It was Jesus that said in [John 5:24](#) Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. So you know, there's so much to be said about the power of that word, and it's great effect upon each of us. You know we are born again of that word. So gracious words, sweet words, sweet smelling myrrh. What a change it brings to the life.

[Song of Solomon 5:14](#) His hands *are as* gold rings set with the beryl:

His belly *is as* bright ivory overlaid *with* sapphires. So on the 14th verse now we have a description of his hands. His hands are his gold rings set with the beryl: His belly is as bright ivory overlaid with sapphires. Well, there's great power in his hand. This particular picture helps us to it reminds us that he holds in his hand a sceptre. [Psalm 45:6](#) speaks about that sceptre, and the rod that we find in [Revelation 19:15](#) that he has, all nations will have to pass under that rod. So, as it were, his hands now are bedecked with rings of authority, and with the borough, and he's grasping the rod of judgment in his hands. So powerful now look at the image that we we can think while Christ was on earth. We've got Peter, you know, walking on the water in [Matthew 14:29-30](#) at least for a moment, and then he begins to sink, but when he saw the wind boisterous, he was afraid, and beginning to sink. He cried, saying, Lord, save me, and immediately Jesus stretched forth his hand. So the notion of power here, the very fact that Christ can walk on the water is powerful enough, but now that he can pull a man, perhaps 200 pounds out of the water tells us of the might, the strength of his saving arm, and that his hands are his gold ring set with the beryl. We also think of the believer who is kept by the power of God, right in the hollow of his hand, as it were. [John 10:28-30](#) And I give unto them eternal life, he says. They shall never perish, neither shall any man pluck them out of my hand.

29 My father, which gave them me, is greater than all, and no man shall be able to pluck them out of my Father's hand.

30 I and my Father are one. So in that I gave more of a context, but obviously if we're in the hands of the Lord. We are in complete security. Now there are those today that mock the doctrine of eternal security, and say, you know that's pie in the sky where it's a false hope, and in fact, they considered the doctrine heresy, and they say you can have your salvation, but you can lose it. Well, I don't know how could you lose something that was given as a gift? If we did nothing to earn it, we'll do nothing to keep it. Christ is the keeper, and we have a many verses that would support such a thing, but obviously

believers are depending on Christ to hold them. So he holds us in his powerful hand. This hand that is bedecked with authority, and power, and rings of gold and rings of beryl, demonstrating he has the victory over the grave itself, and the victory that will lead us into His eternal Kingdom. Now the second aspect of the verse is also His belly is as bright ivory overlaid with sapphires. Now you see here I put an asterisk in **\* place of emotions or distress or love**. So you understand that sometimes we need to describe belly. You know, we think mainly today when we think of our bellies, we think of eating, you know, and then we fill our bellies, but the Eastern concept, the Oriental concept of the belly is seen as the center of emotion. Oh, Jesus says in fact in [John 7:38](#) He said out of his belly shall flow rivers of living water, but this spake he of the Spirit so we have this notion of the belly being the inner part of us. That God will fill up, in fact, in the New Testament, the word belly there is taken from the Greek word *colas*. So the *colas* is, it's more than just the stomach it has to do with the intestine. In fact that's how we will, all of us that are a certain age, we have to go every five years and get a colonoscopy. So *colossus* is the root for all of that, and it speaks of the inner part of us, and it is here where we feel emotions. The belly, and so in a sense, belly here is a, it's a metaphor, or almost autonomy for the center of emotion. It's where we feel the emotions, and you can, you can not just see the stomach, and the intestine, but the entire inner part of us, including the heart. This is the center of emotion. This is where we feel emotions. So everybody probably here that's ever been in distress knows that you get a tummy ache when you're distressed, right? You got problems there, and you're holding your stomach because you're under stress, and you can feel it there, and it affects one's bowels, and everything else. So we get a more complete understanding of the word, and then this can lead us to something I think that is a very valuable teaching. His belly is as bright ivory overlaid with sapphires. Now we're talking about here a completeness of emotional being. So I had alluded to this just earlier, but I want to expand upon the teaching, and reject the notion of the impassibility teaching that God has no emotion. Remember that when Jesus comes, he is the reflection of the Father, he says when queried. [John 14:8-9](#) Show us the Father and it sufficeth us. And Phillip wants to see the Father.

9 Jesus said, if you've seen me, you've seen the Father. So all that the Father is was in Christ. All the fullness of the Godhead bodily, as [Colossians 2:9](#) says. So if Christ demonstrates emotion, we must think also that the Father is also touched with the feeling of emotion. Now of course we're created in the image of God, so that would also speak to that in [John 11:33-35](#) I think one of the clearest places where we see this. Pathos coming forth from Christ. It's at the death of his friend Lazarus, when Jesus therefore saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit. Now we're talking in the spirit, in the innermost part of our being, and was troubled, and said, where have you laid him? And they said to him Lord, come and see, Jesus wept. So I think that hopefully puts to bed the notion that there's no emotion in God the Father, God the Son, and God the Holy Spirit. We have a compassionate Savior, as we saw earlier. [Matthew 9:36](#) But when he saw the multitudes, he was moved with compassion on them, because they fainted. They were scattered abroad as sheep, having no shepherd. and we've already seen [Matthew 14:14](#) with a very similar concept there, and the [Matthew 15:32](#) Jesus called his disciples unto him, and said, I have compassion on the multitude. You know the word. They were hungry. He wanted to feed them. [Matthew 20:34](#) Jesus had compassion on them, touched their eyes, and immediately their eyes received sight, and they followed him. [Luke 19:41](#) tells us And when he was come near, he beheld the city, and he wept over it. Now, these aren't things just done in some kind of histrionic emotional fashion as some sort of a show. No, no this came from the depths of his being. This is who he is, and thus

described in [Isaiah 53:3](#) prophetically as a man of sorrows, and acquainted with grief, and then in [Isaiah 63:9](#) So He was their Savior. In all their affliction He was afflicted. You know, you might want to just meditate on that a little bit. We go through various afflictions, and think, that God doesn't understand, He doesn't know or he doesn't care. Well, as you can see here, he's been afflicted with our afflictions. The Angel of his presence save them in his love, and in his pity he redeemed them, and he bore them, and carried them all the days of old. So how can one ascribe to God? This concept of impassibility when we see here that he has pity, and passion. It is an emotion. So again, I would have to dismiss this doctrine, as I do many of the doctrines of the Westminster Confession of Faith, including predeterminism, and so on. Presbyterians hold to the Westminster Confession, but there's there's much problem with it. In [Hebrews 4:15](#); [5:7](#) But we have not at high priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted, like as we are yet without sin touched with the feeling. We might take that expression right there alone, and say, what else can that mean, certainly this wasn't something pretended. This goes down deep into his spirit, and who in the days of his flesh, when he had offered up prayers, and supplications with thanks, with strong crying, and tears unto him, that was able to save him from death, was heard in that he feared. This very important passage. I think is a commentary on Gethsemane, and what Jesus was enduring. When he begins to pray, and is struggling to the point where he is bleeding profusely. So, there are those that say, well, Jesus doesn't wanna die, and he asked God to take the cup away from him, and God won't take the cup. I mean I can't, I can't imagine Christ has set his face like a Flint. He was determined to come, and give his life. So I think it's misunderstood when when the when the cup comes to his lips, he willingly takes the cup, but what death is he speaking about here? I think he's, I think the devil struggling to kill him before he gets to the cross. Perhaps he understands what the cross will mean, and so [Hebrews 5:7](#) tells us that at that moment he offered up prayers and strong crying, and tears. So, I believe, speaks to Gethsemane, and that God heard him, and saved him from that hour, that he would not die at that moment. He was heard in that Well, let's go on here, and so we see again, this notion of anthropomorphism, which just a big word that speaks about emotions. There are those that say, well, these are just anthropomorphism, which means it's ascribing to God's emotions that he doesn't have. Oh yeah man type emotions, but I think it's genuine., and that this is a real compassion that he felt, and so we could say he felt compassion. He was angry, he was indignant, consumed with zeal. He was troubled, greatly distressed, very sorrowful, depressed, deeply moved, grieved, he sighed, he wept, he sobbed. he groaned, he was in agony, he was surprised, he was amazed, he rejoiced very greatly, and was full of joy. He greatly desired, and he loved. So you can see all of that there are texts that would prove everyone of these attributes. So we think of his belly, his emotional being, and it being a genuine heartfelt alliance with the mankind.

[Song of Solomon 5:15](#) His legs *are as* pillars of marble, set upon sockets of fine gold: His countenance *is as* Lebanon, excellent as the cedars. All right, we move to the 15th verse. His legs are his pillars of marble, set upon sockets of fine gold. Well, of course the legs that he speaks our standing and this which differentiates us from the animal Kingdom, that we can stand, and that we are erect, that we stand upright. This demonstrates our superiority, the fact that we are imbued with the Spirit. That we have fellowship with the Almighty, and that we are as as part of God's creation in a gloriously juxtaposed situation. That in the sense we're fixed to the ground, and in another sense that we



aspire to the heavens, and that's what makes us unique in God's creation, and imbued with the spirit of the living God. So his legs now demonstrate stability, don't they? They're like pillars of marble. So we think of [Isaiah 22:23](#) telling us I will fasten him as a nail in the sure place, and he shall be for a glorious throne to his Father's house. This is prophetic of Christ, and that he would be a sure place, a nail in a sure place. So this again speaks of foundation. Christ is our solid rock upon which we build our lives. He is a strong tower, He's described in the [Psalm 61:3](#) and his legs are like pillars of marble. All of this, again, is durability it speaks about lasting standing with the Lord. [Luke 6:48](#) He is like a man which built in house, Jesus said and dig deep, and laid the foundation on a rock. So his legs, the pillars of marble, but we are built upon this solid rock, aren't we? So we're unshakable, unflappable, indefatigable, Whatever adjectives you'd like to describe believers we cannot be moved. So we're glad for this kind of security this gets back to that doctrine that we love. Eternal security, and that it's based and predicated upon the fact that Christ is our foundation. In [Acts 7:55](#) But he being full of the holy ghosts this is, Steven, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Now this is a unique, unique place everywhere we find Jesus seated at the right hand of God, but here he's standing at the right hand of God, and it's very suggestive of the fact that when the believer leaves his body that Christ is there, ready to receive him, and stands to receive us. So that is something to consider, isn't it? We have a sure place in heaven, and Christ is the foundation of that place, and he stands to receive us. In [Job 19:24-25](#) You know, that's a glorious place there in Job where he, you know, he kind of begins with. Oh, that my words were written in a book, that they were graven with an iron pen, and lead in a rock forever. For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. So the words Job said, are led and the rock right. They're written with an iron pen, and lead in the rock. It means, in other words, immutability. Standing is permanent. That there's no sifting sand here. Our life is built on something quite substantial, and thus the 25th verse that follows. I know that because these words are written, because these words have been, Job was hoping for it, he says. That they would be written in a book and they had been written in the book, and they have been lead in the rock. They cannot be changed, and thus we can say then I know, I know that my Redeemer live. Not, I hope not. You know, I hope I go to heaven when I die. I know my Redeemer liveth, and that he shall stand at the latter day upon the earth. Again we seem standing here right when Jesus comes back. Your place his feet on the Mount of Olives, and he will then the mountain itself will undergo a tremendous change, an earthquake, as it were. It will then fill up the valley below this valley of Kidron, if you're familiar with the topography. So we have the Mount of Olives to the east of Jerusalem. Jesus comes, and returns there, and Jesus puts his feet upon the mountain. It cleaves in the midst. It fills up the valley below, and now we have a straight course, and we can walk right into the city without descending the valley. Now we can go right into the city to the eastern gate. Uh, what a great lesson that is when the the Lord comes in that latter day, and stands upon the earth. All right 15th verse now we have his countenance is as Lebanon, excellent as the Cedars. Well, we just had our missionary speak to us. He's stationed in Lebanon, and he is using that as his outpost to try to reach the Muslim world. Of course, we all know that the Muslims do not permit evangelism, so you can't go into Saudi Arabia and pass out gospel tracts, but there are those from Arabia that visit Lebanon, and Lebanon is a neutral country, and it's known for the Cedars of Lebanon, these mighty trees that Solomon commissioned to be cut down, and brought down so that they could be assembled. and encrusted with gold and laid in the temple so Lebanon, the countenances as Lebanon, and excellent as the Cedars. Well, his countenance indeed as a benevolent one. It's interesting that Lebanon remains kind of a neutral country in the midst of all that conflict over there, and

it's thankfully, a place where the gospel can still be preached, and people that do it were raised as Muslims can actually know the truth of the gospel, and be saved I think it's a worthy endeavor, and will be at the church supporting that missionary. Shows countenances, has Lebanon excellent as the Cedars. Well, let's talk about his countenance then. So that the face face of the Lord. [Revelation 22:4](#) So they shall see his face. It tells us what a verse this is, and his name shall be in their foreheads. Now, what does this mean? Well, I don't think we understand what it means just yet. They're at the Transfiguration when Christ is glorified before Peter, James and John in [Matthew 17:1-2](#). They are so taken by what they're seeing they want to build tabernacles to remember the moment. They see him in his glorified state, his garments. His face is shining like the sun. His garments are glistening, white as the snow. So, uh, it's beatific, the vision that they're seeing. It is something that will be common to all believers when we see him as He is. They shall see. His face, the countenance of the Lord, shining like the sun. It's something that we cannot now behold, but it will be something that glorified bodies will be able to behold and delight in. [Psalm 27:4](#) says one thing have I desired of the Lord, that will I seek after that I may dwell in the House of the Lord all the days of my life, and to behold the beauty of the Lord, and to inquire in his temple. So David there was writing about beholding the face of the Lord, seeing him this was his great desire is to see the Lord and. Hey, there's the verse. This is the goal of all believers. This is the ultimate aim, and that is to we'll see him as he is. Let me see here, [2 Thessalonians 1:10](#) also tells us when he shall come to be glorified in His Saints, and to be admired in all them that believe. This is very suggestive also so admiring him, beholding him, seeing him. Taking all this in, and he shall be glorified in His Saints. Kind of a mysterious concept here, but the notion that he will be glorified in his Saints. So that we could say, well, you're gonna be glorified by His Saints. Something that we practice even now, but he'll be glorified in His Saints. So the the Spirit of God that we now have merely as a down payment. We have in part, right? So this is the down payment that has been given to us, vouchsafe to us. The unction, as it were of first John, but that's partial, but the spirit will then permeate. Our inner being, our bodies then, will be glorified, and our life will be transfigured, and thus he will be glorified in his Saints, and admired meaning again that we shall behold his face. So that we shall be changed from glory to glory, won't we? In [Psalm 34:6](#) says they looked unto him, and they were lightened, and their faces were not ashamed. So whatever takes place here, and our glorification will change our countenance, and we will radiate with a similar glory. You know the trying blessing of [Numbers 6:24-26](#) Tells us the Lord bless thee and keep thee the Lord make his face to shine upon thee, and be gracious unto thee, and then the Lord lift up his countenance upon thee, and give thee peace. So we have this benediction, as it were, that's found there, number six. It's a trying blessing. So we have the Father, Son, and Holy Spirit, but this all has to do with the the Lord lifting up his countenance upon us, shining upon us, and thus giving us eternal peace. In a very limited sense, this happens at our conversion. As I mentioned, we become partakers of the Holy Spirit. There's a sense in which now we've given a divine deposit. So in the world, the lost of the world the gospel is hid to them. [2 Corinthians 4:3-5](#) For our gospel, be hid it is hid to them that are lost in whom the God of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. This is Satan's work. This is what his desire is to keep the truth from. The lost to keep us. Lost, in other words, but that veil is taken away. When a person hears, and responds to the truth, and once he responds to the truth that you can see Christ in the Word, and it shines forth from that Word, and God hath commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, and we have this treasure in earthen vessels, that the

excellency of the power may be of God, and not of us. So we received, now you know, part of that countenance shining upon us, and we begin to see the king in all of his glory. [Proverbs 16:15](#) tells us in the light of the King's countenance. His life. Now one of my favorite places is in [1 John 3:2-3](#) where we have the whole what manner of love the Father has bestowed upon us that we should be called the sons of God, and the world receiveth us not, because it received him not beloved. Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him. Well, we shall see him as he is, and every man that hath this hope in him purifies himself. Even as he is pure. So this is my lesson understanding, and stage. The believers standing with the Lord is accomplished. The moment we are saved, our standing is sealed. We are saved, and we receive what [2 Corinthians 1:22](#) calls the earnest of the Spirit we a deposit. We then marked as it were for God. Where earmarked we belong to him now where his possession, but it does not yet appear what we shall be. In other words, there's a change that has yet to happen, and that change has everything to do with beholding him, and seeing him, and his countenance shining upon us, we shall see his face, and that will create a purification. The believer then is purified by seeing him just in his presence. Since his presence is like the bright and shining sun, it will purge, it will burnout. The sin nature as it were, and there'll be no more conflict, and that's now. The spirit now can take complete command, and control of the inner person. Our bodies then will be adjusted to behold this site, and to take all of this in.

So, uh, well, here we are at the end of the study and there's so much more to say in Song of Solomon. So I hope you're hope you're getting something out of this, and I realized that most of what we're teaching here is esoteric, and it requires some interpretation, but I would have to say there's no other reason that Song of Solomon would have been given to us. This isn't here just so that we can have a romance story we can read about. Uh, certainly God has given this, like He has with all scripture, for our profit, for our edification since all Scripture is given by the inspiration of God is profitable for doctrine, for reproof, and for correction. So God has given us all these passages for us to explore, and to consider, and we see these parallels. We want to be able to make the tangent point, and be edified by it.

So, Lord, thankful that we can meet in this fashion. Always glad, Lord, for those that attend our studies. Hopefully, Lord everybody here. Is profited by it and blessed by it, And hopefully, Lord, we learn much, much more. We pray, Father, that you always be the teacher here, that we're just students. We need the Holy Spirit to guide and lead us. So continue Lord, to be pleased with our group here and hopefully Lord, that we can continue to meet in Jesus name Amen.