

Session 9 The Excellency of Christ (Song 5:10-16)

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I. THE BRIDE LONGS FOR THE KING (SONG 5:8-9)

A. Paul declared that it was the excellency of Christ that motivated him to be wholehearted.

⁸I...count all things loss for the excellence of the knowledge of Christ.” (Phil 3:8)

We let the Scripture interpret the Scripture as well as the well known facts of the agriculture and the reality of the life that was commonly known in that day and the meaning is not so mysterious. So we are not looking so much at the beauty of a natural husband. Ladies, you might try this out on your husband, it may not go as good as you hope but we really want to look at this in terms of the spiritual beauty of King Jesus and what He is really like.

Well Paul the apostle said it the clearest in Philippians 3. He said, I count everything loss, I give up everything gladly. What motivated Paul to give up everything gladly? He said it was the excellency of the Man, the Man Christ Jesus. You say, he said, I saw His magnificence, His beauty, His splendor. The more I saw of Him the easier it was to let go of things that get between me and Him.

This is the key to wholehearted radical obedience to the Lord—to see Him more clearly as He is. I have prayed over the years when I look at this passage, Philippians 3:8. That is a passage you want to be real familiar with, you want to go to it often. I say, Lord let me see what Paul saw and I can pursue you like He did. My ministry will not look the same outwardly but I could be as radical in my devotion inwardly. Let me see what he saw and I could pursue You like he did.

I believe that this is the key to your own life and the people that you are sowing into and encouraging. Their problem could always be traced back to a deficiency of understanding of who the Man is that they are serving. He is fully God, He is fully Man, to see Him more clearly they will pursue Him with greater urgency and greater energy.

B. The Bride declared that she was sick with love for the King. Being “lovesick” is feeling “pained” over longing for a closer relationship with Jesus and over anything that hinders our love for Him.

We love Jesus for Himself more than for His blessing on circumstances, ministry, relationships, etc.

⁸O daughters of Jerusalem, if you find my Beloved...tell Him that I am lovesick!...⁹What is your Beloved more than another beloved, that you so charge us? (Song 5:8-9)

Paragraph B., well we are jumping right in the middle of a very important part of Song of Solomon 5. As you know in this series we are not going verse by verse but I am taking themes, I am approaching it differently than I have in the past. What is happening in Song of Solomon 5 here before verses 8-9 which we are going to read in a moment is the Bride has just encountered the most severe testing in her spiritual life. She has had very painful disappointments. The daughters of Jerusalem which speaks of other believers that are not as mature as her they wanted to see how she would respond.

So after this test the severe disappointment, this sense of loss and setback she says the most remarkable thing in verse 8. I mean you would expect her to say, woe is me but she said, oh daughters of Jerusalem if you find my Beloved tell Him I am lovesick, I am not offended at Him. I have not lost my zeal. I am pained in my love to encounter Him more. I am lovesick. This was so remarkable because in verse 9 the daughters of Jerusalem said, how can this be? Why are you not angry? Why are you not offended? What is your Beloved? What do you know about Him that we do not know? What is your Beloved, more than all the other beloveds in life that you charge us to go help you find Him?

I mean when somebody has a hard time, they struggle with drawing back from the Lord, disappointed with the Lord, being offended at the Lord, giving up on the Lord. The Bride says, no I am lovesick. The daughters, those observing, could not understand. What do you see in Him that we do not see? What is your Beloved more than all the other loves in life? What are you experiencing at the heart level that is more powerful than the things we naturally love? You know blessing and promotion and favor and all of those things that are good?

Well what does it mean to be lovesick? Well she is pained with longing for a deeper encounter. She is not offended, she wants more. To be lovesick is to be pained over anything that gets in the way that hinders her love. Her compromise, her lethargy, anything, she says, I am pained by anything that would get in the way, that is what lovesick is.

II. THE MAJESTIC BEAUTY OF KING JESUS (SONG 5:10-16): AN OVERVIEW

A. In this poetic passage, the Bride conveyed ten aspects of the King's beauty (5:10-16). She described ten parts of the human body using agricultural images and references to Solomon's temple. She was familiar with agricultural images (speaking in the language of her heart), and she referenced the temple of Solomon (speaking in the language of King Solomon's heart).

1. In the natural interpretation, the Bride expressed the physical beauty of King Solomon.
2. In the spiritual interpretation, we interpret references to the human body, agricultural images, and the temple (the worship center) as metaphors to convey the beauty of Jesus.

Let's look at Roman numeral two. Well we are going to get just a quick snapshot of the passage so you kind of get the two minute view of it and then we will look at it a little bit more in detail. Even tonight it is only a most casual view of this often neglected overlooked goldmine, Song of Solomon 5:10-16. I mean these seven verses are so dynamic I encourage you to feast on them often.

Well in Paragraph A., just so you understand the passage in this poetic passage, this love song filled with poetry, the Bride is conveying ten different characteristics or aspect of the King's beauty. Like I said in the natural love song she is talking about His physical beauty but the spiritual interpretation we are looking at His spiritual beauty, His personality, what He is like.

Now it is interesting that she describes ten parts of the human body but she is using agricultural images as well as references to the temple of Solomon, Solomon's temple. Now she is a farm girl so the language of her heart is agriculture. He is the King who built a tremendous temple, the worship center of the earth. So she affirms Him in ways that she is familiar with that move her, gardens and flowers and animals and those kind of things. Like I said I would not try this out on your husband unless you really work it through carefully. She speaks to Him in

the language of His heart as well, the glorious temple of Solomon, because she is talking to King Solomon in the natural love story.

B. The Bride began with a general statement of the King's incomparable beauty (5:10), then went on to develop ten attributes of His excellencies (5:11-15), and ended with a summary statement (5:16).

¹⁰My beloved is white [radiant, NIV] and...chief among ten thousand. ¹¹His head is like the finest gold; His locks are wavy...¹²His eyes are like doves...¹³His cheeks are like a bed of spices...His lips are lilies...¹⁴His hands are rods of gold...His body is carved ivory...¹⁵His legs are pillars of marble...His countenance is like Lebanon...¹⁶His mouth is most sweet, Yes, He is altogether lovely. (Song 5:10-16)

General—*He is radiant and chief*: The Lord is incomparably superior to all others (5:10)

1. *His head*: The Lord's sovereign leadership over all
2. *His locks*: The Lord's dedication to God and His Church
3. *His eyes*: The Lord's infinite knowledge, wisdom, understanding, and discernment
4. *His cheeks*: The Lord's diverse emotional makeup
5. *His lips*: God's Word
6. *His hands*: The Lord's divine activity
7. *His body*: The Lord's tender compassion
8. *His legs*: The Lord's walk and the administration of His purposes
9. *His countenance*: God's impartation to His people
10. *His mouth*: The Lord's intimate relationship with His people who draw near to Him

Summary—*He is altogether lovely*: The Lord's outstanding beauty (5:16)

Paragraph B., well it starts off she makes a general statement of the King's incomparable beauty. Then she makes ten specific statements about His characteristics, His attributes. Then she ends with a grand summary statement. So she starts off, this is only abbreviated here in the notes. We will look at it in a little bit more detail in a minute. She starts off with a general statement, my Beloved. Here she is remember she has come through the most severe trial of her life. My Beloved He is radiant, I like the word radiant, and chief among ten thousand. There is no one like Him, her opening statement.

Then she talks about His head, it is like fine as gold. His hair, His locks, His eyes, verse 13, His cheeks are like beds of spices. His lips like lilies, His hands like rods of gold, His body like carved ivory, His legs like pillars of marble, His countenance like Lebanon. His mouth is most sweet. Now she gives the summary statement, yes, she says, this is my Beloved, He is altogether lovely. There is no imperfection in Him, there is nothing He can improve on, He is altogether lovely.

Well here in the notes I just give you just a little snapshot of what each of these mean in the spiritual sense. You can develop these meanings, I mean it is poetry so you can have several layers and different applications of these different ten descriptions.

III. THE MAJESTIC BEAUTY OF KING JESUS (SONG 5:10-16): TEN CHARACTERISTICS

A. Practical application: As we become familiar with these truths, we are able to speak them *to Jesus* to express our love for Him, *to the devil* when he lies to us about the nature of God, *to ourselves* in time of temptation and discouragement, and *to others* who need encouragement to trust Jesus.

Let's go to the top of page two. Now before we look at it I want to give you some practical application of what are you going to do with these seven verses, verses 10-16. As you become familiar with these verses and I urge you to become familiar with them, it will be like an arsenal, a weapon you can use against the lies of the devil. The enemy comes and he constantly wants to obscure the beauty and the splendor of God from our hearts seeing it. He lies to us constantly about God. You want to take the Word of God and you want to say it right back to the enemy and say, it is written. You do not have to use the poetry here but you use the truths that are behind this poetry.

You get familiar with it, the poetry you will just say it right back to the devil, he will know what you are talking about. I use this passage first to speak to Jesus. I mean He understands this better than anybody. I like to tell Him, Lord Your head is like fine as gold, Your leadership, Your sovereign leadership cannot be improved upon. So we talk to Him in this language whether you use the poetry or not is not my point. You talk to the devil, he lies to us constantly about the personality and the nature of God. You talk to yourself in temptation. Because when the enemy lies to us we feel tempted and we are discouraged, we need to speak the Word of God to our own heart.

Fourthly we talk to other people. We bring these truths to them because these were the truths that caused her from being overcome with fear or condemnation or offense at the Lord in the hour of testing and disappointment. These were the truths she drew on in this poetic love song.

B. She starts with a general statement about Jesus (5:10)—His beauty is radiant and incomparable.

¹⁰**My Beloved is white [radiant, dazzling] and ruddy, chief among ten thousand. (Song 5:10)**

1. **White:** The word *white* is translated as “radiant” (NIV) and “dazzling” (NASB). Some suggest this refers to His deity as “the God with jasper-like glory” or brilliance (Rev. 4:3).
2. **Ruddy:** He is ruddy, or red (1 Sam. 16:12). This points to Jesus’ humanity. He understands our difficulty because He endured great suffering as a man (Heb. 2:14-17; 4:14-16).

¹⁵**For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.” (Heb. 4:15)**

3. **Chief among ten thousand:** This is a metaphor denoting His incomparable superiority.

²**You are fairer [more beautiful] than the sons of men; grace is poured upon Your lips. (Ps. 45:2)**

4. **My Beloved:** In her difficulty, she refers to Jesus as her *Beloved, the One she loves.*

Well Paragraph B., we will start again with a general statement. His beauty it is radiant, it is incomparable. She says in verse 10, she starts off, my Beloved is white and ruddy. He is chief among ten thousand. Now the word white in other translations I like the New International Version and a number of Bible translations use this one,

He is radiant. Because the idea of white meant dazzling and bright. You just read white and you think, well that is not quite good enough. Radiant, dazzling, I think radiant captures it the best.

You know John the apostle described the Lord, His physical appearance is like a jasper stone. The radiant brilliant diamond like jasper stone. The idea is she starts off, my Beloved did not fail me. His leadership is not deficient. He is radiant. Then she went on to say, He is ruddy. Now ruddy is the same as the word red. Now she is talking to Solomon. Solomon's father we all know was King David. It was said of King David in 1 Samuel 16 that he was ruddy or he had a red complexion was the idea. This speaks of Jesus' humanity.

He is not only dazzling and radiant and incomparably beautiful and superior but He was a Man. He understands humanity. He is not so high that He does not understand those that are so low. Hebrews 4, we do not have a High Priest who cannot sympathize with our weakness because in every point He was tempted, every point, every pressure—every category of pressure that we feel He felt. There may be different applications but the categories He experienced them, they are common to man is what the scripture says but He did not sin.

Isn't it remarkable that the all-together radiant dazzling one has sympathy? He looks at our weakness, I love what David said in Psalm 103 that God regards and understands our weakness and our frailty. He does not look at us and go, pull your boots up or however that thing goes, by your, anyway get with it, by your bootstraps, that is it. He does not talk to us that way but with sympathy. He goes, I know, I know the temptations are real, the pressures are real, the attack is real. He does not write it off, He is ruddy in the combination of His incomparable dazzling radiant brilliance as God and His experience as Man together.

Number three, He is chief among ten thousand. That is just a poetic phrase, there is none like Him; there is none like Him. Revelation 5, they were looking all over, is there any man worthy to take the scroll from the Father's hand, to take the leadership of the earth? No one is worthy, no one was found worthy. Then they found or saw one that was a lion that appeared like a Lamb who was slain, He was worthy. Fully God, fully Man He has the power, He knows God's perspective. He is human, He knows the human struggle and plight.

Psalm 45, I love what the psalmist said, you are fairer than the sons of man. It is a verse we sing a lot in the prayer room, you are fair. You are more beautiful. There is not “man of all the sons of men” Jesus, You are beautiful. Beloved that is a verse you want to say to the devil when he comes and tells you it is not worth it, give up and give in. Say, He is altogether lovely, there is none like Him, He is chief among ten thousand. Then she says, I love the word she starts with. She goes, my Beloved. Again she is talking, she is giving her answer after the most challenging trial of her life. She refers to Him as the one she loves, not the one who disappointed her, the one she loves.

C.Head: Jesus' head speaks of His sovereign leadership over creation.

¹¹His head is like the finest gold. (Song 5:11)

1. **Gold:** Gold speaks of Jesus' divine nature—it has tremendous value and is very rare.
2. **Finest:** This refers to the highest degree of quality and excellence. Finest gold has no mixture. His golden headship or sovereignty has no impurity in it. Nothing can be added to it. It cannot be improved. There is no deficiency in His love, wisdom, power, or kindness. When we are in difficulty, our confession is, “*His head is finest gold. His leadership over my life is perfect.*”

She starts off now our relationship with God it always starts off with His leadership, the heart behind His leadership. It says here in Paragraph C., His head is like fine as gold. Now fine as gold this is a reference to

Solomon's temple. So our way to overcome fear, the way to overcome offense, the way to overcome disappointment, the way to overcome uncertainty is always to begin with His leadership. Because that is where the enemy always twists it and tells us His leadership is deficient, He forgot us, He has overlooked us. We are on the back burner you know just kind of boiling over and God, oh I forgot you know, oh no I forgot you were back there boiling over in the fire there.

His head, His leadership is fine as gold. Now gold speaks of the divine nature, great value, very rare. Number two, His leadership is finest of the finest, it is the highest degree, the greatest quality, an excellence that has no mixture. His sovereign leadership has no impurity, no deficiency in it at all. Nothing can be added to it, it cannot be improved. This is what the poetic statement means. I tell you this is what we say in our heart, this is what we say to God whether times are good or bad. Your head is like finest gold, Your sovereign leadership is perfect. It is indescribable, it is the highest degree of quality and excellence, indescribably superior is the idea.

When we are in difficulty our confession must be His head is finest gold. I put that in the notes there not that you will take all the poetic language and use it in your response to the Lord although I encourage you to. Some of it is a little bit strange to our twenty-first century mindset.

This one I love to say it, I love to say, His leadership over my life is perfect. I trust Your leadership, Your leadership, Your head is fine as gold. There are a few things that will equal the pleasure of meditating on the Lord's sovereignty. His sovereignty is total authority, it gives us such comfort; it gives us such assurance. Again that is the thing that the enemy attacks zealously nonstop, His leadership.

D.Locks: Jesus' hair here speaks of His dedication to God and His people being eternally vigorous.

The Nazirite vow forbade the cutting of their hair—it was a sign of dedication to God (Num. 6).

Paul spoke of hair in the context of showing dedication to God's authority (1 Cor. 11:5, 6, 15).

“His locks [hair, NIV] are wavy, and black as a raven. (Song 5:11)

1. ***Wavy and black:*** Wavy or thick black hair speaks of the hair of a young man in the prime of life, in contrast to an old man whose hair has lost its vitality and fullness—gray and balding.
2. Black hair here speaks symbolically of Jesus' youthful, energetic, and vigorous strength. Jesus' dedication is strong and energetic, and it will never wear out, diminish, or change. God has no bad moods. We never have to be concerned if it is a good time to approach God.

Well she moves on to the next area, His hair. In the King James and New King James it is His locks. All the other translations will say His hair. His hair, His locks are wavy and black as a raven. Now she is going back to the agricultural world, she is going back to the farm. Now the hair in Scripture just symbolically it has a spiritual connotation—it speaks of dedication to God. It also speaks of dedication to God's people and God's purpose.

The Nazarite vow, if they cut their hair, they were making a statement, they were breaking their dedication to God. If they kept their hair long as the vow said it was a sign of dedication. Now when she says, Your hair is wavy, again she is talking to her husband. So she says, boy your hair really looks great. In the love story that is a good one, you can use that one, wavy may not work. The New International Version says bushy, you can try that.

Black is raven, well it depends but spiritually the idea is wavy, thick black hair is the hair of a young man in the prime of his life is the idea. It is in contrast to the old man that his hair has lost its vitality and its fullness. That

means he is gray and bald, that is what I am talking about there. That was a nice way to say that, okay hang on, I got a few spots here.

In other words the point that she is making, the spiritual point is His dedication it is energetic, it is vigorous. It is the opposite of decay and running out or wearing out. His dedication, His wavy black as a raven it is energetic, it is eternally youthful. He never ever runs out of zeal and energy in His dedication to the Father or dedication to His people.

Number three, Jesus' dedication to you; Jesus' dedication to the Father now we assume He is dedicated to the Father, we take that for granted but that is a glorious reality. Because when the kings in days past in Israel were not dedicated to the Father great trouble came in the kingdom. Our kingdom is secure forever because His dedication is eternally vigorous, renewed. I mean it is not renewed it never ever lacks or diminishes. It will never wear out, His dedication to you.

He never changes His moods. He is not in a bad mood. You know I remember as kids we have seven kids, I grew up as one of seven kids in our family, seven kids in nine years. So our parents would come home from work and they were tired, they had worked all day. Now they have got seven of us you know with energetic, Mom Dad, all you know piled in the same ages, you know seven in nine years. Can we have this? Can we have that? We were conscious that they were really tired it was not the time to ask for something new or for something big.

Beloved you never have to worry when you come to Jesus that He is tired, He is in an off mood. We can approach Him anytime because His hair is wavy and black as a raven. It never decays and never loses its vitality, it never loses its strength ever. That is what He is like eternally.

E.**Eyes**: Jesus' eyes speak of His ability to see all, of His omniscience (infinite knowledge, wisdom, and understanding). Having eyes like doves speaks of His keen perception and loyalty.

¹²His eyes are like doves by the rivers of waters, washed with milk and fitly set. (Song 5:12)

1. ***Doves***: Doves have amazing eyesight; they have the same mate for life. Pairs of doves are tightly knit and work together as a team. They watch each other and mirror each other's actions. They are commonly referred to as "love birds," symbols of love and faithfulness.
2. ***By the rivers of waters***: Doves are cleanest after bathing in water and preening each other. Jesus' eyes are pure and clean, like doves that have bathed—He interprets knowledge through the cleanness of His heart. A judge may know all the facts about a story, but if he has an unclean heart he may distort and misinterpret the information. There is no known practice of washing eyes with milk. Milk speaks of nurturing—Jesus nurtures people with what He sees.
3. ***And fitly set***: A jewel may be set in a piece of jewelry. It is costly to set a diamond as part of a unique necklace. Eyes fitly set speak of eyes without deformity. They are not set too deeply, nor do they protrude in an unlovely way—there is no exaggeration or deformity in them. Jesus' eyes are perfectly, or fitly, set. This speaks of His perfect discernment.
4. Jesus has perfect knowledge. Every secret is seen by the Lord. God discerns both our negative and positive qualities. His eyes see the "yes" in our spirit even when we stumble.

¹³There is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account...¹⁵For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are. (Heb. 4:13-15)

³The eyes of the Lord are in every place, keeping watch on the evil and the good. (Prov. 15:3).

⁵“...until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God. (1 Cor. 4:5)

***¹⁸“These things says the Son of God, who has eyes like a flame of fire...¹⁹“I know your works, love, service, faith, and your patience...²⁰I have a few things against you, because you allow...Jezebel...to teach and seduce My servants to commit sexual immorality...
²²Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. ²³I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts.” (Rev. 2:18-23)***

Let's look at the top of page three. Now we go on to the other, every one of these is so important but this is really important. His eyes, His eyes are like doves by rivers of water. Now we are back at the farm again. She kind of goes from the farm to the temple to the farm and agriculture to...she is going back and forth between the two worlds. His eyes are like doves. This is probably not that great of one to use on your honeymoon. Spiritually speaking, dove's eyes speak of His ability to see everything. It speaks of His loyalty because dove's eyes, we talk about it a little here in the notes, doves have an amazing, number one, they have amazing eyesight, unusually clear perception and ability to see. Again being a farm girl she understood that.

Doves had another characteristic that is well-known which is that doves mate for life. They are known for their loyalty. You know, how do you call it, a girl and boy dove or something, married doves or I do not know how exactly, I have not thought how to say this publicly. Two doves, the duos there you go in nature they are close-knit, they work together.

Doves have this unusual thing: they look at each other all the time and they mirror each other. What one does the other does, they are always together nearly. They are known for the way that they work together in their loyalty to each other, therefore they are known as love birds, doves are.

So His eyes are not only unusual in perception and insight but His eyes are from a heart of loyalty. He sees through a lens of love. I love dove's eyes, I love this idea. You know earlier in the song He said to her, you have dove's eyes, that you would be loyal to Me, that you would look at Me and look at life through a lens of loyalty to Me, not through a lens of how you could live in compromise and try to somehow figure out a way to live in compromise and be at peace with that. You have dove's eyes.

When He said that to the Bride that meant she was loyal. When she says it to Him it is talking about His supernatural ability, I am talking about King Jesus and His omniscience. He has all knowledge. He possesses all knowledge, all wisdom, all understanding.

Let's look at Paragraph four, you can read a little bit more of the dove's eyes there in the notes. Again we are looking, we are just scratching the surface barely of these glorious themes. Number four in the middle of page three, Jesus has perfect knowledge. Every secret is seen by the Lord. It says in Hebrews 4, there is no creature hidden from His sight but all things are naked and open to the eyes of Him to whom we give an account.

Now this verse creates the fear of the Lord. Everything is seen but beloved not only is the negative seen; the positive is seen as well. You know the Lord and I could give you a number of verses on it but I will not tonight. The Lord sees the yes in your heart even when you are struggling and coming up short. He sees there was a longing to obey and a determination to obey in the weakness of our flesh. We stumbled in that situation. The Lord looks at us and He does not say, you hypocrite. He goes, I saw your heart, I really did. I see everything, not just the bad, I see the good. He sees the yes in our spirit.

Now it is interesting that here in Hebrews 4:13 it says, no creature is hidden from His eyes. All things are open before Him, everything is naked before Him. Meaning there is no way to hide, no circumstance to cover what we are really doing. He sees everything; that is in Hebrews 4:13. It was two verses later we looked at a minute ago. He is a sympathetic High Priest, He sympathizes with our weakness; that is the next verse or two. So this idea that He knows all but the idea that He has sympathy they do go together. Because we hear, He knows all, we go, oh no. He goes, but I do understand it, I am on your team but I am God. Do not be dishonest with Me. I mean it is natural to try to come up with ways to where our compromise, we figure out ways where it is not really compromise and we try to, we can fake ourselves out, fake out a few friends. We will never fake God out ever. I hear some of the arguments that are going around in the Body of Christ that it is okay to do this, it is right to do that. You get a bunch of people on Facebook they say, yeah we agree. We can fake each other out, we can pat each other on the back, affirm each other in compromise but we can never fake God out ever. I look at some of the mindsets even in the Body of Christ. I go, we are before Him who sees everything bare like it really is. There is no argument, it does not matter what seminary or group of people all vote for something. What He says is truth.

It says here in Proverbs 15, the eyes of the Lord are in every place keeping watch on evil and good. This is again one of those really life changing realities in our life when we settle it. We are living before His eyes. That is what the fear of the Lord is in one sentence, you know I describe the fear of the Lord in more than one sentence. If someone said, give me one sentence on the fear of the Lord I would say the awareness that God is watching; that is the fear of the Lord. It is not just to avoid evil but He sees every intention of good. The fear of the Lord is a wonderful thing. The fact that in secret you are saying yes but it matters; that is part of the fear of the Lord.

Let's look at a very important passage, I will be very brief on it because this is not the point tonight. Jesus highlights His supernatural perception of His eyes when He was talking to the Church here in Thyatira. He was talking about the immorality going on in the Church. There has never been an hour that I know of in history where there is more immorality in the Church. The Lord stepped out of heaven and visited John on the island of Patmos, appeared to him or John went there or Jesus went to him, one way or the other they were face to face. Revelation 2:18, Jesus said, these things, the Son of God says to this church. He goes, go tell them I have eyes like fire. I can see through anything. My eyes can penetrate anything, there is nothing that I cannot see through. He starts very positive in verse 19. He goes, I know your work, you are doing the work of the ministry. He goes, I love it, I know your love, your costly way, you are helping other people and it costs you. He goes, I know that, I love that. I see your service, your faith, your patience. Patience means perseverance. He goes, I see where it is hard, you do not quit. He goes, that moves Me, My eyes see everything.

The church is so blessed by this message, He sees that we are really doing it even in our weakness we are doing it. Verse 20 He goes, but go tell them this, now this is Jesus is talking to John the apostle, give this message to the church of Thyatira. He goes, tell them this, verse 20, I have a few things against you, not many but this one is really important. You have this one teacher named Jezebel. She had a whole company of people that were in

unity with her. She is teaching the servants of God to do sexual immorality. She is saying it is okay, she has a teaching that makes unmarried people sleeping together okay or a whole lot of other things before that that are okay. He says, tell them that teaching is not okay with Me.

There is so much immorality in the church because so much of the church is not bothered by it. Jesus said, tell them it is not okay with Me, that teaching, that mindset that got a stronghold in the church in that day of Thyatira. Then He gets really heavy, verse 22, but actually what He is saying is glorious, it is heavy but it is glorious. He goes, I will cast her onto a sickbed and those people that buy her teaching that reduce the standards of the morality of My kingdom I will throw them into great pressure, they will have pressure, tribulation. It is not talking about the Great Tribulation at the end of the age, it is talking about pressures will come on their lives to get their attention to wake them up.

They can stop all of that by repenting. If they repent that is not going to happen. Verse 23, He takes it up a notch. Now remember this is Jesus talking. This is not the Jesus of American culture, this is the Jesus of the Bible. He says, go tell them this John, I know their love, I know their service, I know their patience, their perseverance. I know the way they will not give up but tell them this one issue I am not happy with.

Verse 23, I will kill her children. I will bring them into a premature death. When that happens, all the churches, that meant in Asia Minor, they will know that I am the God who searches the mind, I am the God that sees the mind and the heart that people do not think I see.

Now at first glance you think oh my goodness Jesus is mean. He goes, no no I am not mean, I really am not. I want to wake you up now before you stand before Me then. Because now we can change but when our life is over and we stand before Him we bring our life deeds with us. Now if we have genuinely repented of them they do not show up. You know it is like the preacher once prayed, Lord shock me now, do not shock me then. The Lord says, I am going to intervene now and wake you up. You are not going to want to bring that story, that testimony with you to the last judgment, you really do not.

Then in My kindness I am going to wake Jezebel up or I am going to give her the chance. I am going to create pressures to mount up on her. I am going to box her in a corner, she will look up and say, He goes, I delivered you, I did not want to do it that way but that is a severe mercy but it is a glorious deliverance that you will be very very grateful for the rest of those remaining years of your life, you stayed free of that.

Jesus connects this with His eyes. Now His eyes are a whole lot more than just seeing this but we are living in an hour of a pornified culture in the Western world and it is going to get more and more severe. The passion and the beauty of Jesus but also the revelation of His eyes will be part of the deliverance of the Church.

F.Cheeks: Jesus' cheeks here speak of His emotions. A person's emotions are expressed in their cheeks. Our cheeks are windows into our emotions, enabling people to discern if we are feeling joy, sadness, or anger. Jesus' emotional life is compared to a bed of spices.

¹³His cheeks are like a bed of spices, like banks of scented herbs. (Song 5:13)

1. ***Bed of spices:*** A king's garden bed was filled with diverse fragrant spices.
2. ***Banks of scented herbs:*** Banks of scented herbs here point to a vast amount of fragrance.

Paragraph F., His cheeks, now His cheeks speak of His emotional makeup. Because our emotions are expressed in our cheeks. You can look at somebody's cheeks, it is a window to how they are feeling. You can look at their

face, they are either happy, they are mad, they are sad, they are engaged, they are disengaged you see it right there on their face by just literally looking at their face.

He says that, she says, Your cheeks, she is back at the farm now using a farm analogy. His cheeks are like beds of spices, like banks of scented herbs. Jesus' emotional life is compared to a bed of beautiful fragrance spices. His emotional makeup is delightful, it is fragrant, it is beautiful. It is wooing and wowing and draws anybody to Him who sees the truth of what He is like.

I mean even the passage I just looked at when He told Jezebel, I am going to make you sick and I am going to trouble the people buying into your lies; that is because He was so committed to the people to wake them up. That was not about Him writing them off, it was the very opposite. It was to wake them up while He still had a chance to make it right because in this life, what we do counts and we can still repent. The days ahead we can live differently and it really really really will matter and it will be so valuable.

So even that is coming out of His emotional makeup that is, the things that He zealous for, the things that He delights in. I call David a student of God's emotions. When you read the book of Psalms he was a student of God's emotions. I have studied God's emotions through, well not just through David but through Jesus and the apostles and prophets as well.

I tell you that the more I study God's emotions the more I can say, Your emotions are like a bed of spices, the diversity of the sweet and attractive ways that You carry Your heart. I do not want to just be more like You. I do but I want to be near You. I want to be close to someone like You. You are attractive in the way You think and feel.

G.Lips: Jesus' lips speak of His words. Lilies symbolize purity and beauty. Myrrh was a fragrant burial spice. It speaks of death to self. *Liquid myrrh* may refer to the resin droplets or sap that oozes from the tree or to oil that has been infused with myrrh, like the anointing oil. To drip with myrrh means that Jesus will speak to us about embracing death to self to liberate our hearts to love.

¹³His lips are lilies, dripping with liquid myrrh. (Song 5:13)

Paragraph G., top of page four, His lips. Now His lips speak of His words. His words are like lilies dripping with liquid myrrh. That is again agricultural analogy here or metaphor. His words are sweet like myrrh because myrrh was a fragrant sweet smelling burial spice. It was not only a burial spice but it was commonly associated with burial. It speaks of death and in this context death to ourselves.

Now to drip with myrrh, His lips, when He talks to us there is a sweetness in what He says but there is also a clarity when He talks to us that He will convict, expose, and point out the areas we need to die to ourselves and deny our flesh. Again even this is for our deliverance, it is for our liberty.

You know you can get with a bunch of believers, you all get together in the same mindset, pat each other on the back and affirm each other in compromise and delusion. Because one of your friends come to you and they say, what do you think? You go, well I do not want to say you are bad because that means it sounds like I think I am better than you and then you will be mad at me. Then you will talk bad about me when I am not around. Oh I understand. I think maybe the Lord is okay with that. It is real easy for us as weak human beings, I mean all of us, I am not saying this is some big you know attack on the human race. We are so prone to give counsel to our friends that affirms what they are doing whether what they are doing is good or not.

So we cannot always trust what is popular or who is patting us on the back. Jesus said, when I speak to you My words will be sweet. They will be untarnished by the fear of you rejecting Me. I will tell you the truth because I

am the truth. He tells the truth not to condemn us but to free us. He is saying, if you will let go of that it will liberate your heart and it will position you to bring freedom to others.

Well Lord I do not want to let go of that, everybody is telling me it is okay. I kind of like that. The Lord says, no when I talk to you, My words are dripping with myrrh, sweet myrrh. I will woo you, I will wow you but I will be truthful with you. I will tell you the counsel that will liberate you and make you great; even this, filled with desire and emotion with us.

So when Jesus walked through the cities of Israel they were so angry at Him because He spoke the truth. He was not speaking the truth to condemn them, He was speaking the truth to free them. Because if they stayed in the way they were they would stay in bondage at the heart level and they would end up in condemnation, the sentence over their life when they stood before God would be very unfavorable. It would be tragic. The Lord says, My Word is your life, My Word is your freedom, My Word is your joy and your liberty.

His lips are like lilies, they are pure. Lilies are pure but there is the sweetness and the purity of the lily and the sweetness and the death to self-dimension of the myrrh.

H.Hands: Jesus' hands (or arms, NIV) refer to His works (in creation, redemption, and history, etc.). He has all power and can accomplish anything He wants. Rods of gold speak of divine character, and beryl speaks of that which is costly and beautiful

¹⁴His hands are rods of gold set with beryl. (Song 5:14)

Paragraph H., His hands, now His hands speak of His works, the works of His hands. You see that phrase in Scripture a number of times. I mean His hands are all of His works. I have here the works of creation, the works of His hands, the work of redemption, His leadership over history, His leadership in your life is the hand of God intervening in your life. His hands are like His head, His leadership, they are like gold set with beryl.

His works are all powerful, He can accomplish anything. His hands and His head they go together. His works flow out of His sovereign leadership, His head. We can trust His works, they are glorious; they cannot be improved upon. Again the enemy wants us offended but we want to have confidence in His leadership, in His work in our life.

Romans 8:28, all things work together for good. Even that which is our failures, the Lord says, if you will respond to Me I will overrule it and your failures will rebound back and be for your good and for your greatness. I mean that does not mean you go and fail on purpose because you know the Lord will use it. There will be some ouches along the way that could have been avoided. I do not want to learn the hard way, I want to learn the right way though I have learned the hard way a number of times. I do not like that way.

I.Body: Jesus' body (or belly, KJV) speaks of His tender feelings, compassion, or deep emotions.

The Hebrew word *me'eh* is translated as "body" here and as "my heart yearned" in Song 5:4.

It speaks here of compassion. Jesus' compassion is rare, like ivory. It requires skill to carve ivory.

¹⁴His body is carved ivory inlaid with sapphires. (Song 5:14)

1. This Hebrew word is translated several ways as "my inward parts," or "my feelings"—it describes various deep emotions (Isa. 16:11; 63:15; Jer. 4:19; 31:20; 48:36; Lam. 1:20; 2:11).

⁴My Beloved put his hand by the door...my heart yearned [me'eh] for him. (Song 5:4)

¹⁵Where are Your zeal...the yearning of Your heart [me'eh] ? (Isa. 63:15)

Paragraph I., His body is like carved ivory. Now the word body here I have it written down here, I am not going to go through it, it is the same Hebrew word that is used earlier in Song of Solomon 5. Here we are in Song of Solomon 5:14, go back to verse 4, just ten verses earlier. The word, the same word used as His body is His heart yearned. It is this again I have got it written out here, it is the yearning of His heart she is talking about. Because the scripture talks about and the King James translation says, His belly or His deep inward parts is the idea: His compassion, His feelings, the yearning of His heart are like ivory which is rare. Ivory was very rare and carved ivory was even more rare and more valuable. Because it took skill to carve ivory. Now we are going to Solomon's temple and the artisans there that could have this ability. Not only is it rare ivory that is carved, it is inlaid with sapphires; it has got precious jewels.

The Lord is saying, My deep emotions they are rare, they are skillful, they are precious as jewels there is nothing like it. Carved ivory inlaid with jewels, with sapphires talking about His compassions, the deep yearnings that He has for us. We never have to fear that He writes us off, He is finished with us, He is exasperated, He has had enough. We have enough with ourselves and we have enough with other people but He never has enough with us. The yearnings of His heart are like carved ivory, there is nothing like it, it is very rare. Only the kings and a few of the wealthiest in the land could afford such rare and precious skillful things as carved ivory.

J.Legs: Jesus' legs refer to His walk or the way He unfolds His purposes. Legs provide the forward motion of one's body. Pillars speak of strength, orderliness, and beauty. Marble is a strong building material that is permanent. Jesus' ways are strong, lovely, permanent, and orderly. When we see the big picture of how He leads, we see the beauty and stability of His purposes and ways.

¹⁵His legs are pillars of marble set on bases of fine gold. (Song 5:15)

Paragraph J., His legs, His legs refer to His walk or the way that He unfolds His purposes. His legs are like pillars of marble. Legs provide the forward motion of one's body obviously. The way that He leads His purposes, the way that it unfolds step by step, day by day, all the details of the outworking of His grand purposes in our life. The day by day, step by step going forward, what is it like under His leadership. She says, Your legs are like pillars of marble. Now pillars were in Solomon's temple, they spoke of strength. Pillars also spoke of beauty, they put pillars not only for strength but also for beauty, for orderliness. There are many reasons why in the ancient world they put pillars, architectural reasons, for the beauty and the orderliness of the buildings. They were not only pillars, she said, pillars of marble. Marble is the strong building material that is permanent. In other words it is the working of Your ways, Your step by step leadership and the way that You treat me and what You allow and do not allow. He is never too late, He is never too early. It is never too intense, it is never too passive, it is never too soft. It is just exactly what was made for us to grow in love.

So when we stand before the Lord we present a heart of love, a heart of wisdom on the last day. The goal in life is not for life to be easy, it is to finish your time on the earth and present to Him a heart of wisdom and a heart of love; that is what success is. It is not an issue of how many people follow you, how much money you have, how easy it is, how hard it is. Did you grow in love and wisdom? If you present that on the last day, your life was successful. He has that in mind.

So He constantly keeps that in focus saying, you will be glad when you see the whole picture. You will be glad I held the line. Look back in those early days in this year and that year, back in your earlier days I held the line. I pushed it and I would not let you off the hook on that point. You changed and look what you offer to God now, a very different heart response. When we see the big picture on the last day we will be so glad for His day-to-day leadership in our life that does not always seem apparent.

K. *Countenance*: God's countenance speaks of the impartation of glory to His people. David prayed, "Lord, lift up the light of Your countenance on us" (Ps. 4:6). This is a prayer for manifestations of God to touch His people. Lebanon is symbolic of that which is stately and honorable (4:8, 11, 15).

¹⁵***His countenance is like Lebanon, excellent as the cedars. (Song 5:15)***

Paragraph K., it says His countenance. Now David prayed in Psalm 4:6 that the light of God's countenance would shine on us; that is God's countenance from His face. You know in Revelation 1 Jesus has a face like the sun and when Jesus looks down the countenance of God is released Aaron the high priest prayed it in number six, verse 24-26, the light of God's countenance; that is Jesus' face shining like the sun. It speaks of the impartation of God's glory, when God's countenance is shining on a man or a woman or situation that is an impartation of His glory and of His purposes.

L. *Mouth*: The King's mouth throughout this Song is associated with spiritual intimacy with God. In Song 1:2, the mouth was introduced in the context of "the kisses of His mouth," referring to intimacy with God. His mouth is distinct from His words, as signified by His lips (5:13). The message here is that intimacy with God is "most sweet" because nothing delights our hearts more.

¹⁶***His mouth is most sweet. (Song 5:16)***

Paragraph L., the very end, the final thing is His mouth. His mouth is most sweet, verse 16. Now when He says your mouth in the spiritual interpretation it is not the same as your lips. His lips speak of His words. His mouth was introduced at the very beginning of the song, the kisses of the mouth spiritually speaks of intimacy with God. Intimacy with God is most sweet. Your leadership in my life has brought forth this developed deepened intimacy, it was what I was created for that You and I would walk together forever in love. I would enjoy You, You would enjoy me. She declares, oh the intimacy with Your heart is the most sweet of all things.

M. *Altogether lovely*: Her summary statement calls us to a lifelong journey to discover His beauty. The One she loves is her friend. He is not only radiant in His majesty (5:10), but He humbled Himself to be our friend. He is worth all that we sacrifice or endure in pursuing and serving Him.

¹⁶***Yes, He is altogether lovely. This is my Beloved, and this is my friend...! (Song 5:16)***

Then she explodes in verse, Paragraph B., verse 16. Yes, the summary statement, yes He is altogether lovely. This is my Beloved, this is my Friend oh daughters of Jerusalem. Because they asked her, how come you are not offended? How come you are not angry? How come you are not, what do you see in Him that we do not see? She says, He is dazzling, He is radiant, He is chief among ten thousand. His leadership is like gold. His hair, His dedication is vigorous, eternally vigorous. His hands, His legs, His eyes oh it is most sweet to be close to Him. Yes this is my Beloved, this is why I love Him more than all the other beloveds.

We all have a handful of beloveds in our life. I do not mean just a person but things, positions, goals but we want our Beloved to have a superior place from all the other beloveds. She said, this is my Beloved, this is the one I love, this is my Friend. It is so remarkable that the radiant one, the dazzling one stoops so low. The one that was so high stooped so low. She goes, He is my friend, friendship with God together forever, and beloved that is what we were created for. We were created as the song goes, I am in it for love. Misty sings that worship song, I am in it for love.

Amen, let's stand before the Lord. I am in it for love, this is my Beloved. Now the enemy has got some of you really under condemnation. Others of you are under despair ready to quit. Others of you are borderline offended with His leadership. Why does not God get with it? We are being, we are tempted to pursue other beloveds more than we pursue Him. The other beloveds are good but they have to be second for this thing to unfold in its fullness.

I want everybody to just close your eyes for a moment and just talk to the Lord. I want us to declare without looking around and being distracted. Your head, Your leadership is like fine as gold. Devil you are a liar, His leadership is like fine as gold. He is leading me to love. Everything works together for my good. His leadership is fine as gold, it cannot be improved, it is perfect. His eyes, His countenance, His words to me are so good, are so good. Just declare those to the Lord, and reject the compromise or the despair or the temptation to quit. Lord we say yes to Your leadership.