

To Whom Will You Liken Jesus?
Song of Solomon 5:9-10; Isaiah 46:5
February 2, 2020
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Jesus is not of infinite value and worth because we love Him. We love Him because He is of infinite value and worth. The response of mankind to the unlimited greatness and glory of Jesus Christ (whether to receive Him by faith as Savior and Lord or whether to reject Him) does not add to or subtract from who He is and what He has accomplished. The value of perishable homes, coins, cars, stamps, or paintings may rise or fall depending upon changeable circumstances or changeable people. However, if the entire world hated Jesus or the entire world loved Jesus, His infinite worth and beauty would not be altered in the least. He is who He is in absolute perfection now and for all eternity. Nothing can be added to Him to make the slightest improvement. Nothing can be subtracted from Him to detract from His glory in the least. That which is esteemed by man to be of greatest value in this world or universe cannot even be compared or likened to the Lord Jesus (Isaiah 46:5).

There is none like Jesus Christ among the angels, among men, among all of creation. To what or to whom will you liken Jesus Christ? The bride of Jesus Christ in the Song of Solomon is love-sick for Jesus because of His unsurpassing greatness, love, mercy, power, and holiness. It is true that we love Him for what He has done for us (1 John 4:19), but we love Him chiefly for who He is: the chiefest among ten thousand. There is none like Him.

The main points from our text are: (1) Love-sickness for Jesus Cannot Be Hidden (Song 5:9); (2) Love-sickness for Jesus Declares There Is None like Him (Song 5:10).

I. Love-sickness for Jesus Cannot Be Hidden (Song 5:9).

A. The elect bride of Jesus had been awakened from her spiritual laziness and foolish excuses for her laziness by the Lord Jesus. She began searching for Him in the nearness of communion she had previously known both privately and publicly in His ordinances, but was unable initially to regain that closeness for which she hungered and thirsted with her Savior and Lord (Song 5:1-6). As she did so, she was wounded in her conscience by false teachers posing as watchmen (ministers and elders) within the city of God—the Visible Church (Song 5:7). With such longing for the Lord Jesus to come near to her with His sensible presence, the elect bride charged the daughters of Jerusalem (professing Christians) to search for Him on her behalf—to join with her in calling for Jesus to come near that she may enjoy Him, for she was love-sick for Jesus (Song 5:8).

B. Now we turn in Song 5:9 to the response of the daughters of Jerusalem to the charge of the bride in Song 5:8. The daughters of Jerusalem ask the beloved bride essentially the same question twice.

1. “What is thy beloved more than another beloved, O thou fairest among women?”

a. This is not a question asked in scorn or ridicule as if they were putting the bride down for her earnest search for Jesus. These professing believers are earnestly captivated by the love-sickness that the bride has for Jesus in longing for that closeness of communion with Him. The daughters of Jerusalem do not see that same hungering and thirsting in their own lives for Jesus and are drawn by what they see and hear in the bride. The bride’s evident love for Jesus to know Him not in a casual, nominal way by way of a mere profession of the truth, but to know Him in an intimate, close relationship shakes these professing believers out of their ignorant and comfortable ease to see what a Christian that is love-sick for Jesus looks like. Dear ones, our love-sickness for Jesus should move others to love Him rather than remaining love of the world.

b. These professing Christians are drawn to the bride to declare her beauty: “O thou fairest among women.” The Lord Jesus had Himself used the same title for the bride back in Song 1:8.

Now these professing believers are stirred up within themselves at the beauty of her love-sickness for Jesus Christ (love-sickness for Jesus beautifies the bride—it affects her in all her relationships with family and friends, at home, at work, in the church, in times of trial and blessing). Dear ones, love-sickness for Jesus is contagious. It is not something that can be hidden any more than a husband and wife can hide their love-sickness for one another (or their lack of it) from their children. It will be evident. It will be contagious. How is love-sickness for Jesus evident to you/others?

(1) Love-sickness for Jesus is evident in your hungering and thirsting **to know Jesus** more than anyone or anything else (Jeremiah 9:23-24). You want to grow in knowing one with whom you are love-sick. You are not content with a little bit of knowledge about him/her. This knowledge is not a mere profession, but an active searching in God’s Word to know Jesus (John 5:39).

(2) Love-sickness for Jesus is evident in longing **to spend time with Jesus** in worship of Him (private, family, and public in His ordinances). One who is love-sick does not enjoy a distance from the one loved, but craves to be with him/her. Is that your longing each day?

(3) Love-sickness for Jesus is evident in endeavoring **to be faithful to Jesus, to obey Him, and to stand for His truth** without compromise (His gospel and commandments— notwithstanding it being “Super Bowl Sunday”—John 14:15). You can hardly declare with any consistency that you are love-sick for one to whom you are not willing to be faithful or to one you are not willing to defend. That is a mere pretense of love. Many today argue that love for the brethren compels us to be united with them in churches that are walking disorderly and not according to the truth in doctrine, worship, and church government. We supposedly can take exceptions to what is false in their church constitution and cling to only what is faithful and true hoping for reformation in the future. However, I submit that such is not love for Jesus Christ who alone is the way, **the truth**, and the life. Love-sickness for Jesus does not compel us to place ourselves under the banner of that which is false with the hope of reformation. Many who take this approach subsequently become silent in contending for the truth and actively promoting reformation in order to keep peace. It is not true love for the brethren to compromise our love-sickness for Jesus and His truth. We will truly love the brethren as we ought when we are love sick for Jesus and His truth (even if it means we must remain separate from brethren whom we love and desire to be united with until there is unity in the truth).

c. What is the Lord Jesus to you, dear ones, when compared to all other lovers in this world (spiritual adultery—idolatry)? What pulls you away from love-sickness for Jesus? Does your husband, wife, children, parents see your love-sickness for Jesus as did the daughters of Jerusalem see in the beloved bride of Jesus Christ? Do those at work and in the church hear in your words and see in your deeds that you are love-sick for Jesus? Love-sickness for Jesus is seen/is contagious.

2. **“What is thy beloved more than another beloved, that thou dost so charge us?”**

a. This is the same question, but there is added to the question, “that thou does so charge us?”

b. These professing believers realized that when they were charged by the bride (in Song 5:8) to help her search for Jesus, that this was not a casual wish or common request, but was calling them to promise in all seriousness to join in prayer with the bride. The daughters of Jerusalem are here acknowledging by their question that the bride does not take lightly, casually, or carelessly her search to be near the Lord Jesus enjoying that sweet fellowship with Him, but that this is weighty and important to her. Love-sickness for the Lord Jesus cannot be hidden or buried because of how important it is to you that you be near Jesus and He be near you—that you love Jesus more than any other love (whether family, friends, or possessions—Matthew 10:37-38).

3. How do you know if your love-sickness for family, friends, or possessions has exceeded your love-sickness for Jesus? I submit it will usually be revealed in whether you are willing to offend Jesus by disobeying Him in order to avoid offending others or whether you are willing to break God’s commandments in order to retain a relationship or possession. When you will not offend the Lord Jesus and break His

commandments in order to keep a relationship/possession/pleasure because you cannot sin against His love, mercy, faithfulness, and holiness, you are manifesting your love-sickness for Jesus.

II. Love-sickness for Jesus Declares There Is None like Him (Song 5:10).

A. We now hear the beloved and elect bride of Jesus respond to the questions set forth by the daughters of Jerusalem. There is first a general description pointing to the absolute uniqueness of Jesus in Song 5:10, and then there is a more detailed description pointing to particular qualities about the Lord Jesus in Song 5:11-16 (which we will consider in subsequent sermons). The bride is ready to answer the question. One who is love-sick for Jesus will have a ready response to why He is superior to all lovers of this world (1 Peter 3:15).

1. “My beloved is white and ruddy.”

a. Remember these are not physical qualities, but spiritual, moral qualities of our Savior, Lord, and Mediator who is fully God and fully man by way of a supernatural incarnation.

b. Jesus has already identified Himself as the lily of the valley (white) and the rose of Sharon (red) in Song 2:1. White points to the perfect righteousness of Christ (His active obedience), and ruddy (red) points to His perfect sacrifice (His passive obedience) as the glorious Mediator for God’s elect. Here is an unsurpassing Savior and Lord who did not merely wish the best for us, but set His love upon His elect bride and covenanted from eternity to redeem her from the curse of the law through His obedience and forgiveness (justification). This is why Jesus is superior to all lovers. What lover among men can exceed the love and glory of Jesus Christ for you who were lost, condemned, and hopeless?

2. “The chiefest among ten thousand.”

a. The idea communicated here is that Jesus is marked out as the standard bearer among all (whether angels or men). He is the Father’s chosen one to carry that banner of redeeming love for lost sinners chosen in Christ Jesus before the world began (Ephesians 1:4). There is none other who is eternally God and became one of us to redeem us that we might become His beloved bride (Ephesians 5:25-27; Micah 7:18-19). “Ten thousand” signifies all creation.

b. There is none like unto the Lord Jesus. There is none to compare with Him. He is without equal. In His incarnation He is the image of the invisible God (Colossians 1:15). When Jesus became man, He did not cease to be the eternal God. To Him was added the nature of man, but from Him was not subtracted in the least the nature of God. He was from eternity to eternity the everlasting God. It was necessary that your Redeemer be fully man and fully God—fully man to bear your sin and condemnation on your behalf and fully God to add infinite worth to His sacrifice for His elect. He is “chiefest among ten thousand.”

c. But let me add that because Jesus is not a mere man but is eternally God, the Second Person of the Trinity, He like the Father and the Holy Spirit is not to be represented by any image formed by man. Why does God condemn all images of Him (Exodus 20:4-5)? All images are lies. All images seek to represent the God who declares about Himself that there is none like Him, nothing that can be compared to Him (Isaiah 40:18,19,25). All images of God are a lie, the work of errors (Jeremiah 10:14-15). The calf that Aaron made was not condemned by God because it represented a false god, but because it represented the true God (Exodus 32:5). The Larger Catechism (109) states that the sins forbidden in the Second Commandment are: “the making of any representation of God, of all or of any of the three persons.”

d. The common objection is that in making a representation of Jesus (a movie, a picture or painting, or image) that it is only a representation of His humanity not His deity. However, even in His humanity, Jesus was a divine person and shall forever be a divine person that is fully God and fully man. Any representation of Jesus cannot possibly or accurately represent the glory of the Lord Jesus Christ—it is a lie. To think that we can portray the Son of God is to liken Him to some creation or invention of man.

Remember, dear bride of Jesus Christ, your glorious Savior, your Heavenly Husband that has loved you and redeemed you is “the chiefest of ten thousand”. To what will you compare such a glorious, beautiful, loving, merciful, and holy God? He is “the chiefest of ten thousand”.

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