

Studies in Song of Solomon 02 His Eyes as of Doves

by Svend Christensen

The sermon explores the significance of the Lord's eyes, emphasizing His omniscience, discernment, and purposeful call to believers.

Duration: 47:43

Scripture: Matthew 22:11-13, Luke 5:1-3, Luke 14:15-24, Luke 19:41-44, Luke 21:1-4, John 11:35, Romans 12:15

Topics: "Faith And Obedience", "Gods Sovereignty"

Description

In this sermon, the preacher focuses on Luke Chapter 5, where Jesus is surrounded by people who are eager to hear the word of God. He notices two empty fishing boats and decides to use one of them as a platform to teach the people. After finishing his teaching, Jesus tells Peter to go out into the sea and cast his nets. Peter initially doubts the success of this, but obeys and is rewarded with a miraculous catch of fish. The preacher emphasizes the lesson of not limiting God's power and the importance of having compassion for others, as Jesus wept over the city of Jerusalem. The sermon concludes with the reminder that God's eyes are always watching us.

Transcript

Thank you so much. I'll be like Brother Hunter, three score and ten. I'll still be like pioneering, I believe.

I mean, four score and ten. No, four score, that's right. But anyway, he's like Caleb.

He says, give me this mountain. If I'm like that at four score, I'm telling you, I think I'll still be pioneering. But the Lord will probably be here before that.

Again, let's turn to the song of Solomon, chapter five, please. Beginning to read at verse nine again. What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved that thou hast so charged? And she's quick to reply, my beloved is white and pretty, the cheapest among ten thousand.

His head is as the most fine gold. Remember, we spoke on that Sunday. His locks are bushy and black as a raven.

His eyes are the eyes of doves by the rivers of waters, washed with milk and bitterly fed. His cheeks are the better spices of sweet flowers, his lips like lilies loving sweet-smelling myrrh. His hands are as gold rings fed with a beryl.

His belly is as white ivory overlaid with sapphires. His legs are as pillars of marble set upon sockets of fine gold. His countenance is as leavening excellent as the cedars.

His mouth is most sweet, yet he's altogether lovely. This is my beloved, and this is my friend, O Tardos of Jerusalem. I tell you, last night, you remember, we spoke on his face, the lovely face of our Lord Jesus, that sterling face, that shining face, that strong face to set us aflame to do his Father's will, that face that was covered with shame, that face that was submissive in the garden of Gethsemane, that face that was suppressed and covered by wicked men, the coveted face, that face that was so despicable because of its suffering beyond recognition, and yet that face that was searching, solemn, and yet that face that delights to shine in salvation upon the sinner, and that face that shares as we look into his face with shame from glory to glory, it's wonderful to be more and more like him, and that face which is completely satisfying when we show fear-seeking, then we shall be satisfied when we are weak in his likeness.

Now, tonight, we're going to look at his eyes, the eyes of the Lord. Do you notice they were mentioned in here? His eyes are the eyes of doves by the rivers of waters washed with milk and safely set. Speaking about those sparkling eyes like rivers of waters, the waters are so sparkling, and in with purity, washed with milk and safely set.

First, I want you to think of his eyes as the all-seeing eyes. You know, his eyes sees every precious thing, says Job in 28 verse 10. His eyes sees every precious thing.

Proverbs 15, 3, the eyes of the Lord on every place beholding the evil and the good. The eyes of the Lord on every place beholding the evil and the good. Then it says in Psalm 94, 9, he that called the eye shall he not see that all-seeing eyes, his eyes behold his eye-lit tribe.

We read in the word of God in Psalm 11, verse 4, that his eyes behold the nations. Everything is naked and open to the eyes of him with whom we have to do in Hebrews 4, 13. Several years ago, I think it was in Georgetown, Ontario, we were renting a meeting room, or we used for a meeting room, and it's one of those lodges where there's an eye.

It gave you the strangest feeling that wherever you were in that room, that eye was looking at you. It didn't matter where you were in that room, that eye was just looking straight at you. Quite a sensation.

Like the missionary, remember, had a glass eye when he went away. He took his glass eye out, and he put it there, and he said, now I'm going to be watching you all the time. He said, the nations were very conscious that they were being watched, and my friend, we are being watched all the time.

His eyes are in every place. The secret was just to turn to Psalm 139. When we think of the Lord's eye, and the Lord's eye being in every place, and seeing everything, we think of the Lord's omnipotence.

He's in everything. He sees everything. He knows everything.

He's omnipotent. Listen to what the psalmist says there in 139, O Lord, thou hast searched me and known me. Thou knowest my down-sitting and my up-rising.

Thou understandest my thoughts afar off. It's good for us to realize we're in the presence of God. Thou compassed my path and my line down, and are acquainted with all my ways, not some of them, but all my ways.

For there's not a word in my tongue, for, O Lord, thou knowest it all together. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me, and if I, I cannot attain unto it.

Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of this tree, even there thy hand shall lead me, and thy right hand shall hold me.

If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from me, for the night shineth at the day the darkness hath the light of open light to thee. For thou hast possessed my reins, thou hast covered me in my mother's womb.

I will praise thee for I am fearfully and wonderfully made. Marvellous are thy works, and that my soul knoweth right well," and so forth. Isn't that a tremendous truth to be foreseen? The all-seeing eye of our Lord, his eyelids, his eyes behold his eyelids try, he sees everything.

Then, not only that, but he has the all-discerning eye. Remember the gospel of John, chapter one? It's a wonderful chapter where the Lord is dealing with different individuals, different ones brought to Christ. But, remember, especially Nathanael, the expression of Nathanael after the Lord Jesus has revealed himself to Philip? Philip, like a real man that appreciated the Lord and the salvation, he says, I want my friend to know it.

Remember when I first received, Oh, how I longed for those that were near to me to have what I had. That should be the natural longing one would say. Oh, I longed to have my friends and my dear ones to hear the things that I was hearing.

I'd never heard anything like it in my life. So, what about that? And, when Philip had said, and he met the Lord Jesus, he said, I want Nathanael to have it. So, he rushed it down to where Nathanael was, and he said, Nathanael, they found him.

Nathanael, he wasn't so sure. Nathanael said unto him, Can any good thing come out of Nasser? This is John 1, 46. And, I'm glad this man, Philip, he wasn't one he thought to argue.

He never gained by arguing. He said, just come and see. That's the best evidence.

Come and see for yourself. And, he came. And, as he was on the way off, the Lord Jesus saw him.

Remember? And, he said, there's an Israelite indeed in whom there's no guile. I said, you see, and I don't know. Whence knowest thou me? Why, the Lord says, before Philip called you, when you're sitting under the big tree, I knew thee.

He discerning eyes, but he, and my friend, he sees the night quite into our very being. He knows exactly our attitude toward him. He knows what all these fires are.

He knows that where I call the apostles, that I may know him, and the power of his resurrection, that I might be made conformable to his death, to his suffering. He knows all these fires. He says to Philip, or to

Nasser, there's an Israelite in whom there's no God.

I know your honest desire. My friend, as believers, it's our honest desire to get to know him better, to love him better, to please him better. That was the Lord.

That's what Paul wanted. So, we see him with these discerning eyes. He knows.

I'll give you many, many illustrations. One of the outstanding ones is the little story about the little man, Tacitus, in Luke 19. Little man was up in the tree, you remember.

I suppose he thought it was hidden away there. Little man had a great desire to see the Lord Jesus. He couldn't get to see because of the crowd.

He was of short stature. He couldn't see all the people. He couldn't crawl through them.

He was probably too fat. I don't know. He couldn't get to see him.

But, he ran ahead when he saw this thick and woody tree, probably with his long hanging limbs, where he could crawl up and get a ringside seat of the passing procession. If the Lord Jesus had sight, he would get to look right down at him. He was probably hidden away up in there.

I don't know, but I have the feeling he's sort of looking down through the leaves, and from the ground you wouldn't be able to see him. But, from up there looking right through the little holes among the leaves, he could get a good view of the road below. And, if the Lord Jesus came walking by there with a group of people, or you remember the story, all of a sudden he stopped and he looked up and he just come down.

You remember the Lord, how he came down and he received the Lord joyfully. And, the Lord took and he changed that man. He said, if I've done anything wrong, I'll restore it for good.

And, I've often thought, well, you get a Jewish man that says that, he's really perverse. It really has to be changed. And, that's what the Lord does.

He changes the heart. Today, he said, salvation has come to your house, and this man, he was truly and wonderfully changed. He conceived exactly our heart, our motive.

Another one I might turn to, I'm only taking a very few of the ones I've marked down here, to turn to the Gospel of Luke, chapter 21. Gospel of Luke, chapter 21, and that he looked up and he saw the rich men casting their gifts into the treasury. I'm sure that was some impressive sight.

Many of the common folk would say, my, look at those people, look at how much they're giving. Think of those large gifts those people are giving. And, then he saw a certain poor widow casting in, say, the two mites.

And, that person said, if I say that, what a, that's hot. He went putting in there, little bit like that. What can that do? But, the Lord, again, he sees with his discernment.

The Lord doesn't look so much at how much we give. He looks at how much we have left after we give. That's what he appreciated.

And, look what he said, and he said, offer truthfully, I say unto you that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God, but she of her penalty

hath cast in all the living that she hath. Here was a woman that gave all that she had.

Now, the Lord appreciated that. Here's a woman that was all for him, and she gave all that she had. And, I say if she wouldn't have given, that's not popular here.

All right? It's not a popular doctrine, you know, but it's a necessary one. The Word of God says, God loveth the cheerful giver. The little soul, he shall be made sad.

And, many of God's people have never learned the joy of giving, and how God blesses when you really give. The Word of God teaches, in 1 Corinthians 16, we're to lay by as God has postured, and then give it on the first day of the week. And, I thank God for the, in the early days, whenever we were married, we met up with Hal Harper.

He took us into a little room, and he taught us about giving. He says, now when you give, you don't give what's left over. You give the first fruit to the Lord.

You agree before the Lord to give him a certain portion, and then you give that. He said, maybe you want to start at 10 or 15 percent, but keep on increasing it as God gives you faith. And, that's the way to give, friends.

Give the first fruit. If you wait until you have something left over, you'll never give. I have a friend the same age as I am, and he was converted a short time after we went into the work, and he had all kinds of debts, you know.

And, he said to me, you know, when I get caught up, and I get all my bills paid, I'm going to start giving to the Lord. You know, he hasn't got caught up yet. He hasn't been caught up yet.

He's still in trouble financially, and he always will be. The people use the argument, well should I should I take and give to the Lord when I owe people certain bills? I ask the question, should you pay your bills with the Lord's money? That's not right, is it? The Lord will make his portion, or whatever portion that you have left, that they've given him, he'll go much further afterwards. He'll prosper you in other ways.

He'll prosper your health, and so forth. I tell you, friend, I have proven in all 20 some years, 26, 27 years now, that we've been able to increase, and God keeps on increasing. We never had it as good as we have it now, and it's not because we want to do to get it back, but that's just how God works.

You can't outdo the Lord. He looks over the treasury. Now, may I say, it's very important how you give, the motive by which you give.

So, you give out of the right motive. I remember the story about the, this particular group, they had a financial need to connection with their building, and they put a basket on the front table like this, you know, and the men were going to come up and put their gifts in the basket, and one man came up, and he put in a ten dollar bill, the elder still sitting up in front, on the front seat, watching. One of the elders, he got up, and he took up the ten dollar bill, and he took it back to the man.

He said, you can give more than that. So, after a while, the man, he came up, and he threw in a hundred dollar bill. The elder got up, and he took, and he took it back to him again.

You know, he said, you know, I can't give more than that. I know that, but you didn't give it in the right motive, not the right attitude. After a while, he came up, and he graciously put it in.

We must be given of the love of the Lord. The Lord sat there against the treasury, and he saw, and he commended the woman that gave from the heart that she gave all she had. Do you think the Lord made it up to her? You can be sure.

There's nothing in the Bible about her going to the pool house. He looked at her. Well, there's so many others.

We can think about where the Lord looked on in a discerning way. Remember when he saw the fig tree? He saw there was no fruit. He saw that forked possession, that empty possession, nothing but leaves, just the possession, and the Lord pronounced blessing upon that fig tree.

He cursed it. Is there someone here and you are just wrapped up in religious profession? The Lord tells us about another time in Matthew chapter 22 about the king that provided a great feast, and when he came in to look over the wedding guests, he saw a man there that did not have on the wedding garments, and he called that man without a wedding garment, and he said, friend, how did you get in here? Not having on the wedding garments. What did the man say in reply? Not a word.

He was speechless. The Lord said, bind him, hand him over, and cast him out into all the darkness. The night, friend, if you are trusting in anything less than the Lord Jesus, if you have anything else but the righteousness of God within Christ, and you just stand before God in the sight of God, then you will be cast out.

The Lord, a discerning eye, deceives the people that have only religion but not Christ. You may fool men, but you'll not fool his all discerning eyes. He sees.

He has an eye that goes right through, and then we saw him too in his having purposeful eyes. I want you to just return to Matthew chapter 4. Matthew chapter 4, and it bothers to see how the Lord calls these fishermen. Can you imagine the Lord Jesus calling sort of unlearned, indignant men to accomplish this great work that he was going to do? Now, just think of it.

In verse 18 of chapter 4, And Jesus walked by the sea, and he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishes. And he said unto them, Follow me, and I'll make you fishes of men. And straightway, look at that, straightway left their nets and followed them.

And going on from there, he saw other two brethren, James the son of Sephardi, and John his brother, in a ship with Sephardi their father, mending their nets, and he called them. And immediately left the ship and their father, and followed them. Now, notice this is Matthew's gospel.

This is not Mark, where you always find the word immediately, and Anon, and words of action. This is Matthew's gospel, but they're still obedient. I've often said that if we've been going around to find some men to do a job the Lord had in evangelizing the world, to tell them about this wonderful love of God, we would have probably been called in the great schools of the day, filing off the greatest intellectuals in all, the most brilliant people, the people that have a name and a standing, you see.

You know, the Lord, he didn't need an advisory board. He needed many good men, and when he said, I, he ordained twelve, it means he made twelve. And God wants people that are available, and an obedience that he can take, and he can rule, and he can make, and send out.

He has eyes that have purpose for him, purposeful God. He has something in view for us. Now, I'm not trying to decry education, or anything like that, but sometimes when people get on to a certain stage in the intellectual life, and they really know a lot, they're hard to teach anything.

The Lord says, I want men I can teach, and make gracious of men. We might say, well Lord, the girl could ask Peter, he's just a bungling fisherman, he's big, and he's hot, he's clumsy, he just dressed up with words, that's all he takes, and so on. He'll never do.

The Lord says, I'm going to make him. There's Andrew, he's just a nobody. Nobody knows anything about Andrew.

I actually brought Peter to the Lord Jesus. And then there's John, and James, and James, they're just two hotheads. I want to call fire down from heaven, you remember? They want to be one on the right hand, and one on the left.

The Lord says, I can make them. Isn't that encouraging for all of us? They will hear his voice, and obey, and follow him immediately. It's wonderful what he can do.

And I think that the capstone of it all is when he called Matthew himself here in chapter nine, and Matthew rose at once, and he followed the Lord Jesus. And in Luke's gospel, it says, he made a feast. We might say to the Lord, do you know who that Matthew is? The Lord knew only too well.

Well, he's a tax collector, and he's been doing what charging people. He's been taking from the Jews, and paying it to the Roman. He will just make all the angels speak, Master.

The Lord said, never mind, I'm going to make him. He is high as they can see. Wherever there's anyone available, Matthew rose up, he left off, he followed him.

That's what God is looking for. People that are willing to hear his voice, and obey it, and act upon it. Eyes that can see.

Now, turn to Luke chapter five. Now, he not only wants the men, he wants their profession. He wants the persons, he wants their professions.

Luke chapter five, and it came to pass when the people pressed upon him to hear the word of God. Isn't that a wonderful statement? The people pressed upon him to hear the word of God. And he saw two ships standing by the lake, but the fishermen were gone out of them, and they were washing their nets.

And he entered into one of the ships, and it was Simon's invasion that he would trust out a little from the land, and he sat down and taught the people of the ship. Now, here was a boat available for the Lord to use. The Lord saw the ship, and he says, I can use it.

One of the greatest sound boards is the ocean. Now, I'm just a little bit from the land, I can speak to the people who can hear me very clearly, and to use the boat. The boat was available for him, and after he finished using the boat, he said in effect, now Peter, I'm going to tell you, the Lord is no man's debtor.

Now, Peter, he said, notice now in verse four, launch out into the deep, and latch down your nets, plural, for draw. Simon again said unto him, Master, he's saying in effect, Lord, we're all fishermen. You know, we've been fishing all night.

That's the only time to fish, and we didn't catch anything. There's no use doing it now. But he says, nevertheless, as I were, I'll latch down.

Notice what he says? The net, singular. Isn't that right, guys? We limit God. We limit his power.

For the Lord, sure, he shamed him, didn't he? And when they had this done, and enclosed a great multitude of fishes in their net, wait, what did they get, Peter? They put down the two nets, like you should have done, but you would likely be, and they seconded unto their partners which were in the other ship, and they did come and help them, and they came and filled both ships so that they began to sink. That's how the Lord took life for those that are willing to give themselves a once-a-half to the Lord's work. You see, sometimes it pays to serve Jesus.

It pays every day, it pays every step of the way. He's no man that has eyes that have a purpose for it. Then we thought about the eyes of doves' eyes in the Song of Solomon.

His eyes were dove's eyes. The dove is the love bird, and the eyes of a dove are those eyes of love, and if there's anyone that has eyes of love, it was the Lord Jesus. In Matthew chapter 9 and verse 36, that they beheld the multitude, that love just flowed through him with those eyes of compassion upon the people.

It said he was moved with compassion to them, because there was eight without a shepherd. Yet, the same again in chapter 14 and verse 14, where he saw the multitude, and he was moved with compassion to them. Oh, the need of these eyes of compassion! In Mark chapter 1 verse 41, as he saw that poor dirty leper, and the leper spoke to the Lord Jesus, if thou wilt thou can make me clean, and he met the Lord Jesus.

He looked at him with compassion, and he touched him. Eyes of compassion. Sometimes we like that line, that whom the Lord first touched that he saw men as trees walking, and we see people as trees walking.

We don't see them with eternal souls. The Lord looked upon people, and he had that compassion upon them. How else could he die for them? What a wonderful Savior is Jesus our Lord.

We saw that blind man in John chapter 9, had been blind from his birth. The Lord Jesus had compassion on him, and he healed him. He had compassion, and the hungry we read about in Mark chapter 6. Remember when he sat, and he made them sit down, and Andrew said, there's a lad here in John 6. And, you remember, he set the multitude, five thousand men besides women and children, because he was moved upon with compassion upon them.

He had eyes that really cared. Brethren and sisters, we need the compassion. We need the dove eyes to see people with their needs, and have compassion on them.

Not just going on. You know, one of the tendencies is to say that we don't want to get involved. We don't get mixed up with things, you know.

You heard about the girl in New York City, brutally murdered, and there was many people that watched her, and none of them lifted a finger to protect her. They didn't want to get involved. Christian life is involvement.

Even that rich young ruler we read about in Mark 10.21, the Lord looked at that young man, and he had compassion on him. Even though he knew that fellow was going to turn back, he loved his riches more

than he loved the Lord. The Lord still loved him, even for backsliding Peter.

The Lord looked on him with compassion, and as he looked upon Peter, Peter went down. As he heard that cock call, and he wept bitterly. Remember, Jesus looked upon him with that eye, with that look of compassion.

Oh, for compassion. Oh, for love. Love, as Paul says in 1 Corinthians 13, love never faileth.

We're so cold, we're so hot by nature, we're so selfish, we're so little thought for others. May God move us. The love of God has been shed upon our heart by the Holy Ghost, as Paul in Romans 5, and that's what we need.

We need that love within the love of the Holy Spirit. The fruit of the Spirit is love. That compassion to flow through us.

The eyes of compassion, like our Lord Jesus had. How he had compassion on the various ones. I, the compassionate member, in speaking this beatitude, he lifted up his eyes, and he blessed them.

He always had blessing in mind for men. Oh, we would just live like that, that we might be a blessing to others. Just a channel through which the love of God can flow in blessing to others.

So, we have eyes of love like the Lord Jesus. Benevolent eyes. Then we see him, too, with eyes that express itself in tears.

In Luke 19, 41, remember he beheld a city, and he wept over it. Remember he said as he stood there, looking over the city, oh Jerusalem, Jerusalem, how often I would have gathered you as a hen to gather her chicks, and you would not. Now he says, your house is left of you, desolate, and as he thought about that city and all its privileges, and then the terrible future it would have, would have been trodden under.

How he wept over that city. I, I will bet when he came to the graveside of Lazarus in John chapter 11, do you remember the shortest little verse? He expressed his feeling, his emotion. It says, Jesus wept.

When did you last shed a few tears? When did I last shed a few tears for others of sympathy and compassion? The word of God tells me to weep with them that weep. Remember the thing about the young Salvation Army officer? He tried everything, and the work didn't seem to go, and he wrote to General Booth about it. General Booth just sent back a little cable, and he had this short message, try tears that did it.

Eyes that can weep, wet eyes. How the Lord Jesus was concerned for the bereaved. The woman, remember, as he met that buyer coming out of Maine in Luke 7, he went to him with compassion, and he touched that prayer.

A wonderful, wonderful Savior is Jesus our Lord. And then he had eyes that were uplifted, devoted eyes. You take his great high priestly prayer in John 17.

It reads that Jesus lifted up his eyes and said, Father, I thank thee. Uplifted eye. As a man upon the earth, he had his eyes were lifted up to heaven.

He was completely dependent. He lived a life of expectancy. Before he raised his lashes, he said, I thank you, Father.

He thanked God in advance for what he was going to do. That's what it is when you walk with God in sweet communion with him, and oblige him to his word, and you know you ask what you ask in his will, you can thank him. And that's what the Lord Jesus did.

He thanked the Father in advance. And I take a close walk to do this. Uplifted eyes, eyes devoted to the Father, walking in communion with him all the time.

At the eyes of the mistress, of the maidservant mistress, so his eyes was ever to his Father. Completely independent, uplifted eyes, ever concerned about the Father, being able to thank him in advance. And he says, Father, the hour has come.

Glorify thy son. That's in John 17. Then one other little thing I would like to mention, there's several here.

One is the eyes of correction. He corrected Peter with his eyes. You know, the word of God says in Psalm 32.8, I will guide thee with mine eye.

As parents, sometimes when we look, have somebody in the house and the child is doing something wrong, all you have to do is just look at the child a certain way, and they know what you mean. So it's nice to be in touch with the Father, isn't it? So, we are conscious of his look, and can be guided with his eye. He guides the righteous with his eye.

Not only the speaking, just the eye. Then he has one of a provisional eye. Look at John 19, verse 26.

He says, the Lord from the cross, in terrible agony, physical agony, this time. You wouldn't imagine he could have any thought for himself or anyone else but himself. If we were in such agony, we could think of nothing but ourselves and our torture.

And notice what it says, for when Jesus therefore saw his mother provisional eye, and the disciple standing by whom he loved, that was John, he said unto his mother, Woman, behold thy son. And he said to the disciple, Behold thy mother. And from that hour, that disciple took her unto his own home, provisional eye.

He provided for her. None of his own brethren believed in him at this time. For here's one that was a well-to-do fisherman.

They were men of means. They had servants, remember. And he said, Now this is your home, provided for her.

And before he went back to heaven, he said to his disciples, I go to prepare a place for you. And as I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also. By when he not only had provision for his mother, he's making provision for us.

And it's going to be wonderful. It's beyond our wildest expectations, a wonderful place he has for us. That's why I don't get too settled down here.

It's better on ahead. Then, in closing, and there's many areas we could touch on, but I want to just turn to one scripture. Revelation 19 and verse 12.

There it says, His eyes were as a flame of fire. That speaks about judgment. It speaks about the penetrating gaze of his eyes that he comes back in power and great glory.

His eyes will see us right through. I cannot emphasize it too much, should it be someone here tonight that's not seeing. It's better to find out now, and get right with it now, than in a coming day.

To have the searchlight of his eyes penetrate right through you, and you'll find yourself absolutely where any righteousness or any standing that walks on, and to be swept on into a lost eternity forever. Will what you are depending on tonight stand? Will it meet with his gaze? Will it stand his gaze? Will it endure his gaze? Adam and Eve, you know, they dressed themselves in big leaves, but when they got into the presence of God, and God saw them, they hid themselves. And what did they say? We're naked! Their covering wasn't sufficient for the presence of God, and if you have anything less than the Lord Jesus Christ and his righteousness, you will stand the same way naked before God, and you'll be swept into a lost eternity, into the lake of fire forever and ever.

But, if you're in Christ, then there's no judgment of them that are in Christ Jesus. One last thought about our own eyes. You know, Paul prays in Ephesians 1:18 that the understanding, the eyes of our understanding may be opened.

We should pray as we come to the word of God, open thou mine eyes that I may behold one to think of thy law. If you, and if we get in a cooled-off condition, then we need to get the eyes there. The Lord Jesus set that revelation where they said, you come and I'll anoint your eyes with eyes there that you might see.

And we need to have our eyes open. We need to be able to see, so we could have a clear vision. Maybe so often I have to go and get my glasses changed, the prescription renewed because, as you read, the print gets blurred, and with the world hopping through the world, and all these influences of the world, you have to get your vision blurred, and you need to constantly come to him and have your eyes anointed so you'll have a proper focus.

Then we might see him the way he is, and see things the way he sees them, and live in accordance to the work of God, to the word of God, that our eyes may be opened. Revelation 1:7, it says that our eyes shall see him. Scripture says, I'll see him and not another, says Job.

And we only come, he says, to wipe away all tears. Those that do that have their true soul of loved ones, he's going to wipe away all tears from their eyes. You know when you have tears in your eyes, you can't see properly, it's blurred.

He's going to wipe it all away, and then we shall see the king in his beauty, Isaiah 33:17. And as we said last night, when we're going to see him face to face, and we shall be like him. May the Lord use his word tonight, and may our eyes, the eyes that are open to behold him, the one who has the all-seeing eye, the eye that discerns, the eye that has compassion, the eye that has a purpose, the eye that has provisional for us, may there be provision, the eye that can correct us.

Oh, and may we live in the consciousness that we ever, in his presence, his eye is ever upon us. Oh, it'll soak our lives, it'll make our lives serious. You will realize I'm living in his presence, under his constant gaze, his eyes upon us.

His eyes on the righteous, it says. His face is against the wicked, but his eyes upon the righteous. Isn't that good? It's wonderful to know his eyes upon us, his eyes on the Pharaoh, and I know he watches me.

Oh, Father, we thank and we praise thee for the all-seeing eye. And, Lord, when we are in sweet fellowship with thee, in communion with thee, walking with thee, it's just so wonderful to know that we're

never out of thy sight. Thou art always concerned for us, thou dost always see us, thou dost know our needs, and thou dost know how to supply them, and help us too, in all lives, that we might live with a single eye to thy honor and to thy glory.

Lord, search our hearts. Try us. Seek to be in the evil way in us, and lead us in the way of everlasting.

Help us, indeed, to have a single eye for the glory of our Lord Jesus Christ. This message would I bless you. Bring us back again in the morning, we pray in Jesus' precious and worthy name.

Amen.

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