

Jesus Is Lovely

My Notes 3/19/2024 Tuesday Zoom

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[Song of Solomon 5:12-6:11](#)

And here we are. I think, in the final lesson we'll find out what happens here as it develops, but this is as we've been announcing the Song of Solomon, a love story, but it's a love story about Christ and the Church, so we don't ever want to miss the implications, and the the deep esoteric that's involved in wrapped in this scriptural tapestry.

So, Lord, help us in our pursuit of truth we pray that everybody here that's arrived will be greatly strengthened, and edified Lord everyone here has different issues, and problems, but we're grateful, Lord, for your goodness, and for your healing touch. Good to see Linda back here, and out of that hospital, and we pray that she's on the mend, and all will go well. We pray for Luana, who's not with us this morning because she's in rehabilitation right now. Just pray that you'll give her some deliverance from that back pain, and then I would think Peggy Lord is in trouble here, has COVID. So we pray for her Lord we miss her this morning, and hopefully it will be a mild case, and you can bring her out from it, Lord and we thank you, Lord, for your great consolations to the believer, Lord so we draw an eye unto thee, and your promises that you would draw an eye unto us. In Jesus name. Amen.

[Song of Solomon 5:16](#) Alright, let's continue on here. We are in the 5th chapter now, and as you know, we're just taking bits and pieces here, not trying to study the entire text. We just want to take some of these obvious parallels that we have with the Lord and Savior, and this is when His mouth is most sweet. So we thank you, Lord, for this sweetness that you provide to us. You put sweetness in our mouth. You know, people of the world become acrid, and bitter, and it's because of the troubles that beset us. It can happen to any human really. It can happen to us as believers, but God puts a sweetness in the believers's mouth. It's because of his word. It was David that wrote in [Psalm 119:103](#) How Sweet is thy word? Sweeter also than honey, and the honeycomb. So with his word, and His mouth, and in our hearts, and in our minds, we have peace with God. Well

how would how would she know if his mouth is sweet other than she kisses him? So young lovers love to be with each other, and to embrace each other, and the kiss is the symbol of union. In the Bible, we have this illustration. Just read it this morning in [Psalm 85:10](#) Mercy, and truth are met together; Righteousness and peace have kissed each other. Well, this speaks of that moment at the cross. It's here where Jesus brings together the antithetical principles of mercy and truth, and I say antithetical because truth be told there should be no mercy allotted to us. We are malefactors. We have disobeyed God. We deserve judgment, and to go to a place called hell. Judgment would consign us to hell except for mercy. So where did mercy, and truth kiss each other? Where did they meet together? And righteousness and peace, which also had polar opposites. When it comes to righteousness, we're talking about God's absolute righteousness. He's perfectly good, and how can he then show peace towards rebellious sinners? So we see it all kind of being together, and this almost likes to use the metaphor that they've kissed each other. This all happens because of Christ reconciling work at the cross. It's what Jesus is doing there as he takes unrighteous people, and he purifies us through the shedding of his blood, and he brings us in total reconciliation with God, and the truth that we had spurned the law that we have disobeyed God, and he has deigned to show us His mercy, and His forgiveness. Another place in the [Psalm 2:12](#) where we have kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. So we have kissed the Son haven't we. We've found him, and we will not let him go. So the the Shunammite finds the kisses of the bride groom as sweet, and indeed, we found our relationship with the Lord, and He has made it possible for us to be reconciled. Certainly in [Song of Solomon 8:1](#) when I should find thee without, I would kiss thee. So it kind of blends in with what we have here in the 5th chapter, this idea of relationship. Finding the Lord, and holding on to him.

[Song of Solomon 5:16](#) We're going to move here to the 16th version, the 5th chapter, so. This simple line he is all together lovely, expositors say the word altogether lovely here means that we have an absolute desire. So the original language sometimes has multiple meanings. Love, and desire are really synonymous, but we also think in the scriptures where one of the titles of the many that Jesus possesses is the desire of nations found in [Haggai 2:7](#). He is altogether the desire of all nations. He is altogether lovely, but if we take it for as we understand it, the word lovely we would have to certainly agree with the Shunammite here Christ is altogether lovely. So there is no spot, there's no blemish in him, he's the consummate man, he is all that a man should be. He is the God man, and thus altogether lovely. Look at the book of [Colossians 1:18-19](#) here at this point, the first chapter. He is the head of the body, the Church, who is the beginning, the first born from the dead. That in all things he might have the preeminence, for it pleased the Father, that in him should all fullness dwell all fullness. So every attribute that one can ascribe to God can be seen in Christ. He's altogether the fullness of the God had bodily, so we would love this passage in particular. It is certainly one of many in the New Testament that describe to Christ all divine attributes that Christ indeed is equal to the Father. In [1 Peter 2:22](#) It tells us that he did no sin, neither was guile found in his mouth. So this is a direct statement about the impeccability of Christ. Without sin, no sin, no spot of sin here, so he can be the spotless Lamb of God. It even goes further. It says neither was guile found in his mouth. The word guile simply means deceit. You know, we listen to politicians all the time, and there's so much deceit that said that promises that are made that are broken, and all the rest, but it's all to deceive, and to and to garner votes, and we hear this, you know, every election cycle. So, but

with Christ, no guile. What he says he will do, his word is true, and that will be performed to every jot, and tittle. [Matthew 3:17](#) so low the voice from heaven, saying, This is my beloved Son, in whom I am well pleased. So here the Father opens the heavens at the baptism of Jesus, and pronounces this benediction. Christ is to this point now, and we're talking as Luke says, he began to be about 30 years of age at his baptism. So through those 30 years, 30 years of silence, we would have to say of obscurity. The only thing we know from the birth to the baptism is that one single couple lines there that we have in Luke's Gospel of Christ teaching the Rabbis in the Temple, but other than this, we have nothing else to go on other than this expression. The Father has watched the Son, and the Son has grown in every aspect without sin. God is pleased with Him. Why? Well, the answer would be He is altogether lovely. This passage also speaks of the sinless nature of Christ and [Hebrews 4:15](#). So we have not at high priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin again, it's a direct statement, just as we had in Peter where he did no sin, in this case he is without sin. So this assertion is made, and it needn't be made. We could see just from the gospel accounts of the perfection of His nature and His character, but these are assertions to establish this the doctrine of the deity, and perfection of Christ altogether lovely in every aspect.

- Christology I'd like to speak of the pillars of the faith, and one of the great pillars that we would have to say is being the foundational pillar is Christology, the study of Christ the God Man, and what do we see there in all of the pillars, so to speak, of this foundational truth?
- Creator Well, we see Christ as Creator, don't we? This is how we're introduced to him in John's gospel. [John 1:1-5](#) In the beginning was the Word, the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not. So this, and other places teach the creator ship of Christ altogether, and when we look at the creation it is a marvel. There's way too much complaint about weather, but there's a fascination in all of God's weather. Everything that he does, it's perfect. Now we see the evidence of the curse that is infected the creation, and we see whether out of control at times, but we have at least a foretaste of what the perfection of the creation wants. The curse is eradicated so we have these glimpses of glory, and glimpses of the perfection of the creation itself. Christ is the operative member of the Godhead when it comes to the creation. All things were made by Him, and nothing made that was not made. So that's Christ as Creator, certainly an aspect of his altogether loveliness.
- Pre incarnate Now we have this pre incarnation when we think of Christ as the Word before the Word becomes flesh. This is well, it's arcane. It's a concept that escapes human syntax. How do we describe the pre Incarnate Christ? Jesus himself, while he was here in a bodily form, explained to the woman at the well that in [John 4:24](#) God is a spirit, and they that worship him, must worship him in spirit, and in truth. That gives us some inclination of what the

pre Incarnate state of Christ is. Before he takes the fleshly form.

- Virgin Truth [Isaiah 7:14](#) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, And shall call his name Immanuel. Still altogether mysterious, and lovely, and would have to say this foundational truth of his virgin birth. Here he comes without the assistance of man. Remember in the first chapter of [John 1:13](#) there not by the will of flesh, nor the will of man, but of God, and the Word became flesh, and dwelt among us, and we beheld his glory, the glories of the only begotten, of the Father, full of grace and truth. John describes the virgin birth in different terms than Luke does and Matthew does, but this certainly is one of the great pillars an outstanding attributes.
- Deity We have the Deity of Christ that we've just discussed and this doctrine of his perfection that he is God who has come in the flesh.
- Blood Atonement The blood atonement on the cross. This is the key to redemption, the shedding of blood. [Hebrews 9:22](#) Without the shedding of blood, there is no remission, Hebrews tells us so the blood of Christ was pure. It was not defiled by man.
- Resurrection His bodily resurrection. Every Christian will be celebrating at church the bodily resurrection. This is what it's referred to as Easter, but it's really resurrection Sunday, and every Sunday is to be a reminder of that. Believers worship not on a Sabbath, but on the Lord's Day, and that Lord's Day is a reminder of this aspect of his glory.
- Ascension Then his ascension. Too wonderful to describe what had to be in the hearts of the apostles that day on the Mount of Olives in [Acts 1:3](#) after having communed with Christ for 40 days, and leads them to this mount ascends up to heaven in a cloud in [Acts 1:9](#), and they watch him from a distance in awe of course. What is he doing? Well, he's left them a charge, and they are to go now, and be representatives, and ambassadors for the truth. This calling has now come all the way to us these many centuries later, but what is Christ accomplishing while ascended in that we would well know He is at the right hand of the living God. There he serves, and ever lives to make intercession for sinful men. So the ascended Christ we see him as altogether lovely, and we are now accepted in the beloved. The book of Ephesians says because of his mediatorship, and his place at the right hand of God's revelation says we will sit with him and [Ephesians 2:4](#) likewise heavenly places.
- Intercession We'll sit down with him in his throne, and there he ever lives to make

intercession for the Saints.

- His Return Well, we have to put here at the end the finishing touch. I mean, these amillennialists like to take the return of Christ away from the believers. I say never. [Titus 2:13](#) This is the blessed hope, and glorious appearing of the great God our Savior, Jesus Christ. His return is a viable truth that is in fact secures the believer, and no matter what is happening to us here, in the present distress, we know that he is coming back. He is returning no matter how out of control the world may seem to be, Christ is going to put an end to all of that in his return.
- Christology So I would say, if these aspects of his nature and character, all that would come under the rubric of Christology. This to me is altogether lovely, Altogether lovely. I probably should have put this before, and I've used this many times, and I think you folks have seen it.
- Systematic Theology This is my chart of what I believe to be the theological truths. So important to study, but of all those studies in systematic theology, Christ is the foundational truth. He embraces all of those aspects of the study of theology because, well, he is indeed altogether lovely. I think last week I mentioned to you all the names of Christ, and it seems like Billy Bob got a hold of my text there. I sent to him, and I think he distributed to you folks here, but these names, all of which speak of who he is and what he is, and what he means to us, and we can say with the Shunamite, indeed, the more we know about in the more we love him, right? Amen.

Oh, there's this interesting sermon clip from Lockridge. I hope you've heard this before. It's really a fascinating.

"The Bible says my King is a seven-way king..

He's the King of the Jews;..

He's the King of Israel;..

He's the King of Righteousness.

He's the King of the Ages..

He's the King of Heaven.

He's the King of Glory.

He's the King of Kings, and He's the Lord of Lords.

That's my King. Well.I wonder, do you know Him?.David said, "The Heavens declare the glory of God and the firmament shows His handiwork. My King is a sovereign King. No means of measure can define His limitless love. No far seeing telescope can bring into visibility the coastline of His shoreless supply.

No barrier can hinder Him from pouring out His blessings.

He's enduringly strong.

He's entirely sincere.

He's eternally steadfast.

He's immortally graceful.

He's imperially powerful.

He's impartially merciful.

Do you know Him?

He's the greatest phenomenon that ever crossed the horizon of this world.

He's God's Son.  
He's a sinner's Savior.  
He's the centerpiece of civilization.  
He stands in the solitude of Himself.  
He's awesome.  
He's unique.  
He's unparalleled.  
He's unprecedented.  
He's the loftiest idea in literature.  
He's the highest personality in philosophy.  
He's the supreme problem in higher criticism.  
He's the fundamental doctrine of true theology.  
He's the cardinal necessity of spiritual religion.  
He's the miracle of the age.  
He's the superlative of everything good that you choose to call Him.  
He's the only one qualified to be an all sufficient Savior  
I wonder if you know Him today?  
He supplies strength for the weak.  
He's available for the tempted and the tried.  
He sympathizes and He saves.  
He strengthens and sustains.  
He guards and He guides.  
He heals the sick.  
He cleanses lepers.  
He forgives sinners.  
He discharges debtors.  
He delivers captives.  
He defends the feeble.  
He blesses the young.  
He serves the unfortunate.  
He regards the aged.  
He rewards the diligent.  
And He beautifies the meek.  
I wonder if you know Him? Well, my King is *the* King.  
He's the key to knowledge.  
He's the wellspring to wisdom.  
He's the doorway of deliverance.  
He's the pathway of peace.  
He's the roadway of righteousness .  
He's the highway of holiness.  
He's the gateway of glory  
Do you know Him? Well.  
His office is manifold.  
His promise is sure.  
His light is matchless.  
His goodness is limitless.  
His mercy is everlasting.  
His love never changes.  
His Word is enough.  
His grace is sufficient.  
His reign is righteous.  
And His yoke is easy, and his burden is light.  
I wish I could describe Him to you, but  
He's indescribable.  
He's incomprehensible.  
He's invincible.  
He's irresistible.  
Well,  
You can't get Him out of your mind.  
You can't get Him off of your hand.  
You can't out live Him,

And you can't live without Him.

The Pharisees couldn't stand Him, but they found out they couldn't stop Him.

Pilate couldn't find any fault in Him.

The witnesses couldn't get their testimonies to agree.

Herod couldn't kill Him.

Death couldn't handle Him,

And the grave couldn't hold Him.

Yea!, that's my King,

[Song of Solomon 5:16](#) I think I hear some of you saying Amen. So this is my beloved, and this is my friend. Chapter 5, verse 16. Well, I don't have to tell you about this one, I'm sure you're already aware of where we're going with this. So this is my beloved. This is my friend. In [John 15:13-14](#) Jesus said. Greater love hath no man than this, that a man lay down his life for his friends, and of course he went on to say ye are my friends, if you do whatsoever, I command thee. Friends, so here we have the King of Kings as a personal friend. People often boast about their relationship they have a celebrity they know, and they'll say oh yes, you know I'm related to so ,and so or I know this one there we're friends or if they have political influence, and they'll say I well, I know of the governor, and I know the president. I shook hands with him or something of that nature. We often hear people boasting about relationship they seem to think that that puts them in a higher status. Well, every Christian has the right to say I'm friends with Jesus my personal friend. He is my friend. This is my friend, and my friend will lay down his life to save me not too many friends do we have like that in [Romans 5:7](#) that tells us about scarcely for a righteous man will one die yet peradventure for a good man's some may dare to die, but God commendeth his love toward us, in that while we were yet sinners, Christ died for us. I might even have that verse coming up here. It's in [Romans 5](#). But it's reminder, you know scarcely for a righteous man will one die yet per adventure for a good man, some may dare to die. Here's Christ dying for us that we're enemies. His enemies. So greater love hath no man than this that he would consider us to be in relationship with him. In [1 John 2:1](#) My little children, these things right unto you that you sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Well, here again we see his friendship to us, his advocacy. The word here, advocate we've described many other times, and it's the Greek word parakletos, and it's translated in John's Gospel with a different word. Translator's said they wanted an illegal word in first John two, so they used the word advocate. Uh, and John's discourse, where we have the upper room discourse, and when he uses the in [John 14:18](#) expression I don't leave you comfortless, I'm sending a comforter there again it's the same word, apparently, and the parakletos. There's a comforter, an advocate. Alright, so my friend, an advocate who stands alongside of us, literally with the parakletos, and in the sense of John's Gospel there that one who stands beside us is helping us through our affliction, putting his arm about us. Seems to identify with whatever our current distress is. I would have to say that's our friend today. That's Jesus. He stands right beside us, and probably everybody here in our group has had the unfortunate experience of friends that betray you, friends that are not your friends anymore, and they even speak ill of you at some point, and it's very hurtful experience, but this is a friend that sticketh closer than a brother. That's who Jesus is. He that said, I will never leave thee nor forsake thee. [Ephesians 1:6](#) has a word here. I think that will help us as well. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. So this is my beloved, and he has accepted us. Alright, into this divine coterie we speak of the bride of Christ, the body of Christ. What an association, and all of us here, brothers, and sisters. As a result of that, so we are we are one with him. Well, we're not singing this morning. We, of

course we have Ester here. She could sing this, but.

1. What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!
2. Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged—  
Take it to the Lord in prayer.  
Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness;  
Take it to the Lord in prayer.
3. Are we weak and heavy-laden,  
Cumbered with a load of care?  
Precious Savior, still our refuge—  
Take it to the Lord in prayer.  
Do thy friends despise, forsake thee?  
Take it to the Lord in prayer!  
In His arms He'll take and shield thee,  
Thou wilt find a solace there.
4. Blessed Savior, Thou hast promised  
Thou wilt all our burdens bear;  
May we ever, Lord, be bringing  
All to Thee in earnest prayer.  
Soon in glory bright, unclouded,  
There will be no need for prayer—  
Rapture, praise, and endless worship  
Will be our sweet portion there.

It's a delightful song, isn't it? And it speaks of our love relationship. We can speak of him as a brother. He is our brother, isn't he? But sometimes people they have estranged relations, their brother or their sister don't speak to them even. So it goes further here. When we say he's not just a brother, he sticks closer than a brother. He's a friend that sticks closer. That some brothers in some cases.

[Song of Solomon 6:1](#) Well, we'll move on here until the 6th chapter, the first verse. Whither is thy beloved gone? So the Shunamite is being questioned by her friends.



Where? Where did you? Where is your Christ? Where did he go? He seems to have forsaken you here, and that's an interesting notion there, you know, in the [Psalms 42:1-3](#) it says, As the heart panted after the water brooks, so panteth my soul after the O God. My soul thirsteth for God, for the living God, When shall I come and appear before God? My tears have been my meat day and night, as they continually say unto thee. Where is thy God? So my tears day and night, because they're questioning where's God? Why has he let all this happen to you? I thought you were a servant to the Lord, and why would God let all this happen if you're a servant? And believers better be very careful about complaining then, because all that does is it gives rise to the doubts of the people about us. Our complaint says I don't like what's happening to me, and I don't know why God is letting this happen. I mean that kind of thing. I think that mature believers have to banish those notions. It is unfitting. So they ask her, where is thy beloved God? Where is he? Oh, thou fairest among women. Whither is thy beloved turned aside? That we may seek him with thee. So at the end of this is intriguing. So they're asking here, you know, some people are asking because they are seeking God. They're not understanding the ways of the Lord. Why would why would God forsake you? And then you explained to them that all things work together for good to them that love God, that God didn't promise believers to be without troubles. In the world that Jesus himself went through these troubles, God forsook him at the cross intentionally. It was so that he would experience life as we must experience it. When we when we talk about God's ultimate deliverance, then as Paul said in [Romans 8:18](#) For I reckon the sufferings of this world are not worthy to be compared with the glory which shall be revealed in us. So we're called upon here to answer the skeptics, and in this case, I think these are seekers. They just want to understand. They want to seek God with you, and that last passage that we may seek him with thee. Well, this also bespeaks the believers position on earth is an ambassador for Christ. We are to introduce others to him. We know him. We know where he's gone. We know that he rose again, that he's ascended to heaven, and that we are to seek him with whole hearts, and we should bring people along with us. So let's talk briefly about this aspect of soul winning. Look, in the Gospel of John we see this I've mentioned so many times. The Gospel of John is eccentric. The three Gospels are synoptic. They they harmonize, but the Gospel of John is eccentric, and it doesn't fit the paradigm. It doesn't even follow the narrative course, and in most cases does not repeat what the other three tell us. It is like new information, and it's certainly highly spiritual, but one of the aspects of the Gospel of John that I find intriguing also is the fact of how God, our Lord, the Lamb of God, takes an interest in the individual. You can't miss this. It's throughout the gospel, and in the case of the first chapter, you find the day after John. [John 1:35-36](#) John the Baptist stood in two of his disciples, looking upon Jesus as he walked. He said, Behold the Lamb of God, and the two disciples served him speak, and they followed Jesus. So this is intriguing. John the Baptist had a great following, but in [John 3:30](#) he would say of Christ he must increase and I must decrease, but he's done his part in leading others to the Lamb of God, and this exclamatory Behold the Lamb of God. Well, this Sunday we'll have this program and what a thrill it is. We go, we can see the visual sufferings of Christ. It is a visceral service because we come in, and you know, we see the visual suffering of Jesus. We hear those songs that are sung with great pathos, and emotion. It climaxes with this song, Behold the Lamb, and I think believers are really caught up in it, and it's an emotional service. I think it's, well, it's vitally important for believers to rehearse who Christ is, and what He has done for us, we must never forget this. It is that reason that Christ instituted the communion service that we might recall His death, and His burial, and of course, His resurrection. So this we will do as we behold the Lamb of God this Sunday, and the two disciples heard him speak, and they followed Jesus. So it was John who was an influence, and John had found Christ,

and now he was taking others to him as it were. Others were seeking, and they would find as I said, now we move in the Gospel of John. [John 1:40-41](#) Here again in the first chapter, one of the two which heard John speak, and followed him was Andrew, Simon Peters brother, and he first findeth his own brother Simon, and sayeth unto him we have found the Messiah, which is being interpreted the Christ, and he brought him to Jesus. So we see this illustration, this contagion. This is something that believers cannot contain. They have to announce we're lights, we're witnesses, and we have to bring others to Christ. In this case, we see the love relationship of Andrew bringing his own brother to Christ. Now how often is that the case? That people in a family, maybe one person is the first one to be saved, but then they begin their influence, and they were able to bring a brother, a sister, a father, a mother, a son, a daughter to Christ. How often is the case? I even mentioned on Sunday sometimes I question when a husband gets saved, and then suddenly the wife is saved, but that shouldn't be that unusual. Husbands, and wives would be one, and there to be in the concert when it comes to Christ. So now it really shouldn't be a shock to me. I only question, I don't want people coming, well, my husband got saved. I'll get saved. He got baptized, I'll get baptized. That's that. That's not a reason. It's an individual choice. Nonetheless, there is this vital bond. Husbands, and wives have, brothers, and sisters have fathers, and mothers with their children have. So it makes sense that we should be able to bring others to Christ. Then we see again in the first chapter of this emphasis on the individual. [John 1:45-46](#) Now we find the day following Jesus would go forth into Galilee and findeth Phillip, and say I thought to him, follow me. So here Jesus in a direct call to Phillip, and that Phillip comes to know Jesus, but look what happens here again in the first chapter Phillip findeth Nathaniel, and sayeth unto him We have found him of whom Moses in the law and the prophets did right Jesus of Nazareth, the son of Joseph, and Nathaniel said unto him, well, can there any good thing come out of Nazareth, but Philip saith unto him, come, and see. So our text tells us that the Shunamite being questioned by people, just as in this case. Nathaniel is a he's more of a scholar, I would have to say, than Phillip he understands that the Messiah comes, and is born in Bethlehem. He will be coming to Jerusalem. Nazareth has nothing to do with it. At least that's how he's viewing it at this point, but Philip saith unto him, come and see. I can't answer your theological conundrum, he says, but if you come, and see Christ, that'll be enough. That'll settle your doubts, and it certainly did if you read on in the first chapter. All this leads us to our text certainly leads us to, the power of influence. All of us have this power, and it is vitally important for all of us to be the best examples that we can. The world is watching, they don't read the Bible, but they do read us, and we are the epistles read of men, as Paul said so, in [Psalm 40:3](#) says And he has put a new song in my mouth even praise unto our God, many shall see it, and fear, and shall trust in the Lord. So remember this, and make sure that we have the song of the Lord in our heart, and that we are in a sense singing the gospel. How about this strange verse in [Zechariah 8:23](#) Thus saith the Lord of hosts, in those days it shall come to pass, the ten men shall take hold out of all languages of the nations even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you. Well, I'm using this to illustrate the point. This all has to do with the I believe the tribulation time with the 144,000 Jews will go out throughout the entire world, and bring multitudes from every tribe, kindred, nation and tongue to Christ. So we will go with you. We have heard that God is with you, but in a general sense, we can take the verse, and say this is the power of our influence. People see Christ in us, and they will desire to have the joy unspeakable that we demonstrate again, this is why we must be very careful about what the devil is doing to us, and damaging our testimony by doing foolish things by saying things by losing your temper, by committing outward sin that the world can watch, and point their fingers at us

as hypocrites, our power of influence is vitally important. I would go even further, and say if all we're talking about the people is all of our troubles, and all of this, and I'm going through that, and how terrible it is, and all this pain, and so on, be careful about this. What are we advertising at this point? So God expects us to triumph over our current issues, and distresses, and for the world to recognize that we should be exemplars to the world, that this is how we can take this, and go through this because of the power of Christ. So yes, we we can we can speak of our infirmities as long as we're giving God the glory, and saying, well, without the Lord, I could never abide with my situation. It would be impossible. We use it as an opportunity to demonstrate to the world that believers go through trouble too, but we go through it not alone. So let's make sure our power of influence is sharpened, and that our witness is vitally strong, and our light is burning brightly, and [1 Peter 3:15](#) But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of hope, of the hope that is in thee with meekness, and fear. So again, this has to do with the Shunamite, and our friends asking, well, where is your Lord? Where they're asking questions? Let's assume them to be, since they later say, well, we'll seek him with you then, if you can answer their doubts, and their problems, and dispel their darkness by saying no, there's something much greater you're missing here, and we can be a light to their pathway.

[Song of Solomon 6:2](#) All right, so we'll go to the 6th chapter here in the second verse. My beloved has gone down into his garden to the beds of spices to feed in the gardens, and to gather lilies. So I'm taking this, and taking liberties with the verses, all these verses, I think everybody understands that. We're taking this Song of Solomon it is an allegory, after all, and if it's an allegory, that demands some interpretation. What could be meant if we apply this to Christ is gone down into his garden. Well, I think we know that when Jesus died on the cross that he went down into the Garden tomb. He went through the experience of death itself. In fact, they came with spices to anoint his body as his body would have been feeding on corruption in the garden, or so they assumed. So I think this speaks of Christ, and the death of Christ, and his burial, the fact that he was going down to produce fruit in his garden he came down to gather the lilies he came down because of his death, we would rise with him in victory over death, but the notion of a garden is an intriguing one. He went down into the garden. Well, the first time we speak of the garden is in the Garden of Eden, and that garden is prolific. It's every kind of fruit one can imagine. There's no sin here, and all is well until the serpent appears, and begins the temptation, and Eve falls for the deception, and she eats the forbidden fruit. Then, through her various seductions, she is able to bring Adam to the same disobedience. It is a sad, and terrible moment in the third chapter of [Genesis 3:23-24](#). They are now outcast. [Genesis 2:8](#) They hear the voice of the Lord God walking where in the garden, and in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. So the garden that was a paradise is now lost. Adam, and Eve will be cast out of the garden. The Lord himself will have to come down now, and he's going to have to rectify what they have lost. He will have to go in fact to a garden, and begin the suffering process which leads us to the Garden of Gethsemane [John 18:1](#). So the Passion of Christ begins there. It is here that He begins to shed blood, and it's here that the devil tries to prematurely kill him, and that's why he cries out for the cup to pass his lips. So here we have when Jesus had spoken these words, he went forth with his disciples over the brook of Kedron where was a garden into the which he entered, and his disciples, so we have identified the Garden as the Garden of Gethsemane, the Olive Press, and it is here that his life, the devil, is

obviously trying to kill him early. His life is being squeezed out of him in the same way that an olive in the press the olive oil comes out, now he's sweating blood, and he pray's, take this cup from my lips, and he has heard these strong prayers with tears, [Hebrews 5:7](#) And he has heard, and was saved. He was saved from immediate death. Christ knew he must go to the cross, and [John 12:32](#) if I be lifted up from the earth, if he dies here, it is a premature death. It is not finished. So that's why I believe that answers to why is asking to take the cup, not the cup of the cross, the cup of Gethsemane. Well, so here he is. He's in the garden, and he's suffering. He will go to the cross, and he will suffer, bleed and die. He will be buried in a garden tomb, but while he's in that tomb, he will go to another garden, and that garden is the garden of paradise, and he will be there for a three day interim. Three days, and three nights. Now, I've given the teaching on this before, so this wouldn't be nothing, but review. But you'll know that you'll find this Ephesians the 4th chapter, and you'll also find it in Luke chapter 23, and 4th chapter of Ephesians, in the 16th chapter of the Gospel of Luke, and it gives us the explanation of this place that's in the center of the earth, the place that Jesus said to the thief this day thou shalt be with me in paradise, and paradise is a garden. So paradise, and garden are synonymous terms. So here Jesus his physical form in the Garden Tomb. His spirit form is in Paradise, where he is now gathering together those who have been waiting for the finished work, and he will appear on the third day physically. Mary will try to detain him, but he says touch me not I'm not yet ascended. So he has to take these, and deliver captivity captive. Grand teaching, and it helps us to understand some of the mystical elements of what happened in this three days, and three nights with Christ in the tomb. Uh, and he takes paradise with him, as I already mentioned so he just leaves this place in hell, and now this tomb that I referred to from whence Jesus will be resurrected. In [John 19:41](#) Now in the place where he was crucified, there was a garden, and in the garden a new sepulcher. Wherein was never man yet laid, and I probably should have put here the final form of all of this we start in the garden in an identical paradise. The Fall of Man comes in, and the necessity for God to come, and redeem all of this accomplished as you see here through the various phases of the garden, and then finally I should have put here is the the Garden of God, the heavenly paradise, the tree of life, the river of life flowing through the midst of the Paradise of God with the tree of life on either side of the river. So it brings us full circle, doesn't it? It brings us back, and we see the final accomplishment the daynamon the conclusion, and so we started in the garden, and humanity that saved, and redeemed from Adam's curse. Will experience eternity back in the paradise of God. All right, I better move on if I expect to finish here. I don't know if I will. I think we might have to come back another week. So let me see. Yeah, I think so.

[Song of Solomon 6:11](#) So now we have this 6th chapter in the 11th verse. I went down into the Garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. So I said, while Christ is we find him there going down into the garden, He goes down into the Garden of Eden, the world, so to speak. He comes down now to those that have been cast out of the garden. He's coming to find the lilies. He's coming here to bring fruit after Adam, and Eve sinned, and to bring life where there was death. Thus he goes down to find the nuts and the fruits of the valley. So you'll see whether the vine flourished. The pomegranates budded well, this again is no mystery to us. We know that the vine Jesus referred to himself as the true vine. [John 15:5](#) I am the vine, but here the branches. He that abideth in me, and I in him the same bringeth forth much fruit. For without me you can do nothing. So the believers

are to be part of the vine, and we have the branches that are tapped into the great, and mighty source of Christ. We draw up our energies from him, and these energies produce good fruit, and we are to bear fruit, and to bear much fruit, and that's why he will purge the vine. If there are dead branches, you'll cut those dead branches that are not producing, and cast them into the fire. So good works are a result of true faith. It's how it works, and we find here that the bridegroom's going down in the garden, and he's seeking fruit from the vineyard he is hoping that he finds us in that case. As I mentioned, true faith produces good work, good fruit, and that's a result of our born again experience it does not bring it so we have those that believe in a work salvation, Roman Catholicism, the Church of England, the Anglican Church, or the Episcopalian Church. There's so much of a dead Protestantism is an emphasis upon being a good person, and doing good deeds, and earning our right to enter heaven, and this is insulting to the work of Christ, which is indeed a finished work. There is a place for good works. There is a place for good fruit, but truly it is putting the cart before the horse here obviously have to be we have to have Christ, and the finished work of Christ for us to accomplish any good thing. In fact, we have to have a regeneration else wise people that are unregenerate, and doing good works, they're doing so for their own sake. They want credit for it. They want their name on a plaque. They want to be recognized at a dinner, a volunteered dinner. They want a badge of some kind, and many of them, sadly, are hoping to work their way into heaven. Do enough good, they think, and they will be accepted into heaven. True believers know that even so faith, if it hath not works, is dead being alone. Now what does [James 2:17-19](#) saying? Well, James is saying that the necessity for works to be evident the evidence of true faith a man may say, thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works. So the faith have to have already been there. True faith is what saves us by grace. Are you saved through faith? That not of yourselves, it is the gift of God, not of works lest any man should boast. So faith without works is dead, there's no truth if there's nothing. If you have the works without the faith, it will profit you nothing. So James is just maintaining here that it's a false faith with the person that's not showing any fruit, no fruit in their life, as Jesus said in [John 15](#) Branches that bring no fruit or cut off and cast into the fire. Here it is in [John 15:6](#) Every branch in me that beareth not fruit he taketh away. Every branch that beareth fruit he purgeth it that it may bring forth more fruit. This purging process is our sanctification. It's what all believers here experience, and that's what part of the troubles, and afflictions, and discouragements of life are all about. This is designed to strengthen our faith, the purge with it, that it may bring forth more fruit. If a man abide in me, and not in me. He is cast forth as a branch, and is withered, and men gathered them, cast them into the fire, and they are burned. So what else could this mean? Well, some will say, well, that just means the unfruitful Christians works are burned up. [First Corinthians 3](#) would illustrate that, and I can see some of that, perhaps that's how this is applicable, but I still believe that we're talking about branches that bring no fruit, that are cast out, and burned in the fire, and these are unfruitful people like they may talk about Lord, Lord, they say that we're not do wonderful works in thy name, and what does he say? I never knew you depart from me, ye that work iniquity. So what else can that mean in [Matthew 7:23](#) except that people are bragging I did this, I did that, and they know Jesus by name, but something is amiss here. Something is wrong. There is no true faith, and so they're cast out. So yes, I'm afraid we'll have to come back, I guess next week, and we'll have our final lesson then, I think.

[Song of Solomon 6:13](#) Yeah, and we'll have a a wonderful thought here. Return, return,

O Shulamite. Return, return. That we may look upon thee. What will you say? And what will you see in the Shulamite, as it were, the company of two armies?

Well Lord, we pray that will save it. We're going to put a resting point here. Hopefully, Lord, next week you will be with us, and meet with us here again, and Lord, we're entering into this time of remembering the sufferings of the Savior. This text reminds us of that. All that you endured in the garden, and then in the trials, and the rejection, and the crucifixion Lord, but that leads us right up to resurrection week, and the glory of your resurrection, and how believers go through the pathetic feeling of Christ on the cross., and then the triumphant death, burial, resurrection of Jesus that we celebrate on what's known as Easter Sunday. We're glad, Lord, to know you personally, that we have kissed the Son, lest he be angry with us, and we are looking forward to your soon return, Lord. No man knows when, but we are satisfied to know that you will be back for us, Lord, and you have not forgotten us in any fashion. Bring your blessing to us here today, Lord, and we pray in Jesus name, Amen.