

The Beauty of Grace

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[0 : 0 0] Now as we continue in our progress through the Song of Solomon, coming to chapter 4, which is now halfway through in terms of chapters of this book, we said in the past, looking at the previous chapters, how this book, although it is described in terms of marital love and the amorous desire of a bridegroom and a bride for one another, yet ultimately it is pointing us to Christ.

It is a spiritual hymn of praise, if you like, which is pointing to the relationship between Christ and his church. And so everything that is described, however physical it may seem, nevertheless has a deeper spiritual application.

And so we begin at chapter 4 and at the start, Behold thou art fair, my love, behold thou art fair, thou hast dove's eyes within my locks, and so on.

Now bride being described as fair, this is her state, not by nature, but by grace. That which she has been beautified with is the grace, the glory, the beauty of Christ.

It is her state by grace. If we were to look at what she is by nature, that is what we ourselves, who would aspire to be the bride of Christ, what are we by nature?

[1 : 2 5] Well we turn a page and we find in Isaiah chapter 1 verses 5 and 6 where we read, In other words, we are wounded, we are going as septic as it were, we are becoming wounded.

We are rotten with the state in which we are by nature. This is what we are by nature. Ezekiel 16 tells us in verse 13 and 14.

Thou was decked with gold and silver, and thy raiment was of fine linen and silk and broder work. Thou didst eat fine flour and honey and oil, and thou wast exceeding beautiful, and thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty.

For it was perfect through my comeliness which I had put upon thee, saith the Lord God. In other words, the beauty of the bride is that which the Lord himself has put upon her.

The Lord our righteousness, we are clothed in the beauty of his holiness. As Jesus said to his disciples, John 15 and verse 3, Now ye are clean through the word which I have spoken unto you.

[3 : 0 5] It is that which is of Christ himself which beautifies and sanctifies his bride. And in that she is beautiful. She is made holy.

She is made pure. But she doesn't have any in and of herself. We don't have any in and of ourselves. There is a contrast that we, what we are by nature and what we are by grace.

And we saw that in chapter 1. I am black, but comely. How can I be both at the same time? Because I'm the one I am by nature, blackened by my own sin and the stain of my own uncleanness.

But comely, as Ezekiel said, through my comeliness which I have put upon her. So, likewise, we go on. We find that the aspects of beauty, there are seven features of beauty, are specified as we go through the verses 1 to 5.

Now remember that, of course, seven is the perfect number, the divine number, if you like, in Scripture. It's the number that describes perfection. So, there are these seven aspects of beauty described here.

[4 : 16] Eyes, hair, teeth, lips. Lips and speech being one and the same together because we speak through our lips, the temples, the neck and the breasts. So, all of these are aspects of the beauty that is described here.

It's a fully, complete, a perfected beauty is described here. Thou hast dove's eyes within thy locks.

Now, some say within thy veil. As though it is hidden. That's some commentators would put that. As though the bride is veiled. But you can see her eyes through the veil. But nothing in this context would imply sort of veiledness, hiddenness, coveredness.

Rather, the beauty is open. The beauty is to be perceived. It is being seen. It is being admired. It is being delighted in. If anything, within thy locks, the locks of the hair, you might say, hanging down, not unlike a veil.

But within, as it were, the fringe, the veil of the hair is the eyes that are like doves' eyes. Now, remember that, aside from young pigeons, we might say, doves were the one kind of bird which were acceptable for sacrifice.

[5 : 30] They were that which could be offered. If a poor man didn't have enough for a lamb or for a goat or ox or whatever, he could offer up doves or turtle doves or young pigeons.

Now, again, this is what we become by grace. What are we by nature? Well, we have something of that in the description of fallen Babylon in Revelation.

It has become, amongst other things, a hole in every fell spirit, a cage of every unclean and hateful bird. Now, a caged bird, of course, is not only confined and imprisoned, but it's very environment.

It becomes filthy because of its own nature and because of its confinement there. The cage of every hateful and unclean bird is where our heart would be the cage.

But because of the grace of Christ who are made, our very eyes become as doves' eyes. The one clean bird, the one who are acceptable for sacrifice within thy lungs.

[6 : 40] So, here we have it. The eyes that are eyes of beauty. Now, Jesus said, of course, if an eye is single, that means focused upon the one thing needful, the whole body shall be full of light.

But likewise, the eyes may be that which, without the grace of Christ, lead us so easily astray. In the same sermon on the mount, Jesus said, and again, contrast with the purity and the chastity of this love of the bridegroom for the bride.

If anyone looks on somebody with adultery in their heart. In the sermon on the mount, of course, if you look at a woman with adultery in your heart, then you've committed adultery with her.

But I'm sure equally it could apply for either gender. We are able to look lustfully at others and, within the heart, commit acts that we might not be brave enough to commit outwardly.

But the eyes can either lead us astray, or they may be focused and devoted upon the one thing needful. If I may be single, my whole body is full of light.

[7 : 44] Thus, dove's eyes within my locks, thy hair is as a flock of goats that appear or that lie down, we might say in a translation from Mount Gilead.

Now, Mount Gilead, of course, Gilead was the east of the Jordan, where there was good pasture land. That's why the Reubenites and Gadites and the half-tribe of Manasseh wanted to stay on that side of the Jordan, because there was good pasture for their flocks and herds.

Now, goats here in the east, apparently, according to some commentators, is exceptionally fine. It's like silk. So, if we say that's like goats, and we think of the sort of scraggly goats, you know, in this kind of country, and the one way we think, well, that's not much of a compliment.

And goats there in the east would be exceptionally fine, like silk. So, and the abundance of the tresses of the bride's hair here, as a flock of goats, that appear that lie down in the best of the pasture of Mount Gilead.

Thy teeth are like a flock of sheep that are even shorn, which came up from the washing. Well, let everyone bear twins, and none is barren among them.

[8 : 59] There's a whole lot you could have in this one verse. A flock of sheep, because they're so white, because they come up from the washing, they're such pure white, even shorn.

Now, the phrase even shorn means literally all of one size. Obviously, our teeth are not all of one size, but it means the perfect evenness of the mouth. They're not crooked, they're not sort of sharp razor teeth, so they're in some ways like a ravenous beast.

They're completely even, perfectly white, up from the washing, even shorn. Well, there'll be one bear twins. They're perfectly matched. The upper jaw and the lower jaw, the perfect symmetry of them all.

Every one bear twins, none is barren among them. Every one has its twin, has its mate, as it were, from the top, looked to the lower, looked up jaw to the lower jaw, perfectly matched.

Set of perfect teeth. Now, some commentators, again, would suggest that the teeth here represent faith. Faith by which we feed upon the bread of life.

[10 : 06] That which is for partaking of the food of God's word. And the contrast, of course, between the teeth that are even shorn and beautiful and white and so on.

We might say there's a contrast with what we find in Proverbs chapter 30, for example, where we read about verse 14, where it says, There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

That's the kind of teeth the wicked have. That's the contrast with the beauty of what we have here. The beauty of what is described. You know, it's perfect purity, and it's a perfect matching design of the upper and the lower jaw, the perfect teeth, the purity and the whiteness, again, implying that perfect washing, cleansing, perfection.

None is barren among them. There is a fruitfulness about this faith. You know, Peter says, in 2 Peter, I think, in chapter 1, what he says, you know, to add to your faith virtue.

Besides this, giving all diligence, add to your faith virtue, the virtue knowledge, knowledge temperance, the temperance patience, the patience godliness, the godliness brotherly kindness, the brotherly kindness charity.

[11 : 35] For these things be in your abound, they make you, which shall neither be barren, nor unfruitful. None of these sheep is barren. None of the teeth are barren. None of the faith is barren.

It is fruitful. Neither be barren nor unfruitful. Every one has their twin. So, some have likened it to the teeth, to the perfection of faith.

But, likewise here, thy lips are like a thread of scarlet. A thread of a fine, it's a fine fillet of scarlet. This pure redness, which, of course, we could say, speaks to us of the blood of Christ, by which our lips, of course, are purified.

Just as you remember in Isaiah's vision, in chapter 6, where we read, you know, where I am through one of the seraphims, to me, having a live coal in his hands, which you have taken, with the tongs from off the altar, he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

Now, we think of the uncleanness of a leper, for example, that fatal disease, where the lips should be swollen and whitened, as opposed to these fine, thin, perfect crimson red lips.

[12 : 52] The leper's lips had to be covered, but these lips are sweet, and crimson, as with the blood of Christ, which has touched them, to take away their impurity.

Now, of course, if we're partaking of the Lord's Supper, as we have just done in these past days, then that symbol of the blood of Christ, not only touches our lips, but enters down into us, rendering us cleansed, and purified by what he himself has done.

Thy lips are like a thread of stone, and because of that which goes into us, that which comes out, should likewise be affected. Thy speech is comely.

James, of course, tells us in his letter, says my brother, out of the same mouth proceed blessing and cursing. That ought not to be the case. You know, a fountain cannot send forth bitter water and sweet.

He cannot have salt water and pure water at the same time, out of the same source. So out of our mouths ought to proceed only that which has been sweetened by the grace of Christ.

[13 : 58] Thy speech is comely. Thy temples are like a piece of a pomegranate, pomegranate with a nilox. Now, where it says temples, temples are roughly there, sort of, the side of your eyes.

But really what it's referenced here is the top of the cheekbones. The top of the cheekbones, just as it rises into the temples, now, if that is hidden, as it were, behind the hair, then, of course, you can't see the tops of the temples.

And if one were to, for example, be blushing, what's like modesty or whatever, that is hidden. It's unseen. But notice here it says, not like a pomegranate, but like a piece of a pomegranate.

Now, how do you acquire a piece of a pomegranate? A pomegranate, you know of itself, if you've ever seen one, it is like, it looks pretty much like a grapefruit, only it's, only it's kind of dull, and not nice yellow like a grapefruit.

It's a brownish and greenish yellow. It's very rough, kind of lizard, like almost to the skin. It's not a pleasant fruit to look at from the outside, but when you cut it open, when you cut the pomegranate open, then the sort of redness of the flesh you've seen within, and the seeds that align it almost seem to sparkle inside it.

[15 : 16] So, like temples, that which is at the top of the cheekbone, where the modesty would come through, it was a blush, as it were, of humility, like a piece of a pomegranate, but the pomegranate has been cut open.

That which you could only see if you can see within. You see that? That modesty is hidden, that blush in the cheeks of the temples is hidden, and only the bridegroom who is able to perceive right into the heart.

Lord, thou search me and know me. Thou knowest my down-sipping and my uprising. Thou understandest my thought. A flower is able to perceive, as it were, the piece of a pomegranate, the cut open pomegranate, the redness within, the beauty within the locks.

So, likewise, the seeds there representing again, the fruitfulness of that humility there. Thy neck is like the Tower of David, builded for an armory.

This is almost a reference to that which, Solomon's father, David, a sort of defensive tower, that had been built in the city of Zion, which would be that which was known as tall and straight.

[16 : 32] That which was a thing of beauty, but also a thing of defence. Now, here it says, Thy neck is like the Tower of David, builded for an armory.

It's not a stiff neck. Not is it a neck thrust forward in sort of arrogance and conceit, but rather it is that which is, has the beauty, the freedom, as it were, which only the Lord can give.

In Isaiah 52, verse 2, Shake thyself from the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion.

There's no slavery in this neck, there's no band of slavery, or slavery, but rather there is that liberty, that freedom, loose, loose thyself from the bands of thy neck, O captive daughter of Zion, because you're set free.

You're set free only in Christ, and he is the one who sets us free. Just, just like with the lips, of course, you know, that, that just as we, you get the fruit of the lips, which would surrender to Christ, the fruit of the lips, with which we praise him, so likewise with the neck, which is the symbol of that triumph.

[17 : 51] What do I mean by that? Well, here we are, build it for an army, but on the hand, a thousand butlers, all shields of mighty men. A butler was like a little, small shield, not big enough to cover the body, but, but big enough rather to cover the, the wrist and perhaps the forearm, usually round, with which you would do your fighting, be to sort of fend off the blows, of the enemy, as you then attack, it doesn't cover the whole body, it's not like a Roman soldier's, big, big, tank of a shield, but it's a sort of strike, defensive shield, shields of mighty men, in other words, those trophies, of battle, which we have taken, from those, who have been defeated, every trophy, of deliverance, hands, as it were, upon this neck, like a chain of gold, a necklace of gold, hangs, upon this neck, so, likewise, these are trophies, of deliverance, each soul, that is delivered, is displayed, as it were, think of what Jesus says, in Luke 11, verses 21 and 22, when a strong man armed, keepeth his palaces, his goods are in peace, and that's all, we have reference to the devil, who keeps in bond, those who are his, but when a stronger, than he shall come, in other words, when Christ comes, and overcome him, he taketh from him, all his arm, open him, and he trusts him, and divideth his spoils, those who were the slaves, those who were, as it were, in the power of the devil, he sets free, and these are trophies, of grace, these are trophies, of deliverance, these are like the bucklers, that hang, up around the neck, of a bride, each one represented, a delivered soul, all the sheaths, of mighty men,

I do breast to like, two young girls, that are twins, here, partly, this is the, this is returning, as it were, the compliment, the reciprocating, that which was, which was said, to the beloved, in chapter 2, at verse 9, where we read, my beloved is like a roll, or a young heart, behold, he standeth behind our wall, I do breast to like, two young girls, that are twins, so there is, the delight here, now, obviously, that which is, it is described here, the breast obviously, is that which is common, to male and female, but obviously, the development, into womanhood, it's part of that, which is, an aspect of beauty, and femininity, as well as being, for the practicality, for motherhood, and infants, and so on, but what is described here, remember, is poetic imagery, pointing us, to Christ, and his deliverance, the two young girls, feed among the lilies, they don't feed upon the lilies, but where do lilies grow, lilies grow, in ground that is, has got moisture, ground that is, well watered, where the pasture is good, they don't feed upon the lilies, but they feed amongst the lilies, these two young girls, feed upon the pasture, that is good, the Lord is my shepherd,

I shall not want, he maketh me to lie down, in green pastures, he leadeth me beside the still waters, where lilies would grow, he know, storeth my soul, thus these two young girls, that are twins, likewise, points us, not only to, the physical aspect, of the feminine beauty here, but also remember, that breast, collectively, in the sense of, the breast, is the sort of, the enclosure for the heart, and when we think about, the breast, we think of a breastplate, think of for example, the breastplate, that the high priest wore, which was described, as coming over his heart, it was folded double, like two young girls, that are twins, that folded double, and into this breastplate, is placed, not only, the jewels, in their different roles, that each one, is inscribed, with the name, of one of the tribes, of the children of Israel, so that the high priest, bears the names, of the children of Israel, upon his heart, but also, within that breastplate, are placed, likewise, the twin illuminations, of the Urim, and the Thummah, that is, lights, and perfections, that would, these two names, in Hebrew mean,

Urim, and Thummah, mean, lights, and perfections, and these are placed, within the breastplate, these twin illuminations, these twin perfections, are placed, within the breastplate, over the heart, the double forward breastplate, so, likewise, again, in 1 Thessalonians, chapter 5, verse 8, we read, let us, who of the day, be sober, putting on the breastplate, of faith, and love, again, these twin characteristics, that cover the heart, cover the breast, twin characteristics, faith, and love, and as some have said, faith, is that which comes by hearing, the word of God, and love, is the putting of the word of God, into practice, faith, and love, is that which forms, the breastplate, over the heart, hearing, the word of God, and the keeping of it, the breastplate, of faith, and love, so, this is what we have here, with these two young hosts, that are twins, that which is of beauty, that which is of the love, of the Lord, that which is of putting his word, into practice, may feed among the least, until the day break, and the shadows be away,

I will get me to the mountain of Myr, and to the hill, of Frankincense, now, in terms of the physical metaphor here, again, it's not an accident, but there are these two, twin as it were, mountain hill, on either side here, described, but also, this is again, remember, pointing us to Christ, until the day break, and the shadows be away, in other words, it's still night, it's still darkness, the mountain of Myr, what is Myr, Myr is a spice, associated with, embalming, associated with death, remember, it is that, which one of the wise men, brought to Jesus, in his infancy, Myr, a bitter perfume, of embalming, or rather, of entombment, man, the hill of Frankincense, Frankincense, of course, is that, which another of the wise men, brought to, as a gift, and this was, typically taken, as that, which pertained, to a priest, now, when Jesus, is buried, in the tomb, with Myr, and aloes, of course, that which is, referred to elsewhere, a little further on, verse 14, as you'll see there, remember, at the end of John 19, that Nicodemus, and Joseph Baramathia, came with Myr, and aloes, to entomb his body, to wrap it with the spices, but by the time, he gets to that stage, he has already, offered up, the once and for all, perfect sacrifice, upon the cross, as our ultimate, high priest, interceding, to God, for man, for fallen mankind, who would trust, in his name, he has made, that perfect sacrifice, as the perfect priest, the hill of fine consents, and the mountain of myrrh, these which are taken, as being,

[25 : 30] Calvary, on the one hand, and perhaps, the mountain of exaltation, after his resurrection, who knows, but it applies, to Christ's work, the perfect priest, the perfect sacrifice, and the death, of our Lord, upon which, the beloved waits, until, until what, until the resurrection morning, until the day break, and the shadows flee away, you see how, it's all pointing us, to Christ here, it's pointing us, to that which he does, it's pointing us, to his death, pointing us, to his resurrection, thou art all fair, my love, there is no spot in thee, now this is, an enhancement, this is a, an increase, in what we read, even in verse one, behold thou art fair, my love, behold thou art fair, now it's thou art all fair, and again, what I wish we had, in chapter one, at verse 15 again, thou art fair, my love, now, you might think, well that's, that's not that big of a deal, it's not that much of an increase, the word all, can make a huge difference, at times, if I give, part of myself, for Christ, well you know, maybe I give him the Lord's day, and maybe,

I give him those aspects, of my life, that don't matter too much to me, but if I give my, all for Christ, then nothing is held back, during the, the middle ages, there was dispute, between the, the different bishoprics, in England, of Canterbury, and York, and there was a time, when the archbishops, of York, would never accept, a translation, to the sea of Canterbury, because, that would imply, promotion, and they would never, accept, that Canterbury, was higher than them, in York, so there was a long dispute, as to which of these, two bishoprics, was the senior, and the better, and in the end, bearing in mind, this was the, the middle ages, they, they went to the Pope, and asked for him, to sort it out, between them, who was to have, the preeminence, and the ultimate decision, was, that the archbishop, of York, was to be, the primate, of England, and you think, okay, York is one, that's it, they were, primate of England, that's the ultimate title, but that of Canterbury, was to be given, primate of, all,

England, which gives, Canterbury, ultimately, the, the edge, although it sounds, good with York, is up, Canterbury's, got the, got the edge, that's the difference, that all, makes the, and I want, all fair, my love, there is no spot in thee, because when Christ, purifies us, we are pure, through, and through, with his, perfect righteousness, come with me, from Lebanon, my spouse, with me, from Lebanon, from the heights, where the cedars, go, look, from the top of Amman, from the top of Shenir, and Hermon, from the Mayans, dens, from the mountains, of the lepers, now, see the contrast here, Hermon, Mount Hermon, which is being described, by different aspects, because, Shenir, was the, Amorite side, of the same mountain, Amman, is thought to be, the hill, above Damascus, looking towards, Mount Hermon, which, if you remember, when, Naaman, the Syrian, says, are not Abana, and Harper, the rivers of Damascus, better than the, the measly Jordan,

I could have bathed in them, and this is the mountain, above Abana, the river, so, Amana, the top of Shenir, and Hermon, that this mountain, is inhabited, by dangerous lions, and deadly leopards, so, to go up that mountain, is dangerous, but, there is nothing to fear, if Christ be with us, come with me, from Lebanon, my spouse, with me, from Lebanon, let's go into this mountain, we don't have to fear, the lions, and the leopards, we don't have to fear danger, we don't have to fear death, if the spouse be with us, if Christ be with us, whatever it is, we are facing, you don't have to be afraid, it's a contrast, from a peaceful, mountain of myrrh, hill of frankincense, this, lions, dens, and leopards, and so on, but if Christ be with us, we don't have to be afraid, thou hast ravished my heart, my sister, my spouse, now this is the first use, of this phrase together, my sister, my spouse, because it has, the, the intensity, of the love, of the spouse, of the bridegroom, for the bride, the intimacy, of that love, with the purity, the chastity, of love, of brother, and sister, remember that Paul wrote to Timothy, says, you know, rebuke not an elder, but rather treat him as a father, the younger women as mothers, the younger women as sisters, with all purity, then it's that chastity, that purity, that holiness, in this love, despite the intensity, of the love being as that, which is between, husband and wife, and spouse here, so there's all of these things, combined there, now, you know, when we, when we are in heaven, for example, we are told that there'll be, neither marrying, nor giving in marriage, and that troubles people, right, troubles some people, to think, oh well, if I see my husband, and my wife there, it won't be the same, because we won't be married, to each other, so it won't be as good, as what we've got here, how could heaven, not be as good, as what we have here, it will be better, the love that will be there, between brothers, and sisters, in Christ, who are there, in their glorified state, will be, both perfectly chaste, and pure, and yet, more deep, and more intense, intense, than the deepest, most intense, most intimate, love, that there ever was here, even between husband, and wife, so, will husbands, and wives, still see each other there, if they're both Christians, yes of course they will, will they still love each other there, yes of course they will, will that love be, as good as what they had here, yes of course it will, it will be, even better, it will be, deeper, it will be more intense, but it will be different, it will be, of that chastity, that purity, that intensity, that devotion, which will be, at one and the same time, that which is common to all, the brothers, and sisters, redeemed, and saved, and glorified, in Christ, but there will be, neither marrying, nor giving marriage, so, thou hast ravished, my heart, my sister, my spouse, thou hast ravished, my heart, with one of thine eyes, one side long look, as it were, and my heart, just melts, one chain of thy neck, one decoration, thou hast so, as swayed, my heart to you, now we think, in terms, even if some, commentators liken this, to the thief on the cross, side by side, with Christ, to whom, as they looked, and talked to one another, with, you know, we can call it a conversation, it must have been, you know, the words must have been,

just forced out, such was the intensity, of the pain, and yet, with this, side long, conversation, this look, between the thief on the cross, and Christ, to the side, we have this, this one hopeful, this one, you know, triumphant, conversation, out of the seven words, from the cross, all of which, are solemn, and in a sense, steeped with sorrow, yet, this is the one, glorious one, yet, today, thou shalt be with me, in paradise, how fair is thy love, my sister, my spouse, how much better, is thy love, than wine, and the smell, of thine ointments, than all spices, again, here it is, reciprocating, or re-echoing, that which we have, in chapter one, verse three, because of the savour, thy good ointments, thy name is as ointment, for, for, thy love is better than wine, verses two and three, of chapter one, here it is again, thy lips, oh my spouse, dropped as the honeycomb, honey and milk, are under thy tongue, the smell of thy garments, is like the smell, of Lebanon, now the sense here, of course, is that, the smell of the garments, is, is that which has, in a sense, been added, or we might say, in a sense, absorbed,

[34 : 20] I don't, I don't want to, sort of reduce this, to this sort of, common or garden, kind of banal, or earthy experience, but if, for example, let's say, that before you came back, to your house one day, you had been, in somebody's company, who was, cooking fish, for their tea, and then, you came back, to your own house, and everybody would say, my goodness, you've been around fish, haven't you, or cooking bacon, or something, that was really, an intense smell, and they would smell it, on your clothes, your garments, would smell, of that which, you know, was not in and of themselves, you know, your garments, aren't made of bacon, or made of fish, or anything like that, but, the garments, will absorb, a scent, or a smell, which is, not their own, so likewise, the scent here is, like the smell, of Lebanon, you'll be in Lebanon, amongst the cedars, the, all the, the scent, and the, the odor, the good sense, of all the, the cedar trees, and the scent, of the needles, and leaves, and so on, that are there, and it's, it's absorbed, in their garments, now I would suggest, to you, that, but Lebanon here, is if you like, a metaphor, for glory itself, for heaven, because the garments, have the smell, of paradise, about them, they have the scent, of that, of glory, upon them, and that is a scent, which has been, added, not in the scent, of being rubbed in, and artificially applied, but rather, because you have been, as it were, walking the streets, of heaven, your very garments, absorbed, the scent, of glory, the smell, of thy garments, it's like, the smell, of Lebanon, it has absorbed, the scent, round about it, that which is good, that which is good, a garden, enclosed, is my sister, and my spouse, a spring, shut up, a fountain, sealed, now this, this again, it's, it's implied, that all that, which is ready, to be poured forth, is as yet, sealed up, and some commentators, have suggested, this is like, the spirit being, sealed up, until Pentecost, until the pouring out, of the Holy Spirit of God, from the apostles, through the apostles rather, and pouring out, the message, of salvation, to which people, then responded, in their thousands, now the spirit of God, was always there, he was always there, from the beginning, but it was in a sense, shut up, and sealed, and enclosed, up to that point, dying plants, and orchard, now the word, translated orchard, is literally, a paradise, of pomegranates, with pleasant fruit, camphor, spikenard, spikenard, saffron, myrrh, and aloes, with all the cheap spices, a fountain of gardens, a well, of living waters, streams from leather, and all that is needful, for life, is there, but as yet, it is as it were, sealed up, and closed, that the day, will come, when it will pour, for them, and its power, and in a sense, what we have, in verse 16 here, is that, all is in readiness, all is prepared, the garden is ready, the spices are ready, what we need now, is the breath of God, come from the four winds, oh breath, as Ezekiel was taught, to prophesy, in chapter, chapter 37, and breathe, and breathe upon thee, sleigh, the daily life, awake, oh north wind, and come thou, south, blow upon my garden, that the spices, the scent of it, fragrance, that all may flow out, let my beloved, come into his garden, and eat his pleasant fruits, now, there's a sense, in which we may struggle, with the metaphor, of coming, eating his pleasant fruits,

I mean, Christ doesn't feed upon, his bride, he doesn't even have to feed, you know, to sustain himself, and yet, and yet, we read Christ saying, for example, how with desire, he desired to eat this Passover, with his disciples, he delights to eat and drink, with those, whom he loves, let my beloved, come into his garden, and eat his pleasant fruits, choose, the choicest, and the best, of that which, we offer to him, that which we, prepare for him, all, we pray, may be in readiness, and it beholds, all of us, who would, seek to belong, to the bride of Christ, to have, the garden prepared, all the beds laid, have all the seed planted, all the blossoms, beginning to flourish, to have everything, in readiness, for him to come, that as, the breath of God, comes, awake, oh, northward, and come, as a blow, upon my garden, that the spices, that of me, flow out, that it no longer, be contained, no longer sealed, no longer shut up, but rather, flow out, with that fragrance, and beauty, which only the Lord, can bring to life, yes, he delights, in his spouse, he delights, not in anything, in and of herself, remember what she is, by nature, she is, putrefying, wounded, going septic, going rotten, she is dying, in and of herself, but she has, great beauty, to the comeliness, that is put upon her, by the righteousness, of Christ, that love, is not dependent, on outward, type of this, is that, which she alone gives, remember what it says, of the ultimate, you know, bride, the ultimate, spouse of virtue, in Proverbs 31, many daughters, have done virtuously, but thou, excellest them all, and that is what, the Lord thinks, of his spouse, that is what, the master thinks, of the bride of Christ, many people, they have done great things, but thou, my beloved, excellest them all, because he delights, in the love of his life, and the beloved, of his soul, the spirit.