

Transcript – Bible Study SOS Chapter 1 Part 2

Shabbat Shalom. Let us start in prayer. Dear heavenly Father, we come before Your throne and we thank You and bless You for another week of life. We thank You, Father, for the blessings You give us in this world; and we thank You, Father, that even in a world of darkness, Your light is with Your people. We ask Your Spirit to guide and lead this study. We pray Your Kingdom to come to this earth, as it is in heaven. We pray for all your brethren around the world who may suffer and need prayer this day, and also all your brethren who will be keeping the Shabbat and entering your rest. We thank you for all you do, and we thank you for calling us out of this world. In Your Son Yahshua's name we pray. HalleluYah.

Okay. Here we are another week, and tomorrow we'll be doing a almost live service that we'll put online as soon as we're doing it, as soon as it's there; but tonight we are continuing with the Bible study in the book of the Song of Solomon. So, last week we only got through five verses, which is okay; I'm not going to rush through. Yahweh willing, we will finish the chapter tonight and then continue. So I'm not going to rehash a lot, but I do just, since it still is chapter one - and maybe for some who did not hear last week's study they can go online and hear the first part - but I just want to rehash a couple of key points that will not only go out through chapter one but go out throughout the book.

One is, like I said, when you're looking at chapter one and it's the song of songs; verse one, shir ha shirim. It's the **song** of songs. So, as I said many times, whenever you see the perfect article, the 'heh' in Hebrew, the 't-h-e' in English, it's not just a song, but it's **the song of songs**. So we said the last time, from 1st Kings 4, how Solomon had a thousand and five songs that he wrote, and this literally is the ballad between the bride and the Bridegroom. So, it's really, when you really think of the deepness of the book, as I mentioned last week, on just a physical level, it was even debated in Jewish circles whether this book should be in the Bible because it seems like it's very erotic and heavy but it's not meant to be that way. The book is all about Messiah and His bride, the bride and the Bridegroom.

And as I mentioned last week, Solomon is a type of Messiah. We saw that, even, with peace being throughout all his kingdom, with every man sitting under his fig tree. I'm not going to go over those scriptures again. But, without a shadow of a doubt Solomon - which his name comes from the word for shalom, the word for peace - is a type of Messiah. He was a type of Messiah; the promises went there; but, of course, he did not fulfill that role. So when we're looking at it here, we are strictly looking at it from the standpoint of Yahshua and His bride and the love affair that should be there. There really should be a love affair between us, as the bride of Messiah, with Him with everything in our life. I mean, He should be everything to us, and there certainly is that way with Him; He is there, what He does, what He offers, what He gives to us.

So, we went through the first five verses, and in verse 4 - I'm not going to go over the scriptures again, but just going over that verse 4 - **the Bridegroom is bringing the bride to the wilderness**. So, literally, this book is about a time in the very, very near future where the bride will go to the wilderness and do that last preparation before Yahshua returns. And verse 5 is where we left off.

Song of Solomon 1:5 *I am black, but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.*

And we went into Exodus 36:8-10 with the curtains there. There were five curtains and five curtains; and I was making the analogy, like the five wise virgins and the five who were not so wise. Tomorrow, my sermon is going to be on that; it's going to be on *The Purpose of Man Part 3 - Faith and the Ten Virgins*. So a very, very interesting study we'll have there. But, this is what it was equating to, the same thing here from Exodus 36. So what we'll see, here, in the book, is we see both the inner bride, the 144,000, and we see the extended bride, some of the Laodiceans that will have to go through the Tribulation and come into the covenant or into the marriage covenant, later, through tribulation. And we'll see that as we go throughout; and we'll see that, that there definitely is two groups of people that's being spoken of here.

But, the same way in Matthew 25, and where it talked about all nodded and slept, we see the same thing here: that all the bride, the 144,000 included, goes into the wilderness not totally prepared. If the bride was totally prepared, she wouldn't have to go into the wilderness. The wilderness is the place of preparation; and

everybody prepared in the wilderness. We look at Abraham having a type of wilderness when he left Haran; and we see people like Moses going to the wilderness; and we see John the Baptist going to the wilderness, and even Yahshua going into the wilderness. And it says that He learned obedience through the things He suffered. So even Yahshua, who was perfect in His life and never sinned, would certainly say, though, as coming as a human being and living 32, 33 years in a human body, He certainly learned things, and learned things that He wouldn't have learned not being in a human body, and, particularly, understanding how we are. So now, we're going to start in verse 6. Verse 6 says:

Song of Solomon 1:6 *Do not look at me, that I am black, that the sun has looked on me. My mother's sons were angry with me; they made me the keeper of the vineyards; but my own vineyard I have not kept.*

So this is what I'm saying, the bride goes into the wilderness not totally ready. She hasn't totally kept her vineyard. There's two aspects to the vineyard we want to go over here; and the first is that the vineyard is a sign of protection. If we go to Isaiah 5. Isaiah the 5th chapter. It says:

Isaiah 5:1-5 *Now I will sing to my Beloved a song of my Beloved concerning His vineyard: My Beloved has a vineyard in a fruitful horn. And He dug it, and cleared it of stones, and planted it with the choicest vine, and built a tower in its midst, and He hewed out a wine vat in it. And He waited for it to produce grapes, but it produced rotten grapes. And now, my people of Jerusalem and men of Judah, I ask you, judge between Me and My vineyard. What more could I have done for my vineyard and I have not done in it? Who knows? I waited for it to yield grapes, but it yielded rotten grapes...Or even sour, or poisoned grapes...And now I will make known to you what then I will do to My vineyard. I will take away its hedge, and it will be burned. And I will breach its wall, and will become a trampling ground.*

And, of course, over here, He's talking about Jerusalem and taking away the hedge, there, of Jerusalem because of the sins that are going on here. But it's proving the point that when we see the term 'vineyard' - He says, *they made me the keeper of the vineyards; but my own vineyard I have not kept* - that the bride has not kept the protection that was given to her. There's protection of being in the camp of Yahweh, protection in being in Yahweh's congregation, protection of all these things that Yahshua gives us, that the bride, at this point, didn't fully understand this and didn't fully keep it. The other thing is productivity, right? The vineyard also shows productivity. If we go to Luke 20 and verse 9...Luke 20 and verse 9. He says:

Luke 20:9-16 *And He began to speak this parable to the people: A certain man planted a vineyard and let it out to the vinedressers. And He left the country for long periods of time...So just like we see in Isaiah 5, the same kind of parallel going on...And in season, He sent a servant to the vinedressers, that they might give him the fruit of the vineyard. But the vinedressers sent him away empty, beating him. And He again sent another servant. But they also sent that one away empty, beating and insulting him. And He again sent a third. But they also threw this one out, wounding him. And the Master of the vineyard said, What shall I do? I will send My beloved Son, perhaps they will see Him and be ashamed. And having seen Him, the vinedressers reasoned with themselves, saying, This is the heir. Come let us kill Him so that the inheritance may become ours. And throwing Him out of the vineyard, they killed Him. Therefore, what will the Master of the vineyard do to them? He will come and will destroy those vinedressers and will give the vineyard to others. And hearing this, they said, This will not happen!*

So, again, this is what we see here: that the vineyard is both a place of protection, but it's also a place of productivity. So as the Bridegroom - or the bride rather, not the bridegroom - as the bride is going to the wilderness she hasn't been as productive as she should be, but she's going there for protection. So the vineyard is pictured as protecting her. But, she's saying, you're making me the keeper of the vineyards, right? The bride of Messiah, that, literally, **for eternity Yahshua and His bride**. Think of it as in a marriage covenant, the king and the queen. The queen is second in the kingdom. When Solomon became king, what did he do? He set a chair to the right for his mother, the queen, who was the wife of King David.

So we see here, that, to be the bride of Messiah forever, is, we can't even begin to imagine the honor that's bestowed upon somebody; and this is what the bride is saying, that, they're making me the keeper of the vineyards; but my own vineyard I have not kept. She has not been totally fruitful. She hasn't fulfilled her

potential completely, as none of us have; but that's what the wilderness is for. The wilderness is for that last stop, and preparing, getting our garments white. And that's why she's going in black; she's going in not totally there, but she's going to come out with white garments - white garments and fruitful - as we'll see, as it goes on here. Verse 7 says:

Song of Solomon 1:7 *Tell me, You whom my soul loves...So now, again, it's still the bride speaking to the Bridegroom, and she's asking something of Yahshua...Tell me, You whom my soul loves, where do You feed; where do You lie down at noon? For why should I be as one who is veiled beside the flocks of Your companions?*

So, isn't this really interesting? So now, she's seeking the Groom. She's seeking where He is. She's seeking. She wants to be where He is. She wants to be with Him, and she's asking about it, where He is during the day while she's out working the vineyard for Him. And she says, *For why should I be as one who is veiled?* So, we could take this two ways.

Number one, we see in Scripture that veils are for prostitutes, right? If we go to Genesis 38:15. And this is with Tamar and Judah. Genesis 38:15. And, what happened? Remember that Judah's son dies, and the younger son, he said, "when the younger son gets older, I'll send him to you to raise seed for the brother," the way it was done in those days; and he didn't do it. And she's realizing that their name is going to go out; so she's disguising herself because Judah is coming; and she's veiling herself. And it says:

Genesis 38:15 *When Judah saw her. And he thought her to be a harlot, because she had veiled her face.*

So, it's something that harlots do. It's the same when we talked about makeup - why we have about three or four times in Scripture where we see makeup; one is with Jezebel, and it's never a good thing - because makeup is something that's hiding who you are. It's putting a mask on. And, like we said, the word for 'actor' in Latin is hypocrite. A hypocrite is an actor; it's somebody who plays a part; it's somebody who wears a mask. And we don't want to be that way; we want to be open. So that's one way you could take this: *For why should I be as one who is veiled?* So the bride could be saying to the bride (should be Bridegroom), "Don't treat me like a veiled woman. I'm the groom (should be bride). Where are you? What are you doing?"

But, also, when we look and it says, *why should I be is one who is veiled*, it could be somebody in the dark. When we say, "he was veiled", "he was in the dark", he wasn't aware of it. So she's asking questions, and she wants to be made aware of where the Bridegroom is. She's seeking Him, the same way we should be doing. And how do we do that every day of our life? Every day of our life, we do it through prayer, and study, and when we need to, through fasting, and also meditation. But, we should always be seeking, through study and through praying, always seeking our relationship, a better relationship; because, as, like I said, when you see this intimate relationship that's in the Song of Solomon and, like I said, literally, a song that Yahshua is singing to us as the bride and we're singing back to Him, it's showing a total dedication of someone's life to Him in everything.

So sometimes, maybe, people laugh when they see those bumper stickers, what would - they say the J-word - but we say, what would Yahshua do? But, really, in our life that's the way it should be. What would Yahshua do? Every day of your life, when something doesn't go your way, it doesn't...it could be the littlest thing, of someone didn't do a job that they're supposed to do, but are you aggravated at every last, little thing that's going on? Or, are you like Yahshua? Are you're seeking Him every day? Because, the bride is exuberant. The bride is happy. The bride is joyful. The bride is filled with the fruits of the Spirit for only one reason, because she's the bride...because she's the bride; that is what fills her life. Whatever you focus on becomes most real. And that is the joy of the life of the bride, that she is the bride of Messiah. So, again, you can't fake it; and, if in life you're not happy, and you're not joyful, and all little things are just bothering you every day of your life, well, then, you have to ask yourself, are you really putting Yahshua first in your life?

The second thing, here, that's interesting at the end of this verse, it says, *beside the flocks of your companions...beside the flocks of your companions*. So, the bride is also a shepherdess; she's a shepherdess. Now, if you like the Bible, you love shepherds, right? Because, when we look in the Bible, who do we see as great shepherds? You see Moses as a shepherd, right? You see Abraham as a shepherd. You see Isaac as a

shepherd. You see Jacob; Jacob was a great shepherd, right? When he went over to Laban, in Syria, we see that he was a great shepherd. So we see, and, of course Yahshua is also the great Shepherd. So when you're thinking just on a biblical standpoint, a shepherd is a great job; shepherd, shepherdess. But, you want to know something? In reality, in life, a shepherd is one of the lowest, looked down jobs you can imagine. When people see a shepherd...because, why? A shepherd is separated. A shepherd is separated from the world; he's separated to his sheep; he's separated to his flock. He's usually not well dressed. He's usually just out in the fields. He's a loner.

And traditionally, as just as a job, a shepherd is not looked at; it's not looked at as a high, good quality job. It's actually, throughout antiquities, looked at as one of the lowest jobs that somebody could have; and yet, here, she is, the bride is a shepherdess. She's a shepherdess. Let's go to Genesis 46 and show this. Genesis 46 in verse 34...Genesis 46 in verse 34. And this is when Joseph's brothers come, right? And Pharaoh is saying, "Hey, bring your brother's here. I want to give them a job". And what does He say that Joseph says? "When you see Pharaoh," he says:

Genesis 46:33-34 *And it shall be, when Pharaoh calls to you and says, What is your occupation? You shall say, Your servants have been men of livestock from our youth until even now, both we and our fathers. This is so that you may live in the land of Goshen. For the abomination of Egypt is every shepherd of flocks.*

And just think about this. Maybe in United States of America, right, in the Wild West in the 1800's, right, who were the guys that were looked up to? The cowboys! They were the ones that they had all the cattle, and they're going through. You don't see...there's a hundred movies, the John Wayne movies, right, with going out and all the cowboys always being the good guys and the ones that everybody looked up to...but you don't see any movies about shepherds. You don't see any movies about a shepherd taking out his flock of sheep and goats. It just doesn't happen. So that's the same thing we see here, that cattle, cattle is what's looked up to there; but in Egypt its abomination, everybody that works with sheep and with goats.

So, what it's showing here is that, just like I always say, when you join the body of Messiah you're joining a persecuted, looked-down congregation. You're not joining something that is, to the world, is looked up upon, that people are going to look upon you; they're actually going to look down on you, simply, because of your occupation as a shepherd. I know, myself, if ever I'm talking to somebody - I could be in an airport or somewhere else, someone that doesn't know me - and they ask your occupation; I say, I'm a pastor; whew! Usually, from that point they don't even want to talk to you anymore. But, that's what it is; it's the same way, over here, that the bride is a shepherdess. She's looking after the little ones. She's looking after the sheep; and that's what she does. So, it's a shame of a position in the world.

Just like when we look at Richard Wurmbrand, right? The Voice of Martyrs. Was he looked up upon because he believed in Yahshua, and he was a shepherd? Of course not. It put him in prison for 14 years, nearly cost him his life, and all kinds of persecution; but, we are persecuted body. When you join the body of Messiah, you have to realize that you are coming into a persecuted body. Because that's...life is a test, and that's the way that Yahweh and Yahshua are testing us and purifying us; and that's why...when these little tests come up every day, you can't get frustrated. That's the test. And it doesn't matter what anybody else does or doesn't do, every time you get frustrated, you failed the test; because it's only there for that reason. It's only there to teach us. If we go to 1st Corinthians 4 and verse 8, we'll see the Apostle Paul said the same thing. 1st Corinthians 4 and verse 8. It says:

1 Corinthians 4:8-13 *You are already satisfied; you already became rich; you have become strong without our counsel (and oh that you really were kings, so that we might also reign with you!) For I think that Elohim set us, lastly, the apostles, as appointed to death, because we became a spectacle to the world, even to angels and to men. We are fools for the sake of Messiah, but you are wise in Messiah. We are weak, but you are strong. You are praised, but we are despised. Even until this present hour we both hunger and thirst, and are naked, and are mistreated, and have no permanent home, and labor, working with our own hands. Being cursed, we bless; persecuted, we endure; being defamed, we entreat. We have become as filth of the world, the scum wiped off by all until now.*

Wow! That doesn't sound like a job of somebody who's being looked up to and honored. No way. And I realize it in my life; I've seen it. I've seen it over all the 20-some odd years of being a pastor and the leader of the congregation that that's what you're up against. You're up against Satan as a roaring lion; look who he wants to destroy. And he wants to destroy every last one of us; but particularly, the leadership in the congregation, he wants to destroy. And in an internet age, he'll use people to lie, and attack, and diminish anything that we're doing; and this is what's happening here.

So, we see that the bride is a shepherd. She's not a high, looked upon queen; but literally, she sits beside the flocks of your companions. Who's his companions? The other brethren; the other part of the bride. So even though she may not have totally kept her vineyard kept, like the verse before that says, at least she's happy in that position. She's happy being a shepherdess. She's happy working with the flock; she's doing a good job there. She's fulfilling her commission.

Now we get to verse 8; and now, it's the **Bridegroom** who is speaking. So, up to now, we're told it's the song of songs which is Solomon's; but, up to this point, we basically had the bride talking - talking about her, talking about some of the things, talking about her commission, seeking the Bridegroom - but now, for the first time, we're going to have the actual Groom who's talking; and He says:

Song of Solomon 1:8 *If you yourself do not know, most beautiful among women, go into the footsteps of the flock. And feed your kids...The young believers...beside the tents of the shepherds.*

Wow! So, I don't know if you've ever felt this way, but I probably read the good news - Matthew, Mark, Luke and John - at least 150 times, maybe more. I try to read it every day, at least a few verses, sometimes a whole book, but I continuously, as I'm reading other parts of the Bible, I'm always reading through it; and there's certain parts of the good news messages...I love it all. I love hearing Yahshua's words; I can't get enough of them, but there's parts that really scare me - when He's calling, 'brood of vipers', and He's saying, 'hypocrites,' and things that are there, because I'm looking at myself to say, "Is He speaking to me?" "What am I doing?" "How can I change?"

But, when you look here, where else can you find anywhere in the Brit Hadashah, anywhere in the New Testament, where He says to us, as His bride, *most beautiful among women? If you yourself do not know, most beautiful among women, go in the footsteps of the flock.* Right? Don't go out on your own. Don't be out there like a goat. You want to be...because what happens, like we said, the sheep and the goats? The goats are going to go to the Lake of Fire; the Sheep come, they follow each other. So He's saying, *follow in the footsteps of the flock, and feed your kids.* Who are the kids? The young believers, *beside the tents of the shepherds.* So, we all have the same commission: bringing this good news to the world; but, how wonderful. And then, look what He says in verse 9. He says:

Song of Solomon 1:9 *O My love, I have compared you to My mares in Pharaoh's chariots.*

Wow! So we're going to see a lot of imagery in this book. We're going to see a lot of hyperbole. We're going to see a lot of analogies. But, beautiful, that Yahshua is, literally, enthralled and in love with His bride. So here, He says, *O my love, I've compared you to My mares in Pharaoh's chariots.* So now, you might say, "Well, hmm, does that really sound like a love call? I compared you to a mare in Pharaoh's chariots. What is He talking about?" But when you think about it, this is one of the most beautiful compliments that He can ever give, because let's go to Exodus 14 and let's look at who are the mares in Pharaoh's chariots. Exodus 14 and verse 10...Exodus 14 and verse 10.

Exodus 14:10-19 *And Pharaoh came near, and the sons of Israel raised their eyes, and behold! The Egyptians were pulling after them! And they were greatly afraid. And the sons of Israel cried to YAHWEH...So this is when Pharaoh's chariots are coming after the Israelites near the Red Sea...And they said to Moses, Were there no graves in Egypt, that you've taken us to die in the wilderness? What is this you have done to us, to bring us out of Egypt? Is this not the word which we spoke to you in Egypt, saying, Go away from us, and let us serve the Egyptians. For it is good for us to serve the Egyptians, than to die in the wilderness. And Moses said to the people, Do not be afraid. Take your stand and see the salvation (Yahshua) of YAHWEH, for He will prepare for you today. For as you see the Egyptians today, you shall not continue to see them again forever.*

YAHWEH will fight for you, and you be silent. And YAHWEH said to Moses, Why do you cry to Me? Speak to the sons of Israel, let them pull up stakes...So just like we were saying, like the watchtower. Yahweh's watchtower is around His people, right? Like the mountains around Jerusalem, Yahweh is around His people. He watches them...And you, raise your staff, and stretch out your hand over the sea, and divide it so that the sons of Israel may go in the midst of the sea on dry ground. And behold! I am making strong the heart of the Egyptians. And they will go after them. And I will be honored through Pharaoh and through his armies, through his chariots, and through his horsemen. And the Egyptians shall know that I am YAHWEH, in My being honored through Pharaoh, through his chariots, and through his horsemen. And the Messenger of Elohim withdrew...Right? This is Yahshua, Himself...the One going before the camp of Israel. And He went behind them. And the pillar of cloud withdrew before them, and it stood behind.

So when He's talking it over here, and saying, *O My love, I have compared you to my mares in Pharaohs chariots*, He knows what He's talking about because He was there firsthand. And now, let's see what the mares do, why He's comparing to that. Verse 21.

Exodus 14:21-28 *And Moses stretched out his hand over the sea, and YAHWEH caused the sea to go back by a strong wind all night. And He made the sea dry land, and the waters divided. And the sons of Israel came into the middle of the sea on dry ground, the water being a wall to them from the right and from the left. And the Egyptians pursued, and all the horses of Pharaoh came after them, his chariots and his horsemen, into the middle of the sea. And it happened in the morning watch: YAHWEH looked on the camp of the Egyptians in the pillar of fire and cloud. And He confused the camp of the Egyptians. And He took off the wheels of their chariots, and made them drive with difficulty. And the Egyptians said, I will flee from the face of Israel, for YAHWEH is fighting for them against the Egyptians. And YAHWEH said to Moses, Stretch out your hand over the sea, and let the waters return on the Egyptians, on their chariots, and on their horsemen. And Moses stretched out his hand over the sea, and the sea returned to its usual flow, at the turning of the morning, and the Egyptians were fleeing to meet it. And YAHWEH shook off the Egyptians into the middle of the sea. And the waters returned and covered the chariots and the horsemen, together with all the army of Pharaoh, those going after them, into the sea. And not even one was left among them.*

So when He says, *O My love, I have compared you to My mares in Pharaohs chariots*, we always think of the Israelites, and we think of Pharaoh when we think of the Egyptian army, but we don't think of the mares. We don't think of the horses who sacrificed their life so that the Israelites could live. And Yahshua, here, is saying that, that literally, these horses went into the sea and then died there in the sea with the chariots and with the Egyptians to save the life of the Israelites; and He's comparing, *O My love*, He's comparing us, as the bride, to these selfless horses who gave their life to save others. So, I think it's kind of beautiful they gave deliverance of sacrificing themselves into the Red Sea for the others. Verse 10. He says:

Song of Solomon 1:10 *Your cheeks are lovely with ornaments, your neck with strings of beads.*

So we see, like Song of Solomon 4:4. Now, we're back.

Song of Solomon 4:4 *Your neck is like the tower of David, built for an armory; a thousand bucklers hang on it, and all the shields of the mighty men.*

So, now, we're back to the bride speaking, talking about the Bridegroom having a neck strong; because when it talks about this, like we said, here, in chapter 4, verse 4, when the neck is like the tower of David, it's talking about, *like a tower*, a neck being like a tower, coming up from the building. So, He's saying that **it has strength**, how it watches them over there. And then, in verse 11.

Song of Solomon 1:11 *We will make you ornaments of gold with studs of silver.*

Showing the worth, ornaments of gold and studs of silver. Verse 12.

Song of Solomon 1:12-14 *While the King is in His circle, my spikenard gives its fragrance. A bundle of myrrh is my Beloved to me. He shall lie between my breasts. My Beloved is to me like a cluster of henna in the vineyards of En-Gedi.*

Wow! So now, the bride is metaphorically talking about the Bridegroom and what He means to her; and there's a lot of symbolism in here that I think is important to us. Number one, the first thing she says here: *The King is in His circle, my spikenard gives its fragrance*. So, in our note here, it says: "Spikenard was used for kings and had a very special fragrance. Mariam used this to prepare Yahshua for His burial." If we go to Matthew 2 and verse 11. Or actually, first, let's go to Mark 14 and verse 3...Mark 14 and verse 3.

Mark 14:3 *And He being in Bethany in the house of Simon the leper...Talking about Yahshua...as He reclined, a woman came, having an alabaster vial of pure, costly ointment of nard...Spikenard...And breaking the alabaster vial, she poured it on His head.*

So, again, we see this here, talking about spikenard, talking about myrrh, and talking about henna in these three verses here. If we continue in Matthew 2 and verse 11...Matthew 2 and verse 11. And this is when Yahshua was just a child and the Magi are coming. And it says:

Matthew 2:11 *And having come into the house, they saw the child with His mother Mariam. And falling down, they worshiped Him. And opening their treasures, they presented gifts to Him, gold, frankincense and myrrh.*

So, we also see the gold here, right? In verse 11, *We will make you ornaments of gold with studs of silver*. And then we see the spikenard, like we read, *And a bundle of myrrh is my Beloved to me*. Our footnote here says: "Myrrh had to be beaten to bring out the sweet aroma, and was used to anoint royal nuptial robes"...So here it is, it's Yahshua was beaten and it was given to Him in His death, but, here, it's that fragrance, right? Metaphorically, the bride is saying that His sacrifice, with what He went through, with being beaten for our sins to be forgiven is sweetening our royal nuptial robes. How beautiful that it really is..."and was used to anoint royal nuptial robes. It was also given to Yahshua at His birth, used in the wine when He died..." Mark 15:23...Mark 15:23.

Mark 15:23 *And they gave Him wine spiced with myrrh to drink. But He did not take it.*

And then also, after, for His burial. John 19:39...John 19:39.

John 19:39 *And Nicodemus also came, the one coming at first to Yahshua by night, bearing a mixture of myrrh and aloes, about one hundred Roman pounds.*

So like I said, literally, it's a beautiful fragrance that needs to be beaten to come out, and it's symbolizing Yahshua's sacrifice for the bride. And the bride is literally saying, here, to Him, *A bundle of myrrh is my Beloved to me*, that the nuptial robes are being anointed with the sacrifice of His blood and His death. How beautiful.

And then He says, *He shall lie between my breasts*. Between the breasts is the heart. He's there; Yahshua should be at our heart. He should be the thing, more than anything, to us. And you know something? And you can't choose between...the Father or Son would never say, "Do you love me more than Yahshua or do you love Yahweh more?" "Do you love Yahshua more than Yahweh?" Because there's no animosity; there's no competition. They want us to love Them both the same way. But, one thing is certain. Before Yahshua came, no one really could have loved the Father because nobody knew the Father; that Yahshua revealed the Father to us; and the only way we have a relationship with Yahweh the Father is by knowing the Son.

And no man has ever seen Yahweh at any time; nobody has seen Yahweh. Yahweh is in heaven; we haven't seen Him. The Son has revealed Him to us, of His love, and His mercy, and His kindness; and the Son is the exact representation of the Father. So all the things that Yahshua had, with empathy, and love, and mercy, and even the fact when Lazarus died and He saw their disbelief and He cried, He had emotions, He's showing us exactly the way the Father is. So even though we've never seen Yahweh, like I said - How can you love Yahweh who you haven't seen if you don't love your neighbor who you have seen? - We have seen Yahshua, because Yahshua was on this earth. And that's why I say, every time you read Matthew, Mark, Luke, or John, you're seeing Yahshua. You are hearing, firsthand, His Words.

And can you imagine if we only had stories of Yahshua? Let's say there was no good news, there's only the epistles of Paul and Peter, which would be great. They're wonderful epistles. They're awesome. We'd learn.

But, can you imagine if we had no Words of Yahshua Himself, and then maybe one column of Matthew, Matthew 6 from verse 12 to 19 was found somewhere, we'd be going, "Wow, these are actual Words of Yahshua! These are His very Words that He gives us!" And yet, we don't just have three, or four, or five verses; we have four whole books of Yahshua talking to us, showing us His character, His love. Like, we're made in Yahweh's image, in His likeness, and He is the very likeness of Yahweh the Father; and now, He is living in us, and that's why He could speak to us. He could speak to us as you're meditating; He could speak to your mind as you're praying; He could speak back to you as you're reading the Words. They're speaking to us, and how beautiful that this is.

So we really see here that **the bride is loving the Husband**. And like I said with the spikenard, and the myrrh, the things. And, *He shall lie between my breasts*; He's going to be right at the heart of our life. And, *My Beloved is to me like a cluster of henna in the vineyards of En-Gedi*. Right? Who was the one that was in Ein Gedi? It was King David was there in Ein Gedi. Right? The **oasis** in the wilderness. *My Beloved is like a cluster of henna in the vineyards of En-Gedi*. He is an oasis in the wilderness. John 4 and verse 13...John 4 and verse 13.

John 4:13-14 *Yahshua answered and said to her, Everyone drinking of this water will thirst again; but everyone who drinks from the waters that I give to him will not thirst forever. But those waters that I give to him will become in him a spring of water that will spring up into life that is eternal.*

So, He is that oasis in the desert. He is, to us, the Ein Gedi. And Ein Gedi, it's really an amazing place down there, to see the springs in the place, and everything that's there in Ein Gedi. But that's the way Yahshua is to us; He really is that oasis in the desert. And what about the henna? This is really, really interesting. Not every translation puts it as henna. It should be henna, though, that's the word; and in the Hebrew, it's kopher. Kopher is the word in the Hebrew. But, do you know what that word literally means, the word henna, or kopher? It literally is a covering, like a redemption price, covering sin; that's what the definition of it means. So when He's saying, *my Beloved is like a cluster of henna*, my love is like a covering of a redemption price, covering my sin. He is an atonement to me in the vineyards of Ein Gedi. He is the oasis in the desert. Because, face it, without Yahshua in our life we're all dead men walking. We're just waiting for that death sentence. So, He's like a cluster of kopher, literally, a covering; like a redemption price, covering sin.

And henna is a very, very interesting plant that is also has a lot of, lot of interesting health qualities to it. I'm just going to read you a few over here; I'm not going to read them all, because it will take too much time. But it says, "Despite that henna has mainly been used as a dye plant, it is also known for its medicinal properties. Leaves are used in traditional folk medicine in India, in North Africa, the Middle East; and the herbs that come from it could help for gargling, for a bad sore throat, different remedies for diarrhea, dysentery, ulcers, tapeworms, fever. So I'm going to just quickly read you, here, I have 13 things that henna is really good for: anti-aging properties, improved nail quality, wound healing, cures fever, reduces sleep issues, for hair color, detoxification, headache relief, anti-inflammatory capacity, regulated blood pressure, for arthritis, for dysentery, and the last one, for baldness; so, even that. Henna is really a great plant. It's really like, it's almost like a miracle plant; and that's what He's saying. And literally, like I said, the definition of it means a covering, like atonement redemption price for covering sin. How beautiful that is in Ein Gedi. Verse 15...Verse 15 says:

Song of Solomon 1:15 *Behold, you are beautiful, My love. Behold, you are beautiful; your eyes as doves'.*

Your eyes as doves'. What is the word in Hebrew for dove? Yonah...Yonah. And, in Matthew 16:4 what does it say? Matthew 16:4. What is the only sign of who the Bridegroom is? Matthew 16 and verse 4.

Matthew 16:4 *An evil and adulterous generation seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet. And leaving them, He went away.*

So here's another sign that we see, *Behold, you are beautiful, My love. Behold, you are beautiful; your eyes as yonah*; that, Praise Yahweh that we have eyes to see. Praise Yahweh. Because, like I said, hundreds of thousands or millions of Jews and other people will read this and they will not see it, whatsoever. They're just reading it of a love story of Solomon with his Shulamite wife, and I'm not seeing anything of it. But, here, we

see, how beautiful are the eyes who can see the sign of Yonah. Praise Yahweh for that. And then, in verse 16 He says:

Song of Solomon 1:16 *Behold, You are beautiful, My Beloved; behold, yea, pleasant. Also our couch is green.*

Our couch, or our bed, is green. What is He talking about? He's talking about this is a new marriage. The green, like Aviv, right? It's green; it's new. It literally means new, flourishing; and He's saying, the bride is saying to the Bridegroom how beautiful He is and how pleasant. And, this is a new thing; this is a new love affair. And isn't it like that when you come to the truth? You come from the world, where Satan has a hundred and one ways to get you down, to try to destroy your life, to make you feel depressed. And believe me, people think that having money and mammon are going to make you better; the most miserable, unhappy people in the world, the people in Hollywood, and sports players, and people that have the most money; so money isn't the thing that's doing it; but it's when you come to this relationship, when you come to the realization of Yahshua as the Groom and the body of Messiah as the bride, wow! It is new; it's flourishing; it's exciting, and it's green. Psalm 23...Psalm 23.

Psalm 23:1-3 *A Psalm of David...Right...Yahweh is my shepherd; I shall not lack. He makes me lie down...Where...in green pastures; He leads me to waters of rest...just like we're talking Ein Gedi, the oasis in the desert...He restores my soul; He guides me in paths of righteousness for His name's sake.*

And that's why I said, if you don't know, there's only one name in heaven and earth where all men can be saved. And don't judge people who don't know the name, or maybe you're keeping the wrong name; pray for them. Because if you don't have that only name in heaven and earth where men will be saved, you're not saved. Like Yahshua said, *Unless you believe that I AM*, unless you believe that He is the eternal Elohim, Son of the Father, was with Yahweh forever, you will die in your sins.

So it's not a matter of judging other people, who, for whatever reason don't believe in it; it's a matter of being thankful, though, of having Him open our minds, of being part of that very body. And I'm going to be talking about this tomorrow in my message, because it's amazing; and He does have one body; He does have, that we are all members collectively of; but *He makes us lie down in green pastures; He leads us to waters of rest.* So back to Song of Solomon verse 15. Verse 16.

Song of Solomon 1:16 *Behold, You are beautiful, My Beloved; Yea, pleasant. Also our couch is green.*

Our couch is green; it's flourishing. Then, verse 17.

Song of Solomon 1:17 *The beams of our house are cedars; and rafters are of firs.*

Wow! So now, as it's ending, the bride is saying with a surety, the beams of **our house**, right? It's collective. It's not my house; it's not your house; it's our house. Because, now, the bride is seeing she's part of this collective body that's there. And what are these? They're Cedars and they're firs. What are firs? Firs are from the cypress tree. It's a strong tree; it's a tree that can't be broken down. Matthew 7 and verse 24...Matthew 7 and verse 24 says:

Matthew 7:24-27 *Then everyone who hears these Words of Mine, and does them, I will compare him to a wise man who built his house on the rock; and the rain came down, and the floods came up, and the winds blew, and fell against the house; but it did not fall, for it had been founded on the rock. But everyone who hears these Words of Mine, and does not do them, he shall be compared to a foolish man who built his house on the sand; and the rain came down, and the floods came, and the winds blew and beat against the house; and it fell, and great was the collapse of it.*

So that's what He's saying. He's comparing a physical house to a dynasty, to living forever, being part of this eternal dynasty; and the house of the bride and the Bridegroom are built on cedars and cypress wood, built on solid, solid trees that are not going to be pulled down. It's a sure house, meaning, a sure covenant forever. 2nd Samuel 7 and verse 11...2nd Samuel 7 verse 11. Because, it's the covenant that's built from King David; because, Messiah Yahshua is the very Son of King David, right? We know that. If David...like Yahshua said,

when David said in Psalm 110, *Yahweh said to my Adonai* - would be another term for Yahweh - *Sit at My right hand, until I make Your enemies a footstool at Your feet*; if he called Him Adonai, how could He be his Son? Because he's calling Yahshua Adonai, or Elohim, and Yahshua is his Son, but they didn't understand that. So, chapter 7 of 2nd Samuel 11.

2 Samuel 7:11-16 *And from that day I commanded judges to be over My people Israel. And I will cause you to rest from all your enemies. And YAHWEH declares to you that YAHWEH will make you a house. And when your days are fulfilled, and you lie with your fathers, then I will raise up your seed after you, who shall come out from your loins, and I will establish his kingdom. He shall build a house for My Name, and I will establish the throne of his kingdom forever. I shall be a father to him, and he shall be a son to Me. If He takes iniquity upon Himself, then I will chastise him with a rod of men, and with strokes of the sons of men. But My mercy shall not be taken from him, as I took it from Saul, whom I removed before you. And your house shall be sure, and your kingdom before Me forever. Your throne shall be established forever.*

So that's the point of it here; the bride and the Bridegroom have a sure house; the inheritance is to be with Yahshua in Jerusalem forever, and never to be cast out. And the last scripture I want to go over, which parallels chapter 1 of Song of Solomon, is Psalm 45. I'll read Psalm 45, and then we will end. Psalm 45.

Psalm 45:1-17 *To the Chief Musician, Concerning the Lilies. For the sons of Korah. A Poem; a Song of the Beloved...So a song of the beloved, just like we said, the song of songs...My heart is overflowing with a good matter. I'm speaking of my works to the King; my tongue is the pen of a rapid writer. You are the fairest of the sons of man; grace has poured into Your lips; on account of this Elohim has blessed You forever...So it's, again, just like Song of Solomon. It's like the bride is loving the Bridegroom, and being, just telling how much...Gird Your sword on Your thigh, Mighty One; in Your glory and Your majesty. And ride prosperously in Your majesty, on the matter of truth and meekness and right, and Your right hand shall teach You fearful things. Your arrows are sharp in the heart of the King's enemies; peoples fall under You. Your throne, O Elohim, is forever and ever; the scepter of Your kingdom is a scepter of uprightness. You love righteousness and you hate wickedness; therefore, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your fellows...So the Messiah is called Elohim, and Yahweh the Father called Elohim...All your garments smell of myrrh and aloes and cassia out of ivory palaces; by strings of a harp they make You glad. King's daughters are among Your precious ones; the queen stands at Your right hand in gold of Ophir. Listen, O daughter, and look, and incline your ear, and forget your people and your father's house. And the King will desire your beauty, for He is your master, and you shall worship Him. The daughter of Tyre will stroke Your face with a gift, the rich among the people. The king's daughters is all glorious within, her clothing braided gold. She shall be led to the King in embroidered work; her companions, the virgins, shall be brought to You after her...Right? Like we said, the 144,000, and then the rest of the bride...They shall be led with gladness and rejoicing; they shall go into the King's palace. Your sons shall be in the place of your fathers; You will make them for rulers in all the earth. I will make remembered Your name in every generation and generation; on this account people shall thank You forever and ever.*

Wow! If that doesn't parallel what we just read in Chapter 1 of Song of Solomon, I don't know what does. But, what a beautiful chapter. A good way to start. We see the bride there, the Bridegroom; we see the imagery that's there. And next week we will, Yahweh willing, continue with chapter 2 of Song of Solomon. So, hope that you will be with us tomorrow for the service. And until tomorrow, Yahweh bless. Shabbat Shalom.