

## Transcript – Bible Study SoS Chapter 5 and 6

Alrighty. Shabbat Shalom. Here we are, another week gone by. Let's start in prayer. Dear Heavenly Father, we come before Your throne and we bless You and praise You for all the blessings of this week. We thank you, Father, for always caring for us, and we thank You for providing all our needs. And we pray for those, Father, in the world who are suffering. We pray for the forest fires with Israel; and we pray, Father, for also all the storms in U.S. and the tornados, and Your help to Your people, especially those of the household of faith. We pray, Father, that Your Kingdom would come to this earth as it is in heaven. And we just pray and ask Your Spirit to be upon this study to help and to guide it and to be with Your people as we enter Your rest, Father, during this special Shabbat. We thank You for all things, and we give You praise in Your Son Yahshua's name. HalleluYah.

Okay. Last week we were in Song of Solomon chapter 4, one of the greatest chapters in the Bible as far as showing Yahshua the Bridegroom, the Messiah's love for His people. And now we get to chapter 5, which is a really awesome chapter also, because it starts out:

**Song of Solomon 5:1** *I have come into My garden, My sister, My spouse; I have gathered My myrrh with My spice. I have eaten My honeycomb with My honey; I have drunk My wine with My milk. Eat and drink, O friends; yea, drink fully, beloved ones.*

So after the Bridegroom, in chapter 4, is saying how much He loves the bride and everything else, and at the last verse He's coming into the garden. And the garden is the Groom's and the bride's. They're one; the garden belongs to both of them and, again, symbolic of the Garden of Eden and the bearing fruit as believers. And now, we're here at the wedding supper. We're here at the wedding supper, and that's with the Groom is speaking here and He's telling all the guests to come into the garden. The nuptials are done, right? Because the nuptials happened in heaven. And then He comes back to earth to gather the bridesmaids, and to gather the guests and all the people that will be coming as the extended bride and the wedding party. If we go to Luke 12 and verse 32. Well, first of all, let me go to Revelation 9, or Revelation 19:9. Revelation 19:9 says:

**Revelation 19:9** *And he said to me, Write: Blessed are the ones having been called to the marriage supper of the Lamb. And he said, These Words of YAHWEH are true.*

So, what a blessing it is! I mean, it's an amazing - there can't be a better blessing in the world, to be part of the very bride of Messiah and to be part of that 144,000 and His inner bride. It's not like when you're getting elected to something, that you serve for a term and then you go up. No, these are people that are going to be with Yahshua forever; and not just be with Him, but be **one with Him** forever. And the love that He has for His bride is like nothing else. So, wow! That's why I say I don't think you can get a more encouraging book in all the Bible than Song of Solomon if you're part of the bride. But here, even if you're not part of that inner bride, part of the 144,000, to be a first fruit you're still part of the extended bride; and just to be at that wedding supper is such an awesome thing. Like it says here: Blessed are they who are called to that. Luke 12 and verse 32...Luke 12 and verse 32. He says:

**Luke 12:32-37** *Stop being afraid, little flock, because your Father was pleased to give you the kingdom. Sell your possessions and give alms. Make for yourselves purses that do not grow old, an unfailing treasure in Heaven, where a thief cannot come near nor moth can corrupt. For where your treasure is, there your heart will be also. Let your loins be girded about, and the lamps burning, and you be like men awaiting their Master when He returns from the wedding ceremony...So that's what's happening here. These are the people - they're not the 144,000 - so He's up in heaven having the wedding ceremony there, and then He's coming back for all these people. So...you be like men awaiting their Master when He returns from the wedding ceremony, so that He coming and knocking, they will at once open to Him. Blessed are those slaves whom the Master will find when He comes to be awake. Truly I say to you that He will gird Himself and will make them recline, and coming up He will serve them.*

And that's what we're seeing here, right?

**Song of Solomon 5:1** *I have come in My garden, My sister, My spouse; I have gathered My myrrh and my spice. I have eaten My honeycomb with My honey; I have drunk My wine with My milk. Eat and drink, O friends; yea, drink fully, beloved ones.*

So that's what He's so happy that He's there with His bride at the wedding; and this is symbolic of the wedding supper. Then we get to verse 2...verse 2. He says:

**Song of Solomon 5:2** *I sleep, but my heart is awake. It is the sound of my Beloved that knocks, saying, Open to Me, My sister, My love, My dove, My undefiled. For My head is filled with dew, My locks with the drops of the night.*

So now, what's happening? He's literally coming to the extended bride that's there. Right? And He's knocking to them just like we're going to read it in Matthew, and we're going to see it before what's happening here. So the Bridegroom is coming, looking for the rest of the firstfruits. Luke 12 and verse 36. Let's go back there again, right?

**Luke 12:36** *And you be like men awaiting their Master when He returns from the wedding ceremony, so that He coming and knocking, they will at once open to Him.*

And look what happens:

**Song of Solomon 5:2** *I sleep, but my heart is awake. It is the sound of my Beloved that knocks, saying, Open to Me, My sister, My love, My undefiled. For my head is filled with dew.*

**Luke 12:37-40** *Blessed are those slaves whom the Master will find when He comes to be awake. Truly I say to you that He will gird Himself and make him recline, and coming up He will serve them. And if He comes in the second watch, or He comes in the third watch, and finds it so, blessed are those slaves. But know this, that if the housemaster had known the hour the thief was coming, he would have watched and would not have allowed his house to be dug through. And you, then, be ready; for in that moment that you don't expect it, the Son of Man comes.*

So clearly this is not the 144,000; this is not the bride here; because we already see He already had the bride. The bride, He already picked her up in the garden. This is the guests and the daughters of Jerusalem - the extended, the bridesmaids we can say - and He's coming and knocking to them. But look what happens. Right? Look, what does He say? So He says be ready, whether He comes in the second watch, the third watch; be ready to open the door immediately to Him. But look what happens. What does this Laodicean bridesmaid say? Verse 3.

**Song of Solomon 5:3-5** *I have put off My coat; how shall I put it on? I have washed My feet; how shall I defile them? My Beloved sent His hand from the opening, and my inner being sighed for Him. I rose up to open for my Beloved, and my hands dripped with myrrh; yea, my fingers flowing with myrrh on the handles of the bolt.*

So here it is, right? The myrrh is for the blood of Yahshua, the sacrifice of Yahshua that is giving them...that's the reason that gives them the opening of the door, that they actually accept His sacrifice. But, did they come right to the door? Did they open for Him like He said, *be ready*, and what we just read in Luke, *you be like men awaiting the Master when He returns from the wedding supper, so that He coming and knocking, they will at once open to Him*. *Blessed are those slaves whom the Master finds and comes to be awake?* But what did they say? I've already taken my coat off; how shall I put it on? I've already washed my feet; I don't want to defile them.

So here it is, the Laodicean is making excuses, and they're not opening up for the Bridegroom. Wow! Revelation 3. And let's see this. Because if you're part of that 144,000 you must be saying to yourself now, how on earth can that happen? How on earth can you make any excuse? But, you want to know something? Every day of our life when we make an excuse against the Word of Yahweh, we're doing the same thing. I'm giving a message tomorrow that we'll put online, *If You Deny Me, I'll Deny You*. And that's what we're doing every time we violate the word of Yahweh, every time we give somebody a sarcastic word, every time we don't follow

instructions, every time we go outside of Yahweh's judicial order, every time we don't show love to somebody, we're denying Him; we're doing the same thing.

And this is the problem with the Laodicean. The Laodicean is half-hearted. The Laodicean isn't zealous. The Laodicean, look what they're saying here. Here's the Bridegroom knocking, and they're saying, "You know what? It's kind of late. I already took my coat off. I don't want to have to put my coat back on. I don't want to...I'd have to wash my feet again." Right? Wow! What excuses! Instead of just darting for that door immediately and opening up; but this is the Laodicean. Revelation 3 and verse 14.

**Revelation 3:14-16** *To the messenger of the congregation of Laodicea, write: These things says the Amen, the faithful and true Witness, the Head of the creation of Elohim: I know your works, that you are neither cold nor hot. I would that you were cold, or hot. So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of My mouth.*

Because cold water is really good in the summer. When it's hot, a nice cold glass of water is really, really good; in the winter, when it's really cold, a hot cup of tea. So cold and hot is good, but lukewarm? Nobody ever says, "Get me a glass of lukewarm water. Can you grab me a glass of lukewarm water?" Because lukewarm water is only used to induce vomiting.

**Revelation 3:16-17** *So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of My mouth. Because you say, I am rich, and I am made rich, I have need of nothing. Do you not know that you're miserable and a wanderer and poor and blind and naked.*

And most of the Laodiceans, they're not under judicial order. They're naked. They don't have a covering. They don't have a spiritual covering, and they're wanderers, go to meeting, to meeting, to meeting, congregation to here; they have no roots anywhere, right? And what is the bride of Messiah? The bride of Messiah has roots. The bride of Messiah is echad, as we're going to see, but the Laodicean is not. And that's the Laodicean; they think they have everything. You can't correct them. Like I said, try to give something to somebody that has everything, "I don't need it. I don't want it. I don't need it." Because they think they have everything, and yet spiritually they have nothing. And now, even Yahshua Himself is coming to knock on the door to take them to the wedding supper, and they're making excuses. And look what He says:

**Revelation 3:18** *I advise for you to buy from Me gold having been fired by fire, that you may be rich; and white garments, that you may be clothed, and your shame and nakedness may not be revealed. And anoint your eyes with eye salve, that you may see.*

They're blinded...they're blinded. They can't see it. It doesn't matter how many times you say it; it doesn't matter how many things happen in the world; it doesn't matter that this sign in Revelation 12 only happens once in 7,000 years, these blood moons don't happen; none of it makes a difference because they're blinded. Once it leaves, then it's back to them because it's about them; and unless they can get something from that Blood Moon, or unless it's something about them, they're blinded to it. And look what He says:

**Revelation 3:19-22** *"I, as many as I love, I rebuke and I chasten." Be zealous, then, and repent...And that's what the Laodicean has to do...Behold, I stand at the door "and I knock"...What did we just read here in Song of Solomon, right? It is the sound of my Beloved that knocks, saying, Open to me...I stand at the door "and I knock." If anyone hears My voice and opens the door, I will enter to him, and I will dine with him, and he with Me...The wedding supper, right? All they have to do is repent and wake up...The one overcoming, I will give to him to sit with Me in My throne, as I overcame and sat with My Father in His throne. The one who has an ear, hear what the Spirit says to the congregations.*

I don't know how clearer it can be than that, how much clearer that Yahshua doesn't want the Laodicean to go to the Lake of Fire. He wants the Laodicean to wake up. He wants them to be part of it, but really, it's their decision. It's their decision what happens from there. So finally they rise to open, and what happens?

**Song of Solomon 5:6** *I opened to my Beloved...Verse 6...but my Beloved had left; He passed on. My soul went out when He spoke; I sought Him, but I could not find Him. I called Him, but He did not answer.*

Right? So this is where now, finally, finally, when it's like, "Ok, ok, ok, stop knocking. I'll come." And by the time they get up there, He's gone. Where do we see this? If we go to Matthew 25...Matthew 25.

**Matthew 25:1-10** *The kingdom of Heaven shall be compared to ten virgins who taking their lamps, went out to a meeting of the bride and the bridegroom. Five of them were wise, five were foolish. Those being foolish, taking their lamps, did not take oil with them. But the wise took oil in their vessels with their lamps...Right? The oil being the Holy Spirit...But the bridegroom delaying all nodded and slept. And at midnight, a cry came, The bridegroom comes! Go out to meet him. Then all those virgins were aroused and prepared their lamps. And the foolish said to the wise, Give us some of your oil, for our lamps have gone out. But the wise answered, saying, No, lest there not be enough for us and you. But rather, go to those who sell and buy for yourselves. But they going away to buy, the bridegroom came. And those ready went in with him to the wedding feast, and the door was shut.*

The door was shut just like we're seeing here. By the time that these people - a lot of them are going to wake up and realize - I mean, there's never been a time like this in the history of human beings. We have 6,000 years since the days of Adam, when he was created, and Eve; and you look at time for the last 5,900 years, people basically worked in their home, on their own land, they grew things, they had a horse and buggy. That's the way it was for 5,900 years; and then, this last generation, this evil generation, that we're living in where it says knowledge will be increased and people will run to and fro; to the point now you have artificial intelligence, and you have robots, and you have every kind of evil, wicked thing - cloning and everything else, and even CERN - and all the evilness going on there, and people still say, "Well, I don't think so. I don't see it. It has to get worse than this." And it's because they're evil. If you can't see how evil the world is today then you better look in the mirror and see how evil you are because, wow, is it bad.

And this is what's going to happen. And what can you do? As the watchman, all you can do is warn the people and then the blood is off your hands; but you can't force people. Everybody has to work out their salvation with fear and trembling; and you can just warn people to get out of the world, to get close to Yahweh. And I say, wow, if the Waldenses could stay in the wilderness for 1,000 years, a thousand years ago, and they thought they needed to leave the world to be a disciple of Yahshua, then shame on us today if we just stay in society, and work in society, and live in society, and think it's not going to affect us or affect our children whatsoever, because it will; it absolutely will.

And I was reading a Amish story just the other day, and they were saying that about their children. It was shocking to me how they were saying how Amish children falling away and getting into all kinds of bad things, even drugs and alcohol. And in every case, it was when the family was doing poor and they let their child, male and female, that were 15, 16, 17 work outside the home, work with people in the world; and that in every case I was reading - there were many stories I was reading where the children fell away; and you don't have a lot of Amish children falling away; more than 80% stay with the group, because they don't work outside the home. But this is why we really have to think about it when we're looking at it here; and the Laodicean can't see it; and that's the sad part here, right? By the time the Laodicean opens the door He's already gone. Back to Matthew 25 and verse 10.

**Matthew 25:10-13** *But they going away to buy, the bridegroom came. And those ready went in with him to the wedding feast, and the door was shut. And afterwards, the rest of the virgins also came, saying, Master, open to us. But answering, he said, Truly I say to you, I do not know you. Therefore, be alert, for you do not know the day or the hour in which the Son of Man comes.*

So this is the time that Yahweh really wants to see, right? Like I say, it's like somebody - a crook, a murderer, a rapist, whatever - and while he's doing it, he doesn't care less who he's hurting, who he's killing, how many lives he's going to affect. But once he gets caught and he's before the judge, then he's really repentant as he's reading that statement, "I am...what's the word, Mr. Lawyer?" "Sorry...sorry." "Sorry for what I did." No, he's

not sorry. He's sorry he got caught. He's sorry he's going to prison. He's sorry that he's going to lose something, but he's not sorry. He's not repentant. Maybe he's sorry, maybe he's sorry for what he's going to lose, but he's not repentant; and this is the Laodicean.

It's the time now that - because the Laodicean thinks he's rich and increased with goods, in need of nothing, and blinded to it - each of us have to ask ourself, because any of us could be Laodiceans and not know it. And how do you know it? You know it by their fruits. **Because the Philadelphian will separate. The Philadelphian will make those hard decisions. The Philadelphian is worried about growing in love, peace, patience, kindness.** The Philadelphian has fruit to bear. The Philadelphian isn't offended at every corner. So this is where we have to start looking at ourselves. So:

**Song of Solomon 5:6-7** *I opened to my Beloved...Verse 6...but my Beloved had left; He passed on; My soul went out when He spoke; I sought Him, but I could not find Him. I called to Him, but He did not answer...Just like we see in Matthew 25. And then verse 7...The watchmen who went about the city found me and struck me; they wounded me; those keeping the walls lifted my veil from me.*

So this is where, now, right when the bride goes to the wilderness; and the bride is there getting ready to get out every spot and wrinkle. The Laodicean isn't going to go to the wilderness. The Laodicean - it's not even that he's getting left out, he doesn't want to go to the wilderness. He wants to stay in society, because the Laodicean will never, ever get to a point where he says, "Yes, I see it. The time is now." The Laodicean is always going to say, "Well, I know it's bad; but it's not that bad. It's tomorrow...it's tomorrow." My mother used to always say that when she was alive, "Well, I see what you're saying, but in the next generation." Because that's the Laodicean; they don't want to see it...they don't want to see it. So what happens? The watchman goes out and strikes. The watchman is convicting that. Ezekiel 2 and verse 1...Ezekiel 2 and verse 1. He says:

**Ezekiel 2:1-3** *And He said to me, Son of man, stand on your feet, and I will speak to you. And the Spirit entered into me as He spoke to me, and He made me stand on my feet, and I heard Him speaking to me. And He said to me, Son of man, I am sending you to the sons of Israel, to the nations, the ones rebelling who have rebelled against Me. They and their fathers have transgressed against Me to this day.*

And it's very interesting because Ezekiel is a contemporary of Jeremiah. This is the time that the temple is being destroyed, when the Israelites already went into captivity 150 years before this. So this is end time. The first 12 chapters of Ezekiel is end time; and in the end time, who is the watchman going out to? He's going out to the sons of Israel. Where are most of them? Now, they're scattered all over the world, Israelites, but the vast majority of Israelites are in the primarily first world countries: U.S., Britain, Canada, Australia, Europe, primarily; there's remnants all over, all over Africa, all over Asia. But primarily, because these are the prideful countries. These are the countries where, like He says, He's sending, that the fathers have transgressed. Verse 4.

**Ezekiel 2:4-7** *And the sons are stiff of face and hard of heart. I am sending you to them. And you shall say to them, So says Adonai YAHWEH. And they, whether they will hear or whether they will forbear (for they are a rebellious house), yea, they shall know that a prophet has been among them. And you, son of man, do not be afraid of them and their words. Do not be afraid, though briars and thorns are with you, and though you are living among scorpions. Do not be afraid of their words, and do not be frightened by their faces, though they are a house of rebellion. And you shall speak My Words to them, whether they will hear, or whether they will forbear, for they are rebellious.*

So that's what they're about here; and that's why, look:

**Song of Solomon 5:7** *The watchmen who went about the city found me and struck me and wounded me; those keeping the walls lifted my veil from me.*

So who else is coming after these people? Because once the bride is gone...Go to Revelation 12...Revelation 12 and verse 14.

**Revelation 12:14** *And two wings of a great eagle were given to the woman, that she might fly into the wilderness, to her place, where she is nourished there for a time, times, and half a time, away from the serpent's face.*

Right? So the bride is fleeing to the wilderness. And then what happens? The serpent sends water after the woman.

**Revelation 12:16-17** *And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon threw out of his mouth...This could be maybe some kind of hurricane that's coming or something like that, flood, flash flood...And the dragon was enraged over the woman, and went away to make war with the rest of her seed, those keeping the commandments of YAHWEH, and having the testimony of Yahshua Messiah.*

So now the woman is protected in the wilderness, and he's coming after the Laodicean seed, very, very clearly. And they're going to have to go through suffering. Revelation 13...Revelation 13. That's the very next chapter from Revelation 12. It talks about the beast coming up (verse 2). It was like a leopard, feet like a bear, mouth like a lion.

**Revelation 13:2b** *And the dragon gave its power, and its throne, and the great authority.*

And then in verse 6:

**Revelation 13:6-7** *And it opened its mouth in blasphemy toward YAHWEH, to blaspheme His name and His dwelling place, and those dwelling in Heaven. And it was given "to war with the saints...Right...and to overcome them." And authority was given it over every tribe and kindred and tongue and nation.*

So we see here that when the bride goes to the wilderness, the ones who don't go, the Laodiceans, will be left behind and they will go through suffering. Revelation 7 and verse 9. We also see because there is too many of them, there is good news; some will never wake up and lose salvation; but many of the Laodiceans will, at that time, when they see that the system is gone - there's nothing else to hold on for, and they will have to give their very life to prove it to Yahweh. So Revelation 7 and verse 9.

**Revelation 7:9-15** *And after these things I saw, and behold, a great crowd which no one was able to number, out of every nation, even tribes and peoples and tongues, standing in front of the throne, and before the Lamb, having been clothed with white robes, and in their hands palm branches. And they cry with a great voice, saying, Salvation to our Elohim sitting on the throne, and to the Lamb. And all the cherubs of the elders and of the four living creatures stood around the throne. And they fell before the throne on their faces, and worshipped YAHWEH, saying: Amen! Blessing and glory and wisdom and thanksgiving and honor and power and strength to our Elohim forever and ever. Amen. And one of the elders answered, saying to me, These, the ones having been clothed in the white robes, who are they, and where did they come from? And I said to him, Sir, you know. And he said to me, These are those coming out of the great affliction; and they washed their robes and whitened them in the blood of the Lamb. And because of this they are before the throne of YAHWEH, and serve Him day and night in His sanctuary. And He sitting on the throne will tabernacle among them.*

So that's why I say, in the end, many of these people - Praise Yahweh - will be firstfruits, but they're not part of the 144,000. They're not part of the bride; they're part of the bridesmaids. They're at the wedding supper, but they're not part of the inner bride. Back to Song of Solomon, verse 8.

**Song of Solomon 5:8** *I charge you, O daughters of Jerusalem, if you find my Beloved, what do you tell Him? That I am sick with love.*

So now, this is the bride talking to the bridesmaids who rejected Him. And they're asking because now they see that they didn't...the bride, the 144,000, the bride of Messiah sees that these Laodiceans didn't open up the door when the Bridegroom came. They see that they rejected Him; and now they're asking, "Well, if you find Him, what are you going to tell Him? Is He first in your life, or isn't He first in your life? What's the story?"

We've proved ourselves to Him already." Right? We saw from the last chapter, they already are bearing the fruit. They already made their garment white. They already took out every spot and wrinkle and blemish. So now they're asking the Laodiceans, "If He does come back, what are you going to tell Him? What's the story?" Then in verse 9:

**Song of Solomon 5:9** *What is your Beloved...And this is the answer that the Laodicean, the bridesmaids, the extended, the daughters of Jerusalem, this is what they say to the bride...What is your Beloved more than another beloved, most beautiful among women? What is your Beloved more than another beloved, that you adjure us so?*

So now they're trying to say to the bride, "Well, what makes you so special? Well, what does make Him so special?" They don't even know. They don't even understand it. You know why? Because a lot of these Laodiceans got into flat earth; they got into the oneness doctrine; they have so many false doctrines, and they don't really know the Bridegroom. So they're even asking the bride what makes it different? And what is we told from Scripture? 1<sup>st</sup> Peter 3:15...1<sup>st</sup> Peter 3:15 says:

**1 Peter 3:15** *But sanctify the Messiah as Sovereign in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the hope of your faith, with meekness and fear.*

So as we're living in these end times, as much as we need to be sanctified, as much as we need to be coming out of the world and any kind of false religion, we really need to be checking our relationships we have; and if people are false believers or against the truth, you really don't want to spend a lot of time with people like that. But at the same rate, we are commissioned from Scripture to have an answer for them. So when they come up with these things and they're trying to tell you why Yahshua and Yahweh are the same being, or whatever kind of false, evil, demonic thing they're telling you, we do need to have an answer. And that's what they're saying here:

**Song of Solomon 5:9** *What is your Beloved more than another beloved, most beautiful among women? What is your Beloved more than another beloved, that you adjure us so?*

We need to make sure that we have an answer when we're being asked about this. And then in verse 10...verse 10.

**Song of Solomon 5:10** *My Beloved is bright and rosy, standing out among ten thousand.*

So this is the answer, now, that the bride is telling. She's going to tell now - the last chapter we heard all the beautiful analogies that the Groom said about His bride, how lovely she was, and how her temples, and her lips, and her eyes, and all these things - and now it's the bride's turn to say that. And I say that, that is that the way we feel every day? Are we, when we meet people, are we ready to share why our faith is different? Are we ready to share why our love for Yahshua is in a certain way? Or, are we like the Laodiceans? Are we compromising? Do we compromise with the truth and we don't want to see it because we have too much pride to really look in our own hearts?

**Song of Solomon 5:10-11** *My Beloved is bright and rosy, standing out among ten thousand. His head is like refined gold; His locks are bushy and black as a raven.*

Right? If we go to Daniel 10:5 and 6...Daniel 10:5 and 6 says:

**Daniel 10:5-6** *Then I lifted up my eyes and looked: And behold! A certain man who was clothed in linen, whose loins were wrapped in fine gold from Uphaz. His body was also like the beryl, and His face looked like lightning. And His eyes were like torches of fire; and His arms and His feet in color like polished bronze; and the sound of His words were as the noise of a multitude.*

So, of course, that's Yahshua the Son of Man that we see there. But we see the same here.

**Song of Solomon 5:11-13** *His head is like refined gold; His locks are bushy and black as a raven...Back in Song of Solomon 5...His eyes are as the eyes of doves on the rivers of waters, and washed with milk, sitting*

*on a setting. His cheeks are like a bed of spices, a raised bed of aromatic spices. His lips are like lilies dropping from myrrh.*

So we see that the same imagery that the Groom had with His bride - taking the beautiful things of nature, of creation, and using that as an example of the functionalness of the bride - now the bride is doing the same thing with the Groom. Why? Because they're one now. Because the bride, now, has the mind of Messiah; she's thinking just like Him. She's not thinking of herself. She's not worried what she has, or what she doesn't have. She's not nervous. She's not scared. She doesn't have any doubt. She's at one with her Groom; and being at one with Him is just making her see the glory that He has. Mark 1:14 and 15...Mark 1:14 and 15. It says:

**Mark 1:14-15** *And after John was delivered up, Yahshua came into Galilee proclaiming the good news of the kingdom of YAHWEH, and He said, The time is complete and the Kingdom of YAHWEH has arrived. Repent and believe in the good news.*

So this was Yahshua's whole mindset, His whole thought; everything was for the Kingdom of Yahweh. Yahshua didn't go through His life sulking about how He looked, or that He was sick, or "Yeah, well. You people don't realize but I'm going to have to go through this humiliation someday." No. Everything from Him was boldly preaching about the Kingdom of Yahweh, and this is why the bride is the same way. She has a garden that's bearing fruit. Her garden is bringing fruit. She has an answer, now, to answer. When people come up with things, she knows that answer. Why? Because she has the same Spirit as the Groom that's on there. If we go to Mark 15, where it talks about *His lips are dropping myrrh*. Mark 15:22 and 23...Mark 15:22 and 23.

**Mark 15:23-24** *And they gave Him wine spiced with myrrh to drink. But He did not take it. And having crucified Him, they divided His garments, casting a lot on them, who and what each should take.*

So, *they gave Him wine spiced with myrrh to drink*. Like I've always said, the myrrh has to be beaten in order to get the fragrance out of it. That's why the congregation to Smyrna, the second congregation of the seven congregations in Revelation 2 and 3, they are the persecuted congregation, the suffering congregation. And even when somebody is buried - we went over this last week - they buried them with what kind of spice? With myrrh, for the fragrance that comes from there. So we see:

**Song of Solomon 5:13-15** *His cheeks are a bed of spices, a raised bed of aromatic herbs. His lips are like lilies dropping flowing myrrh. His hands are like rings of gold filled with jewels; His body an ivory plate overlaid with sapphires. His legs are like pillars of marble founded on bases of fine gold; His appearance is like Lebanon, excellent as the cedars.*

The cedars of Lebanon, what do they show? Not just strength because they're the tallest trees but longevity; that it's there forever. So if we go to Daniel 2. Back to Daniel 2 and verse 31. Because, what does this sound like, when we're talking about in verse 11, *His head is like refined gold*, and here, *His legs are like pillars of marble founded on bases of fine gold*, right? We see in Daniel 2 and verse 31 He says:

**Daniel 2:31-33** *You, O king, were seeing. And, behold, a certain great image! That great image stood before you with a brilliant brightness, and its form was terrifying. The head of this image was of fine gold, its breast and its arms were of silver, its belly and its thighs were of bronze, its legs were of iron, its feet were partly of iron and partly of clay.*

So the imagery here is basically...because this is the last world empire that we're seeing here, right? This evil beast empire, the empire that Satan is going to be ruling over the earth. And the empire is already set up. The New World Order is already there. He has his technology. He has everything he needs. It's only, like it says in in Thessalonians, why hasn't it happened yet? Because it's waiting for the appointed time of Yahweh; and that's up to Him when He allows. If Yahweh would have allowed Satan to already take that throne, he would've done it...he would've done it. He'll do it in a second because he knows that his time is short, but Yahweh has not allowed it yet. So that's up to Yahweh. This might happen in a year; it might happen in ten years; we don't know. But we do know we're in this time of this. So when He's using this imagery here, because now we're at

the Kingdom mindset, He's comparing this with that beast. Because look what happens as you go on there. It says:

**Daniel 3:34-35** *You continued until a stone...Verse 34 of Daniel 2...You continued until a stone was cut out without hands, who struck the image on its feet of iron and clay, and broke them into pieces. Then the iron, the clay, the bronze, and the silver, and the gold were together crushed to pieces, and they became like the chaff of the summer threshing floors. And the wind carried them away so that no place was found for them. And the stone that struck the image became a great mountain and filled the whole earth.*

That's Mount Zion; the restored Mount Zion, right? That when Yahshua comes and the Mount of Olives will split in two; and first, it's going to go from north to south; and then, it's going to go from east to west; and then, that cap, where Yahshua was crucified on the Mount of Olives, will cap Mount Zion and it will, once again, be the tallest mountain. So this is the imagery, here, when He's saying this, *His legs are like pillars of marble founded on bases of fine gold; His appearance is like Lebanon, excellent as the cedars.* And then verse 16.

**Song of Solomon 5:16** *His mouth is most sweet...*

Meaningfully, always good words. Matthew 11...Matthew 11, in verse 28.

**Matthew 11:28-30** *Come to Me, all those laboring and being burdened, and I will give you rest. Bear My yoke upon you and learn from Me. That I am tranquil and I am meek, and in My heart you will find tranquility to your souls. For My yoke is pleasant, and My burden is light.*

And I think that's the problem, sometimes, with believers today. The world isn't...the burden in the world is heavy. The burden in the world isn't light. And the burden in the world is pressing on people, and believers don't see there's a very easy answer: come out of the world...come out of the world; go to the wilderness. And they don't want to do it. They want to fight it because they're too much like the world; and then you have this between you. But this is what the Bridegroom is saying.

**Song of Solomon 5:16** *His mouth is sweet, and He is altogether lovely...*That's what it says, because His burden is easy, and His yoke is light. And when we put Him first in our life, things do get easier from there. He says...*This is my Beloved, and this is my Friend, O daughters of Jerusalem.*

Wow! So, *His mouth is most sweet, and He is altogether lovely. This is my Beloved, and this is my Friend.* So now, the Groom is not just a Bridegroom to the bride. She's His friend. It's very interesting because that word *rayah*, the word that's used there for friend, it's like the masculine form of the word *Ruth*. *Ruth* also means friend; that's the feminine form of that. And the word, also, it means friend, it means brother, it means lover, it means husband. So there's a complete relationship. Just like the Groom was saying the last time, to *My sister, My spouse*, because they're their relationships, right? It's the meaning of the relationship. And now she's saying the same thing, He's *my Friend*: He's my Friend, He's my Brother, He's my Lover, He's my Husband. He's everything to her.

I think I will try to go on a little more. We only...I'm debating. We're almost there, but I think we could start going into chapter 6. It's not a very long chapter, and there's not a lot there; and let's see how we get along here. And if I have to stop in the middle, we'll continue next week. But, wow! What an amazing chapter, though, in Chapter 5. Sobering chapter if you're a Laodicean, but really, really powerful chapter if you're the bride; that you're so confident in knowing the Bridegroom that there's nothing in your life that's going to come between that. Then in Chapter 6, now, it's the daughters of Jerusalem again. They start in verse 1, and it says:

**Song of Solomon 6:1** *Where has your Beloved gone, most beautiful among women? Where has your Beloved turned? For we seek Him along with you?*

So now, you know what? Remember what we just read here when they're asking what makes Him different? And 1<sup>st</sup> Peter says, always has an answer for the hope that lies within you. By the bride's conviction, now, after she shares what does make Him different, how He isn't just like everybody else, and the earth isn't flat, the answer now of the Laodicean is, "Wow! We also want to meet Him. We also want to see Him." So it gives us

hope sometimes, that sometimes by our example we can change others. 2<sup>nd</sup> Corinthians 9:2 and 3...2<sup>nd</sup> Corinthians 9:2 and 3. He says:

**2 Corinthians 9:2-3** *For I know your eagerness, of which I boast to Macedonia on your behalf, that Achaia has made ready from last year, and your zeal has stirred up a great many people. But I sent the brothers that our boasting which is on your behalf should not be in vain in this respect, that as I said, you were ready.*

So here's Paul telling them the same thing, that their zeal actually turned these other people to also have zeal and come to the truth; and this is what happens, that the bride, by her not compromising, by her staying ready, by her having that conviction, that answer, she's actually turning some of the Laodiceans back to the truth. Then we get to verse 2. And this is now the bride back to the bridesmaids or the daughters of Jerusalem. She says:

**Song of Solomon 6:2** *My Beloved has gone down to His garden, to the terraces of spices, to feed in the gardens and to gather lilies.*

So this is where the Groom went to get the bride from. We know this from the last chapter. That's where the bride was. She was in the garden, and that's where the Groom is going to receive her from there. And then what does she say in verse 3, once again?

**Song of Solomon 6:3a** *I am my Beloved's, and my Beloved is mine.*

Right? *I am my Beloved's, and my Beloved is mine*; *dodi ani dodi*. And it's beautiful. This is, when you look...remember what we said from chapter 1? It is the song - some Bibles call it not Song of Solomon but Song of Songs. And actually the first verse says: *The song of songs, which is Solomon's*. So this actually could probably be in Proverbs, this book here. It could be a proverb because it is a song - not Proverbs; I'm sorry, Psalms, because Psalms are songs. And in the refrain of the song, like when you sing a song and then you have the refrain, this is the refrain. The refrain is: *I am my Beloved's, and my Beloved is mine*. That's why it's in 2:16, right? Chapter 2 and verse 16.

**Song of Solomon 2:16** *My Beloved is mine, and I am His. He feeds among the lilies.*

We see it over here; verse 2, *My beloved has gone down to His garden*. Verse 3.

**Song of Solomon 6:3** *I am my Beloved's, and my Beloved is mine. He feeds among the lilies.*

And then chapter 7 and verse 10.

**Song of Solomon 7:10** *I am my Beloved's, and His desire is toward me.*

So this is the refrain. This is the chorus. This is the...in the Song of Songs, this is where everybody is singing it, when we're getting there. Then we get to verse 4 through 8, right?

**Song of Solomon 6:4** *O My love, you are as beautiful as Tirzah, as lovely as Jerusalem, awesome as bannered armies.*

So now here's the Groom again, telling again - and again, whenever you see in Scripture this repetitive action like this, repetitive phrases, it's showing how deep it is, how important it is. Verse 5.

**Song of Solomon 6:5** *Turn away your eyes from Me, because you have overcome Me. Your hair is like a flock of goats that lie down from Gilead.*

What do we have? Song of Solomon 4 and verse 1.

**Song of Solomon 4:1** *Behold, you are beautiful, My love. Behold, you are beautiful; your eyes are as doves' from behind your veil. Your hair is like a flock of goats which lie down in Mount Gilead.*

Right? Same exact wording that He's saying. And what is it showing? His love hasn't changed...His love hasn't changed. It's only gotten stronger; and like we said, the functionality of goat hair. It's used for tents, where the

dwelling place is. But in the winter, when it's colder, the hair will come over so that the rain can't come in; it will get tighter. And then in the summer, when it's hot, it expands, and it lets air come in. So there's a functionality to it. Then the next verse says, verse 6:

**Song of Solomon 6:6** *Your teeth are like a flock of ewes which come up from the washing place, of which they are bearing twins, and a bereaved one is not among them.*

Song of Solomon 4 and verse 2.

**Song of Solomon 4:2** *Your teeth are like a flock of shorn sheep which come up from the washing place; of which they are bearing twins; as a bereaved one is not among them.*

So, what did we say? In the 144,000, in the bride, there is none that are not bearing; everyone is bearing, and double-bearing, right? Because, what is one of the blessings of the firstborn? A double blessing. Every firstborn gets a double blessing; and the 144,000 are the first of the firstfruits; they're the first of the firstborn. So there's a double blessing to all of them, and that's what He's saying here. He's saying that they're bearing twins, and there's not a bereaved one; there's no one that's not bearing. Verse 7.

**Song of Solomon 6:7** *Your temples behind your veil are like a piece of pomegranate.*

**Song of Solomon 4:3** *Your lips are like a cord of scarlet, and your speech is becoming; your temples are like a piece of pomegranate behind your veil.*

And what did we say? The pomegranate is the Sukkot fruit, the goodly fruit, the beautiful fruit. And really, if you ever see a real good pomegranate - and there's none in the world like you get in Israel - they are unbelievable, the color of them, and the little crowns that come out, and how they look. There's just no other fruit that is as beautiful; and that's why the high priest even wore the pomegranate bells all around the bottom of his vesture, his garment. And then in verse 9:

**Song of Solomon 6:9** *But My dove, My perfect one is echad...My dove, My perfect one is echad. She is the only one to her mother; she is the choice of the one who bore her. The daughters saw her and call her blessed; the queens and the concubines saw her, and they praised her.*

So, *My dove, My perfect one is united. She is the only one from her mother; she's the choice of the one who bore her. The daughters saw her and called her blessed; the queens and the concubines saw her, and they praised her.* Verse 8, right before that:

**Song of Solomon 6:8** *Sixty of them are queens, eighty concubines, and virgins without number.*

So just showing the diversity, again, of the bride. There's the bride; there's the bridesmaids; there's the friends in the wedding, even like we said - I'm not going to go there - with John the Baptist, he's just a friend that's there. But verse 9 is really where He's getting into the bride. Here is the bride. It's the bride, and she is *united. She's the only one to her mother.* She is the first of the firstfruits. *She's the choice of the one who bore her.* And, why? Because she is united.

Philippians 2 and verse 1...Philippians 2 and verse 1. And this is why it's amazing with the kibbutzes, or the communities that we're doing, because we're seeing it before our eyes. We are living in the time that this hasn't happened since the wilderness, really, and even then it was different of what we have today. But seeing these communities like this - certainly in our generation it hasn't happened for hundreds of years, for literally, people literally living in communal style; and as far as I know it, except for the first century, even in the wilderness with the Waldenses and the Paulicians, I never read anything where they lived in community, where everything was in common. But Philippians 2 and verse 1 says:

**Philippians 2:1-3** *So then, if there is any comfort in Messiah, if any consolation of love, if any fellowship of the Spirit, if any mercies and compassions, complete my joy, by being in one accord, one love, one soul, one mind. Doing nothing according to strife or self-glory, but in humility, let each regard his neighbor as better than himself.*

So this is the bride. She gets it. She has the mind of Messiah. She's one with Him. Like I said, as we're starting to see there, that He doesn't even have to tell her anymore; that what He's thinking, she's thinking; just like the Father and the Son, right? If we go to Ephesians 4...Ephesians 4 and verse 1. He says:

**Ephesians 4:1-5** *Then I, the prisoner of our Master, exhort you to walk worthily of the calling in which you were called, with all humility and meekness, with long-suffering, bearing with one another in love, being eager to keep the unity of the Spirit in the bond of peace. There is one body and one spirit, even as you were called in one hope of your calling; one YAHWEH (family), one faith, one baptism.*

Right? So we're living in the Laodicean spirit, ruled by the people, where people don't want to belong to something. They want to be free. They want to go just to conferences. They don't want to be a congregation. They want to be a Bible study group. They just want to go from thing to thing. They want to play church. They want to be out there on their own because they don't want to be accountable to anybody, not even Yahweh. And it's really, really sad. But the bride, here, is the opposite.

**Song of Solomon 6:9** *But My dove, My perfect one is united. She is the only one to her mother; she is the choice of the one who bore her. The daughters saw her and called her blessed; the queens and the concubines saw her, and they praised her.*

John 17 and verse 23...John 17 and verse 23. Start in verse 22.

**John 17:22-23** *And I have given them the glory which You have given Me, that they may be echad...They, the bride...may be united, as we are united...Yahshua talking to the Father...I in them, and You in Me, that they may be perfected in one; and that the world may know that You sent Me and loved them, even as You loved Me.*

So, wow! We see here that this is a special relationship, and unless you're seeking that you'll never understand it. When I've talked to people - and to me it's so clear in the Bible. I don't know how anyone could fall for the oneness doctrine. How could anybody think Yahshua and Yahweh are the same being? I mean there's a hundred scriptures that say opposite - but even when I show scripture, after scripture, after scripture, what people say is they can't concept that there could be two separate beings that could be united and one, that would never, ever, ever fight, would never have a contrary thought to each other, would never want to do their will over the other one's will. Because that's the way they are...because that's the way they are. They will never give in. They're selfish. They're self-centered.

And yet, this is the bride; the bride is echad. The bride doesn't have her own thoughts, her own ways, her own will. She surrendered to the will of the Bridegroom, just like we see in Ephesians, right? *Wives, submit to your husbands in all things.* Maybe I'll go there just for a second. Because why is He saying that? Ephesians 5, verse 22.

**Ephesians 5:22-24** *Wives, submit yourselves to your own husbands, as to our Master, because a husband is the head of the wife, as also Messiah is the Head of the Congregation, and He is the Savior of the body. But even as the Congregation is subject to Messiah, so also the wives to their own husbands in everything.*

Right? So this is what it is, because we're learning that way. We're learning how to be submissive to Yahshua, and that's the way He made it; and that's the way it's going to be for eternity. Verse 10.

**Song of Solomon 6:10** *Who is she who looks down like the dawn, beautiful as the moon, clear as the sun, awesome as bannered armies?*

So now the bride of the Groom, she's getting more praises. *Who is this who looks down like the dawn, beautiful as the moon, clear as the sun,* right? There's no spot or blemish in her; there's only brightness. Just like Yahshua when He returns, His brightness is as the sun, *awesome as bannered armies.*

**Song of Solomon 6:11** *I went down to the garden of nut trees, to see the greenery of the ravine, to see whether the vine flowered and the pomegranate budded.*

And more than likely, this is probably almond trees; that's the tree that shows Yahweh's diligence over His people, right? And how the patience that Yahshua has with His bride to prepare herself and get ready. He went down to the garden of nut trees, to see the greenery of the ravine, to see whether the vine flowered and the pomegranate budded. So He went to see if she really was ready, if the time really was.

**Song of Solomon 6:12-13** *I did not know, but My soul set Me on the chariot of My princely people. Return, return, O Peaceful one! Return, return, that we may gaze upon you...* So this is the bride, and maybe also with the rest of the daughters of Jerusalem, all saying now to the Bridegroom to return...*Return, return, O Peaceful one! Return that we may look upon you...* And then the Groom is now speaking the rest of it. He says...*What will you see in the Shulamite? As it were the dance of two army camps.*

So then He's saying, what will you see in her? Whatever you see in her, you see in me; that they are both one. And it's very interesting, here, because they're saying for the Peaceful One to return, right? Because we know that the Messiah is the King of Peace. Isaiah 9 and verse 6...Isaiah 9 and verse 6.

**Isaiah 9:6-7** *For unto us a Child is born; to us a Son is given; and the government is on His shoulder; and His name is called Wonderful Counselor, The Mighty El, The Prince of Peace, The one who Fathered Everlasting life...* So this is it...*There is no end to the increase of His government and of peace on the throne of David, and on His kingdom, to order it, to sustain it with justice and righteousness, from now and forever. The zeal of YAHWEH will do this.*

Right? So we want to make sure we have the zeal of Yahweh; the Laodicean doesn't have any zeal. So He is The Peaceful One, the Groom. But then He says, *What will you see in the Shulamite?* What's interesting is that word is actually the feminine of Shlomo, peaceful one. So now He's saying, *As it were the dance of two army camps*, that the bride and the Bridegroom are one; they're, echad. So He is the King of Peace, and she is the queen of peace. It's really amazing that He uses that word there like that because He's contrasting himself to the bride; that one is the King of Peace, and one is the queen of peace; and that they are one, like it says in verse 9: *But My dove, My perfect one is echad*; that now they're one; because, remember, she didn't go into the wilderness perfect, but she came out of the wilderness perfect.

And you know it's amazing because many times through the years as people wanted to leave Babylon, and I've had people tell me over, and over, and over, "Well, you know I want to leave Babylon but I want to come right to Israel," "If I can come to Israel, I'll leave; but, I won't go before there." But you don't get to the Promised Land until you get to the wilderness. That's the way it works. Yahweh didn't take two million people from Egypt to the Promised Land; He took them through the wilderness, and it took 40 years. It isn't going to take us 40 years, but you have to go through the wilderness to get to the Promised Land; there's no other way. And that's the problem: the Laodicean doesn't want to do it. The Laodicean, they don't want to suffer loss. I'm going to talk about that tomorrow. But, this is a life of suffering loss.

And when the bride becomes one, it's because she's submitted to her husband in everything. Because these earthly relationships now...6,000 years ago there was no such thing as a husband, and a wife, and a bride, and a bridegroom. Yahweh and Yahshua **created** these relationships. It wasn't even man and female. Yahweh and Yahshua are not male and female, they're Spirit. Spirit are not male or female, they're spirit. He made these things so we could understand relationships; and this is the relationship, now, that we have to understand that we have to lose ourselves. We have to become one with Him so that His Spirit can take over our mind, and think for us, and do for us. And then, there's no faking it because the Holy Spirit is not barren. The gifts that it has, that it wants you to have, it will give you. You'll bear fruit, and then you will be part of it.

So another really, really great chapter; and a chapter, I think, that every one of us needs to go in our prayer closet and be praying to Yahweh and show us if there's even an ounce of Laodicean spirit in us. Let's get rid of it now, because now's the time for the wilderness. Yahweh bless. Shabbat Shalom.