

Transcript – Bible Study SOS Chapter 7 and 8

Shabbat Shalom. Let's start in prayer. Dear heavenly Father, we come before Your throne, and we bless You and praise You for another wonderful week. We thank You, Father, for all the things that You share with us, and always providing for us; and most of all, Father, we thank You for Your Word and for Your Living Word, Your Son, coming to this earth and paying the penalty of our sins. Father, we ask Your Spirit to guide and lead as we study Your Word, this very special Bible study on the bride and the bridegroom from the Song of Solomon. And we thank You for allowing us to enter Your rest on this Shabbat. We pray for Your people all over the world, Father, who will also be keeping this. And we pray; and we do so by the name and by the authority of Your wonderful, awesome, only begotten Son Yahshua Messiah, we pray. HalleluYah.

All right. So, wow! Song of Solomon is only eight chapters, but it seems like a long time. Maybe because we basically have been doing a chapter a study, except for last week; and we'll see this week how far we get. If we get through...I think we can get through both chapter seven and eight, but we will see. All right. So as we start chapter seven, once again, we see the Groom now is enthralled with His bride. And as we'll see from the other chapter that we went in the last time, He was giving all kinds of physical compliments to her; and now, though, since the bride has made herself ready, she's coming out of the wilderness without spot or wrinkle, now He's going to give functional things to her. So in the beginning, look what He says:

Song of Solomon 7:1 *How beautiful are your feet in sandals, O prince's daughter! The curves of your thighs like jewels, the work of your hands of an artisan.*

So again, like we said, Song of Solomon, it's a poem; and He's singing this to His wife as a poem to the bride. But, He's saying how beautiful are her feet in sandals. And if we go to Roman's 15. I mean, Romans 10 and verse 15...Romans 10 and verse 15. It says:

Romans 10:15 *And how may they preach if they are not sent? Even as it has been written, "How beautiful are the feet of those who preach the good news of peace, of those preaching good things."*

So if you remember where we left off the last time in verse 13...and remember chapter breaks were put in much later, so there's no chapter breaks originally. It would just be one letter, love letter, or one song. But in verse 13 of chapter 6, remember:

Song of Solomon 6:13 *Return, return, O Peaceful one! Return, return, that they may gaze upon you. What will you see in the Shulamite? As it were the dance of two army camps.*

And I was saying Shulamite is the feminine of Shlomo, peaceful one. Because she is the queen of peace; He is the King of Peace. And now He starts out, when He gets into chapter 7, *How beautiful are your feet in sandals, O Prince's daughter!* So He's saying how beautiful are her feet, and that's what we're seeing here: *how beautiful are the feet of those who preach the good news of peace, of those preaching good things.* So, why is her feet beautiful? Because her feet are bringing the good news of peace, and that's really what it is. It's a good news of peace, and that's why her feet are beautiful. And then He says, *O Prince's daughter*, because, again, she is a daughter of the prince. Go into that in a minute. But let's go first to Isaiah 52 and verse 7...Isaiah 52 and verse 7.

Isaiah 52:7 *How beautiful on the mountains are the feet of him proclaiming good news, making peace heard, bearing tidings of good, making heard salvation (making heard Y'shua), saying to Mount Zion, Your Elohim reigns.*

So, *how beautiful on the mountains are the feet of him proclaiming good news.* So clearly, her feet are beautiful in sandals because they're bringing the good news of peace. And like I said, He's also now calling her the prince's daughter. Why? Because now she is the queen of peace. He's the King of Peace; she's the queen of peace. She's taking now...she's got every spot and wrinkle out, the wedding supper has happened...she's taking her role as the bride forever. And that's what it says in Revelation; that the bride will be with Yahshua in His inner court forever. Romans 8 and verse 14. Went over this in many other sermons. Romans 8, verse 14.

But again, you can't be the prince's daughter unless you're the daughter of the king. That's why, like I said, symbolically we use the word brother or sister here in Song of Solomon as well as husband and wife. Romans 8 and verse 14.

Romans 8:14-17 *For as many as are led by the Spirit of Elohim, these are the sons...Or children...of Elohim. For you did not receive a spirit of slavery again to fear, but you received a Spirit of sonship by which we cry, Abba! Father! The Spirit itself witnesses with our spirit that we are children of YAHWEH. And if children, also heirs; truly heirs of Elohim, and joint heirs of Messiah, if indeed we suffer together, that we may also be glorified together.*

So this is how chapter 7 is starting out. Now, He's functionally going to tell her all the things that she's performed. Because, now she's bearing fruit from that garden, and she is ready. She's bringing that good news of peace; and she is the King's daughter. She is the daughter of the family. Verse 2.

Song of Solomon 7:2 *Your navel is like a round goblet; it never lacks mixed wine. Your belly is like a heap of wheat set about with lilies.*

So, what is he saying here? She is a new creation...she's a new creation. And now, because of this new creation, she's lacking nothing. She's overflowing, right? *Navel is like a round goblet, the belly is like a heap of wheat set about with lilies.* So she's full, fullness of food, fullness of fruit, fullness of things. But, 2nd Corinthians 5:17, she is a new creation. She's not the same person who went into the wilderness coming out of the wilderness. 2nd Corinthians 5 and verse 17 says:

2 Corinthians 5:17 *So that if anyone is in Messiah, he is a new creation; the old things have passed away; behold, all things have become new!*

So this is what it is; she comes out of the wilderness enriched, in fullness. And verse 3:

Song of Solomon 7:3 *Your two breasts are like two fawns, twins of a gazelle.*

We talked about that before. Because she has the truth, she's bringing it as the mother, the congregation, the bride; she's bringing it to the other people.

Song of Solomon 7:4a *Your neck is like an ivory tower; your eyes like the fishpools in Heshbon, by the gate of Bath-Rabbim.*

So here it is that her neck is like a tower of ivory. Song of Solomon 4:4. If we go back just a couple of chapters, it says the same thing.

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

So, what is it saying? That when somebody is strong and they have courage, that's what it is, that the neck is out; that she's fortified, right? The bride is fortified; a neck like ivory; and it's a royal woman. And then, really interesting, when He talks about the fishpools in Heshbon. When we have been in Jordan, on our trip there and then walking in the footsteps of the Israelites, we've actually seen this fish pool. That's where King Solomon had one of his places, over there in Heshbon. That was one of the Israelites' camps. And we've actually saw the fish pools that are there in Heshbon. So they mentioned here, in this place, which is kind of interesting. Verse 5.

Song of Solomon 7:5 *Your head is like Carmel, and the hair of your head like purple cloth; the King is held captive in its tresses.*

So He's just enthralled with the bride. And we see, when they're using the purple and crimson and these different colors, it's because of royalty. Right? Now we're talking about it's a royal wedding; there's a King, and there's a queen. There's a King of Peace, a queen of peace, and the royal wedding has gone on. And He's saying how wonderful she is. Verse 6.

Song of Solomon 7:6-8 *How beautiful and how pleasant you are in delights, O love! Your stature compares to a palm tree, and your breasts to clusters of grapes. I said, I will go up in the palm tree; I will take hold of its stalk. And please let your breasts be like clusters of the vine, and the scent of your nose like apples,*

So now we've seen that the Groom, His love is totally now for His bride; and He desires to be with her. And He's talking about her functionality, right? The functionality of her. He's comparing her to the palm tree, right? Very functional tree because you get the sticks from it for making rope, you get the palm tree for the dates. It's not coconut palm; that's not in this part of the world anyway; we have the date palm. So you get food from there, and you can make baskets with the rope, and wood for burning; all different kinds of things that you can do with it, and even with the leaves that we use for Sukkot, for making our sukkah with that. So, *how beautiful and how pleasant are your delights*. And then He goes on there with talking about her functionality as a queen and as His bride. Verse 9.

Song of Solomon 7:9 *and your palate like the best wine going down for my Beloved in smoothness, flowing softly over the lips of sleeping ones.*

So if ever you've been in a restaurant and they bring over wine, if you notice when they open up the bottle they'll put a little bit in for somebody to taste the wine. They want to make sure it's okay before they give it to you. And when you taste wine, that's what you do; you have to stir the wine around, and you take it and you get it into your palate. You want to get it into the back of your throat where it's going literally, not through your nose, but where it's literally like the flavor of it is coming up through your palate. And that's what He's talking about. *Your palate is like the best wine going down for my Beloved in smoothness*. And there's something about it, when you have a good bottle of wine like that, the taste of it is just...there's an appealing thing.

But I think He's also comparing it with the Passover symbol. Because He's not just talking about any bottle of good wine, but He's talking about it at number one, from her palate. That's where our mouth is, where our words come out; that from the deepness of our heart, just like the deepness of your palate, you're tasting that good wine. From the deepness of the heart of the bride, the good words are coming out. There's always good words. There's not soft words on the lips, but deep down in the heart something else. So that's one analogy He's making here, that her heart and her words are exactly what she's feeling. But I think He's also comparing it - talking about the palate of the wine going down - He's also comparing it to the Passover symbols. Because we know that the sweetness of that wine really comes from Passover when we take that fruit of the vine, a little taste of it, as symbolic of the blood that Yahshua put out for His bride. Verse 10.

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

So again, right? If you remember, when two other times...this is...what did we say the last time? This is like the refrain of the song. This is the chorus of the song. So where did we see this before? We saw it in Song of Solomon 2:16, right? Song of Solomon 2:16.

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

Then, we saw it in Song of Solomon 6:3.

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

The same way. But here it's a little bit different. Now He says:

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

And His desire is toward me. So now it's a little bit different. Because, you know why? Because now, they're one; now they are truly one. Because, before, the desire was there of the bride toward the Bridegroom and the Bridegroom toward the bride, and all of this love, and all this anticipation. But now that she literally has put on the mind of Messiah, they are one in thought, one in mind, one in purpose. So now He's saying, *His desire is toward me*.

What's really interesting about that, when you think about it...let's go back to Genesis 3:16. Because, where does that come from? That comes from the curse of Eve, right, when she went against her husband. So that that was the very severing of the unity, really, in the marriage covenant; comes from Adam and Eve in the Garden of Eden, and there's been trouble all the way through since that time. I don't think the marriage covenant has ever been fully united the way it should be, but what we see in the Song of Solomon is it will be, in the Kingdom.

The same way I say, in eternity and billions and zillions and trillions of years, the Father and the Son have never had a contrary thought. They've never had a disagreement; They never had to say, "Well, We'll just agree to disagree." No. Because, before the Father can even think, Yahshua is doing it. **They're one in everything, and this is the way the bride and the Bridegroom will be; so now, they're one.** So in Genesis 3 and verse 16:

Genesis 3:16 *And He said to the woman, I will greatly increase your sorrow and your conception; you shall bear sons in sorrow, and your desire will be toward your husband; and he will rule over you.*

So even though it's a fact, right? And its judicial order. When you read it here, this isn't a good thing; this is a punishment that's coming. This is being forced upon her. It's not voluntary and reciprocal. It's being forced on her because of what she did, that the woman needs that covering on her. But here in Song of Solomon, it's being reversed. And you know what? It's not saying that the woman...over here in Genesis, it says the woman desire will be toward the husband, and the husband will rule over her. But in Song of Solomon it says:

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

It's completely turned around; the curse is completely gone now. And it's no need for the curse anymore because they're one; because the woman...yes, for eternity we will be under the guidance and under the judicial order of Yahshua. He will always be our Head. He will always be over us. **But, we want it that way. It's not a punishment for us, it's for our protection. He's over us because He loves us. He's over us to protect us.**

And this is why the woman has a neck of ivory. This is why she feels so secure in His arms; because it's a hundred percent that that's the way that she wants it, and that's the way that He wants it. So it's really interesting that the reversals change. If we go to one other scripture here. Ephesians 5 and verse 25. But, wow, what is something to look forward to, huh? Ephesians 5 and verse 25.

Ephesians 5:25 *Husbands, love your wives, even as Messiah also loved the Congregation and gave Himself up on its behalf.*

So this is why, now, as we're learning and coming toward this time of the great wedding supper, and of the bride going to the wilderness, of Yahshua coming and getting His Kingdom back, this is why, as whether you're the woman or a man it doesn't make a difference, that the women should be working on submission because this is going to be something that's going to be done forever, and the men should be working on loving their wives because that's going to be done forever. So it doesn't matter what role we're in right now because both sides have to prepare for this. But, how special! *I am my Beloved's, and His desire is toward me.* So, literally, the reversal of the curse in Genesis; and that way they'll be that way forever. Verse 11.

Song of Solomon 7:11 *Come, my Beloved, let us go forth into the field; let us stay in the villages.*

Right? They're together forever. They want to just be together. They want to get away. They're going on their honeymoon, and they want to...they just want to enjoy each other's company, and they're so excited from it.

Song of Solomon 7:11 *Come, my Beloved, let us go forth into the field; let us **stay in the villages.***

Right? Not in the cities. They want to go from the fields to the villages outside, not in the city. Who's in the city? The daughters of Jerusalem, the Laodicean, the bridesmaids who didn't make it to the wedding supper because they didn't prepare. It wasn't every part of their being. They weren't living every day for this. They

weren't realizing that we're bought and paid for, and living every day to Yahshua. They had other things on their mind; but the bride is. The bride is here, and the bride is taking that way; and how wonderful that is; together forever, right? Verse 12.

Song of Solomon 7:12 *Let us rise up early to the vineyards; let us see if the vine flowers and the blossom opens, and the pomegranates bud forth. There I will give my loves to You.*

So, *Let us rise up early to the vineyards; let us see if the vine flowers and the blossom opens, and the pomegranates bud forth. There I will give my loves to You.* So here it is, they can't wait to get up and get out there and go to the vineyard. Song of Solomon 2:12...Song of Solomon 2:12.

Song of Solomon 2:12 *The flowers are seen on the earth; the time of singing has come, and the voice of the turtledove is heard in our land.*

So, very interesting, right? In the beginning of Song of Solomon, *the flowers are seen on the earth; the time of singing has come, and the voice of the turtledove is heard.* When is this? This is Passover time. Right? Now we're toward the end of the book, and look what He says:

Song of Solomon 7:12 *Let us rise up early to the vineyards; let us see the vine flowers and the blossoms open, and the pomegranates bud forth. There I will give my love to You.*

So now, this is where the harvest fruits are coming. So it's about six months later. It's about six months that has passed from here, from the beginning of the book till now, and it's harvest time. It's harvest time that's coming because the bride has made herself ready. Verse 13.

Song of Solomon 7:13 *The love apples give a scent, and over our doors are all excellent fruits; new, also old, I have laid up for You, my Beloved.*

So this is everything that Yahshua has laid up; and the first thing He talks about is these love apples. What are these love apples? Well, we see it in the book of Genesis, 30th chapter...book of Genesis, 30th chapter, verse 14. And it's with Leah and Rachel. It says:

Genesis 30:14-18 *And in the days of the wheat harvest...Right? This is here. We're just a week away from Shavuot; we're in those days. Verse 14 of Genesis 30...in the days of the wheat harvest Reuben went out and found mandrakes in the field...The mandrakes are the love apples...And he brought them to his mother Leah. And Rachel said to Leah, Please give to me from the mandrakes of your son. And she said to her, is your taking my husband a little a little thing? Will you also take my son's love-apples? And Rachel said, So he shall be with you tonight, for your son's mandrakes...Or love apples...And Jacob came in from the field at evening. And Leah went out to meet him. And she said, You must come in to me, for surely I have hired you with my son's mandrakes...The love apples...And he lay with her during that night. And Elohim listened to Leah, and she conceived and bore a fifth son to Jacob...Five - number of grace, right...And Leah said, Elohim has given my hire; I gave my slave-girl to my husband. And she called his name Issachar.*

So this is the same thing here. It's the only...I think, the only two times I remember in the Bible that these are used as an example, but here they're used, the love apples, as a scent, and our doors are all excellent fruits. So it's like a aphrodisiac that's there. And then He says: *new and old, I have laid up for You, my Beloved.* So, Yahshua is giving us all the good things. Right? Revelation 22 and verse 2. So it says, open doors for all the excellent fruits. And in Revelation 22, verse 2, we see:

Revelation 22:2 *In the midst of its street...This is in the New Jerusalem...and of the city, on this side and that side of the river, was a tree of life producing twelve fruits: according to one month each yielding its fruit. And the leaves of the trees were for the healing of the nations.*

So this is, it's symbolic of that, what we're seeing here, as He's saying that all the doors are open, and all the excellent fruits are there to His bride in the garden that they have, like the Garden of Eden. And that's what we see in Revelation 22, then, the tree that will be blooming every month. It's not like now, that once a year you

get whatever kind of fruit you're getting from your trees. This will be every month from there. And He says he also has put together and laid up for her, His beloved, from the new and from the old. If we go to Matthew 13 and verse 52...Matthew 13, verse 52.

Matthew 13:52 *And He said to them, Because of this, every scribe schooled to the kingdom of Heaven is like a man, a Master of the house, who puts forth out of his treasure new and old.*

So He's talking about, of course, the two covenants: the First Covenant and the New Covenant, or the Old Testament and the New Testament we could say, or the Tanak and the New Testament. So that's what He's saying, that we need both of them. You need both of those books and both of those covenants - both of those Testaments rather. And this is what He's doing; He's laying up *new, also old, I have laid up for You, my Beloved*. So now we will continue to chapter 8, the last chapter in the book. And He says:

Song of Solomon 8:1 *Who can give You to me, as my brother, who sucked the breasts of my mother? When I find You outside, I would kiss You. They also would not despise me.*

So kind of interesting. We're starting the last chapter; and now, here it is, the bride talking. And you might think, at first, this sounds kind of strange:

Song of Solomon 8:1 *Who can give You to me, as my **brother**, who sucked the breasts of my mother? When I find You outside, I would kiss You. They also would not despise me.*

So, what's happening here? What's happening here is that the bride is being despised from the people outside because of her love for the Groom. And isn't that the same that's happening many times in believer's lives? Many times we're being despised because of our belief in Yahshua. Hebrews 2 and verse 10. But Yahshua is not ashamed of us; and hopefully, we're not ashamed of Him either. Hebrews 2 and verse 10. Look what He says. It says:

Hebrews 2:10-13 *For it was fitting for Him because of whom are all things, and through whom are all things, having brought many sons to glory, so that from the very beginning of their salvation they are made perfect through sufferings. For both the One sanctifying and the ones being sanctified are all of one nature; for which cause He is not ashamed to call them brethren, saying, "I will announce Your name to My brethren; I will praise You in the midst of the congregation." And again, "I will be trusting on Him." And again, "Behold, I and the children whom Elohim gave to Me."*

So this is what Yahshua is saying; Yahshua is not ashamed of His bride, and He's out there praising His bride. He's talking about His bride. He can't wait for His bride to come out of the wilderness and be ready, right? But here it is, for the bride, as she's praising her Bridegroom she's being mocked and she's being like this. *They also would not despise me*. So she's saying if he was my brother and I was out there, it's a normal relationship. Right? With a brother, it doesn't matter who your brother is, if he's good or bad, a brother's a brother; they're family. So that's what she's saying, if He was my brother then nobody would say anything because it's family. But because I've chosen Him, because this is something that I chose Him and He chose me, and people, they don't like His way; and she's being despised for that because of it. She is despised for her love for the Bridegroom. Matthew 10 and verse 21...Matthew 10 and verse 21. He says:

Matthew 10:21-22 *But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death. And you will be hated by all on account of My name, but the one enduring to the end shall be saved.*

So, in the world today we see this. We see persecution, unbelievers all over the world in Western society. It hasn't become that bad yet, but it's getting there; and this is where it's starting out from, right? So we want to make sure that nothing is standing in front of our relationship. Like the sermon I gave last week, *If You Deny Me, I'll Deny You*, and we want to make sure that we are never denying Him in anything. And the bride can't. She can't deny Him because of her love is so strong. Verse 2.

Song of Solomon 8:2 *I would lead You; I would bring You into my mother's house, that You might instruct me; I would cause You to drink the spiced wine from the juice of my pomegranate.*

Wow! In Israel, the only place in the world that has the pomegranate winery, right, where you can get pomegranate wine that comes there. But what's very interesting about this particular verse is it's talking about the wedding supper, right? And He says: she says, *I would lead You; I would bring You into my mother's house, that you might instruct me; I would cause You to drink the spiced wine from the juice of my pomegranate.* Because in the ancient marriage ceremony, on the day of the wedding supper the bride and the bridegroom drink from the same cup. There's not two cups, one for the bride, and one for the bridegroom; they drink from the same cup; and that's why at Passover time we all drink from one cup. Sometimes we take from that cup and pour it into little cups for hygiene purposes, but we start with one cup. We start with one cup because we're showing our covenant relationship, and it's really a prelude to the wedding supper; but, we do that from the one cup.

So if we go to 2nd Corinthians 10 and verse 16, let's see this. Because you know what? What He's also saying, symbolically, is that you can't drink from the cup, His one cup, and the cup of the world. You can't do it. Your life is bought and paid for. We are either fully as His bride belonging to Him, or we're not. And this is what we have to make a choice in our life. And like I said, to the Laodicean, they're not making that choice, and that's why they are not the inner bride of Messiah. 2nd Corinthians 10 and verse 16 - or 1st Corinthians 10. I'm sorry. 1st Corinthians 10 and verse 16. It says:

1 Corinthians 10:16 *The cup of blessing that we bless, is it not a partaking of the blood of Messiah? The bread which we break, is it not a partaking of the body of Messiah?*

So, *The cup of blessing that we bless, is it not a partaking of the blood of Messiah?* So this is what it's saying. It's really interesting that in verse 2 it's symbolically showing the wedding supper. And like I said, it's the tradition that the bride and the groom only have one cup. They drink from the same cup; and that's the same. This is the cup of blessing. It's the cup that we're drinking from. Because, remember, the fourth cup of salvation only He can drink from; the second cup we don't drink; the first cup is just giving thanks to Yahweh; it's the third cup; it's the cup of blessing, that is His cup, that we're drinking from because that's the cup of salvation - not the cup of salvation - that's the cup of His martyrism. That's the cup where He says that every year we drink from this cup in memorial of Him, of His sacrifice, and of His death. And if you continue here, now, to verse 19, He says:

1 Corinthians 10:19-21 *What then do I say, that an idol is anything, or an idolatrous sacrifice is anything? No. But the things the pagans sacrifice, "They sacrifice to demons, and not to YAHWEH." But I do not want you to have fellowship with demons; **you cannot drink the cup of our Master and a cup of demons; you cannot partake of the table of our Master, and a table of demons.***

So like I said, there are Laodiceans out there that they're baptized in the congregation, they'll go to Passover, and they'll just as easily go to Christmas dinner. And they'll say, "Well, it's only you dinner...it's only a dinner." No, it's not only a dinner. It's a pagan celebration. It's not judging them because the people don't know what they're doing, but we know. That's the point why He says when you go somewhere and someone puts something before you, eat it for conscience sake. You don't go to somebody's house and they put a chicken in front of you and you start asking them, "You didn't sacrifice that chicken to some god, did you?" Of course not. But if they tell you they did it, that's what Paul, then don't. Don't eat it; not for you, because you know their gods mean nothing; for them...for them. And it's the same way on Christmas, because the only way people will see right from wrong is by your example.

And if you're saying you're a believer in Yahshua and you're partaking in that cup every Passover and then you're going to pagan celebrations, then all you're showing is you're a hypocrite. And that's why I say the Amish have really shown me that, wow, for 400 years they haven't compromised, and they're still doing the same things. Praise Yahweh for that. But, you cannot drink of the one cup of Yahshua and the cup of the

world. Matthew 20 and verse 22...Matthew 20 and verse 22. When we look at, like I said, the custom of the wedding supper being the bride and groom drinking of the same cup. And Matthew 20 and verse 22 says:

Matthew 20:22 *But answering, Yahshua said, You do not know what you ask. Are you able to drink the cup which I am about to drink, and to be baptized with the baptism with which I am to be baptized? And they said to Him, We are able.*

So this is when they're asking (Jacob and John), can I sit at Your right and on Your left? And He says, can you drink the cup that I'm about to drink? So as the bride, judgment starts at the house of Yahweh; and not necessarily, not that every part of the bride is going to be martyred, but we do go through purification. That's the whole point of the wilderness experience. And we have to drink of the same cup He did. And like I said, you can't enter the kingdom with pride. And the opposite of pride is being humble. And the way that you get humbled is through humiliation.

Humiliation is the part of the word for humble; and that's the way you become humbled; and that's the way that Yahshua even learned obedience, in the things that He suffered. So He allowed Himself to be humiliated because He was even learning obedience. And we have to allow ourselves to learn obedience in the things that we're suffering now if we want to be there and we want to be bride of Messiah. So it's not a punishment, it's a purification; and it's for our good; but that's why. *I would cause You to drink the spiced wine from the juice of my pomegranate.* So they're at the wedding supper and they're drinking it together. Verse 3 of Song of Solomon 8.

Song of Solomon 8:3 *His left hand would be under my head, and His right hand embraces me.*

Right? So, wow! Could you imagine when Yahshua returns of Him to hold you that way; for Him to literally put His left hand under your head, and His right hand embracing you? Meaningly, He has you. There's no way you're going to fall; there's no way anybody's going to touch you; you're in His arms. And this bride, here, is the love of His life; and He's like, when you read Song of Solomon, Yahshua is a giddy Bridegroom...He's a giddy Bridegroom giving all these wonderful compliments, and How excited He is, and He can't wait; and I hope we feel the same way because...I say it's hard to think about it because it has been 6,000 years and this is all we've known.

None of us were in the Garden of Eden, so we don't know what things were like then; and we've only known this world now. And most people living today have only known, really, this last, evil generation. So sometimes our minds...that the normalcy bias. It's just so hard to understand sometime or believe, but the reality of it is that in the next short period of time - and I don't know if that means five years, ten years, twenty years - but in a very, very short period of time Yahshua's feet will be on this earth and they will touch down on the Mount of Olives. And the bride of Messiah will be with Him on Mount Zion, the 144,000. So it should be everything of our life now, everything we're living for, every day should be toward this. So here it is in verse 3, He totally has the bride in His security. And then, verse 4.

Song of Solomon 8:4 *I adjure you, O daughters of Jerusalem; why do you awaken; yea, why do you awaken my Love until it pleases?*

So it's like, now, the bride again rebuking the daughters of Jerusalem. Because the bride is - she has this confidence, now, and this peace. And it's like in the world today; there's never been a more evil time. It would have been bad enough living in the days of Noah, right, where violence filled the earth? Yahweh had to destroy it. Or, the days of Lot and homosexuality and stuff. We're living in both those days. That's what the Bible says in Luke 17. We're living in both of them. We're living in such an unnatural time.

Every time I'm driving down the road and I see an animal, whether it's a deer or whatever, mangled from a car, that got hit, and dead on the side of the road, and I think, wow, here's this animal that's doing what he did since Creation; he's just walking around and instinctively doing the way Yahweh made him; and Yahweh never meant a piece of metal to be put together with wheels to be able to go 100 miles an hour and kill animals. It was never meant that way, but everything is so unnatural.

And this is the thing: that we have to see this, that the world we live in today is not the natural world; it's the unnatural world. It's the façade, and everything...Satan has deceived the whole world; and yet, even in this evil world, as the people of Yahweh, we're happy. We're very happy because it's the peace of Yahweh that surpasses all understanding that we have, because His Spirit is not only living in us but every day that goes by, every night you go to bed, and every day you wake up, the next day is one day closer to that Kingdom and one day closer to His feet going on that Mount of Olives. **And He's alive. He's not in the grave. We're not waiting for Him to be resurrected. He's alive, and He's working.** He's working in the world today; and He's put us as His ambassadors out here, and we're doing His work; and the congregation is growing, and it's going around the world. And if you're a believer in Yahshua and you have His Holy Spirit, your life can't be more exciting than what it is right now, even in a miserable world that's out there.

But to the Laodicean, they just want it. They just want it to happen. There was a guy that we knew, when we were still living in America, and always looking at false predictions. It was a man that was in our local congregation, and his son. And when one false prediction wouldn't happen, they'd go to the next false prediction. I'll never forget one time he said, "Well, this is it. I'm looking toward this; and if this doesn't happen, I'm quitting on everything." And then the son said, "Yeah, we want to see the action. We want to see people die." And it's like in Amos 5:18, who are you to look for the Day of Yahweh? It's a day of darkness and clouds. It's not a fun day. And I'm certainly not looking toward the Day of Yahweh. I know we have to go through that to get to the Kingdom. That's a reality of it. But, you know what? I'm just focused on getting every spot and wrinkle out of my garment; that's what I'm working on. And it's Yahweh is going to work on the rest. So the daughters of Jerusalem that they're being rebuked, saying, don't be looking for the action to happen; be looking to change yourself. But the Laodicean doesn't see they need to change anything, so they're not changing; and all they're doing is getting more worldly. And that's what happens. And then, verse 5.

Song of Solomon 8:5 *Who is this that comes up from the wilderness, leaning on her Beloved? I awakened you under the apple tree; there your mother travailed with you; there she travailed; there she bore you.*

So, right? *Who is this that comes up from the wilderness, leaning on her Beloved?* So not only does the bride go to the wilderness, the 144,000, **but Yahshua is there in the wilderness.** We read it in Ezekiel 20, where He says He will be speaking to us face to face. And then she comes out of there, *leaning on her Beloved.* They come out together hand-in-hand. Revelation 12:1 and 2...Revelation 12:1 and 2.

Revelation 12:1-2 *And a great sign was seen in the heavens, a woman having been clothed with the sun, and the moon was underneath her feet; and on her head a crown of twelve stars; and having babe in her womb. She cried, being in labor, and having birth pains to deliver.*

So this is what's happening; we've already seen this sign was in 2017. And then in verse 14, right?

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, and times, and half a time, away from the serpent's face.*

Verse 6.

Revelation 12:6 *And the woman fled into the wilderness, where she had a place, it having been prepared from Elohim, that there they might nourish her a thousand two hundred and sixty days.*

So, that's the place the woman's going to. And for me, I'm excited this year; first year of going to the wilderness. It's not going to be what everybody expects because it's the first time going, and who knows what to expect? And we're very limited with space because we got started very late. But, wow! It's real; really going to the wilderness; really going and preparing in the same place that the Israelites went to and failed. Can you imagine how blessed we are that we will go there and, Yahweh willing, succeed? And then to be able to come out of the wilderness, back to Jerusalem to see the Groom. How special that is, huh? So she comes out of the wilderness, leaning on her Beloved. Verse 6.

Song of Solomon 8:6 *Set me as a seal on Your heart, as a seal on Your arm. For love is strong as death; jealousy is cruel as Sheol; its flames are flames of fire, a flame of Yah.*

So, wow! Now she's saying, *Set me as a seal on Your heart, as a seal on Your arm.* And in ancient times when people would make covenant, many times they would cut themselves and mix their blood together, like a seal from that. That could be what they're talking about. And also, what it's showing is...*Set me as a seal on Your heart, as a seal on Your arm. For love is stronger than death; jealousy is cruel as Sheol; its flames are flames of fire, flames of Yah.*...so she's saying that love is stronger than death; that the love that the Groom has for His bride and the love that the bride has for the Groom, not even death can overcome it. Right? And that's the thing; that's the resurrection. And when we go to Corinthians. 1st Corinthians 15 and verse 54...1st Corinthians 15 and verse 54 says:

1 Corinthians 15:54-55 *But when this corruptible shall put on incorruption, and when this mortal shall put on immortality, then will take place the Word that has been written, "Death was swallowed up in victory." "O death, where is your sting? Hades, where is your victory?"*

Wow! So that's what it's saying, that now as the bride of Messiah, we can boldly go out like in the first verse of chapter 7, right? *How beautiful are your feet in sandals, O prince's daughter!* Because we're bringing the good news of peace. We're bringing it out there; and we could do it boldly, because not even death can stop us. People want to put fear. Human beings like to put fear in other human beings. Satan wants to put fear in us and doubt. But when you have the Spirit of Yahweh living in you, it doesn't work; because there's nothing anyone can do to you. They can put you in prison, but they can only put your physical body in prison. They can't put your mind in prison. And this is what the bride is saying, not even death - love is stronger than death - but not even physical death can stop what's going to happen, right? Because we know there's a resurrection that's coming there. Okay, let's continue here. Verse 7.

Song of Solomon 8:7 *Many waters cannot quench love, nor will the rivers overflow it. If a man would give all the wealth of his house for love, they surely would despise him.*

So here it is, now, the bride is ready to give a hundred percent of herself. And like I said, the Laodicean: some will come through, some won't. But this is what it takes. Unless you're willing to forsake everything, you cannot be My disciple. If you want to be a disciple of Yahshua, this is what it takes; that, *if a man would give all his wealth of his house for love, they surely would despise him*, right? They'd say he's crazy; the same way people say to us believers, "Oh, what you're giving up." Giving up? **We're not giving up anything. We're getting eternal life as a child of the King of the Universe, and we're getting the universe as our inheritance.** It's amazing to think what Yahshua gave up for us, and what He's still giving up every day. If we go to Matthew 10 verse 37...Matthew 10 and verse 37.

Matthew 10:37-39 *The one loving father or mother more than Me is not worthy of Me. And the one loving son or daughter more than Me is not worthy of Me. And whoever does not take up his staff and follow after Me is not worthy of Me. The one finding his life will lose it. And the one losing his life on account of Me will find it.*

And our note there says: *This shows personal responsibility as the staff is a sign of mobility and protection.* So it shows personal responsibility. And it's not easy in the world we're living in today, because we're living in the world of commercial Babylon, the world system of trading. The way it is, it affects every human being on the planet; and the mark of the beast is basically here already. It hasn't been implemented yet because the beast power hasn't taken its throne for the 42 months, but the technology is here. Many countries are already starting to go to cashless society, and people won't be able to buy and sell unless they have that mark. But for the bride, it doesn't matter.

Song of Solomon 8:7 *Many waters cannot quench love, nor will the rivers overflow it. If a man would give all the wealth of his house for love, they surely would despise him.*

So this is where, to the bride, to give everything up for the Bridegroom, it's an honor and a privilege; and she's doing it because she doesn't need anything. Like I said, in the Kingdom, there's no private property that's

owned, not because everyone will be poor, because the King gives everything you need. In the Kingdom mindset, there's nothing you'll need. Whatever is needed is provided there. So you don't have to own private property; it's not needed. And then verse 8...verse 8. So in verse 7 the bride is ready to give a hundred percent of herself to the Bridegroom. It says:

Song of Solomon 8:8 *We have a little sister, and she has no breasts. What shall we do for our sister in the day she shall be spoken for?*

So this very simply is talking about Judah. Judah is the only tribe who's not in the New Covenant. And like we said before, the breasts are where the milk is given and fed to the young; and yet, Judah has nothing to give right now, because they're not believers in Messiah. They're the only tribe that hasn't come into the New Covenant. And they're saying, *What shall we do for our sister in the day she shall be spoken for?*

Song of Solomon 8:9-10 *If she is a wall, we will build a turret of silver on her. And if she is a door, we will enclose her with boards of cedar. I was a wall, and my breasts like towers; then I was in His eyes as one finding peace.*

So what the bride is saying is in that time, when Judah does come around, and they will - we know it from Zechariah: *They will look upon Me whom they pierced; and they'll mourn, as one mourns for an only son* - that the bride and the believers at that time are not going to be bitter toward Judah. We're not going to be, "Well, you. You did..." No, no. Not at all. That we look at our little sister; and at that time, we will embrace her; and we will help Judah come into the Covenant. We'll share with her. And whatever she has - like it says, *if she is a wall, we will build a turret of silver on her. If she is a door, we'll enclose her with boards of cedar* - so whatever she brings to the table at that time, we will only enhance her traits. So, nice to see that there. Verse 11.

Song of Solomon 8:11 *Solomon had a vineyard in Baal-Hamon. He leased the vineyard to keepers; for its fruit everyone was to bring a thousand of silver.*

If we go to Ecclesiastes 2:4...Ecclesiastes 2:4. It says...and this is actually...remember, Solomon wrote Ecclesiastes. And look what he says here. He says:

Ecclesiastes 2:4 *I made my works great; I built houses for myself; I planted vineyards for myself.*

So Solomon planted all these vineyards, and that's what he's saying.

Song of Solomon 8:11 *Solomon had a vineyard in Baal-Hamon. He leased the vineyard to keepers; for its fruit everyone was to bring a thousand of silver.*

So what's the point of it here? The point of it here is that when land is leased to you and somebody's allowing you to use that land, nothing is free. You have to bring fruit of it. You have to produce from it. If you go to the book of Joshua, chapter 11 and verse 17...Yahoshua 11, verse 17. He says:

Joshua 11:17 *From Mount Halak, that goes up to Seir, even to Baal-Gad...And most scholars believe Baal-Gad is this Baal-Hamon, the same area, and it's...in the Valley of Lebanon, below Mount Hermon. And he took all the kings, and struck them, and killed them there.*

So this is up in the highest mountain in Israel. Most people don't realize only 5% of Mount Hermon is in Israel; most of it is in Syria and Lebanon. But at that time there was no Syria and Lebanon; Solomon had all of that as his kingdom, and that's where he leased the vineyard to people there. And we also see it from Yahshua in the New Covenant, in Matthew 21 and verse 33...Matthew 21 and verse 33. Because what He's saying is, if He lease out, He wants to get the fruit back in return. Matthew 21 and verse 33 says:

Matthew 21:33-45 *Hear another parable, There was a certain man, a house Master, who planted a vineyard and placed a hedge around it; and He dug a winepress in it, and built a tower. And He rented it to vinedressers and left the country...Just like we're reading there...And when the season of the fruits came, He sent His slaves to the vinedressers to receive His fruits. And the vinedressers, taking His slaves, they beat this one, and they killed that one, and they stoned another. And He sent other slaves, more than the first. And they did the*

same to them. And lastly, He sent His son to them saying perhaps they might be ashamed before My Son. But seeing the Son, the vinedressers said among themselves, This is the heir. Come, let us kill Him and possess His inheritance. And taking Him, they threw Him out of the vineyard and killed Him. Therefore, when the Master of the vineyard comes, what will He do to those vinedressers? They were saying to Him, "He will savagely destroy them and He will lease the vineyard to other laborers, those who will give to Him the fruit in its season."...Just like He's asking for in Song of Solomon...Yahshua said to them, Did you never read the Scripture, "the Stone the builders rejected, this One became the Head of the Corner? This is from YAHWEH, and it is a wonder in our eyes?" Because of this I say to you, The kingdom of YAHWEH will be taken from you, and be given to a people who produce fruits. And he who falls on this Stone will be broken; but on whomever It falls, It will destroy him. And hearing His parables, the chief priests and the Pharisees knew He was speaking about them.

And one of the reasons why Judah's judgment is coming is Yahweh gave them the vineyard and they're not letting in, exactly like this parable says. They're stoning the ones that are coming to them, and they're not letting Ephraim come back. And I always said, the greater re-gathering happens when Yahshua returns; but I do believe there will be a remnant in the land before that. But I saw several years ago, at least five years ago, that that will not happen until the war comes and Judah loses their sovereignty. Because probably 10, 12 years ago I thought, possibly, Judah may allow a remnant of Ephraim to come back to the land, but I saw right off the bat after that that that wasn't going to happen. And just like it says here, unfortunately, they're not. They're not going to do that. Isaiah 7 and verse 23, because He also says:

Song of Solomon 8:12 *My vineyard which is mine is before me; the thousand is to you, O Solomon, and two hundred for the keepers of the fruit.*

So, Isaiah 7 and verse 23...Isaiah 7 and verse 23. He says:

Isaiah 7:23 *And it shall be in that day...So it's prophetic...every place where there were a thousand vines worth a thousand pieces of silver, it shall be for briars and for thorns.*

So, very interesting where He's saying that here. Right?

Song of Solomon 8:11-12 *Solomon had a vineyard in Baal-Hamon. He leased the vineyard to keepers; for its fruit everyone was to bring a thousand of silver. My vineyard which is mine before me; the thousand is for you, O Solomon, and two hundred for the keepers of its fruit.*

And, in Isaiah 7:23:

Isaiah 7:23 *And it shall be in that day, every place where there were a thousand vines worth a thousand pieces of silver, it shall be for briars and thorns.*

Meaningly, it's not producing there for the people of the world; but for the bride, it is being produced. Right? And that's what it's saying. he wants Yahshua is coming back the reward if we went in many times a parable the sower in the field and the powerful of the talents and going to go there now but very, very clearly the ones that are producing he is going to reward them with more in the ones that aren't producing he's going to take away what they have and this is indicative of Judah here like it says we have a little sister she has no breasts she's not producing anything Judah is not producing for the kingdom of Yahweh right now and she's going to have to go through tribulation because of that then we get to verse 13 verse 13 and he says

Song of Solomon 8:13 *You who dwell in the gardens...This is the Groom speaking now...the companions are listening to your voice; cause me to hear it.*

You who dwell in the gardens, the companions are listening to your voice; cause me to hear it. So now, what's happening? Now the bride is ready, right? And now, like we saw that a couple of chapters ago, the daughters of Jerusalem, the extended bride, the bridesmaids, the Laodiceans, they're asking the bride what makes your belief so different or special. And as they witness to those Laodiceans some of them came to truth as we saw and now you she was saying, *You who dwell in the gardens, the companions are listening to your voice; cause*

me to hear. So now Yahshua is asking the bride about these other the extended bride about the bridesmaids about the other Laodiceans who are now listening who are listening to it Psalm 45 and verse 13...Psalm 45, verse 13. And that's what it is. By our zeal for Yahshua and our love for Him and our dedication demand our loyalty to him that should convict other people some of them some of them like we already saw will hate us for it like he says but other ones might be convicted. Psalm 45 verse 13.

Psalm 45:13 *The king's daughter is all glorious within, her clothing braided gold.*

So here it is, right? What did it say about the prince's daughter, like we saw? It's talking about the bride here, right? And then in verse 14.

Psalm 45:14 *She shall be led to the King in embroidered work; her companions, the virgins, shall be brought to You after her.*

So that's what we said. Yahshua comes back for His bride. He takes the bride, the 144,000, the inner bride, up to heaven for the nuptials, for the wedding; and then He comes back to the earth to get the bridesmaids and the other ones for the wedding supper, just like it says here:

Psalm 45:14-15 *She shall be led to the King in embroidered work; her companions, the virgins, shall be brought to You after her...Then...They shall be led with gladness and rejoicing; they shall go into the King's palace.*

The wedding supper your sons shall be in the place of your father's you will make them for rulers and all the earth right the sons will be in the place of their fathers where are we going - we're going to the very place our forefathers were in the wilderness - get it right you will make them for rulers in the earth right so very very special there that we see they talked about the revelation 20 I won't go there but we will be kings and priests with Yahshua in his kingdom forever so you verse 13 again is Song of Solomon 8

Song of Solomon 8:13 *You who dwell in the gardens...The 144,000, the bride...the companions are listening to Your voice; cause me to hear it.*

So now they're all being collected together right and very interesting he says you dwell in the gardens right Genesis 2:15 like we said everything goes back to the Garden of Eden Genesis 2:15 and just like we saw with the marriage covenant where the curse that was in the marriage covenant from Genesis 3:16 to Eve that she would bear children in sorrow no longer in the kingdom now you'll be bearing children enjoy and your desire will be toward your husband but now it's voluntary and reciprocal and the husband's desires to return but in Genesis 2:15

Genesis 2:15 *And YAHWEH Elohim took the man...Ha adam...and put him into the Garden of Eden, to work it and to keep it.*

So that's what it was meant to be because in the Garden of Eden everything was perfect there were no weeds there was no death everything was perfect in there and now as we're here you would dwell in the gardens that's what he's saying everything is gone so the bride is in the garden she's not only dwelling in the garden but she's producing the fruit she is keeping it the same way Adam didn't he was put in the garden to work and then to keep it now the bride is working keeping it in producing fruit and we ensure it comes back he will give to each according to what we bought you know he will reward each of us according to the fruit that we bear now and the last verse verse 14

Song of Solomon 8:14 *Hurry, my Beloved, and be like a gazelle, or a young deer, the stag, on the mountains of spices.*

So now the bride wants the groom with all her heart hurry my beloved and be like a gazelle or a young deer the stag on the mountain of spices revelation 22 and verse 17 revelation 22 verse 17

Revelation 22:17 *And the Spirit and the bride say, Come! And the one hearing let him say, Come! And the one thirsting, let him come; and the one desiring, let him take of the water of life freely.*

Then drop down to verse 20.

Revelation 22:20 *The One testifying these things says, Yes, I am coming quickly. Amen. Yes, come, Master Yahshua! The grace of our Master Yahshua Messiah be with all of you.*

So, wow! That's the bride in the end; in the end, the bride is saying to come. *The Spirit and the bride say, Come! The one hearing, let him say, Come! And the one thirsting, let him come; and the one desiring, let him take of the water of life. Yes. The One testifying these things says, Yes, I am coming quickly. And He is!*

So here we are. Who would have thought you know and it's amazing you know in one way the last really 10 years, maybe 10 to 12 years have gone by so fast; but now you turn around and we're on the verge of 2020 you know another half a year. These years are just flying by and we know we're in we're in that last step now we know that that Yahweh is working with this congregation. We know that He's purifying us he we know he's giving us more of his spirit and like I said I believe this Shavuot is going to be a special Shavuot and if we ask him and we pray to him that we will receive more of his spirit because being in a very unique situation that I'm in getting to travel all around the world and see brethren from every parts of the world it's amazing because I see it you know like I said I'm almost 36 years in this faith and I see the change in people I see the change in the Brethren I see the change in people all over the world that they're growing in humility; they're so happy; they want to work together; they want to work in unity; and they're getting out every spot and wrinkle.

So while Song of Solomon what a wonderful love song that this is and to see it's actually it almost brings you to tears because it's humbling to read those words of Yahshua as the Groom and how much He loves us and how excited He is for us and how excited He is for us to get ready. And to think of the relationship that we're going to have with Him forever is the same relationship that He has with Yahweh the Father. We'll be united with Him. We'll be one with Him, and it's amazing to think. But then to think reading these words that the bride has that same love for Him, and we need it. It's not something you work up. It should be automatic by His Spirit if we're not living to herself we'll be living to Him. But what an awesome, awesome, beautiful book and what an honor and a blessing it was to be able to do this study over these weeks for all the Brethren to put online and now we'll get ready for Shavuot next week and see Yahweh's Spirit being poured out through all the earth. Yahweh bless you.