

## Transcript - Bible Study SOS Chapter 1 Part 1

Alrighty. Shabbat Shalom. And, wow, how quick these weeks are going by, aren't they? And we finished the book of Revelation. We're doing some different Bible studies the last few weeks, but now we are getting ready to do a real big Bible study, not a very big book, but a very, very important Bible study let's say; because every year Yahweh instills in my heart a theme for the year, different themes. We had last year about the Year of the Family, and really talking about family values and restoring the family values; but this year is the Year of the Bride, and with time moving on, and things moving on, it's really time to get the bride ready. So, as far as the bride of Messiah, and the bride and the Bridegroom, one, if not the most important book that is solely focused on that we're going to go over here for the next X amount of weeks that it takes.

I'm going to be taking a trip next month, so we'll be stopping the Bible study for a few weeks while I'm gone; but we're starting tonight with the book of the Song of Solomon; and it's an amazing study. I've been studying this book now for around twelve, thirteen years. I've done an exhaustive study on this book and yet, even now, just studying it again, just to put together this study on this, every single time I read it I find something new. It is amazing how much Yahweh has here because you know from a Jewish perspective this book actually almost was not in the Bible; that when you look at the book in a physical way you could think, "wow, this is just...it's too steamy, it's too improper. How could this book be in the Bible?" But that's the key that the Jewish people don't understand that this book is completely allegorical. This book is a book, not about Solomon and his bride that he had, but it is a book about Yahshua and the bride of Messiah.

So, I mean, it is just filled with beginning to end with allegories and things for us; and here we are, the end time, when so many things in this book, just like Revelation, so many things in this book are coming alive now and happening, so I don't think there can be a better time to do this Bible study than to do it now; and like I said, it really, really is an amazing study. The chapters aren't very long, but I don't believe I'm going to be able to get through more than a chapter each week; maybe some chapters won't take as long as others, but some of them really, really have a lot in there that'll take longer.

So, before we get into chapter 1, just kind of going over here, why would Yahweh use a situation about King Solomon and a bride that he had to mirror Yahshua and His bride? Because Solomon is a type of Messiah. From the very beginning, the word Solomon literally comes from the word for peace, shalom; it comes from the same word to be peaceful. We know that the King of Peace is Yahshua, and He is the one who's bringing shalom; but Solomon was a type of Messiah; and if Solomon would have been faithful, he would have qualified, actually, to have the lineage come through him, and he would have been like King David, he would have reigned forever. But, unfortunately, Solomon was not that way; and we see this a lot in Scripture.

How many times do we see the older brother, who, disqualifies himself and the younger brother has to take over? We see it from Esau and Jacob, right? We see it from Cain and Seth, and even if you look at Adam: the first Adam, the first human in Genesis, compared to Yahshua, the second Adam. So, there's many more types that we can go in; we can go into Reuben and Yosef, but it's a pattern in the Bible. So, unfortunately, in a physical way Solomon did disqualify himself, but the second Solomon, Yahshua, the real King of Peace that's coming will. So just to go over a couple of these things, just to show you that this really is an analogy that goes throughout the Bible, let's go to 2nd Samuel 7...2nd Samuel 7 and verse 12; and this is when Yahweh is giving the eternal, everlasting covenant through King David, and look what he says. He says:

**2 Samuel 7:12-16** *When your days are fulfilled...this is Yahweh talking to King David...When your days are fulfilled, and you lie with your fathers, when he dies then I shall raise up seed after you, who shall come out from your loins, and I shall establish his kingdom. He shall build a house for My name, and I shall establish the throne of his kingdom forever. I shall be a father to him, and he shall be a son to Me. If He takes iniquity upon Himself, then I will chastise him with a rod of men, and with strokes of the sons of men. But My mercy shall not be taken from him, as I took it from Saul, whom I removed from before you. And your house shall be sure, and your kingdom before Me forever. Your throne shall be established forever.*

So this is the everlasting covenant that Yahweh is doing through King David; and that's why the Tabernacle of David is so important; because the very stone, the very cornerstone that David put there, where the Ark of the

Covenant was, in the City of David, has been unearthed now. In 2014 I had the blessing of seeing it, and many times since then, even just two months ago, I was there; I anointed the stone; but this is the very stone the builders have rejected have become the head of the corner. So, this is not talking about this covenant with the son; it's not talking about Solomon. Solomon disqualified himself. It is literally talking about Yahshua, and His name being sure, and His Kingdom being forever. Solomon's kingdom didn't even last one son before it was divided. Solomon was the only king besides David that reigned over a united kingdom; and when Solomon's son Rehoboam reigned, immediately the kingdom was divided between Jeroboam in the north and Rehoboam in the south. So we clearly see, like I said, Solomon was a Messianic-type figure. If we go to Micah the fourth chapter...Micah the fourth chapter; and one of the big Messianic scriptures that we always talk about, right, when we're talking about Jerusalem and Yahweh's Word going out from Jerusalem. But, look what it says here. Micah 4 and verse 2.

**Micah 4:2** *And many nations will come and say, Come, and let us go to the mountain of YAHWEH, and to the house of the Elohim of Jacob. And He will teach us from His ways, and we will walk in His paths. For the Torah shall go forth out of Zion, and the Word of Yahweh from Jerusalem.*

And Praise Yahweh that myself, and you, and this ministry, that all of us are a part of the fulfilling of this, that this is the only work in the world that's going forth from Jerusalem for the last 20 years, with the truth of Yahweh bringing the restored truth back not only to His congregation but witnessing of it all over the world; and Praise Yahweh for that. I have a big trip coming up in just about a month, even less than that, to Africa and be meeting with brethren from Uganda, and Ethiopia, and South Sudan, and also from Burundi, and Rwanda, and D.R. Congo, and also brethren from Liberia that are going to be coming, and some other areas; and this is what it is, it's because this Word is coming from Mount Zion; it's coming from Jerusalem, and the time is getting close. We are really getting forth and close to that time. And then, look what it says.

**Micah 4:3** *And He shall judge between many people, and will decide for strong nations. They'll beat their swords into plowshares, and their spears into pruning hooks. Nation will not lift the sword against nation, nor shall they learn war anymore.*

So clearly, this is the Kingdom; clearly, this is, now, talking about the Messiah coming back, restoring Mount Zion, which, actually, the Tabernacle of David is, that's what it's all about, the restoration of Mount Zion; but, look what it says in verse 4. What's going to happen when this Kingdom comes?

**Micah 4:4** *But they shall each one sit under his vine and under his fig tree, and there shall be no trembling. For the mouth of YAHWEH of Hosts has spoken.*

*Each one will sit under his vine and each one under his fig tree.* So, why am I reading that, now, as we're getting into the Song of Solomon? Because, if we go to 1<sup>st</sup> Kings 4 when Solomon reigned...1<sup>st</sup> Kings the fourth chapter...1<sup>st</sup> Kings 4 and verse 25...1<sup>st</sup> Kings 4 and verse 25, it says:

**1 Kings 4:25** *And Judah and Israel lived securely...this is talking about when Solomon reigned, right...and every man under his vine and under his fig tree; from Dan even to Beer-Sheva all the days of Solomon.*

Wow! Right? So, *and Judah and Israel lived securely, every man under his vine and under his fig tree; from Dan even to Beer-Sheva.* Why do they say Dan to Beersheva, when Beersheva is actually about 2/3 of the country but there's still about a third of the country left that goes down to Eilat? Because this is the cultivated land. From Dan to Beersheva is the cultivated land; from there it's only desert. But, very clearly, why is He saying this? He's saying this because King Solomon was a type of the Messiah; he was a type of Messiah, in a physical way.

During the reign of Solomon...and I probably, I think I've done it before, I could go over a whole sermon just giving the parallels of Solomon and Yahshua. Because, when Solomon reigned there wasn't war, there was peace over the kingdom; the wisdom that Solomon had was just like the wisdom that Yahshua has; and there's so many different things that we see here. But, like I said, unfortunately, the mixed multitude of King Solomon's many wives, that he wasn't supposed to have, pulled him away from Yahweh, and the end of his life was not that good, and, like we said, even with Ecclesiastes; but, I just wanted to, at least, give a couple of examples

here to show you that; because this is the reason why, when we're in the Song of Solomon, this is the reason why Yahweh used this literal song that Solomon wrote, that was inspired by, I believe, the Holy Spirit as not a song of Solomon and his Shulamite bride that he had, but literally the true King of Peace, Yahshua, with His bride, as we'll see. Because there's so many things in here that there's no way that anybody can doubt that, without a shadow of a doubt. And that's the reason this book is in the Bible; because it's a spiritual analogy of the bride of Messiah. If we continue now to verse 32 in the same chapter there. 1<sup>st</sup> Kings 4 and verse 32. Very interesting; because then it talks about Solomon, and what does it say?

**1 Kings 4:32a** *And he spoke three thousand proverbs.*

Well, we have 31 chapters, not even all of them were written by Solomon. When you look at all the Proverbs that are there, there's a lot of them but not 3,000. I wish we had every proverb he wrote; maybe, some of them also in Ecclesiastes; there's proverbs there. But, it says:

**1 Kings 4:32** *He spoke three thousand proverbs, and his songs were a thousand and five.*

*His songs were a thousand and five.* So, this is not new of Solomon being a songwriter, of Solomon doing songs; he actually had one thousand and five songs. But what's interesting about this, now, as we get into verse one, because sometimes this book instead of being called the book of the Song of Solomon, sometimes it's called the Song of Songs. Some Bibles will put it that way. Why? Because that's the first verse. If you look at many of the books in the Tanakh, in the Hebrew Bible, the very first verse is the name of the book. And that's why what is, in English, the first book in the Bible is called Genesis, right? But, in Hebrew it's not called Genesis, it's called Bereshit. Why is it called Bereshit? Because Bereshit is "in the beginning"; that's what the book is. Shemoth, from Exodus, that's the first word coming from the Exodus.

So, many of the Hebrew book names literally come from the first sentence or the first word that comes in the book. So that's why sometimes this is called the Song of Songs, which is Shlomo's (Solomon). Very interesting in the Hebrew, if you look at this, this first one we're talking about the Song of Songs, its Shir ha Shirim asher l'Shlomo...Shir ha Shirim asher l'Shlomo. So, it's not just the song of songs, like, just like a melody; but its Shir (Song) of the Songs (ha Shirim), Song of the Songs. So, what did we say, many times, right, when we talked about when you put the perfect article in English? The perfect article is the, (t-h-e); but in Hebrew the perfect article is the letter "heh", and when you put the letter "heh" - like I was talking about in the Bible Study on the *Purpose of Man*, and tomorrow we'll have part two on that, which is going to be really interesting, on the lineage - but when you put the "ha" before something then that literally means only one.

So, like in the Book of Isaiah chapter 7 when it's talking about the virgin birth, what does it say? Ha'alma (the virgin); there's only one. And I've said this many times, if you were to ask somebody "where is the temple?", if you said, "Ayfoh mikdash...ayfoh mikdash?" (Where's the temple?) What would someone answer? In Israel they would say, "Eyze - which - mikdash?" And if you said, "**Ha**'Mikdash", with the perfect article, they say "Ah, Jerusalem - Yerushalayim. So whenever you put that perfect article in there you're delineating that it's only one; and this is why, not to get off-topic too much, but this is why you cannot have a rotating Sabbath day.

Because in the Sabbath day the seventh day is ha'Shabbat...ha'Shabbat, the Sabbath day. So maybe the days could have got mixed up and what we're calling Saturday is really the fourth day of the week, and somebody's going to try to say, "no Tuesday should be the Sabbath" or "Thursday should be the Sabbath", but it's one day in seven, it's ha'Shabbat, the seventh day. So whatever day you're keeping the Sabbath you're going to keep it that way the next week, and the next week, and the next week; and that's why we know it's Saturday because Saturday in Italian it's Sabado, the same as in Spanish, the same as in many languages, even Greek. It's all a form of the word for Sabbath, and it's all the seventh day, which is Saturday, the seventh day of the week.

So we see that here, that this is not just a song that Solomon did, a thousand and five songs, like we just read there, but this is the Song of Songs; and literally what this is, really, is it's a singing melody of the bride and the Bridegroom. And that's what makes this such an amazing book because, literally, you have a duet of Yahshua and His bride singing back and forth to each other, the love that they have; and I'll tell you, there's so many things in the Bible that we could study that draw us closer to Yahweh, studying about His name, studying about

different things about Him; but I don't think from a heart level that there's any study in all of the Bible, in the Tanakh or in the Brit Hadashah, the New Testament, that you could, from a heart level, feel closer to Yahshua than the Song of Solomon, this, what we're going to go over here; because it literally is a love story, and to see - like we're going to see, here, when we get to verse 8 - where Yahshua is literally speaking to us, He's speaking to His bride, and the way that He speaks to His bride and the way that He says...and the things that are here that are prophesied about us, and our preparation, the end time; it is just such an amazing book that we really have to take it not just chapter by chapter, but verse by verse, and if we have to word by word because it is an absolutely amazing book there.

So it's not just a song of songs it is **the** Song of Songs, Shir ha Shirim. The Song of the Songs; the most important song; the song that is the ultimate, like they say World War 2 was the war to end all wars; meaningly, it was the biggest war, that after that no war would matter. So sometimes people will say that "this is something to end all," meaningly, after this what more can you do? You can't have an encore. And that's the way it is with the Song of Songs here, there's no encore. This is the song of Yahshua and His bride, and, as we're going to see here in chapter one, the bride's not ready. The bride goes into this book and into this song not ready, but yet, as we'll see as this progresses, by the end of the book the bride is ready...by the end of the book the bride is ready and the wedding supper is here, and it's just an amazing book.

It's really a fun, exciting book because it's a book that Yahweh and Yahshua put here for us and the time we're living in now, and I mean, I would say, for the last 3,000 years, for any true covenant believer, because King David, he knew Yahshua, right? In Psalm 110, what did he say? He said *Yahweh said to my Adonai*, that's Yahshua, so he knew him; so did Abraham knew him; so this would be important for any true believer for the last 3,000 years, or even almost 4,000 years, although the book was not written that long ago; it was only written with Solomon about 3,000 years ago, a little less, but anyway the point of it is there's no time that this book is more important than now, there's just no time, because we're living in that day. So as we're looking at the Song of Songs which is Solomon's, let's go to Psalm 98...Psalm 98...that kind of parallels this. I'm going to read the whole Psalm here. Psalm 98.

**Psalm 98:1-9 [A Psalm]** *O sing to YAHWEH a new song, for He has done marvelous things; His right hand and His holy arm has saved for Him...So again this is a song about Yahshua...YAHWEH has revealed His Y'shua to the eyes of the nations; He unveiled His righteousness. He has remembered His mercy and His faithfulness to the house of Israel; all the ends of the earth have seen (Aleph/Tav) Y'shua from our Elohim. Shout joyfully to YAHWEH, all the earth; break out and rejoice and sing praise. Sing praise to YAHWEH with the lyre; and with the lyre and the voice of a song. With trumpets and the sound of a horn, shout joyfully before YAHWEH the King. Let the sea roar, and the fullness in it; the world, and those who live in it. Let the rivers clap their hands; let the heights shout for joy together, before YAHWEH; for He comes to judge the earth; with righteousness He shall judge the world, and the peoples in uprightness.*

So we see, songs have that, right? Songs have hyperbole; songs have parallels; they have analogies, just like Revelation had a lot of this; and here, like it's saying here, *let the rivers clap their hands*. A river doesn't literally sit there because the river doesn't have hands; although there is the lip or the mouth of the river, right? But, a river isn't a being. But, it's poetically saying that, as the sea is roaring in the fullness of it. And Praise Yahweh, this year there has been a lot of rain in Israel, and the rivers are getting full again. It's still a long way to go before we're out of danger territory, but praise Yahweh for at least giving some good rains this year; but the rivers are clapping their hand; the heights are shouting for joy.

So, this is what we're seeing when we're looking at the Song of Songs, which is Solomon. We're seeing the same thing. We're seeing this wonderful, beautiful song that, you know what? If you're not part of the bride this probably has no meaning to you. I'm sure...and years ago I went with a good friend of ours to a person in Israel who actually was an expert on the Song of Solomon and did all kinds of different studies on the book of Solomon from a strictly humanistic standpoint, nothing spiritual there; and those people, they think it's just an erotic love story between Solomon and a woman. But, that's the point of it, that if you don't, if you're not part of the bride of Messiah and you don't have the Holy Spirit opening up your mind this will probably mean nothing to you, but if you do this is going to be the greatest Bible study you ever had because, literally, you're going to

see what Yahshua has laid out for each and every person who is part of His body, is part of His bride. So let's go on now to verse 2...let's go on to verse 2.

**Song of Solomon 1:1-2** *The song of Songs which is Shlomo's (Solomon)...and it says...Let him kiss me with the kisses of his mouth; for your love is better than wine.*

So, here it is, right? The first, like I said, until we get to verse 8, the first seven verses here, most of the book is written between the bride or the Bridegroom; some of it, as we're going to see, the watchman. The watchman is also very, very important in this book. We talked a little bit about it in the sermon that I gave on the Feast of Trumpets, but the watchman is also there protecting the bride; that's part of the job of the watchman, as we'll see; but it's a book that we're going to see most of it with the Bridegroom and the bride talking to each other. So, this is the bride now; this is the bride, saying, this is what we're saying, *let him kiss me with the kisses of his mouth; for your love is better than wine.* Are we saying that to Yahshua? Are we only looking for Yahshua as truth? Are we only looking for His grace? Are we only looking for His forgiveness in our life? Are we only looking for the things that we want to help change our life, or are we looking for His love? Are we really looking for His love?

And that's why I say, you should be having a love affair with your Savior. I know when I first became a believer, for many years when I lived in the States, I was a single man. I'd work all week. I worked 50, 60 hours a week with my landscaping business; and every Friday when I would come home, on Friday night I would just, I'd go out and get Chinese food. I'd set the table for two, and it was a dinner between me and Yahshua; and I actually got seconds because Yahshua didn't eat much, right? He's only there in spirit. But, I loved it. I used to do it every week. I'd even light candles; and I mean I was having a love affair with my Savior. It was something, where, to know the truth and have Yahweh open up my mind to the truth, and although I love this truth, every bit of it, I never questioned. I love it till today, everything.

But, it's the love of **Him** that makes me exciting, not that, okay so I wear this tzitziyot because Yahweh says it; okay, I don't eat pork because Yahweh says it; okay, I don't wear mixed clothing because He says it; but I'm not in love with those things. Whatever He tells me; if He told me to wear a 10-foot hat, I'd wear a 10-foot hat; if He told me to walk on my hands, I'd walk on my hands. Whatever He tells me, I'm going to do because I love Him, and I want to be obedient; and I want to please Him. But, what really gets me up, what really gets me excited, is loving Him and having Him love me back, and having that personal relationship where you can talk to Him every day of your life in prayer, and where He talks to you.

Like I said, even in this tiny, little study, I can't look at chapter 1 for more than 20 minutes without Him showing me something else in this study. It's like His Spirit is speaking all the time, and we should have that. So, are we saying *let him kiss me with the kisses of his mouth; for your love is better than wine?* Is that the way we feel? Do we feel that His love for us is better than anything else in our life? And, you want to know something? If you're unhappy, if you're unhappy with your job, you're unhappy with where you live, you're unhappy with your husband or your wife, you're unhappy with your children, you're unhappy with your friends, you're unhappy that you don't have enough friends or you have too many friends, or you can't do this, or you're a good singer or you're not a good singer, you can do this thing but you can't...if you have all those things in your life, then you're not content with the love of Yahshua.

And it's the same, and I want to read it at the end of this chapter here if we get to it today - I don't even think we're going to get through this chapter because I have a lot of stuff to go over - but, the 23rd Psalm I'm going to get into at the end here, because in the 23rd Psalm *Yahweh is my shepherd; I shall not lack...* I shall not lack; I shall not want; and if we feel that way when we look at this book and we look at the love that Yahshua has for each and every one of us...and we're going to see, not everybody is part of the inner chamber or the bride. *In my Father's house are many offices*, right? So each of us are going to be in different positions; not everybody is going to be the inner bride, but will be an extension; it can be a bridesmaid or something else. But, every single first fruit believer will be part of that wedding supper. And if His love for us isn't the most important thing to make us content in our life, no matter what happens, then we have a problem; then you really have to start questioning are you qualifying to be the bride of Messiah; because He needs our love; He wants our love; the same way we need His love, and we're going to see that here.

This is a romantic love story; and this is a very intimate book; and this is a private book. This is a book that's only for Yahshua and the bride of Messiah; that's it. It's not a public book for anybody else, so that's the point of it here. And if you go to 1<sup>st</sup> Corinthians 16:20 we'll also see that in biblical days giving a kiss, it was a type of a greeting to intimate people, family members, close friends. 1<sup>st</sup> Corinthians 16 and verse 20; and this is at the end of every one of Paul's letters. Look what he's saying.

**1 Corinthians 16:14-15a** *Let all things...I'm in verse 14 now. Chapter 16...Let all things be done in love. I exhort you, brothers. You know the house of Stephanas...giving people that he's greeting, and then in verse 20, says...*

**1 Corinthians 16:20** *The brothers all greet you. Greet one another with a holy kiss.*

So, I know in my background, coming from an Italian background, but when I was a child that was the very first thing; from the time I could remember, probably five, six years old, wow, you walk in that house, the first thing you do when I come to my grandmother's house, my father would tell me, "you go over and give grandma a kiss on the cheek"; and that's the way you do it. And, even today, when, for all the years we've had relatives in Italy, we go there and I see my aunts, you kiss them on both cheeks. In Israel, they actually do this custom too, sometimes. It is a custom. It's a European custom. It's not a custom of America, and for many reasons it's probably good that people don't do that, with all the different problems going on in the US, with all kinds of Me Too movements, and this, and that; it's probably better you shake the hand, or whatever.

But, this is something, when we're looking at, here, of the bride saying to the Bridegroom about *let him kiss me with the kisses of his mouth*, this is what He's talking about. He's talking about that it was something that was showing an intimacy; it was something showing their closeness there; and if we go to Luke 7 in verse 44, maybe this will help you also understand the intimacy of this. In Luke 7 and verse 44, and this is when Yahshua is in the house of Simon, right? And the woman is coming, who's washing His feet with her hair. And I'm going to start here in verse...just, I'll read two verses, verse 44 and 45; and it says:

**Luke 7:44-45** *And turning to the woman...This is Yahshua...He said to Simon, Do you see this woman? I came into your house. You did not give water for my feet, but she washed my feet with tears and wiped off [with] the hairs of her head. You gave me no kiss, but she from the time I entered did not stop fervently kissing my feet.*

So we see here, this is what Yahshua was saying, that, wow, He came into this man's house, and he didn't greet Him in a very intimate way like that. He didn't greet him like a family member, like a close friend, by giving Him a kiss on the cheek; but the woman didn't stop kissing His feet, because she recognized His sovereignty as the Messiah. So, *let him kiss me with the kisses of his mouth; for your love is better than wine*. Right? Wine, showing, like we always said, the grain, the oil, and the wine. The grain, which is there for life, where you get your bread from. Where is the Messiah born? Bet Lehem, Bethlehem. Bet Lehem, the house of bread; it's the staple food of life in the Bible; and then, the oil is the Holy Spirit and the healing; and then, the wine is the completeness, the happiness.

Without the wine...that's why at the wedding supper that's what's given, the wine. That's why every year at Pesach, right, what do we do? We take that little sip of wine for two reasons. Number one, it's to commemorate His shed blood that He shed for us; but number two, He said, *I will not drink of the fruit of the vine again until I drink it with you in the Kingdom*, so every time we take that little sip of wine we're also thinking about the wedding supper; we're thinking about His death, but we're also thinking about His life and His resurrection, and the day that we will be drinking that wine with Him at the wedding supper in the resurrection. So now, getting to verse 3, chapter 1 of the Song of Songs; the book of the Song of Solomon. Verse 3 says:

**Song of Solomon 1:3** *For Your ointments have a lovely fragrance; Your name is an ointment poured out; on account of this the virgins love You.*

Right? So this is the bride, now, speaking to Him, right? And the bride are virgins, and that's why, what does it say? It says in the book of Revelation - we went over this not that long ago - that the 144, 000...now in in the Aramaic it doesn't say virgins, it says that they are pure; but a lot of translations have virgins, because,

showing that that's what a virgin is; a virgin is someone who's pure; a virgin is someone who's not been defiled, that's pure there; and the virgins are saying that Your ointments have a lovely fragrance. And, as we're going to see later, they're going to name these ointments. They're going to name the spikenard, and the myrrh, and the henna, and all these different things.

I'm not going to get into it too much now because I'll get into it more when we get into those verses, but why is it that His ointments have a lovely fragrance? Because those were the very things where He shed His blood for us. Those were the very things where He sacrificed everything; there's nothing that He didn't sacrifice for His bride. Every single thing He did and every single sacrifice that He made was for His bride and for the forgiveness of our sins, and even to the point of going through humiliation, and disgrace, and mockery, and beating; and I mean just horrible, horrible things that He went through in His life and, particularly, in His death so that we could be here today reading this book, studying about Him, and with anticipation be waiting for the wedding supper. So how wonderful.

**Song of Solomon 1:3** *His ointments have a lovely fragrance; Your name is as ointment poured out; on account of this the virgins love You.*

And that's another thing; recently there's been a lot going on in the Sacred Name Movement with people coming in from the Messianic Movement that's very messy; some people call it "Messy-antics," and it does have messy antics, and it is very messy; and the Messianic Movement, which has been hijacked, again, by Christianity, it's a real bad movement because it really has nothing to do with holiness, with sanctity. It's a lot of ministries that are just marketing people, making millions of dollars selling things. So we, really, we don't have any kind of tolerance for the Messianic movement the way it is, and it's affected the Sacred Name Movement.

Talking to friends of mine that are elders and leaders in the Sacred Name Movement, and one of the big things recently that's come up in the last two years is with the name of Yahweh; that people falsely using the name Jehovah, or Yehovah, that's impossible in Hebrew to come up with that. Have a great PowerPoint online for anybody who's listening to this and hasn't heard that yet. But, the other thing is with people using Yeshua - and I did the Bible study on this a couple of weeks ago that anybody can go online and listen to - instead of the Savior's name, Yahshua. But, you know why I don't get that upset about it? Because, number one, Yeshua does mean salvation, right? So, it's not...they could be calling Him worse names, like Jesus; but it's not because of that; because Yeshua's not the real name; the real name is Yahshua, Yahweh's salvation. But the reason why I don't get so upset about it is, is because anybody...right here, it's showing that - *Your name is an ointment poured out; on account of this of virgins love You* - that if you're part of the bride then you're going to be following judicial order.

And, the judicial order, all of the elders in all of the congregations that are part of the line that is based down from Yahshua from 2,000 years ago, all of them use Yahshua. So, it's something that Yahweh knows who are His and Yahshua knows who are His and if people don't want to use that name, if they don't want to respect the Father and the Son by using the name Yahshua, Yahweh's salvation, then maybe they're not a first fruit; and that's why I'm the...why should I argue with them? If people want to use a false name, let them use the false name because it's really not giving honor to Yahweh or Yahshua; because when you're not using the name **Yahshua** with Yahweh's name in it, you're certainly not giving honor to the Father, and you're certainly not giving honor to the Son.

But here, the very bride of Messiah, they are giving Him that honor; they're saying that *Your name is as an ointment poured out; and on account of this the virgins love You* because **Yahshua Yahweh's salvation**. If we go to Philippians 2, verse 5...and maybe, first, to go to Ecclesiastes 7:1 real quick, just one verse, because names are important; and sometimes people say, "Yeah, well, they're almost the same name" or "they sound similar." No, no. There's one name in heaven and earth where men will be saved. It doesn't say there's five, there's six, there's variations. No, there's one name; and Ecclesiastes 7 says:

**Ecclesiastes 7:1** *A good name is better than good oil; and the day of death better than the day of one's birth.*

So, *a good name is better than oil*; that gets us here, and you can't get a better name than Yahweh's salvation. So He's not just Yeshua, not just the name "salvation"; He is **Yahshua, Yahweh's salvation**; and to show how important this name is: if we go to Philippians 2 and verse 5...Philippians 2 and verse 5. It says:

**Philippians 2:5-8** *For think this within you, which mind was also in Messiah Yahshua, who existed in the very form of Elohim, thought it not robbery to be the equal with Elohim...Right? So He has to be Elohim if He's equal with Him...but Yahshua emptied Himself, taking the image of a servant, having become in the image of the sons of men...the B'nai Adom. B'nai Adom, the sons of men...and being found in form like a man, He humbled Himself, having become obedient until death, even the death of a torture stake.*

And like we were, I was just saying a couple of minutes ago, that what He went through, I mean, if that doesn't move us, if we're not touched because of the sacrifice that He made, and if we don't have a personal relationship then we're certainly not...who would you marry that you don't have a personal relationship with? So Yahshua needs to have a personal relationship with each one of us that are in the bride; and look what it says.

**Philippians 2:9-11** *For this reason also, Elohim highly exalted Him and gave Him a name above every name, that at the name of Yahshua...Yahweh's salvation...every knee should bow, of those in heaven, and those in earth, and those under the earth, and every tongue should confess that Yahshua Messiah is YAHWEH, (the Son) to the glory of YAHWEH His Father.*

Right? If He's Yahweh the Son, then Yah has to be in His name. It's pretty clear. And I'm not going to go over more on this today; it's not our subject. I went over this couple of weeks ago in the Bible study but it's very, very clear that if His name is Yahshua Yahweh then the name of the Father has to be in His name. So, He's given a name above every name, and that's why the virgins love Him. They love Him because His name tells who He is; and that's why, who named Him? Who named Him? People using the name Jesus, Jesus is a Greek name. He certainly did not have a Greek name. Who gave the name? His mother didn't give Him His name; His stepfather didn't give Him His name; the church didn't give Him His name, or a congregation; it was the Father in Heaven through His Malek, Gabriel, who came down and told Mary, you shall call Him Yahshua, for He will save His people from their sins; very, very clear. And that's when He said, because Emmanuel is with us...Emmanuel, Elohim is with us, right? So His name had to be the name of Yahweh, in His name; very, very clear; and that's why they love Him. In John 3...John 3:16...John the 3<sup>rd</sup> chapter and verse 16. It says:

**John 3:16-18** *For YAHWEH so loved the world that He gave His only begotten Son, that everyone believing into Him should not perish, but have everlasting life. For YAHWEH did not send his Son into the world that He might condemn the world, but that the world might have life through Him. The one believing into Him...Into Yahshua...is not condemned; but the one not believing has already been condemned, for he has not believed into the name of the only begotten Son of YAHWEH.*

*He has not believed into the name of the only begotten Son of Yahweh.* So, that's what I say; I'm not here to convince anybody of anything; maybe you're not a first fruit; if people want to argue, whether it's against judicial order, or it's against the name of Yahweh or Yahshua, or whatever, you might not be a first fruit. So I'm only here to witness to the truth and witness to what Scripture says; and very, very clear the scripture tells us that the name of the Father is in the name of the Son, and that the name of the Son is a more excellent name than the cherubs because it's a family name; because He is the begotten Son and He has the family name of Yah in His name; very, very clear. So, beautiful verse here:

**Song of Solomon 1:3** *For your ointments have a lovely fragrance; Your name is an ointment poured; out on account of this the virgins love You.*

Do you love Him? Do you love Him? Verse 4. It says:

**Song of Solomon 1:4** *Draw me; we will run after You. The King has brought me into His chambers. We will be glad and rejoice in You; we will remember Your loves more than wine; the upright love You.*

So in your life, like I said, I always tell the people at the Bible school, one of the things I do - because whatever you focus on becomes most real to you - and I always tell the people: I want you to write down a list of all your blessings, and every day of your life when you get up you should be looking at those blessings; because I don't care who you are, where you live, what physical ailments you may have, if you are a Spirit-begotten child of Yahweh and you have His Spirit living in you then, wow, you've got a lot more to praise Yahweh for than to be unhappy about. Because, this world is passing anyway; it doesn't really make a difference in this world whether we're sick or we're well, whether we're hungry or we're full, whether we live or we die; it really doesn't make a difference; what matters is that we were called out to the resurrection, and we're called to the wedding supper that's in this book. So, we need to think about that, and *remember His loves more than wine; the upright love You.*

And He says, and they say here, *Draw me; we will run after You.* So, the bride actually - because remember that the Bridegroom isn't there yet - the bride is looking for the Bridegroom; and as we're going to see a lot in the book, that's what's happening; the bride is looking for the Bridegroom. But, the bride is saying, we'll run after You; wherever You go, we'll go. And do we have that attitude? Like it says in Revelation 14, who were the 144,000? They follow the Lamb wherever He goes. Do we follow Him wherever He goes? Because, you know what? He does have a Congregation, and He did set ordained elders to watch over and shepherd His flock. And do we have a Laodicean attitude of I'll never follow a man? Because Yahshua was a man. And maybe that's another reason why the Song of Solomon is written from Solomon, because Solomon was also a man, but so was Yahshua; and He puts leadership in His congregation and He expects His people to follow that leadership as long as that leadership is following Him. Like the Apostle Paul said, follow me as I follow Messiah.

But, are we running after Him in all ways? Are we getting away from all worldliness? Like I went over before, 1<sup>st</sup> John 2:15, he who is a friend of the world is enemy of Yahweh because all the things in the world, the lust of the flesh, the lust of the eyes, the pride of life, are everything that Yahweh hates; and it's getting worse by the day with all these evil things, with the internet, and social media, and all this stuff that just happens all the time. Are we getting away from that? Are we running after Him? And then, look what it says, *the King has brought me into His chambers...the King has brought me into His chambers, and we will be glad and rejoice in You. The King has brought me into His chambers.* So, you know what? You can't choose to be the bride of Messiah; it's the Bridegroom who picks His bride. John 6:44...John 6:44 says:

**John 6:44** *No one is able to come to Me unless the Father who sent Me draws him, and I will raise him up on the last day.*

So, it's the same way with the name. Like I said, whether it's the name Yahweh, or the name Yahshua, it doesn't really make a difference; because, nobody in my life have I ever met that told me, "Hi, my name is Frank," and I said, "No way. There's no way I'm calling you Frank. You don't look like a Frank; you look like a Charlie." It never happens. It's ridiculous. It's almost silly to even think about it, that somebody would argue over somebody's name, or say a name isn't important. "Well, hey, I'm not going to call you Frank. You know why? Because your name isn't important; and, you know what? I'm going to call you Charlie, because you look more like a Charlie. You've got eyes like a Charlie, and I'm going to call you Charlie, whether you..." I mean, it's ridiculous. It's ridiculous, and, yet, this is what people say about the name above every name. This is what they say about the name of Yahweh the Father, the name where all life comes from, and the name of the Son, that the Father said that this name...and this is the way they look at it, right?

So, like He says, *No man can come to Me unless the Father draws him.* So, there's a spirit; but my point is, not to keep harping on the name, but, that there's a spiritual element in all truth; that sometimes it seems so simple to us because our minds are open to it, but to the world it isn't, like social media. I mean, if you have the mind of Yahweh, you don't have to be a genius to figure out how evil social media is, and what it's done, and what it's doing; and I don't want to get a get off the track, here, with all these stories, but every week somebody else on social media, their life is getting ruined. Like this last week, with these kids from the Catholic school that were against abortion; they're going there to stand against abortion, and what do they do? They try to smear these kids and ruin their lives because of it; and it's all because of social media.

So this is the point of it, that, if you have the mind of Messiah, never take for granted what you have because other people don't have it; other people, He hasn't called. *No man can come to Me unless the Father draws him.* And the fact that we can read this book, not as a spectator, not as an inquisitor, but we're reading this book as the bride of Messiah; and we're reading this to understand about this love affair that Yahshua is having with us, not with somebody else, but with us; that you've been called by Him; that your mind has been opened up; that He's called you into His Congregation. And you know, when I first came into the truth that was one of the things that amazed me. I never thought, in a million years, I would have never thought that after 2,000 years Yahshua still had a Congregation that started with the apostles, and went from the apostles to the Paulicians, to the Bogomils, to the Waldenses, and the Insabbatati, and the Anabaptists, and then the Pilgrims, and the Mennonites, and all that, and here we are today. So, it's amazing to think that, and never take it for granted. John 15:16...John 15:16 says:

**John 15:16** *You have not chosen Me, but I chose you out and planted you, that you should go and should bear fruit, and that your fruit should remain, that whatever you should ask the Father in My name, He may give you.*

Wow! What a scripture, huh? *You have not chosen Me, but I've chosen you and planted you, that you should go out and bear fruit, and your fruit remain, that whatever you should ask the Father in My name, He may give you.* And, you know what? And it's happened to me; it happens to many believers; you get called, and you almost can't believe you're really called, and you say, "Why would He call me?" I have; I think almost anybody I've ever met has said, "Why would He have called me? Why? Look at me, I'm nothing. Why would He call me?" And, okay, that's what we think, maybe, at first; and that's fine; we should all think that way, "Why on earth would He call me? There's much more qualified people than me out there to call."

But, you know what? After you get over that, the bottom line is you're not supposed to be thinking your whole life why He called you; He called you. What you're supposed to be doing, like He says here, now that I've called you, forget why; I've done it; but now, go out and bear fruit...**go out and bear fruit.** That's what He called us to do. So, we have to get past the point of thinking, "I'm not qualified" because none of us are qualified; and that's why He's giving us his Spirit. If we were qualified we wouldn't need the Holy Spirit, but He's giving us the Spirit with the nine fruits of the Spirit so that we can be qualified.

And that's the beauty of this, as we're going to see here, the bride is being brought into the wilderness unqualified. She's being brought in unqualified, but she's coming out qualified; and we have to get serious about it because the time is now. So, He's called us; *the King has brought me into His chambers.* So, what else is He saying here? *The King has brought me into His chambers;* this means He's taken the bride in the wilderness. Revelation 12 and verse 14...Revelation 12 and verse 14.

**Revelation 12:14** *And two wings of a great eagle were given to the woman...The bride...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.*

So we see, this is the point here: When He's saying, *the King has brought me into His chambers* that is the time that He's bringing the woman into the wilderness. Ezekiel 20 and verse 34...Ezekiel 20 and verse 34. He says:

**Ezekiel 20:34-38** *And I will bring you out from the people and gather you from the land in which you were scattered among them with a mighty hand and with an outstretched arm, and with fury poured out. And I will bring you into the wilderness of the people, and I will be judging with you there face to face. Just as I was judging your fathers in the wilderness of the land of Egypt, so I will be judging you, declares Adonai YAHWEH. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge from among you the rebels and the transgressors against Me. I will bring them out of the land where they reside, but they shall not enter into the land of Israel. And you shall know that I am YAHWEH.*

So, very, very clear here, we see that *the King has brought me into His chambers.* The King has taken...this is when the Song of Solomon is coming on; it's the time that the woman is going into the wilderness. She's going into the wilderness to prepare, but she's not ready yet. So, verse 5 now. It says:

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

So like I said, a lot of the book is written in hyperbole, in allegories, but really...and beautiful, because it's a song; it's singing here. So this is what the bride sang, "I'm black, but comely", meaningly, she's darkened from the hard work in the sun. She's simple, right? She's not like a queen with unworked hands. No, she's black, but comely, meaning, that word is "suitable". So she's saying, "I'm weather-beaten, so to speak, but I'm suitable...I'm weather-beaten, but I'm suitable."

*O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.* So, she's saying she's like the tents of Kedar, like the curtains of Solomon. Very, very interesting. What does she mean by that, *like the tents of Kedar, like the curtains of Solomon*? Well, the tents of Kedar were made out of what? They were made out of goat hair. So, she's literally comparing these tents to goats; and when Yahshua comes back He's going to separate the sheep from the goats. So she's literally saying, "Okay, I'm coming to the wilderness, but I'm not ready yet...I'm not ready yet; there's still some goat tendencies in me."

And I'm sure every one of us can relate to this because I don't think there's a person...maybe there is out there in the congregation because we have some really, really good people in our congregation. We have people that are dedicated, loving, caring, sensitive; I mean, we have some great people, but I never met anybody in the congregation that's perfect...and I would think every single person I know - I'm at the top of the list - would say I can relate to verse 5. I want to go to the wilderness; and if Yahshua is ready to take me today, I'm ready to go; but, I know I'm not ready yet...I know I'm not ready yet. But, I know I won't get ready, without the wilderness.

I have to get away from all this; and I can guarantee you, in the wilderness there will be no Facebook; there won't be any Twitter; there's not going to be any social media or any of that stuff in the wilderness; and that's going to be the place where Yahweh's people will totally be dedicated to Him, in the wilderness. So, she's black, like I say, like weather-beaten almost, but suitable. And then, talking to the daughters of Jerusalem, *like the tents of Kedar, like the curtains of Solomon*. So, she still has some goat-like tendencies, and, when we look, that's not a good thing because when Yahshua returns...Matthew 25. Matthew 25 in verse 31, right? When Yahshua returns, look what it says:

**Matthew 25:31-34** *But when the Son of Man comes in his glory, and all the holy cherubs with Him, then He will sit on the throne of His glory. And before Him will be gathered all the nations; and He will separate them one from another, as the shepherd separates the sheep from the goats. And indeed He will set the sheep at His right, but the goats to the left...So this isn't a good thing, to be a goat...Then the King will say to those on the right, Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*

And we know the parallel, right? What's happening here? The people that are out there helping the poor, sacrificing themselves, giving to those that are hungry, they're the ones that are the sheep; they're the ones that are following the example of Yahshua. But the ones out there...and the most important part about that parable, to me, is when they say, "When Master? When did we see You hungry or naked? When did we see that?" And, what did He say? *As you did to the least of My brethren, you've done to Me.* And in our congregation, we're not a rich congregation; we're probably one of the most poorest, humblest congregations in the world.

And you know what's interesting, too, that here it is, where it talks about, in verse 5, *I'm black, but comely*, the vast majority of the brethren in Congregation of Yahweh Jerusalem are black; because the people in Africa are the humblest; they are the humblest, and they are really, really humble people, and work that way; and that's what Yahweh's looking for. Yahshua is looking for a bride that is not with physical traits, but with spiritual traits. He's looking for a bride that is a sheep, not a goat. He's looking for a bride that's going to help the brethren when they need it, that they're going to sacrifice what they have, and they're not going to be hypocrites. So this is really, really a humbling scripture that all of us should look at to say, wow, I'm not there yet. I want to get there, but I'm not there.

And it's also interesting, besides being compared to the tents of Kedar - which are made of the goat hair, right, which is interesting - the second thing is, it says *like the curtains of Solomon*. Hmm, the curtains of Solomon. What are the curtains of Solomon? Let's go to Exodus 36 and verse 8...Exodus 36 and verse 8, because this, actually, parallels exactly with Matthew 25 that we were just reading. Exodus 36 and verse 8. Because, look what it says about the curtains of Solomon. It says:

**Exodus 36:8** *And every wise-hearted one was among the doers of the work of the tabernacle made ten curtains, twined, bleached linen, and blue, and purple, and crimson; he made them with cherubs, the work of an artisan.*

So, how many curtains did he have? Ten. Right? Now, if we go back to Matthew 25. Hold your place there, in Exodus, but go to Matthew 25...Matthew 25 and verse 1. And look what it says:

**Matthew 25:1** *Then the kingdom of Heaven will be compared to ten virgins who taking their lamps, went out to a meeting of the bridegroom and the bride.*

Right? So, you have 10 virgins; you have 10 curtains. Let's go back to Exodus now, and go to verse 9 of Exodus 36.

**Exodus 36:9** *The length of one curtain was twenty eight by the cubit; and the width was four by the cubit; the curtain was the same measure for all the curtains.*

Right? Yahweh's not a respecter of persons. And then, look in verse 10:

**Exodus 36:10** *And he joined five curtains one to another; and he joined five curtains one to another.*

Right? So he joined them together and then the curtains become one, showing the unity in the body. But, he joined them five by five. Go back to Matthew 25 and verse 2. Right? There were ten virgins.

**Matthew 25:2-4** *Five of them were wise, five were foolish. Then those being foolish, taking their lamps, did not take oil with them. But the wise took oil in their vessels in their lamps.*

So really interesting here - that, the same as He says here in verse five, that *like the tents of Kedar, like the curtains of Solomon* - so here it's the same way; that the woman is saying, right, she's not ready yet. She'll go to the wilderness, but she's not ready yet. She's not totally prepared, as we're going to see; and He says compared like the curtains of Solomon, five and five; like the five wise and the five foolish. And we want to make sure because, like I said, we don't know...we don't know. There's things, as I did some of these studies, to make me think that we're in the third year of the shmitah cycle, and that this shmitah cycle, these coming years, this next two, three years, or whatever, that Yahweh's given to us to prepare and get ready for what's coming next; but I can almost guarantee you that in the next seven it's not going to be a good seven.

We see things already getting set up with weather and drought and all these other things; and this is where, now, we need to be looking at those ten virgins, and saying, I don't want to be the five foolish ones. And, it's not about storing food, and having on me...we went through the Y2K thing already, almost twenty years ago, right? So, having 20 years of all that stored food or the vacuum-sealed food and all that kind of stuff, I'm not saying there's anything bad with it, and we should be preparing. I have plan of action with our congregational leaders. I'm helping them prepare for things like that. But my point is, when you're looking at the foolish ones, they're the ones that were not preparing spiritually; they're the ones that we're not following Yahshua wherever He went; and they were the ones **that were not ready** when the time came.

And every single thing that Yahweh has been doing for the last, at least, five years in this congregation is, wow, He is leading us on this trail to the Kingdom of Yahweh, starting with the finding of the Tabernacle of David, and there have been so many miracles, and signs, and blood moons, and all different things, the signs in the heaven of 2017, the Revelation 12 sign. We have seen so many things that Yahweh's showing us, that the time is now, how close we are. And that's why I don't believe that this Bible study is by coincidence; and when we look at all this together, we really have to take it serious; because, just like in verse 5 with the curtains of Solomon, five and five; there were five wise and there were five foolish.

And it's amazing how fast an hour can go; and like I said, I didn't think I'd get through the whole chapter today, but, wow, I thought I'd get past five verses. But, I'm not going to go over this quicker than I have to. I don't care if we get over one verse a week, or one chapter a week, whatever it is. But, I do want to stay on time with this because it's erev Shabbat, and I know that people have different things to do on erev Shabbat. But, wow, what a great Bible study. So, we will pick up next week with verse 6; and hopefully, next week I can at least get through chapter one; but, there is a lot more coming. And what an awesome Bible study to do. What a blessing that Yahweh has opened my mind to this, and allow me to share it with the brethren; because what greater blessing can there be in life than to be part of the very bride of Messiah, and to be here on erev Shabbat, reading and singing the Song of Songs. Yahweh bless. Shabbat Shalom.