

Psalm 27 (Part 6) - The Beloved is Coming! October 21, 2023

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/38sg4s4/psalm-27-part-6>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

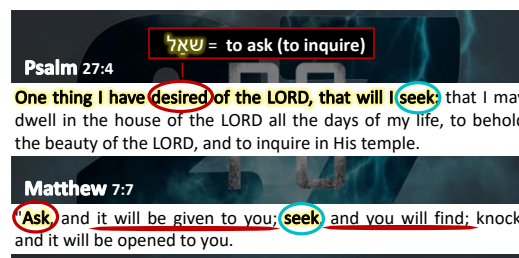
Shabbat Shalom, everyone,

Over the last couple of weeks, we have been looking at this verse:

Psalm 27:4—⁴ **One thing I have desired of the LORD, that will I seek:** that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. (Emphasis added).

In this passage, David revealed the depth and beauty of his heart. I love what *Yeshua* said in the Beatitude: **“Blessed are the pure in heart, for they shall see God”** (Matthew 5:8). This is a display of what a pure heart looks like. Again, this is what it will take. If you want to get into the kingdom of God, this is the kind of heart you need to have.

Today, we will get to verse 5, but before we do, there is one more thing I want to discuss regarding verse 4. In this passage, I have highlighted **“One thing I have desired of the LORD, that will I seek,”** which is what I want you to focus on.



David used a particular structure, and this structure is more noticeable when you go to the Hebrew, specifically when you look at the word “desired.” In the Hebrew, it’s *shaal*, which simply means “to ask.”

Now, when you read this passage with that knowledge, listen to how it sounds: one thing I have asked of the Lord, that will I seek. Does this at all sound familiar? This is the structure we heard in Matthew 7 in *Yeshua*’s teaching where he said, **“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you”** (Matthew 7:7). (Emphasis added).

Exactly what Jesus, *Yeshua*, instructed all of us to do, David did. *Yeshua* said, “Ask,” and David asked. *Yeshua* said, “Seek,” and David said, “I will seek.” The most notable thing we see regarding *Yeshua*'s statement is what follows the invitation to “ask” and that is “it will be given to you. Seek, and you will find.”

I want to talk about this a little bit because this is important. The devil will spend the rest of your life trying to convince you that when you ask, you will not receive, and when you seek, you will not find.

What is the primary expression of asking? How do we ask the Lord anything? How do we tangibly do this in this life? It's really simple. Prayer. When we go to prayer, we ask for what? We ask for mercy and grace. We ask as David did: “Create in me a clean heart, O God, and renew a steadfast spirit within me” (Psalm 51:10). We ask for God's wisdom, knowledge, and power. Interestingly enough, *Yeshua* was thinking of the power of the Holy Spirit when He told us to ask, and we will receive.

I love what James said in James 1:5-6—⁵ If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. ⁶ But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

Do not doubt because if you doubt, you will receive nothing. The enemy wants to sow doubt in your heart. He can be very convincing. He will whisper in your ear, “If you ask God for wisdom, understanding, strength, forgiveness, or to create a clean heart in you, God won't do it. He will not listen to you. You have gone too far. You are too horrible of a sinner. You are vile in His eyes. He hates you. He will not respond.”

The devil is coming against the promise of *Yeshua*. *Yeshua* said, “Ask, and it will be given to you; seek, and you will find.” Tangibly, how do you seek the Lord? We have talked about this. It's about walking in His commandments and spending time in His Word. But if the devil convinces you that's of no value, you won't do it.

Do a little audit, if you will, of your life regarding whose voice you are listening to more. Is *Yeshua* more compelling in His words, or is Satan more compelling in his words? Do an audit of how much time you are spending in prayer. What does your prayer life look like? How much time are you spending in the Word?

Just in this one statement, “Ask, and it will be given to you; seek, and you will find,” *Yeshua* is telling you that you should be spending a lot of time in prayer and in the Word seeking Him. But you won't do it if the devil has convinced you, “It doesn't matter. *Yeshua* won't listen to you anyway. Don't worry about it.”

People have said to me, “Daniel, I go to the Word, and I don't understand it.” So, they quit and walk away from it. Listen to me: if you enter into the Word and don't understand it, don't you dare leave. Don't stop; pursue! Why? Because *Yeshua* promises if you seek, you will find. Hold the line. The enemy wants us to give up.

People say, “Daniel, I've been praying this for three weeks; I've been praying for this for six months; I've been praying this over a year; I've been praying this prayer for 15 years.” Don't stop. Continue to ask. Remind yourself of God's promises, and stop listening to the lies of the devil. David was the guy who asked, and David was the guy who sought.

I want to read from Malachi. I want to show you what it looks like when you start listening to the devil.

Malachi 3:13—¹³ "Your words have been harsh against Me," Says the LORD, "Yet you say, 'What have we spoken against You?'"

The Lord told His people that they were harsh against Him. The people responded like they didn't know what He was talking about. They didn't know what He meant. Well, this is what He meant as found in Malachi 3:14—¹⁴ You have said, 'It is useless to serve God; what profit is it that we have kept His ordinance—meaning we have walked in His commandments—And that we have walked as mourners before the LORD of hosts?

Basically, these people were saying, "We've been faithful. We are trying to do exactly what You say. We are walking in it, but you know how we are repaid? We are sucking wind and taking on water. Our life is full of mourning, misery, trial, and tribulation one day after another."

See how the enemy whispers, "I told you there is no point in doing this. Your life isn't improving. You are not being blessed. In fact, it looks like you are being more cursed than anything." What is the enemy trying to do? He is trying to convince you to stop asking, stop seeking the Lord, and stop knocking. He's trying to convince you that it's all vanity.

Malachi 3:15—¹⁵ So now we call the proud blessed, for those who do wickedness are raised up; they even tempt God and go free.' "

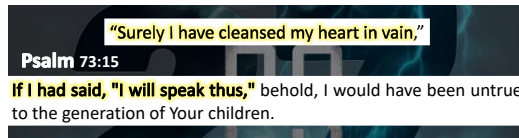
These people of God looked at the world because Satan gets you to cast your gaze upon those who are delighted in and indulging in the things of the world, and he gets you to covet that as he did with Eve. He got Eve to cast her gaze on that which was an abomination. He convinced Eve to look at the knowledge of the tree of good and evil, and it was pleasant to her eyes of flesh.

As these believers looked at the world and everything the people were doing, the believers saw them as being blessed, having a house of jubilation, and rejoicing while they were mourning. This is what the devil wants to accomplish.

Psalms 73:12-14—Let's see what Asaph said—¹² Behold, these are the ungodly, who are always at ease; they increase in riches—they are blessed. ¹³ Surely I have cleansed my heart in vain, and washed my hands in innocence. ¹⁴ For all day long I have been plagued, and chastened every morning. (Emphasis added).

The psalmist said, "I've cleansed my heart in vain," because we are supposed to ask God to "create in me a clean heart" (Psalm 51:10). We are supposed to seek Him, His Word, what His character is, what His thoughts are, what He wants, and what He desires from us. And this psalmist has done this. He has cleansed his heart, but now he looks at the world and says, "Surely, I have cleansed my heart in vain because look at my life; it's plagued; I suffer all day, and I am chastened every morning."

However, listen to this wisdom:



Psalm 13:15—¹⁵ **If I had said, "I will speak thus,"**—What does he mean? The psalmist meant that if I had said “I have cleansed my heart in vain”—**Behold, I would have been untrue to the generation of Your children.** (Emphasis added).

The psalmist said that if he had fallen for that trap (that lie) of Satan, he would have been a living lie and a walking false witness to the Lord. He would have been like Demas. The Apostle Paul said, “for Demas has forsaken me, having loved this present world” (2 Timothy 4:10). Demas cast his gaze on all the blessings, jubilation, joy, sinful pleasures, and indulgences the world was embracing. It took him out of the faith. He stopped asking, seeking, and knocking. This is what happens, but this psalmist was holding the line.

Then he said in Psalm 73:16-17—¹⁶ **When I thought how to understand this, it was too painful for me—¹⁷ Until I went into the sanctuary of God; then I understood their end.**

It's amazing because with the eyes of flesh, everything looked beautiful in the world, but then the psalmist sought the Lord and drew near to the Lord. He went to His Word, and the Word basically said, “Everything you see is a lie. Their day is coming. All hell will be unleashed on them, and there will be weeping and gnashing of teeth. Be patient. Hold the line. Endure until the end.” Only when the psalmist went to the Word, did he get the clarity because he believed in the promises of God. The psalmist believed the words of *Yeshua* when He said, **“Ask, and you will receive”** (John 16:24). He believed **“seek, and you will find”** (Matthew 7:7).

Unfortunately, as you read Scripture, you see that Israel didn't always believe. Israel couldn't hear the promises. When God sent Moses and Aaron to deliver His people out of Egypt, He said to tell them. “I will release them from the bondage of the Egyptians and from the oppression from Pharaoh. I will take them out with a mighty hand, and I will bring them into the promised land that I've prepared with vineyards they did not plant, wells they did not dig, and houses they didn't build. It is a land that drinks from the rain of heaven. It is a land of milk and honey. I will be their God, and they shall be my people.” The Lord commanded Moses to give His message with His promises to His people.

Then we read this: Exodus 6:9—⁹ **So Moses spoke thus to the children of Israel; but they did not heed Moses—why— because of anguish of spirit and cruel bondage.** (Emphasis added).

This is the moment where the pain spoke louder than the promises, and the discouragement spoke louder than the hope we have in the Lord.

I think Charles Spurgeon, 1834-1892, said it best when he said—**We are too prone to engrave our trials in stone and write our blessings in sand.**

Why is it our human nature to write our problems and our tribulations in stone and the promises of the Lord in sand as though they are nothing but to be washed away? It's supposed to be the other way around. We should be writing our trials and tribulations in the sand, knowing they're temporary, and etching the promises of the Lord in stone because they are forever. If you take the Lord's promises, His

Word, and put them in the sand, it goes right to what *Yeshua* said. You are building your house on sand, and when the day comes, you will be swept away. There will be nothing left.

I want to close out verse 4 by reading from Psalm 17, a psalm of David. It's quite appropriate to look at this, and it's the best way to bring verse four full circle. It will give you an appreciation for the heart of David and what he is communicating.

This is what we read: Psalm 17:13-14—¹³ **Arise, O LORD, confront him, cast him down; deliver my life from the wicked with Your sword, ^{14a} With Your hand from men, O LORD, from men of the world **who have their portion in this life, and whose belly You fill with Your hidden treasure.**** (Emphasis added).

This is about worldly men who built their kingdom here. They wanted their inheritance to be the things of the world, so everything they did in this life was working for that. These are worldly men, but then we read this: Psalm 17:14b—^{14b} **They are satisfied with children, and leave the rest of their possession for their babes.** (Emphasis added).

I have heard testimonies of men, late in their life, ready to go the way of all the Earth, looking back and saying, "I have nothing to complain about in my life. I've done well for myself, and I have been very successful. I have an amazing family and amazing children. Now, as I'm departing, I get to leave this to my children." David said that the men of the world are satisfied with their children. Listen to how David responds: Psalm 17:15—¹⁵ **As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness.** (Emphasis added).

Let that sink in. People of the world can go through this world with all the gifts and the precious things, including their own children, their heritage clearly given by God, and for them that is enough. They are satisfied. David is not, and let me preface this statement: there's no debate that David loved his children. They were a precious gift of God. David's heart is not satisfied with that. He cannot be satisfied except by the Lord Himself.

Listen to me: this is what it takes to get into the kingdom of heaven. Is this the heart you have? Your heart should have that burning desire where you are lovesick, and you are homesick. You want to go home; you can't stand this world; you hate the filth you see in it, all the sin, and all the blasphemy against the name of Jesus. You hate it, and you will not be satisfied until the reunion. This is the beautiful heart of David.

Proverbs 14:14—¹⁴ **The backslider in heart will be filled with his own ways**—they soak up the things of the world—**but a good man will be satisfied from above.** (Emphasis added).

Their heart isn't with the things of the world. They don't mean anything. They don't place value on it. They only want to be with the Lord. They only want to go back to Him.

Psalm 27:4—⁴ **One thing I have desired of the LORD, that will I seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.**

As we look at Psalm 27:4 and what David said, you can really feel the depth of his heart. After looking at everything we talked about the last couple weeks and after looking at Psalm 17 to get to the innermost depth of his heart, we learned David was in love with the Lord. It was a radical love; it was his first love, a love he never departed from.

Now, moving forward and breaking into verse 5, this is what we read: Psalm 27:5—⁵ **For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a rock.** (Emphasis added).

Verse five is working in tandem with verse four. Verse four was David declaring his heart that he was homesick. All he cared about was getting into the kingdom of heaven. He wanted to hit that mark. All he cared about was the reunion with the Lord.

Verse five is that desire coming to fruition, and David showed us what it will look like. We are digging into the deepest part of eschatology. David was talking about God's final judgment on the world and the resurrection of the dead. This is a very profound and deep statement.

So, I want to dig into this. I want highlight what he said here. The time of trouble, *bayōwm rā'āh*, is the very phrase found in the prophetic book of Daniel, and it's found in the exact same context. We will peek at what it has to say because we will learn some things that are important and will put this into a much deeper perspective.

So, let's jump to Daniel for a little bit. We will begin in Daniel 12:1a, and this is what we read—^{1a} **At that time Michael shall stand up, the great prince who stands watch over the sons of your people;**

This has nothing to do with the point I need to make here, but it's hard to pass this up without saying something. I love the Bible for moments like this, and what do I mean? I mean where it talks about Michael the Archangel, an entity unseen. The backdrop here is that an angel came to the Prophet Daniel. The angel shared Bible prophecy with him. He explained that Michael the Archangel is a watcher over Daniel's people. I love it when I am reading the Bible and it brings me into the spiritual realm to wake me up to the fact that there are things going on all around me that I do not see, but they are happening.

When you read the Pseudepigrapha works, whether it's *Enoch*, the *Gospel of the Twelve Apostles*, the *Testament of Reuben*, the *Testament of Naphtali*, or the *Book of Jubilees*, they all identify angels as watchers.

Even *Yeshua* threw his hat into the ring and brought you into the spiritual realm of things that are unseen when He said—¹⁰ **Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven** (Matthew 18:10).

In 2 Kings 6, Elisha and his servant were surrounded by the Syrian army. The servant was terrified, and Elisha wanted to calm him down. Elisha told the servant—¹⁶ **Do not fear, for those who are with us are more than those who are with them**" (2 Kings 6:16). The servant probably looked around and thought, "Really? It's just me and you, and we are surrounded by the entire army. ¹⁷ **And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha** (2 Kings 6:17). The army of the Lord was present, and yet just a moment before his eyes were opened, he saw nothing.

That is an amazing thing because there is warfare going on all around you. Are you awakened to that reality of angels and demons fighting? This is exactly one of the things conveyed in the book of Daniel.

Now, continuing on, and we'll get to the point: Daniel 12:1b—^{1b} **there shall be a time of trouble, such as never was since there was a nation, even to that time.** (Emphasis added).

What did David just say? ⁵ **For in the time of trouble He shall hide me in His pavilion** (Psalm 27:5). (Emphasis added). We are talking about the same time.

David was talking about a time of trouble that will be a time unprecedented, unparalleled in the history of the world. There has never been anything like it, and that includes the days of Noah and what God did with the flood. Now, try to put that into context. The end times are likened to the days of Noah. There are parallels and symmetry, but when this time of trouble, *bayōwm rā'āh*, actually comes, there will have been nothing like it in the history of the world. We will be getting into the final judgment of God upon the world and the resurrection of the dead.

To appreciate this a little bit, let's read in Isaiah 13 about the time of trouble. Isaiah 13:6-7—⁶ **Wail, for the day of the LORD is at hand! It will come as destruction from the Almighty.** ⁷ **Therefore all hands will be limp, every man's heart will melt,**

How many of you know someone, or maybe you are that someone, who had a dream where in their dream they were so gripped with fear they couldn't run? They wanted to run, but the fear was so great they couldn't move. They were paralyzed. That's what's coming. On that day, the inhabitants will be so paralyzed with fear that they will be immovable. They won't be able to move because they are so terrified. That's the kind of fear the world will experience.

Isaiah 13:8—⁸ **And they will be afraid. Pangs and sorrows will take hold of them; they will be in pain as a woman in childbirth; they will be amazed at one another; their faces will be like flames.** ⁹ **Behold, the day of the LORD comes, cruel, with both wrath and fierce anger, to lay the land desolate; And He will destroy its sinners from it.** (Emphasis added).

This is the Word of the Lord. We have learned some things about the Word of the Lord. ¹¹ **So shall My word be that goes forth from My mouth; it shall not return to Me void** (Isaiah 55:11). ¹⁹ **Has He—the Lord—said, and will He not do? Or has He spoken, and will He not make it good?** (Numbers 23:19). Know this because the devil doesn't want you to believe this: God will make good on His threat. He will come with anger and with vengeance. He wants vengeance. His vengeance will not be quenched until He destroys every last sinner. That anger will not subside until He releases it on the world.

This is why Paul wrote—¹¹ **Knowing, therefore, the terror of the Lord, we persuade men** (2 Corinthians 5:11). They went forth with the gospel. The gospel they presented was so different from the Seeker Sensitive nonsense, which is a sissy gospel that has no teeth and brings no fear of God or any conviction.

When they brought the gospel out in the first century, they spoke about the wrath of the Lamb. Revelation says that the inhabitants will say—¹⁶ **to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!** (Revelation 6:16.) Knowing the terror of the Lord, they went out with the message that you need to be saved because of what's coming. You need to be saved from the second death. The gospel was not to be preached so you could survive longer in this age, but so you could survive the judgment that is coming. That's what it's about.

Continuing with Daniel 12:1b-1c—^{1b} **and there shall be a time of trouble, such as never was since there was a nation, even to that time.** ^{1c} **And at that time—**this is the final judgment of God—**your people—**this is the angel speaking to Daniel—**shall be delivered,**

What's really interesting is that the angel decided to get hyper-specific as to who those people are. Check this out in Daniel 12:1c continued—^{1c} **every one who is found written in the book.** (Emphasis added). Those people who are Daniel's people have been written in the book, more specifically, what is known as the Book of Life, the *Sefer Hayyim*. Multiple times in Revelation, it is called the Lamb's Book of Life.

This story always struck me when I came across it in the book of Ezra. In Ezra 2, it talks about Judah coming out of Babylon and returning to the land. You can't make this stuff up, right? Because what is the cry in Revelation? **"Come out of her—Babylon—my people, lest you share in her sins, and lest you receive of her plagues** (Revelation 18:4).

In the book of Ezra, there are a bunch of people listed by name who wanted to be accredited as priests. They wanted to eat of the holy things of God. They wanted to serve, but there was a problem. They went to the books to find their names, and because they weren't listed in the books, they were excluded. They could not serve.

Their exclusion is a tamer version of what we are talking about here because a time is coming at the judgment when people stand before *Yeshua*, and the Book of Life will be opened. If your name isn't in there, you are not getting in.

I want to dig into this because this is so weighty. Let's read: Revelation 3:5a—^{5a} **He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life;** (Emphasis added).

Only those who overcome will be in the Book of Life. What does "he who overcomes" mean? It means "those clothed in white garments." This is the imagery that tells you who gets into the book of life. It's only those who are clothed in white garments. Do you remember what we covered earlier in this series? There are only two times in Scripture where the saints are clothed in white garments. In Revelation 7:14, it says they're clothed in white garments because they have been made white by the blood of the Lamb. These are people who have called upon the name of *Yeshua* for salvation and for forgiveness of sins.

The second verse where you read that the righteous are clothed in white garments, it says they are clothed because guess what? They kept the commandments and were obedient to His Law (Revelation 19:8). That's what *Yeshua* means and Revelation 3:5 defines this. That's what it means to "he who overcomes." They get the white garments. They are in the Book of Life.

And then he goes on further: Revelation 3:5—⁵ **He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My father and before His angels.** (Emphasis added).

Look at **"but I will confess his name before My father and before His angels."** Again, we are given, if you will, the revelation of this mystery of what we are talking about: *Yeshua* confessing. Do you know in the

gospel of Matthew, *Yeshua* said—³² "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven (Matthew 10:32)? The first part, "whoever confesses Him" means "we bear the testimony" just like what Revelation 12:17 says—¹⁷ . . . who keep the commandments of God and have the testimony of Jesus Christ.

According to *Yeshua* in Matthew 10, there are people bearing the testimony. They are proud of their Messiah. They are not ashamed of His holy name. They declare Him before men, but if you look at Matthew 7, you see that *Yeshua* did not confess those Christians who came before Him and called Him by name, "Lord, Lord." They did all these great things in ministry, and yet He did not confess them. Why? Because they practiced lawlessness. They did not keep the commandments of God.

You have to have the testimony of *Yeshua*, and you must be faithful to His Word if you want to be written in the Lamb's Book of Life. End of discussion. ⁹ . . . He became the author of eternal salvation to all who obey Him (Hebrews 5:9). That's who He becomes the author of salvation to.

Exodus 32:32-33—Moses said—³² Yet now, if You will forgive their sin--but if not—if you will not forgive these people—I pray, blot me out of Your book which You have written. Listen to these words spoken to Moses—³³ And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (Emphasis added).

That was the Lord's response. Moses was pleading and interceding on behalf of Israel trying to help her. Listen to me, and listen clearly: The Lord responded that if you sin against Me (that means practicing lawlessness as *Yeshua* said in Matthew 7), you will be cast out of the book.

This is for our Calvinist brothers who believe you can't lose your salvation. Look in Exodus 32:33 and see that they were written in the book. If you are written in the book, you are saved. How do you get blotted out of something you are never written in? There's a change to salvation here. It's huge.

That's why when you understand what Scripture says, you don't get comfortable with sin. You say, "No, I won't sin because if I continue this repetition of sinning, I will be destroyed. I will meet that day that I fear so greatly, and it will fall upon me as heavy as anyone."

I want to show you in the Song of Songs what the Beloved (I say *Yeshua*) is going to say. In this series, we've always been looking at the Shulamite speaking to the Beloved. We are going to change it up today. I want to show you what the Beloved has to say to the Shulamite, to the elect. Remember, this is all typology of *Yeshua* and the church.

Song of Songs 4:9—⁹ You have ravished my heart, my sister, my spouse; You have ravished my heart with one look of your eyes, with one link of your necklace. (Emphasis added).

This is loaded. There is so much to take in from this one simple statement. I want to begin here. What does the Beloved call his spouse? This is where the interesting part starts to unravel. He calls her my sister, my spouse. How bizarre is that? If you really want to understand the heart being ravished this is where you need to dig in. "My sister, my spouse" is not normal. How many times have you heard me say that when you come against something that feels unnatural, bizarre, and peculiar, you are supposed to stop, take it in, and investigate it. There is something profound that's being communicated.

Keep in mind, long ago, the *Torah* was given to Israel, and the *Torah* forbids you to marry your sister. When you come to this passage, it immediately holds you up. It should take you hostage until you dig into it. When you see what's being communicated, it's beautiful. *Yeshua* unlocks this door as we go to Matthew chapter 12:

Matthew 12:48—⁴⁸ But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"

His mother and brothers were outside and wanted to talk to him, so a man told *Yeshua* that His mother and brothers were outside. So, *Yeshua* said, "Who are they?"

Matthew 12:49-50—⁴⁹ And He stretched out His hand toward his disciples and said, "Here are My mother and My brothers! —He was pointing at His disciple. ⁵⁰ For whoever does the will of My Father in Heaven is My brother and sister and mother." (Emphasis added).

Absolutely amazing. Again, we saw in Matthew 7, *Yeshua* said that no one will get into the kingdom of God unless they do the will of My Father in heaven. That means to walk in His Word and His commandments. Isn't it interesting that He called His disciples (who follow Him, confess Him as their Lord and Messiah, and are walking in the commandments of God) His sister? It's just peculiar. Immediately after he said, "You have ravished my heart," he said, "my sister, my spouse."

There is an interesting story in Genesis 26. When Isaac met Abimelech, king of the Philistines, he told Abimelech that Rebekah, his wife, was his sister. Why that's important is because Isaac is a typology of the Messiah *Yeshua*. Isaac was the one who willingly laid down on the altar, so his father could slay him, the *Akedah*. After that sacrifice, if you will, Isaac married, and later on called his wife, who is not his sister, his sister. Absolutely amazing.

So, this is a profound statement we are looking at in the Song of Solomon, knowing that we are dealing with the commandments of God.

Notice, he doesn't say "You have ravished my heart" once. He says "You have ravished my heart" twice. The first time he says, "You have ravished my heart, my sister, my spouse. We know those are the ones who do the will of the Father.

How do we ravish the Beloved's heart? Think about this. You obey Him. It's not a coincidence that *Yeshua* used the term love (*ahav* in the Hebrew or *agapaó* in the Greek) with "If you love Me, keep My commandments" (John 14:15) because to *Yeshua* this is all about love. Obedience is all about love.

As I was starting to be confronted with the legitimacy of *Torah*, and I was trying to work through this, you have no idea how helpful knowing the meaning of Song of Songs 4:9 would have been to me.

Our efforts and our desire to get in the Word and do the things He says will ravish the Messiah's heart. It will captivate Him. He turns all His attention to you because we read in Proverbs 8:17—¹⁷ I love those who love me. You captivate Him.

The enemy has convinced the church to not captivate Him, to not ravish His heart, by walking away from His Word. We want to ravish His heart.

Song of Songs 4:9—⁹ You have ravished my heart, My sister, my spouse; **You have ravished my heart with one look of your eyes, with one link of your necklace.** (Emphasis added).

Then he says, “You have ravished my heart with one look of your eyes.” Interesting. Read Isaiah 45:22, and what does it say? ²² Look to Me, and be saved, all you ends of the earth. Talk about the structure of the faith; “With one look of your eyes” is talking about faith.

In Numbers 21, when Israel sinned and serpents were biting the Israelites, many died because of the venom of the serpents. They were dying in their sin. Moses made a bronze serpent and lifted it up. It was a picture of *Yeshua*. We are told that if the serpent bit anyone and they looked at the bronze serpent, they were delivered. I like the Targum version better because the Targum says that when they looked at it with faith in God, they were delivered.

So, how do you ravish His heart? You believe that *Yeshua* is the Messiah. You believe He has the power and authority to forgive sins, to heal, to show mercy and kindness, and to give wisdom and understanding. He is the wisdom and the power of God. When you confess Him, you ravish His heart. That's what we need.

Song of Songs 4:9—⁹ You have ravished my heart, My sister, my spouse; **You have ravished my heart with one look of your eyes, with one link of your necklace.** (Emphasis added).

Let's look at this: “with one link of your necklace.”

Proverbs 3:1-3 says—¹ My son, do not forget my Law . . . ³ Let not mercy—*Yeshua*—and truth—the Law—forsake you; bind them around your neck—like a necklace.

That's how you ravish the Lord. That's how you garner the attention of the Lord. That's how you melt His heart. I want that. How many of you want to go to prayer on your knees knowing you have ravished His heart? I want that.

Continuing in Daniel 12:1b-2—^{1b} and there shall be a **time of trouble**, such as never was since there was a nation, Even to that time. **And at that time your people shall be delivered**, every one who is found written in the book. ² And many of those who sleep in the dust of the earth shall awake—this is the resurrection of the dead—some to everlasting life, some to shame and everlasting contempt. (Emphasis added). You want to be part of that first resurrection of everlasting life, right?

So, as we look at this verse, let's go back to Psalm 27:5—⁵ **For in the time of trouble**—this is the final judgment upon the world—He shall **hide me** in His pavilion; in the secret place of His tabernacle He shall **hide me**; He shall set me high upon a rock. (Emphasis added).

In Psalm 27, David conveyed exactly what we just read in Daniel regarding the resurrection of the dead. This is the resurrection of the dead, and let me prove this by reading in Isaiah 26:19-20—¹⁹ Your dead shall live; together with my dead body they shall arise. Awake and sing, you who dwell in dust; for your dew is like the dew of herbs, **and the earth shall cast out the dead.** Now listen to this—²⁰ Come, my people, enter your chambers, and shut your doors behind you; **Hide yourself**, as it were, for a little moment, until the indignation is past. (Emphasis added).

In Isaiah 26:20—**Hide yourself** is the very thing David is talking about in Psalm 27:5—**He will hide me in His Pavilion**. We are talking about the resurrection.

Isaiah 26:21—²¹ **For behold, the LORD comes out of His place to punish the inhabitants of the earth for their iniquity; the earth will also disclose her blood, and will no more cover her slain.**

So, as we look at Psalm 27:5, we are getting to the deepest part of eschatology, God's final judgment on the sinner and the resurrection of the dead. David is referring to His resurrection and being taken away and hidden until God's indignation is past. He's delivered. The very moment he was waiting for in verse four (**One thing I have desired of the LORD, and that I will seek; that I may dwell in the house of the Lord**) comes to fruition in verse five.

Then David said in Psalm 27:5—⁵ . . . **He shall set me high upon a rock.**

What did Paul talk say about the Rock? 1 Corinthians 10:4—⁴ **and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.** The Rock that followed them in the wilderness was Christ.

I love Psalm 61:2—² . . . **when my heart is overwhelmed; Lead me to the rock that is higher than I.**

There is an immediate application to all of David's tribulation, but there's an ultimate fulfillment. The time of Jacob's trouble will be horrifying, and when you are overwhelmed in that moment, then pray, "Lead me to the Rock." You will be delivered by being brought upon the Rock. *Yeshua* will come back for you and take you home.