

The Myrtle



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The Myrtle

Myrtle, as used in Scripture, is Strong's 1918, *hadac* ח ד ה. When we look at these Hebrew letters we come to the meaning of this tree;

ה Hey- Symbolic meaning; the, to **reveal**. Literal meaning; **Behold**.

ד Dalet - Symbolic meaning; **pathway to enter**. Literal meaning; **Door**.

ח Shamech - Symbolic meaning; **support**, twist slowly, turn. Literal meaning; **Prop**.

So what does this tell us of the Myrtle? The first two letters Hey ה and Dalet ד show us a picture of 'Behold the Door', or 'To reveal the pathway to enter'. The final letter, Shamech, is the **prop** or **support** and thus prevents the closing. Therefore, in one sentence the Myrtle pictures 'Behold the open Door'. Thus, the myrtle reveals to us the open pathway to enter.

In looking at the Scriptural meaning of the Myrtle we read in 'The Illustrated Bible Dictionary' the following;

'...The myrtle tree had a religious significance for the Hebrews (Zech. 1:8-11) and was a symbol of peace and joy...'

It is as we 'enter in' that we will find **'peace and joy'**!

In this paper we will see the meaning of the Myrtle illustrated in the life of Esther, whose Hebrew name is Hadassah (myrtle). As we have seen in 'The Lily' the life, and events surrounding the life of Esther illustrated the purpose of the Lily, namely, **by our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth**, and we will see also interwoven in Esther's story the message of the myrtle, giving us a deeper knowledge of her own life and, as a result, a clearer picture of our own walk in entering into and coming into a union with the King of Kings.

Hadassah

As we have seen in 'The Lily' the account of Esther is a most interesting one for our day. Her Hebrew name, Hadassah, will give us an even deeper insight to her purpose and our destiny.

Esther 2:7; *'And he brought up Hadassah, that is, Esther, his uncle's daughter...'*

Hadassah is Strong's 1919 *Hadacah* and means 'Myrtle'. It is the exact same Hebrew spelling as *hadac* (Myrtle) as expounded upon above, with the addition of a Hey at the end, denoting the feminine¹.

¹ The feminine always implies 'the created' or 'what comes from', just as Eve was 'created' and 'came from' Adam. In this way Hadassah illustrates the manifestation of the open pathway to enter.

Hadassah [reveals to us the open pathway to enter](#), as she ‘Beholds the open Door’. As we have seen in ‘The Lily’, Esther entered into the inner court and was seen by the King who was sitting across from the gate. The King’s acceptance of Esther was seen in His holding out of the golden scepter resulting in her drawing near. Although Esther was already some time previously selected as Queen, it was the King’s acceptance of Esther that symbolized their ‘uniting’.

When Mordecai told Esther of the planned destruction of the worshippers of YaH² and charged her to speak to the King on behalf of her people, Esther replied ‘*I have not been called to come in unto the king these thirty days*’ (Esther 4:11). ‘*These thirty days*’ implies the thirty days spanning the time to her previous calling and selection as Queen found in Esther 2:14.

As Esther provides a blueprint for our own walk she, as Hadassah, [reveals to us the open pathway to enter](#). Esther knew that to enter the inner court without being called could end in her death. In preparing for her task she did not desire to become acceptable to the King through ‘fleshly’ means by making her self look pretty, but rather she, along with her handmaidens and the rest of the worshippers of YaH who dwelt in Shushan, fasted and through this consumed and assimilated her carnal flesh. This illustrates to us the [open pathway to enter](#), not by glorifying the flesh, but rather by being humbled. It was after this period of fasting that she, upon the third day³, stood before the King in the inner court dressed in her royal apparel. She stood across from the gate of the house where the King resided, so it is at this point that she fulfills her name, ‘Behold the open Door’. Being fully humbled, and having thus consumed and assimilated her carnal flesh, Esther was acceptable to the King and could now be united with Him as evidenced by His offer to her of owning half of the kingdom;

Esther 5:3; ‘*Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.*’

Similarly, it is as our carnal flesh life is consumed and assimilated (lily) that we too may enter in at the gate (myrtle) and stand before our King and be accepted of, and united with Him⁴ (myrtle), for His glory (lily). In uniting we too will fulfill our destiny in that He will be glorified within us and we will be Kings and Priests.

Ezekiel 44:3; ‘*It is for the prince; the prince, he shall sit in it to eat bread before YaHWaH; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.*’

² The word ‘Jew’ in the book of Esther is better described by the words ‘worshipper of YaH’. For a proper explanation of this see the study on ‘The Lily’, page 22, second paragraph.

³ Bullinger has the following to say about the number three;

‘*Three, therefore, stands for that which is solid, real, substantial, complete and entire...When we turn to the Scriptures, this completion becomes Divine, and marks Divine completeness or perfection. Three is the first of four perfect numbers. Three denotes divine perfection.*’

Esther fasted for three days in preparation for being united, and being made complete, with the King. The key to being united is to lay down your own ‘self’ and Esther did this by fasting. She had given herself away ‘*if I perish, I perish*’ and could therefore be risen up (resurrected) and made complete through uniting with the King – ‘*it shall be given thee to half of the kingdom*’. It is through laying down her life that she was made ‘*divinely perfect*’ resulting in her not seeing death upon entering into the inner court of the King.

⁴ As outlined in ‘The Festival of Lights’ no carnal flesh man can see the King and live. It is when our carnal flesh has been consumed and assimilated that we may manifest and radiate forth the glory of YaHWaH which is within us and thus be ‘at one’ or acceptable and ‘known’ of Him as foretold by Yahshua.

This uniting, or marriage theme, is witnessed in ‘The Illustrated Bible Dictionary’, where we read that Hadassah’s name is connected with marriage;

‘Hadassah (myrtle)- the original Hebrew name for Esther (Esth. 2:7). Some scholars, however, see hadassah as a title (“[bride](#)”) given to her...’

This is further evidenced in the folklore of flowers in that the myrtle flower has the meaning of [Love](#) and is the Hebrew emblem for [marriage](#)⁵.

In looking at the importance of ‘[the Door](#)’ in Hadassah’s name we see the vital link of Yahshua illustrated in our pathway to our destiny of uniting with Him. In order to draw near to YaHWaH we need to go through the Door... Yahshua is [the Door](#)... and it is only through Him that we can, in the flesh, enter into the inner room, or the Holy of Holies, where YaHWaH dwells.

John 10:9; *‘I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.’*

It is through Yahshua that we can, in the flesh, [enter into](#) the very presence of YaHWaH and when in His presence we will find [peace](#) and rest to our souls. However, of Yahshua it is also said that He has brought a sword to the earth;

Matthew 10:34; *‘Think not that I am come to send peace on earth: I came not to send peace, but a sword.’*

So it is that our pathway to [enter into](#) His presence is not characterized by [peace](#) but through war. We have already seen this illustrated in ‘The Lily’ in that [by our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth](#) and in this study we will see that war and [peace](#) are particularly implicated within the meaning of the myrtle. This war and [peace](#) occurs because the carnal flesh mind cannot understand that man is Spirit (Romans 8:7; *‘Because the carnal mind is enmity against Elohim...’*). Yahshua came to this earth to preach the Gospel of the Kingdom, a Spiritual message, which the carnal mind cannot understand and therefore fights against. Yahshua came to send the sword, and it is the sword that will destroy our ‘mind’ in order that we will ‘see’ the Kingdom WITHIN. Once Israel ‘sees’ that they are the Spirit Father the marriage of the Lamb is consummated and the Kingdom WITHOUT is realized. Therefore the message of the Gospel is a ‘deadly’ weapon, which leads to Life.

[The Theme of War and Peace as Found in Zechariah](#)

In verses 8 till 11 in Zechariah chapter 1 we read of horses among the myrtle trees.

Zechariah 1:8-11; ‘I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my master, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom YaHWaH hath sent to

⁵ The Hebrew word picture of Love (*a-hav*) shows ‘Father revealed’. See page 2 of the paper ‘Rose and Heart United into Love’.

walk to and fro through the earth. And they answered the angel of YaHWaH that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

The man in this vision was riding on a red horse. In the book of Revelation we see that the red horse is associated with war and he was given power to take peace from the earth;

Revelation 6:4; *'And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.'*

Yahshua spoke in the same way when He said that He came to bring war on the earth;

Matthew 10:34; *'Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

It is after the red horses have walked to and fro through the earth or, in other words, after the war caused by the 'carnal flesh nature' is completed, that the earth will be at rest. It is as the 'carnal flesh life' is consumed and assimilated that we may enter into the peace of the Spirit. This is the duality of war and peace and this is what these verses in Zechariah illustrate, the red war horse of the 'flesh', when having completed his job, can stand still amongst the myrtle trees of peace⁶.

Esther

Hadassah's Persian name, Esther, was derived from the Persian word for 'star'. There is a connection between the names Hadassah and Esther, namely that the myrtle has 'star-like flowers'.

We have seen how Hadassah/Myrtle means 'Behold the open door', and when we look at the

⁶ Horses in the Scripture represent the 'flesh'. Therefore, as the horse (flesh) has completed its 'work' it can stand amongst the myrtle trees – the open pathway to enter. It is as we have come to our end by 'human labor', the 'flesh' being totally consumed and assimilated (lily), that we can stand still and be united with the Spirit (myrtle) for His glory (lily). Therefore it is as our 'flesh' has run its course through the earth that we can return to the myrtle tree, which has been there all the time, and stand still in the presence of it. The carnal flesh is conquered and we are at peace... united with the Spirit... the 'flesh' to become glorified.

To illustrate this process, we can look at the practices of horse whisperers. Horse whisperers are those who, through their presence, can 'tame' troubled horses resulting in the horse and trainer becoming of 'one mind' – united. This uniting brings out the full potential of the horse as it exhibits the will of the trainer.

In this analogy we see the troubled horse as our own selves who have been hurt and traumatized by experiences we have been led through in our own lives. The horse whisperer in our own lives pictures the Spirit, which is ever present and over time leads us, through its silent influence, back to a union. We, as the horse, may rebel at times, or totally ignore the presence of the Spirit, but it remains there, continually in our presence. As the 'self will' is fully consumed and assimilated we, like the horse, find our covering in the presence of the Spirit/trainer. At this point we enter into a union with the Spirit, the horse (flesh) and trainer (spirit) are united, and become of 'one mind'. In dying to self the horse comes to its potential and so too, as we die to 'self', do we enter into our destiny of glorifying the Father in the flesh.

From this we see that the process of our healing is not brought about by harsh external forces but rather it is a still and silent work from within the heart. By working through the pain we come to the manifestation of joy. As Tom Booker states; *'It's about what's going on in our hearts. About seeing clearly the way life is and accepting it and being true to it, whatever the pain, because the pain of not being true to it is far, far greater'*.

Hebrew letters making up the name 'Esther' we will see the same theme prevails.

Esther is Strong's 0635 *ecter* אֶסְתֵּר אָלֶף הֵי טֵי רֵישׁ. Let us look at the letters to see what they illustrate;

א Alef - Symbolic meaning; strength, leader, **first**. Literal meaning; Ox, Bull.

ט Samech - Symbolic meaning; **support**, twist slowly, turn. Literal meaning; Prop.

ה Hey - Symbolic meaning; the, **to reveal**. Literal meaning; **Behold**.

ר Reysh - Symbolic meaning; a person, **the highest**, the head. Literal meaning; Head.

Thus Esther is the '**first to support the revealing/ beholding of the Highest**'.

It is interesting to note that the '**star-like flowers**' of the myrtle have five petals. Five is the number of 'grace' and as we have seen in both the study on 'The Lily' and 'The Festival of Lights' it is by the grace of YaH, given to the flesh to 'become', that we can fulfill our destiny and shine forth His glorious Light. It is His work and His gift to us. It is His acceptance within us that we desire and require in order to be united with Him and this acceptance is His gift.

Esther played out the meaning of her name when she beheld the King and was not killed but rather accepted by him. Esther's 'war' was over, her carnal flesh life was consumed and assimilated (lily), her flesh was therefore in essence the integral part of her **pathway to enter** and upon its consummation resulted in her becoming the worthy bride (myrtle), united with the King and being thus made complete, the true life from within was brought forth (lily). So too, when we have fulfilled the road of war, will we enter into the **peace** of YaH. Instead of the pain and sorrow of the brier⁷, which is associated with the carnal flesh in which it sticks, we will receive, at the hand of Elohim, the **joy** and **peace** of the myrtle and true life of the Lily.

Isaiah 55:13; *'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to YaHWaH for a name, for an everlasting sign that shall not be cut off.'*

Revelation 21:4; *'And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'*

⁷ The brier is associated with the flesh, in which it sticks. In reading the revelation of Jotham in Judges 9:7-15 we see that the bramble/brier was willing to rule over the trees on the condition that the other trees trust in the brambles' shadow. In Isaiah 30:1-2 we see this same principle illustrated in which the rebellious children of Israel cover themselves not with the Spirit of YaH, but rather trust in the shadow of Egypt (the world/flesh). Through trusting the carnal flesh/bramble we will be consumed and come to the point of 'nothingness' (the 'strength' of the flesh having been consumed and assimilated) and from this state we will call on YaH to deliver us and we will come to dwell under the shadow of His Wings (2 Chr. 7:14, Psalm 91:1-4). We see this same principle illustrated not only in the account of Esther in which Haman represents the bramble (see The Lily pg. 22-25), but also in the account of the Maccabees in which Antiochus represents the bramble as he destroyed the connection Israel had with YaHWaH and **covered** them with **confusion** (see The Festival of Lights pg. 2).

The Judge Jephthah and His Daughter

This theme of ‘revealing the pathway to enter’ and ‘beholding the Highest’ is further illustrated in the account of the Judge Jephthah and his daughter.

In the book of Judges Chapter 11 we read of the vow of Jephthah. Jephthah is Strong’s 3316 and means ‘He opens’. Jephthah was the Judge who defeated the Ammonites and due to a vow he made before the battle he dedicated his daughter to the service of YaHWaH.

Judges 11:30-31,35; *‘And Jephthah vowed a vow unto YaHWaH, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be YaHWaH’s, and I will offer it up for a burnt offering... And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto YaHWaH, and I cannot go back.’*

Ammon is Strong’s 5983 and means ‘tribal’. It is interesting to note that as Father leads Jephthah to defeat the children of Ammon (the tribal/fleshly people), Japhthah ‘opens’ the way to YaHWaH for his daughter.

Many have interpreted Jephthah’s vow as resulting in the sacrificing of his daughter. This however would be contrary to the doings of a Judge, as human sacrifice is an abomination to YaHWaH. Jephthah’s daughter desired to be the offering dedicated to YaH, as it was because of the vow that Ammon was defeated. As the ‘flesh’ had been consumed and assimilated she, in her virginity/purity could enter into an intimate relationship with YaH, thus Japhthah’s name ‘he opens’ coming true and his daughter fulfilling the destiny of both the lily and the myrtle.

Furthermore, Jephthah was the ninth judge of Israel. Nine is the number of ‘finality and completeness’. Thus Jephthah delivered Israel from the children of Ammon, completing the tribal/fleshly rule they had over the people and thereby ‘opening up’ the possibility of an intimate relationship with YaHWaH, a gift he gave his daughter.

We can also relate these events to our Saviour Yahshua who, like Jephthah, opens the way for the daughter/feminine/created company to enter in. Yahshua was, and is, rejected by all flesh, there is no ‘man’ who embraces Him, and yet He so loved us that He died for us. He was not hurt by our rejection as He was driven by True Love – True Love meaning that He sees the Father in his enemies and He and the Father are ONE;

Matthew 5:44-45; *‘But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven...’*

On the cross Yahshua consumed and assimilated all carnal flesh by partaking of this bitter cup in True Love.

Matthew 26:38, 42; *‘Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me... He went away again the second time, and*

prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.'

Having drunk this bitter cup and thereby having consumed and assimilated the carnal flesh He could return to Father, from whence He came, and He thereby opened the pathway for us to enter in also.

Matthew 26:64; 'Yahshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'

John 10:9; 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.'

The door is now open for us to 'enter in'. When we look at the account of Jephthah we see the door was also open for his daughter to enter in as 'flesh' (Ammonites) had been consumed. Jephthah's daughter desired to fulfill the vow made by her father;

Judges 11:36; 'And she said unto him, My father, if thou hast opened thy mouth unto YaHWaH, do to me according to that which hath proceeded out of thy mouth; forasmuch as YaHWaH hath taken vengeance for thee of thine enemies, even of the children of Ammon.'

It is singular that Jephthah's daughter states in the above verse that '*YaHWaH hath taken vengeance for thee of thine enemies*'. She implies here that the Ammonites were the enemy of her father and although she was also undoubtedly affected by the rule of Ammonites she did not see them specifically as 'her' enemy and indeed had nothing directly to do with the overcoming of them. Similarly, we as the people of Israel are affected by the rule of the Ammonite/carnal flesh within us but it is Elohim through Yahshua who has delivered us from this enemy.

1 Corinthians 15:57; 'But thanks be to Elohim, which giveth us the victory through our Master Yahshua Messiah.'

It was because of the vow that the children of Ammon were defeated. Jephthah consumed and assimilated the carnal flesh by defeating the Ammonites and he gave up his own life, in the form of his only child, in order that she could enter in. Similarly, YaHWaH took the credit for our Sin and consumed and assimilated carnal flesh through His Son Yahshua who died for us so that we could enter in. Both YaHWaH through Yahshua, and Jephthah through his daughter, were driven by True Love, a love that does not come without sorrow as both Jephthah and Yahshua wept, but a Love that consumes and assimilates the pain and transforms it into joy. This is the True Love and Life which we seek and have sought for 2000 years in our own 'fleshly' way but have not found. It is as we bewail our virginity, it is as we weep, that we find the True Love and Life that we are seeking.

For this reason Jephthah's daughter had one request of her father and that was to be allowed to bewail her virginity in the mountains for two months. Upon her return the vow was enacted upon and she knew no man.

Judges 11:37, 39; 'And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my

virginity, I and my fellows... And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man.'

Do these 2 months not coincide with the 2000 years that we, as a nation, have gone through since Yahshua walked on this earth? The door was open for Jephthah's daughter, and the door is open also for us, through the death and resurrection of Yahshua, but the 2 months/2000 years needs to be fulfilled before we can 'enter in'. The 2000 years since Yahshua walked this earth has been a period of time that we, as a people, have 'bewailed our virginity' we, as a people, weep as we realize that we cannot bring forth the 'True Life' we are looking for, in much the same way that Jephthah's daughter came to a realization, in her 2 months, that she could not physically bring life into the world in the form of a child.

It is as these 2 months, or 2000 years, find their completion that we are ready to 'enter in' through the open door on the 3rd day, the day of resurrection, to be united with Him in True Love and Life and in perfect peace, thereby fulfilling the destiny of the Lily and the Myrtle. It is then that the daughters of Israel need no longer lament as was custom in Israel every year (Judges 11:40) as in being united, Life shall be brought forth.

The Myrtle

Having now a better understanding of the Scriptural meaning of the myrtle we can also see its destiny displayed in the physical make-up of the plant.



The Common Myrtle⁸

The myrtle is an evergreen shrub or small tree growing to 5 meters tall. Each of the star-like

⁸ Encyclopedia of Stanford Trees, Shrubs and Vines.

flowers have five petals and sepals. We see herein the importance of the number five, being the number of grace. As we have seen in this study, it is by the grace of YaHWaH that we, as flesh beings, are made worthy to enter into His presence and be united with Him. It is His work and His gift to us so that He is glorified.

This glorification is made manifest for all to see by the white **star-like flowers**. White is the colour of perfection, purity, holiness, righteousness, victory and light.

Daniel 12:3, 10; *'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.'*

It is as the day star⁹ arises in our hearts that we start to manifest the glory of YaH in the flesh. As we have seen in the study on 'The Festival of Lights' it is the giving/manifesting of the Light to the world that is pictured in the Festival. The 'day star' mentioned in the following verse is Strong's 5459 'phosphoros' and means 'light bringing, giving light'¹⁰. This is our destiny which will be made manifest as we unite with Father.

2 Peter 1:19; *'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.'*

The leaves contain a pleasantly fragrant essential oil which is released when the leaves are crushed. As Father 'tries' us in the furnace of affliction we not only come forth as pure gold (Divine nature) but also make manifest His sweet savour.

2 Corinthians 2:14-15; *'Now thanks be unto Elohim, which always causeth us to triumph in Messiah, and maketh manifest the savour of his knowledge by us in every place. For*

⁹ The Scriptures talk of the time that the 'day star' will arise in our hearts; 2 Peter 1:19; *'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.'* This 'day star' (also called 'morning star') is Yahshua; Revelation 22:16; *'I Yahshua have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.'* Thus when the 'day star' arises in our hearts we start to manifest the glory of YaH in the flesh.

¹⁰ It is interesting to note that the planet Venus is also known as the evening and morning star. When a morning star it is also known as Hesperus, and when an evening star it is called Phosphorous. Venus is the brightest of the planets in our sky and conditions on the planet are as close to an inferno as one can imagine with temperatures approaching 460 degrees C. Venus is visible both day and night and is therefore the 'light that shineth in a dark place'. For the 'day star' to arise in our hearts we must go through the fire of affliction and being thus refined we can give and bring Light just as Venus does. Isaiah 48:10; *'Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.'* Job 23:10; *'But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.'* Furthermore, Venus is the name of the ancient Roman goddess associated with marriage, spring, fertility and love, thus linking this planet with its true meaning of the fulfillment and destiny of both the Lily and Myrtle as pictured in the life of Esther ('star') and providing an illustration of our own destiny. (Information on the planet Venus taken from 'Skywatching' by David H. Levy.). Furthermore, Venus Murcia (Venus of the Myrtle) was an epithet that merged the goddess with the little known deity of Murcia or Murtia. Murcia was associated with the Myrtle Tree, therefore also in this we see a connection between the Myrtle and Venus (Wikipedia – Venus).

we are unto Elohim a sweet savour of Messiah, in them that are saved, and in them that perish.'

The flowers of the myrtle have an amazingly large number of stamens. The stamens are the male part of the flower which produces the pollen. Pollen is the fertilizing powder of the flower and contains the male reproductive cells. Hence the pollen is the 'seed' in which is LIFE. It is as the pollen is transferred to the ovary of the flower that seeds can develop, leading to the forming of fruit. Without the pollen, fruits cannot develop. As we have seen the myrtle illustrates the process of our union with Father, through Yahshua, and the result of this union is that we will be filled with the fruits of righteousness for the glory of Elohim.

Philippians 1:11; *'Being filled with the fruits of righteousness, which are by Yahshua Messiah, unto the glory and praise of Elohim.'*



Myrtle (*Myrtus communis*). — 1, branch with flowers; 2, branch with fruits; a, vertical section of a flower; b, calyx, torus, and pistil; c, the fruit; d, vertical section of the seed, showing the embryo.

Summary

The myrtle has revealed to us the pathway to enter or has led us to **Behold the open Door** thereby being amongst the **first to support the revealing/beholding of the Highest** so that He is glorified and our **joy** is fulfilled. Father is making His people, His wife Israel, ready to be united with Him (myrtle), not through the beautifying/glorifying of their carnal flesh, but rather by humbling them **through human labour/affliction** so that **the carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth** (lily).

Revelation 19:7; *'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.'*

This process of '*making herself ready*' reflects the downward spiral Israel, as a people, is finding herself in, and when she 'sees' her depths of despair she is almost ready to be united with Him!

Note that this verse says '*his wife hath made herself ready*'. We, as His people Israel, are already His wife in Spirit but we cannot, at this moment, be manifested as such in the flesh, as we are not yet ready. Similarly, Esther was already the wife of Ahasuerus before her 'uniting' with him which occurred at a later time when, by making herself ready through fasting, she was accepted of the King (as he held out His Sceptre).

This is our destiny as illustrated in the meaning of the Lily and Myrtle, *Let us be glad and rejoice!*

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