

The Lily

PART ONE - INTRODUCTION

Preface

The lily is mentioned many times in the Scriptures and I desired to study into the meaning of this beautiful flower so that we may come to a deeper understanding of its purpose in our lives.

There seems to be some difference of opinion as to which particular flower is referred to when the word 'Lily' is used in the Scriptures. Some say it was the Tulip, others the Iris, Anemone or Gladiolus.

In Easton's Bible Dictionary we read, under the heading of Lily;

"Some interpret it (lily), with much probability, as denoting in the Old Testament the water lily (Nymphaea lotus of Linn.), or lotus... The lilies spoken of in the New Testament were probably the scarlet martagon (Lilium Chalcedonicum) or 'red Turk's-cap lily', which comes into flower at the season of the year when our Lord's sermon on the mount is supposed to have been delivered..."



Water Lily - Nymphaea Lotus



Red Turk's-cap lily

It has not been my intention in this article to argue the 'fore' and 'against' of each proposed flower type but rather, by studying the Hebrew and by looking into the legends and myths surrounding the Lily, its mode of growth and how it is mentioned in the Scriptures, Father has led me to a realisation that the Lily actually pictures a real process that each and every one of us will go through on our walk to fulfillment in Him. As you will see in this writing, the Lily pictures the personal process of consuming and assimilating the carnal flesh through our sufferings in order that the Spirit Life of Father within us will be revealed. The lily shows us that the sufferings are the integral part in bringing us into unity with Father.

With this in mind let us now begin to unfold the mysteries of the Lily.

Lily in Hebrew

By looking at the Hebrew letters which form a 'picture' of the word Lily, we can come to a better understanding of its meaning.

Every time the word Lily or Lilies is used in the Old Testament it refers to Strong's number 7799

ן ש ו ש *shuwshan*. From right to left we read the Hebrew letters and their meanings as follows;

ש Sheen - Symbolic meaning; to consume, to destroy. Literal meaning; teeth.

ו Vav - Symbolic meaning; and, to add, to secure. Literal meaning; nail, peg.

ש Sheen - Symbolic meaning; to consume, to destroy. Literal meaning; teeth.

ן Noon - Symbolic meaning; activity, life. Literal meaning; fish.

What do these letters tell us about the word Lily?

Firstly, the letter ו Vav is the sixth letter of the Hebrew alphabet. The number six represents **mans labour** as we are commanded in the Scriptures, ‘six days shall you work’. The Vav sits in between, and thereby connects, the two Sheens.

Secondly, there are two ש Sheens in this word meaning to destroy and consume. The literal meaning of the letter Sheen is ‘teeth’. The teeth are used to consume food and also to ‘destroy’. However, the word ‘destroy’, which means to ruin or make something useless, does not correctly describe the working of the teeth as, although the action of the teeth is to break down food, the teeth do not ‘destroy’ it. In breaking down the food it is made into smaller particles so that the food can be digested and ‘assimilated’ in the body. This process of assimilation starts in the mouth. It is in this way that the food we eat becomes part of us... we are what we eat... thus the food is not ‘destroyed’ by the action of the teeth, but rather, by being broken down the food is ‘assimilated’, and becomes part of our very being. This is the purpose of the teeth and thus the words ‘consume’ and ‘assimilate’ better describes its function and the meaning of the letter Sheen.

So we see in the first three letters, of the word ‘Lily’, that it is **by our human labour that our carnal flesh life (ו) is consumed (ש) and assimilated (ש)**.

This illustrates primarily¹ the **death theme** that the lily is so well known for as a flower. The lily is a flower commonly used at burials and is therefore regarded by many as a flower of death, the death of the flesh. And yet this death is joyful to us as it results in Life. Death is ‘swallowed up’ - consumed and assimilated - into victory and this victory is illustrated in the last letter of the word lily, the letter ן Noon.

1 Corinthians 15:54; ‘So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*’

¹ I say ‘primarily’ as the process of assimilation implies the giving of life. For example, when we assimilate the food we eat it provides the energy and materials needed for the cells of our bodies to grow and do their work. Thus the process of assimilation is also intimately connected with the **life theme** of the Lily.

The 7 Noon represents **activity and life**. Thus **the result of the consummation and assimilation of the flesh, through ‘mans labour’, is Life or the resurrection**. This illustrates the **life theme** of the Lily.

Therefore, if we were to sum up the meaning of the word Lily into one sentence, we can say that; **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

It is our human labour which connects the material with the spiritual. We are commanded in the Scriptures to work, but as we work we see the vanity thereof;

Ecclesiastes 2:11; ‘Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.’

And as our toil is done and we come to the end of ourselves, ‘Life’ is released;

Ecclesiastes 12:7; ‘Then shall the dust return to the earth as it was: and the spirit shall return unto Elohim who gave it.’

It is only as we follow the command to ‘work’ for six days that we will enter into His rest - Life - on the seventh... having been made complete, nothing wanting.

Exodus 20:9-11; ‘Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of YaHWaH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days YaHWaH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YaHWaH blessed the sabbath day, and hallowed it.’

Thus toil, in-sufficiency or sin is a needed and blessed stepping-stone to Life!

So the lily, as commonly associated with death at burials, holds a far deeper meaning in that through death, life is brought forth. It is important to see that the **Death and Life themes** are intimately linked. As we Die, we come into Life. This is a process that is not only experienced at the time of our physical death, it is a process we go through daily in different areas of our lives.

Strong’s Number 7799 - Lily

As we have just learnt, the word Lily, in the Old Testament, is Strong’s number 7799. This is a most striking number as the number **seven** represents **Spiritual Perfection** and the number **nine** represents **Judgement and Finality/Completeness**.

Being a double seven and a double nine, these meanings are intensified and we see within these numbers that the lily represents the **coming into Spiritual Perfection through Judgement**.

It is as the Judgements related to our carnal flesh life are made complete, i.e. our flesh life is consumed/assimilated, that Spiritual Perfection can be brought to light. Thus it is the judgements that bring us to Perfection through Yahshua.

Romans 5:18; *'Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.'*

This illustrates the fact that through our offence, our human labour, judgement has come on us. This judgement finds its completion when we come to a realisation of our total inability, in the carnal flesh, to come into Life. As a result we are humbled before our Creator, we die to the flesh and are given in its place Life through Yahshua. This is the theme of the Lily: **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

Legends and Myths of the Lily

As we look into the Legends and Myths surrounding the Lily we see the same theme of **death and life** illustrated.

Lily of the Valley

In reading what Wikipedia has to say about the 'Lily of the Valley' we find the following;

The Lily of the Valley is mentioned in Song of Solomon although it is not known for certain if it is referring to this particular species.

The meaning of this flower is "You will find happiness".

The flower known today as the 'lily of the valley' is also called 'Our Lady's Tears' since, as legend has it, the tears that Mary shed at the cross turned to Lilies of the Valley.



Lilies of the Valley

There are a few things that I found most striking about this flower.

Firstly, it is called the Lily of the Valley. When we are birthed into this world, coming from the **heights** of our origins, we are brought into a **valley** of labour and sorrow, as is expounded in

Jeremiah;

Jeremiah 1:5; *'Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.'*

Jeremiah 20:18; *'Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?'*

Jeremiah here shows that the purpose of labour and sorrow is to 'consume'. Thus it is in the valley that... **By our human labour our carnal flesh life is consumed**... hence the association of the lily of the valley with death and tears.

Secondly, the Lily of the Valley means 'finding happiness'. Being related to the events surrounding the crucifixion of Yahshua we can see that it is as He took upon Him all the sins of the world, thus internalising the whole of 'carnal flesh life', He consumed and assimilated it. And yet, through His suffering and death, Life was brought forth and it is **only through Him** that we may find the true happiness we all long for. It is by consuming and assimilating the carnal flesh nature, through judgement and sorrow, that happiness is procured through Yahshua... so rejoice!

1 Peter 4:14; *'If ye be reproached for the name of Messiah, happy are ye; for the spirit of glory and of Elohim resteth upon you: on their part he is evil spoken of, but on your part he is glorified.'*

Job 5:17; *'Behold, happy is the man whom Elohim correcteth: therefore despise not thou the chastening of the Almighty.'*

Isaiah 25:8; *'He will swallow up death in victory; and YaHWaH Elohim will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for YaHWaH hath spoken it.'*

Thus the Lily of the Valley shows us that death is needed **in order that the true Life within will be brought forth**... the 'finding of happiness'.

From this we see that it is the labour and sorrow, or judgement, that brings us into the valley of the Lily, but on the other hand, it is that same labour and sorrow, or judgement, which brings us into the resurrected life of the Lily.

Thirdly, in the life of Mary, who is so closely associated with this particular Lily, we also see this **death and life** theme illustrated. Mary shed her tears in the valley at the death of her Son and yet, through the pain and sorrow of losing her 'flesh' Son, true Life and happiness was brought forth for her, and us all, in His resurrection... thus the Lily of the Valley has found its fulfillment. It is by tears that the Lilies are brought forth... without tears the Lily cannot grow and come to fruition.

Lastly, Wikipedia also connects another legend with this Lily of the Valley, namely the legend of St. George. According to this legend, Lilies of the Valley sprang from the blood of St. George

during his battle with the dragon. This indicates a relation of New Life or New Birth [through](#) death.

The Lotus

The Lotus (Seshen) of Egypt has long been shrouded with mystery.

As I wrote in the opening paragraphs, Easton's Bible Dictionary stated that it was highly probable that the lily of the Old Testament was the Lotus. There are some interesting points in the Mythology of Ancient Egypt which witnesses to the truth of the meaning of the Lily;

In Egypt, two native species of Lotus grew, the white lotus (Nymphaea lotus) and the blue lotus (Nymphaea cerulea)... The lotus closes at night and sinks underwater. In the morning it re-emerges and blooms again. Thus the flower became a natural symbol of the sun and creation... As a symbol of re-birth, the lotus was closely related to the imagery of the funerary and Osirian cult... The Book of the Dead contains spells for "transforming oneself into a lotus" and thus fulfilling the promise of resurrection.²

We see here again a **death and life** theme. It is interesting to note that the lotus sinks under water at night, re-emerging again in the morning. Thus, it is because she is consumed during the dark night that she can arise again in the morning and show forth her glory... This also illustrates the process of Baptism which, as we understand, has a **death and life** theme, wherein there is a death of the old 'carnal flesh' man and life to the new 'Spirit' man. Baptism is the realisation of our own inability to bring forth life and therefore, by symbolically immersing our old body, or having our flesh consumed in 'life' water, 'new life' is unveiled within us through Yahshua, thus **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

This death to life theme is further witnessed in the symbolism of the Lotus flower in the East where it is viewed as a symbol of spiritual unfoldment. The lotus has its roots in earthly mud, but as it grows upward in aspiration toward the light, its petals open out in a beautiful flower.

The Name Lily

The meaning of the girls name 'Lily' further witnesses to the destiny of the Lily.

The name Lily is of Latin origin (*lilium*) and is a symbol of **innocence, purity and beauty.** How wonderfully this illustrates the final result of the Lily's work, namely the bringing forth of the **true Life within** which, freed from carnal flesh and death is **innocent, pure and beautiful.**

Just to confirm this meaning I went to a few websites which spoke of the meanings of the

² <http://www.egyptianmyths.net/lotus.htm>

different flowers and found out the following;

*The lily flower symbolises **purity and innocence** and as the flower of resurrection and of the Virgin it is widely used at Easter.*

We have already seen the wonderful relationship of this flower with Mary and Yahshua and although Easter is a pagan festival, commemorating the death and resurrection of Yahshua, it is interesting to see the truth of the Lily illustrated.

*The water lily flower stands for perfect **beauty**. In Asia the flowering water lily, called the lotus, symbolises absolute truth and **purity**.*

The Water Lily or lotus, symbolises absolute truth and **purity**. This is only attainable when all sin and **works of the flesh have been consumed and assimilated**, baptised under the water, **so that truth and purity will be brought to light!**

*The general lily represents majesty and honour and **purity** of heart.*

Chinese Proverb: 'When you only have two pennies left in the world, buy a loaf of bread with one and a lily with the other.'

The Wisdom of this Chinese Proverb is also to be found in the Scriptures with one fundamental difference in that the bread and lily are not to be bought. In the Scriptures, both the bread and life (lily) are gifts available only through Yahshua;

John 6:33; 'For the bread of Elohim is he which cometh down from heaven, and giveth life unto the world.'

We see therefore in the meaning of the name Lily an **innocence, purity and beauty**. **The Lily is the resurrection/Life, the result of the consummation and assimilation of the flesh.**

This short introduction has illustrated to us the meaning of the Lily and as we have seen in the Legends and Myths and even in the modern day meaning of the name 'Lily' they all witness to the original meaning of the word in the Hebrew Language. It is becoming clear to us that it is to the light and life of the Lily that we **aspire** and it is a state that we can only achieve through our Lord and Saviour whose link with this flower has so wonderfully been preserved through legends and celebrations throughout history.

PART TWO - THE PHYSICAL CHARACTERISTICS OF THE LILY

The Growth of the Lily

In learning about the growth cycle of the lily we will also see the **death and life** theme illustrated.

Webster defines the Lily as follows;

A genus of plants of many species, which are all bulbous-rooted, herbaceous perennials, producing bell shaped, hexapetalous flowers of great beauty and variety of colours.

A Herbaceous Plant

The Lily is herbaceous which is a term used to describe plants or plant parts that are **fleshy** and **wither** down to the roots after each growing season, as opposed to plants that grow woody stems and are persistent.

This terminology is interesting in that the Lily is a **fleshy** plant which **withers** after each growing season, so the Lily goes through a definite **death and life** cycle. After the growing season is completed, the flesh is consumed and assimilated in order that 'life' will spring forth again in the next season... **carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.** The 'fleshy' part of the Lily dies and the nutrients from the decaying flesh is not 'destroyed' but rather assimilated back into the soil. In thus providing nutrients to the soil, 'Life' can spring forth from it again with the next growing season. Just as the fleshy part of the plant is not 'destroyed' but rather consumed and assimilated back into the soil, so too is our flesh life not 'destroyed' but rather consumed and assimilated in order for 'Life' to spring forth.

Hexapetalous Flower

The Lily is a hexapetalous flower. Hexa means 'six', thus it is a six petalled flower. Six, as we have seen, is the number of 'man' and is also directly linked with **mans labour**. This witnesses once again the meaning and the purpose behind the lily being the **death** of 'flesh' **man**, through his labour, as illustrated by the death each year of the 'fleshy' part of the plant, so that the **life** within **man** may be brought forth for His glory... **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

A Flower of Great Beauty

In having seen that the Lily is the flower associated with the resurrection, or may we say a coming into 'light' or 'perfect beauty', the following verse about the Water Lily caught my

attention;

*Whence O fragrant form of light,
Hast thou drifted through the night
Swanlike, to a leafy nest,
On the restless waves at rest.*

Thus asks Father Tabb, and if the lily could answer it would say: "Through ages untold have the waves upheld me until my leaves and my flowers have changed into boats, my root to an anchor, and my stems to anchor ropes."

Handbook of Nature Study by Anna Botsford Comstock, pg. 495.

Each of us, in essence, are lilies floating on the sea of life, as lights in this world of darkness, finding our rest under the shadow of our Heavenly Father's wings, anchored to our sure foundation in Him through Yahshua. It is in this unfolding mystery of the Lily that we find our true beauty.

The Lily as a Perfect Flower

The Lily is a perfect flower. A perfect flower is one that contains both the male stamens and the female pistil and is therefore able to self-pollinate in order to produce fruit/seed.

Imperfect flowers, on the other hand, are those that are either males (have stamens) or females (have a pistil). Plants can have both male and female flowers on the same plant or there can be male flowers on one plant and female flowers on the other. Being imperfect, these flowers require pollen to be brought from the male flower to the female flower by method of insects or wind in order to produce fruit/seed.

Thus the difference between perfect and imperfect flowers is that the [perfect flowers](#) produce [LIFE from WITHIN](#), whilst [imperfect flowers](#) produce [LIFE which it receives from WITHOUT](#).

There are many perfect flowers, however those most commonly mentioned are the Lily, Rose and Tomato³.

The 'African Blue Lily'

Mr. Brian Johnston, a botanist, has made some beautiful photos of the 'African Blue Lily' to illustrate both the male stamens and female pistil. By his permission I share these photos with you.

Below you see illustrated the 'African Blue Lily' (*Agapanthus orientalis*), also known as 'Lily of

³ For more information on the Rose and Tomato, please see Dad's article 'Rose and Heart United into Love'.

the Nile'. The genus name *Agapanthus* is derived from the Greek 'Agape', meaning 'love' and 'anthos' meaning 'flower' (literal translation - 'love flower', or 'flower of love'). The species name *orientalis* probably refers to its exotic appearance. It is because of the great Love that our Heavenly Father has for us that He leads us through death into Life, so that the destiny of the Lily can be fulfilled in each of us and we become fully united with Him.



'African Blue Lily'

The next photo shows the six stamens (male reproductive organs), consisting of brown anthers and white filaments, which are longer than the flowers petals and extend out beyond them.



Stamens of the 'African Blue Lily'

The final photo shows the Pistil or female reproductive organ (stigma supported by style). It is very short and could only be seen when all the petals were removed. The base of the style connects to the ovary in which the seeds develop.



Pistil of 'African Blue Lily'

The Purpose of the Perfect Flower

The Lily, as a perfect flower, witnesses to the resurrection, which is in essence the Male (Father) and Female (His Manifestation) coming together WITHIN, in order to produce LIFE.

Israel, as a nation, is likened to the Lily, and therefore will experience the unveiling of Father WITHIN them in order to produce fruit for His Glory.

Hosea 14:5; 'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.'

As Israel is symbolic of a perfect flower, the rest of creation may be likened unto imperfect flowers in that they are awaiting to receive LIFE from WITHOUT... namely from Israel when she is perfected.

Romans 8:19; 'For the earnest expectation of the creature waiteth for the manifestation of the sons of Elohim.'

Pollen and the Lily

The Lily is also characterised by an abundance of 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. So, we can say that within the Lily there is an abundance of LIFE...

Pollen is of a golden colour, thus giving the flower a golden centre. Gold represents the Divine

Nature⁴. Thus we as the nation of Israel, representing the Lily, see that in the Centre of our Being is found the Divine Nature and LIFE of Him... in abundance... and this, when we are fully formed, is clearly visible to those around us. When Father has led us to our destiny in Him we can truly shine as lights in the world... we are transformed into the blooming Lily.

Summary

In learning of the physical characteristics of the Lily we have been able to associate its features with our own personal lives. It is as the 'flesh' withers away and fertilises the soil that new life will spring forth again. New life that culminates into a beautiful flower, a perfect flower, full of the Divine Nature in order to produce fruit from WITHIN for His glory.

⁴ Gold is a metal that is, even in our present day, a symbol of high achievement or quality. It is a metal with the colour of the Sun and which never tarnishes. The Scriptures speak of us coming forth as gold. It is, in this way, that gold is symbolic of the Divine Nature which will be revealed within us. Job 23:10; *'But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.'*

PART THREE - ISRAEL AS THE LILY

Having now seen how the Lily reflects our personal flesh experience and transformation into Life, we will not be surprised to learn that the Lily, and therefore also its destiny, is particularly associated with the nation of Israel. In this section of the study we will see how Israel is intimately connected with the Lily.

The White and Blue Water Lily, Unique to Israel

Historically, both the white water lily (*Nymphaea alba*) and the blue water lily (*Nymphaea caerulea*) were unique to Israel. At the time of the building of Solomon's Temple, the white water lily marked the Southernmost area of Israel, whilst the blue water lily marked the Northernmost area. Thus the distribution of these Lilies marked out Israel's boundaries.



Nymphaea alba



Nymphaea caerulea

In the present day these lilies can only be found in the Botanic Gardens. Although it seems that the Lily has 'left' the people of Israel, they will yet shine forth its glory again.

Historically, the Tribe of Judah was found in Southern Israel. Yahshua was of the tribe of Judah and is thus pictured in the White water lily. White is the colour of perfection, purity, holiness, righteousness, victory, light... all words which describe the character of Yahshua as being the manifestation of the Father.

The Blue water lily was found in the Northern part of Israel where most of the other tribes were situated. The colour blue symbolises trust, loyalty, wisdom, confidence, intelligence, faith, truth and heaven. Blue is also a colour used extensively in the Scriptures and particularly in reference to the Tabernacle. Blue is a colour of obedience, as Israel was to look at the blue borders of their garments and thereby remember the commandments;

Numbers 15:38-39; 'Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of YaHWaH, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.'

Thus we may see in the colour white the purity of our Heavenly Father, or the masculine, whilst in the blue we may see the faith, trust and obedience of His created ones, or the

feminine. It is when these two Kingdoms, or the male and female, or Father and His people, are once again united that His full glory will once more shine forth. This wonderful destiny for the children of Israel, as pictured by the Lily, is in essence what is prophesied of them in the Sign of the Two Sticks in Ezekiel 37.

Ezekiel 37:22-23; 'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Elohim.'

Lilies in the Old Testament

Both the books of Hosea and the Song of Solomon mention lilies in association with Israel. Let us look at Hosea first.

Lilies in Hosea

In Hosea chapter 14 we read of Israel being likened unto the lily. .

Hosea 14:5; 'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.'

Hosea chapter 14 actually contains the message of the Lily for present day Israel.

Firstly, the opening statement illustrates a **death theme**, Israel having fallen;

Hosea 14:1; 'O Israel, return unto YaHWaH thy Elohim; for thou hast fallen by thine iniquity.'

We have fallen by our iniquity, by our unrighteousness - the works of our carnal flesh. This has separated us from YaHWaH.

Isaiah 59:2; 'But your iniquities have separated between you and your Elohim, and your sins have hid his face from you, that he will not hear.'

As we drop down a few verses in Hosea, we see that the work of our hands, or our 'labour' can not save us.

Hosea 14:3 'Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods...'

Is this not wonderfully illustrating the Hebrew Word Picture for the Lily, in that we will come to the realisation that **by our human labour our carnal flesh life is consumed and assimilated...** The works of our 'carnal flesh hands' will no longer be our 'gods' or 'saviours' as we have found out that they cause our demise.

And yet, just as in the Hebrew Word Picture, we see the evidence of **Life** coming out of this

necessary **death**... and who is the source of that life? Our Father.

Hosea 14:4; *'I will heal their backsliding, I will love them freely: for mine anger is turned away from him.'*

He will heal us and bring us into life. This is the resurrection... **the true Life within us brought forth**. We shall blossom as the lily, bringing light and life to those around us.

Hosea 14:5; *'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.'*

The word 'grow' in the above verse is Strong's 6524 and means - to bud, sprout, shoot, bloom, blossom. So we see represented here; the **blooming into life of Israel**.

The following verses in Hosea all expound on the glory we shall experience as we have this Life unveiled within us. We will shine forth His glory, His Divine Nature, the Perfect Fruit as we are united with Him... we are become the perfect flower of the Lily, no longer relying on outside sources for life but rather finding the fruit of Life **WITHIN**.

Hosea 14:8; *'Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me (margin - In me) is thy fruit found.'*

How wonderfully we have seen the Lily, as representing Israel, illustrated in this chapter of Hosea. It is indeed necessary that Israel **falls, through the works of their own hands/worshipping of idols** before they can show forth His fruit, being **restored and lifted up into the Life of His Glory**.⁵

Lilies in the Song of Solomon

Let us now see how the Lily is used in the Song of Solomon. As we have already seen, the Lily represents **purity, innocence and beauty** so it is no wonder that it is used extensively in this book, which is a love song written by Solomon.

Both the masculine and the feminine are likened to lilies in this beautiful book and as we study these passages we may keep in mind not only their physical application but also how they relate to the relationship between Judah/Southern Israel (masculine) and Northern Israel (feminine) or to our Father's (masculine) relationship with us, His people Israel (feminine).

⁵ As we have seen, this wonderful destiny for Israel is expounded in the 14th chapter of Hosea. Fourteen is the product of 2x7, seven being the number of 'Spiritual perfection'. Hosea is the 28th book of the Scriptures. Twenty-eight is the product of 4x7 and therefore takes on the significance of both the number 4 and 7. Four is the number representing all that is created, it is the 'creation number'. Hence the book tells us of the coming into spiritual perfection of His creation. It is further interesting to note that the name Hosea means 'salvation', linking the importance of Yahshua in this process who came to save us from our sins. Thus, Hosea illustrates the sin of Israel, the judgement of a loving Father and Israel's final restoration to His glory through Yahshua. It is in essence an account showing the unfolding beauty of the Lily, a leading into Spiritual Perfection IN and THROUGH Him.

Several times it talks of the masculine feeding among lilies.

Song of Solomon 2:16; *'My beloved is mine, and I am his: he feedeth among the lilies.'*

This feeding to me seems to mean the taking in of truth, **purity, innocence and beauty** - the Spirit, the Life of Father. As he feeds on the Spirit it becomes part of him and it is the Spirit that he will express. This is witnessed by his lips being likened to lilies. The lips being the means by which one can audibly express the feelings of one's heart.

Song of Solomon 5:13; *'His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.'*

Yahshua, of the Tribe of Judah can easily be seen pictured here as He came on this earth to do and speak only the will of His Father. Father being the only source of truth, purity, innocence and beauty.

When we look at the feminine application we see that her belly is likened to lilies;

Song of Solomon 7:2; *'Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.'*

The word 'belly' in the above verse is Strong's 0990 **בטן** *beten* and means; belly, womb, body. When we look at each of the Hebrew letters of this word we see how it ties in with the meaning of the lily. Reading from right to left;

ב Bet - Symbolic meaning; household, in, into, family. Literal meaning; tent, house.

ט Tet - Symbolic meaning; to surround. Literal meaning; snake, surround.

ן Noon - Symbolic meaning; activity, life. Literal meaning; fish.

In one sentence the word 'belly' means; **The house that surrounds life**, thus connecting it with the **life** theme of the Lily. Yet, ironically, this flesh body which brings forth 'life' in the physical form is itself subject to death from the time it is conceived.

The feminine breasts are also associated with the lily.

Song of Solomon 4:5; *'Thy two breasts are like two young roes that are twins, which feed among the lilies.'*

It is the milk of the breasts that provides the nourishment and **life** for the infant. Spiritually we, as babes, also partake of the milk of the Word, His truth.

Lastly, we see in Song of Solomon the female likened unto lilies;

Song of Solomon 2:1-2; *'I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters.'*

It is the lily among thorns... in order to get to the lily the flesh needs to be **consumed and assimilated** in the valley **by our human labour** so that the thorns can no longer take hold of

us as [the true Life within us is brought forth.](#)

In looking at these feminine passages with respect to Israel, the bride, we may see that when fully united with Father, Israel will provide nourishment and life to those around her.

In essence the Song of Solomon is illustrating to us the working of the Lily as a Perfect Flower, both the male and female having their part to play and when together in perfect unity they are enabled to bring forth fruit for His glory.

The Significance of the Lily as used in the Tabernacle/Temple

A study of the Lily in association with Israel would be incomplete without looking into the use of this flower in the Tabernacle/Temple. It was at the Tabernacle/Temple that Father 'met' with His people and in essence its construction can be likened unto our own physical bodies which represent the Temple of the Spirit⁶.

Exodus 29:42; *'This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before YaHWaH: where I will meet you, to speak there unto thee.'*

1 Corinthians 6:19; *'What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of Elohim, and ye are not your own?'*

Just as Father dwelt with Israel in the Tabernacle/Temple during their early history (i.e. time preceding Yahshua), He now, through Yahshua, dwells within us.

1 Corinthians 3:16-17; *'Know ye not that ye are the temple of Elohim, and that the Spirit of Elohim dwelleth in you? If any man defile the temple of Elohim, him shall Elohim destroy; for the temple of Elohim is holy, which temple ye are.'*

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- ⁶ When you study the Tabernacle/Temple, you will find that the structure and function of the building and its furnishings correlates closely with the make-up of our own physical bodies. Just to give a few examples; 1) There were several coverings placed over the tabernacle, which represents the head, the second of which was made up of 11 curtains of goats hair (Exodus 26:7). These 11 curtains represent the 11 bones that collectively protect the brain. 2) When you look at the structure of the human eye and the candlestick in the Tabernacle you will find remarkable similarities and as the candlestick provided light in the Tabernacle, so is the eye the light of the body (Matthew 6:22). 3) The Brain Stem is the last part of the nervous system found in the head. It is responsible for producing the rigidly programmed, automatic behaviours necessary for our survival such as; breathing, maintenance of muscle tone, diameter of blood vessels etc. The Brain stem is the first structure you see as you travel up the neck to the head area, similarly, the Altar of Sacrifice is the first structure seen as you enter the outer court of the Tabernacle. The Altar of Sacrifice was a place where complete dedication took place. It is interesting to note that sitting over the Brain Stem is a collection of blood vessels called 'The Circle of Willis' which looks like a 'stick figure' person on a cross. This 'Circle of Willis' is not only a reminder of Yahshua's sacrifice for us but also that we personally are to present our bodies a living sacrifice (Romans 12:1) for the glory of YaHWaH. This illustrates a process of totally denying 'self' (complete dedication) and realising YaHWaH's sovereignty - that He is the one who gives and controls our lives.

As the Glory of Father was manifested within the Tabernacle/Temple of old, He will now be glorified within each and every one of us personally.

With this background information, let us now see how the Lily was used in the Tabernacle/Temple as part of the Molten Sea and the Pillars of Boaz and Jachin and how their purpose can be applied to us not only personally but also nationally.

The Molten Sea and the Lily

The molten sea was set upon twelve oxen - three looking north, three west, three south and three east and it was at this sea that Aaron and his sons had to wash themselves before they entered into the Tabernacle.

1 Kings 7:23-26; *'And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.'*

There are a few interesting points to notice about this sea which will lead us to a better understanding of its purpose;

- The 12 oxen represent the 12 tribes of Israel. Oxen are castrated bulls which were used in Biblical times for carrying burdens. Being castrated, the ox cannot produce life. So the 12 oxen here represent the 12 tribes of Israel in their flesh/carnal nature which cannot produce Life.
- The molten sea was made of Brass/Bronze. When used in Scripture, brass/bronze refers to Judgement⁷.
Jeremiah 52:20; 'The two pillars, one sea, and twelve brasen bulls (Strong's 1241 - cattle, herd, oxen) that were under the bases, which king Solomon had made in the house of YaHWaH: the brass of all these vessels was without weight.'
- It was at this molten sea that the Priests cleansed themselves.

⁷ Brass/Bronze, when used in the Scriptures, refers to Judgement. We see this pictured in the serpent of Brass made by Moses. If you can recall the account in Numbers 21, the people of Israel sinned by speaking against YaHWaH through Moses and as a judgement, YaHWaH sent fiery serpents amongst the people which killed them. It was only when the people acknowledged their sin and [beheld](#) it for what it was, or in other words consumed and assimilated it, that they could receive Life. Those that [beheld](#) not, or those that did not [take it in](#) died. Numbers 21:9; *'And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.'*

2 Chronicles 4:6; *'He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.*'

- This cleansing at the sea was commanded so that the priests 'die not'.
Exodus 30:21; *'So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.'*
- Israel is to be a nation of Kings and Priests, and thus this cleansing at the Sea is applicable to each and every one of us. It is as we realise our iniquity, and are cleansed by the 'water' or blood of Yahshua that we can be acceptable to come into the presence of our Father.
Revelation 5:10; *'And hast made us unto our Elohim kings and priests: and we shall reign on the earth.'*
- The Lilies contained in the sea were made of perfect gold representing Divine Nature⁸.
2 Chronicles 4:21; *'And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold.'*

In combining these representations together we see the purpose of the Molten Sea:

It is as the 12 tribes of Israel, in their fleshly nature, carry the burden of Judgement as result of their labour, and as priests are cleansed through their Judgements, by Yahshua, that they may come forth into Life as the Lilies of pure gold. This is the destiny of Israel, as pictured by the Molten Sea.

Thus it is [through darkness](#) that we are transformed into the [light](#)... it is [through judgement](#) that we enter into the [Light and Life of YaHWaH](#)... our brass shall be turned to gold!

Isaiah 60:17; *'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.'*

The Pillars of Boaz and Jachin

The theme of **death and life** is further illustrated in the pillars of Boaz and Jachin which stood in the porch of the Temple.

In 1 Kings we read of the pillars of Boaz and Jachin, the tops of which were decorated with lilies.

1 Kings 7:21; *'And he set up the pillars in the porch of the temple: and he set up the right*

⁸ See footnote 4 on page 12.

pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished.'

A pillar is a support or stronghold and is an integral part of a porch/door. The Door is Yahshua and as we will see, Yahshua is pictured in both the pillars of Boaz and Jachin, crowned with lilies. It is as we find our 'true selves', through trials and judgements, in Yahshua, that we too will be 'crowned with Life/Lilies' and enter in at His Door.

James 1:12; 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.'

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.'

Boaz was the kinsman/redeemer of Ruth who subsequently brought forth the man-child Obed from whom King David and Yahshua descended. The pillar of Boaz refers to the bringing forth of the line of Yahshua. The name Boaz means 'fleetness' (Strong's 1162). Fleetness means quickness, rapidness and speed and of Yahshua it is said *'I come quickly'*.

Revelation 3:11; 'Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.'

In the margin of the King James Version it states that Boaz also means 'in it is strength' and this shows that it was through the line of Boaz that our strength was brought forth.

Philippians 4:13; 'I can do all things through Messiah which strengtheneth me.'

Jachin means 'He will establish' (Strong's 3199) and refers to the work of Yahshua establishing the Kingdom promised to David which is an Everlasting Kingdom.

Isaiah 9:7; 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YaHWaH of hosts will perform this.'

These pillars were found at the porch of the temple in the East.

It is interesting to note that the East gate was also known as the **gate Beautiful** (recall that the name Lily means 'beauty'). In Acts 3 we read that it was at this particular gate that Peter heals a lame man. Please read Acts 3:1-11.

This man was lame from birth and was carried every day to the gate Beautiful where he asked alms. On seeing Peter and John he asked alms from them too and Peter said to him *'Look on us'*. The lame man took heed, expecting to receive something from them, and was therefore receptive to their call.

Peter's next statement was most profound;

Acts 3:6-7; 'Then Peter said, Silver and gold have I none; but such as I have give I thee:

In the name of Yahshua Messiah of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.'

Note that the raising up of the lame man into life was not directly achieved by human labour (silver and gold) but rather *"In the name of Yahshua Messiah"*. Human labour, or silver and gold, seemed only to secure him in his plight of lameness as in all the years of receiving alms there was no change in his condition. And yet, these years of suffering were necessary as, through these years, he was brought low and saw his helplessness. In realising his inability he was humbled *"and he gave heed unto them (Peter and John)"* (verse 5). The lame man's period of Judgement was complete - his carnal flesh was consumed and assimilated - otherwise he would never have been able to receive the Life through Yahshua. The man being 'dead' in his lameness was now 'risen' into Life. Thus we see the **death and life** theme of the Lily illustrated at the East side of the Temple where the gate Beautiful, and the Pillars of Boaz "I come quickly" and Jachin "He will establish the Kingdom" are found.

When we look at this account of the lame man and associate it with our personal and national life we may see that we all are lame. Our walk has been necessarily hampered in order to humble us and lead us into His Life. It is through this hard and difficult road of sin/iniquity/judgement that Father leads us. This is the straight gate and the narrow way that leads to Life. It is only as we travel this difficult road and come to realise our own inability and lameness that Father can lead us in.

Matthew 7:14; *'Because strait is the gate, and narrow⁹ is the way, which leadeth unto life, and few there be that find it.'*

⁹ The word 'narrow' in this verse is Strong's 2346 means; 'to press, pressed hard upon', 'a compressed way', or metaphorically 'to trouble, afflict, distress'. Thus it is through trouble, affliction and distress that we are led into Life. Hidden in this verse is the message of the lily... our destiny... **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth .**

PART FOUR - ESTHER AT SHUSHAN (LILY)

Having now seen the beautiful meaning of the Lily as the flower of our own personal Life and as representing the Nation of Israel, we may not be all too surprised to find a 'blueprint' of the practical working of the Lily in the Scriptures. This 'blueprint' is to be found in the book of Esther which gives a wonderful illustration of the Lily not only in the events surrounding Esther's own personal life, but also extending to the nation of Israel as a whole. As we retrace history and walk a while in Esther's shoes, we will also see that her walk is, in many ways, not too different from our own and therefore we can also apply the lessons learned to our personal lives.

Before delving into this study of Esther, it needs to be stated that the word 'Jew' mentioned in the book of Esther has caused great confusion. The word 'Jew' is a modern word and did not exist in the time of Esther. We note that Mordecai was of the Tribe of Benjamin (Esther 2:5) and according to Josephus, Hadassah/Esther was, on her mother's side, of the royal house of Judah. The modern day 'Jew' traces his lineage back to Esau/Edom and not to Israel or Judah. Thus, the term 'Jew' in the book of Esther needs to be read as the Geographical term 'Judean' in Esther 2:5, whilst at other times, when it is used in regard to the people, the word 'Jew' would be better described as the 'worshippers of YaH'.

The setting of this most important book is [Shushan](#) which is Strong's number 7800 and means '[Lily](#)' and the account shows, through its characters, the purpose and **death and life** theme of the Lily.

Those that are familiar with the book of Esther will recall that she was the Queen who saved the 'worshippers of YaH' from the evil plot of Haman, who desired to kill all the 'worshippers of YaH' so that he himself could be exalted. To see how this ties in with the theme of the Lily we need to look a little deeper into the Scriptures.

The whole book of Esther talks of the conflict between Flesh and Spirit, one destined to death and the other to glory.

The main characters in this book are Esther, Mordecai and Haman.

The name [Esther](#) is Strong's 0635 and means '[star](#)'.

The name [Mordecai](#) is Strong's 4782 and means '[little man](#)'.

The name [Haman](#) is Strong's 2001 and means '[magnificent](#)'.

Haman in the Book of Esther

Haman is the antagonist and he illustrates the **death** theme of the Lily. It is he who desired to kill the 'worshippers of YaH' so that he himself would gain all the glory. This was his whole purpose, and his name as meaning 'magnificent' witnesses to this desire of securing glory for himself.

Esther 6:6; *'So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?'*

So who was this Haman and why did he seek glory for himself? Well, when you look at Haman's ancestry, you will see that he was an Agagite, who was of Amalek.

Esther 3:1; *'After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.'*

1 Samuel 15:8; *'And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.'*

The name Amalek is Strong's 6002 and means 'dweller in the valley'. Thus the Amalekites represent 'carnal flesh' or 'human nature' which dwells in the valley, as opposed to the Spirit or Father which dwells on the mountain. So we see pictured in Haman, the Amalekite, the 'Carnal Flesh Man'¹⁰.

Although the Amalekites dwell in the valley they, just like carnal flesh, desire to glorify themselves and they do this by their **human labour**. However, as the Scriptures state, it is impossible for carnal flesh to have lasting glory.

1 Peter 1:24; *'For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.'*

The Amalekite, or 'carnal flesh man' is always striving with the 'inner man of the Spirit'. This is shown symbolically in the fact that it was the Amalekites who were the first to come up against Israel as Israel left Egypt. As to the importance YaHWaH places on the smiting of the Amalekites/carnal flesh, we look at the account in 1 Samuel where Saul was commanded to kill all the Amalekites but failed by sparing the life of King Agag.

1 Samuel 15:2-3, 8; *'Thus saith YaHWaH of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass...And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.'*

¹⁰ When we look at the word picture of the name Haman (Strong's 2001) **חמאן** in the Scriptural Hebrew language we see his 'representing the Carnal Flesh Man' further illustrated. There are three letters, the **ח** Hey (meaning - 'to reveal', BEHOLD), **מ** Mem (meaning - liquid, massive, chaos, WATER/BLOOD) and **א** Noon (meaning - activity, life, FISH/SEED). The **Mem** and **Noon** together illustrate: Blood and Seed, it is a picture of "blood continues". In the created realm each species or kind continues by passing its blood to the following generation. The word picture of the **Mem** and the **Noon** together **מא** gives the idea of: *strength through the blood*. The first letter **ח** Hey illustrates 'Behold'. Thus the Hebrew Word Picture for Haman **חמאן** is 'Behold strength through the blood'. Is that not an illustration of Carnal Flesh Man?

Haman is the result of this failure of Saul, as Haman is the descendant of King Agag and, as picturing the carnal flesh man, he has it within his genes to kill the 'worshippers of YaH' because the carnal flesh desires to gain supremacy over the Spirit and thus receive the glory. The 'carnal flesh man' only has one method in gaining what he wants and that is by **human labour**.

With this background information we see that Haman pictures, in the account of Esther, the working of the carnal flesh and as we will see, the result of its working is far from what Haman anticipated, as **By our human labour our carnal flesh Life is consumed and assimilated**.

As we study Haman, Esther and Mordecai we can apply all three of them to our own personal lives as they are all present within our very own existence. Our carnal flesh is in continual battle with our Spirit as our carnal flesh desires to have supremacy through the works of our hands. This is a real battle that goes on in each of us and it is for this reason that there will be war with Amalek/carnal flesh, from generation to generation.

Exodus 17:16; *'For he said, Because YaHWaH hath sworn that YaHWaH will have war with Amalek from generation to generation.'*

However, there is a promise that Amalek/carnal flesh will be finally consumed and assimilated in the following verses;

Exodus 17:14; *'And YaHWaH said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.'*

1 Corinthians 15:26; *'The last enemy that shall be destroyed is death.'*

So how do we see this death evidenced in Haman's life? Well, Haman plotted, schemed and set in motion works to destroy the 'worshippers of YaH'. He did all this by his own **human labour**. And yet it was because of this 'labour' that he found his demise instead of his desired glory. He was hung on the very gallows that he had 'laboured' to make and intended to use for Mordecai. Thus, **by his human labour his carnal flesh life (Amalekite) was consumed and assimilated**.

Esther 7:10; *'So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.'*

That Haman, as our carnal flesh, is destined to die and not be glorified is further outlined in the Scriptures;

1 Corinthians 1:29; *'That no flesh should glory in his presence.'*

It is only when our carnal flesh is totally consumed and assimilated that our King, our Heavenly Father's wrath also will be pacified... the enemy is no longer there so that His glory can shine forth, **the true Life within is brought forth**.

Esther 7:10; *'So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.'*

So, we have seen in the life of Haman the **death** theme of the Lily.

Esther

In the life of Esther we see both a **death and life** theme.

Esther became aware of the evil plot of Haman through her guardian Mordecai;

Esther 4:8; 'Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.'

This is a most wonderful verse as it shows that the decree was given at Shushan (Lily) and that Mordecai requested Esther to go unto the King to make supplication for her people. However, this was a problem for Esther as, according to the law, no one, not even the Queen, could come into the presence of the King without being called for and if one did come into His presence without being called it could be fatal.

Esther 4:11; 'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.'

So Esther was in a difficult situation, what should she do?

We come here to the point where the **death** of the nation and of Esther occurred. Esther's response was that all within Shushan (Lily) should fast for three days and three nights. In fasting, both Esther and her people humbled themselves before YaHWaH. By afflicting the flesh in this manner their **carnal flesh life was consumed and assimilated**. Esther could have rallied all her supporters to go out and kill the evil men involved in the plot, but she didn't do this as she understood that final victory could not be obtained by relying on the efforts of **human labour**. On the contrary, she realised that the carnal flesh needed to be consumed and assimilated as only then deliverance could come. This time of fasting pictured Esther's **death**, she was humbled. At the end of the three days she, and the people, were at-one with Father, totally under His wings. She experienced in these three days the fact that **by our human labour our carnal flesh life is consumed and assimilated**. For Esther this experience culminated in the realisation of the words *'if I perish I perish'*. Her flesh life was no longer an issue, it was consumed and assimilated.

Esther 4:16; 'Go, gather together all the 'worshippers of YaH' that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.'

This fasting can be likened to a Day of Atonement experience. The Day of Atonement is necessary to [remove all iniquity](#), to become totally At-One with YaHWaH and thus be acceptable to come into His presence.

Esther, totally humbled, could now, on the [third day \(a day of resurrection\)](#), come into the presence of the King wearing her royal apparel.

Esther 5:1; 'Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.'

She gained favour in the sight of the King as she presented herself a humble petitioner.

Esther 5:2; 'And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.'

This shows the [life](#), or resurrection theme of Esther's life in Shushan the 'Lily'. Esther is accepted into the presence of the King, she had found life [IN](#) Him as He held out the golden sceptre to her.

It is an important fact that the King 'held out' the Sceptre and she 'drew near'. She did not take the initiative, it was the King's acceptance. Then Esther touched the top of the Sceptre. The top of the Sceptre represents the [authority of the King](#) thus, by touching the top, Esther subjected herself to His authority. Historically, the tops of the Sceptres were commonly decorated with an eagle or a cross. These symbols showed from whence the King received His authority. It is interesting to note that in France, the top of the Sceptre was a 'fleur-de-lis', or Lily! (The connection of France with the Lily will be discussed in more detail later on in this writing).

By touching the top of the Sceptre, Esther consumed and assimilated her own self and came under the Authority of the King, she hid in the shadow of His wings and therefore in her dying to carnal flesh [the true Life within will be brought forth!](#)

Similarly, we will have this [Life](#) unveiled within us as we are totally humbled before our Father, all iniquities removed, carnal flesh consumed and assimilated. May the time soon come when He 'holds out' the Sceptre for each of us to 'draw near' so that we, as [Esthers](#), have the day [star](#) 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.'

Mordecai in the Book of Esther

Let us now see how Mordecai fits into the theme of the Lily. We have seen that Haman represented [death](#) and Esther represented both [death and life](#) but what about Mordecai?

Mordecai means 'little man' and this characterised his life. Mordecai represents the Spirit man and thus illustrates the life theme of the Lily.

Mordecai thought little of himself, he just did his duty and looked after the welfare of the King. This is illustrated in the fact that Mordecai, although he himself sitting in the Kings gate, had no desire to either see the King ruined or usurped to gain the Kings glory. As a result of this attitude he actually uncovered a plot to assassinate the King.

Esther 2:21-22; 'In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.'

Thus Mordecai, the 'little man', desired no glory for himself. His attitude could be summarised with the following verse;

John 3:30; 'He must increase, but I must decrease.'

We see Mordecai further illustrated as the Spirit man in the fact that he refused to reverence and bow down to Haman - the carnal flesh man.

Esther 3:2; 'And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.'

I feel that The King, in the account in the book of Esther, represents our Heavenly Father YaHWaH. The King, in Esther's narrative, commanded the people to bow down to Haman (the carnal flesh man). Similarly, it is our Heavenly Father who has given us our carnal flesh nature to which we 'bow down'. It is Father who has given us our carnal flesh so that we may come to the realisation that we 'can't do it'. Father has given us our carnal flesh so that we will try, by our human labour, to raise ourselves up until we finally come to the realisation that it is our human labour that is causing us to fall - by our human labour our carnal flesh life is consumed and assimilated. It is by falling that we may be risen up and it is as Father humbles us that we may become acceptable in His sight. Without falling to the flesh we could never be risen up in His glory...By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.

Mordecai, representing the Spirit man, does not bow down to the flesh. The Spirit can not sin and is indeed the Life of a man.

Romans 8:6; 'For to be carnally minded is death; but to be spiritually minded is life and peace.'

This refusal of Mordecai to bow down to Haman made Haman very angry and as a result Haman thought of a plot to kill all Mordecai's people (all the people within whom was the Spirit). Mordecai, upon hearing the evil that was to be brought upon YaHWaH's people clothed himself in sackcloth with ashes and mourned. This further illustrates his total humbleness;

Esther 4:1; 'When Mordecai perceived all that was done, Mordecai rent his clothes, and

put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry.'

And yet, even as representing a Spirit man, none can enter the King's gate clothed in sackcloth. Mordecai at this point may have realised that, although he had the Spirit within him, he was still a child of carnal flesh;

Esther 4:2; 'And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.'

It was not until Mordecai was clothed in the royal apparel that he was ready to enter in at the gate and this occurred some time later when Haman (the carnal flesh) was forced to honour Mordecai (the Spirit)... picturing 'death swallowed up in victory'... It was at this point in Mordecai's life that he was, symbolically, a fully unveiled Spirit man. It was at this point that he displayed the result of the working of the Lily - **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth ;**

Esther 6:10-11; 'Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the 'worshipper of YaH', that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.'

Mordecai could now come to the King's gate as he was clothed in royal apparel whilst Haman hastened to his house mourning;

Esther 6:12; 'And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.'

Just as Mordecai, when changed into his princely garments, could enter in at the King's gate so too, when we have been changed fully into the Princely or Spirit nature, are we able enter in at our King's gate. It is this gate that is spoken of in Ezekiel chapter 44, the gate at the East, the **Gate Beautiful**, whereby we will enter in to eat bread before YaHWaH. This particular chapter of Ezekiel explains about the resurrected body, so herein we see again witnessed the **Life** theme of the Lily. (Remember that it was also at the East gate that the lame man was risen up and healed of his lameness (Acts 3).)

Ezekiel 44:1-3; 'Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said YaHWaH unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because YaHWaH, the Elohim of Israel, hath entered in by it, therefore it shall be shut. 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.'

Returning to Mordecai and Haman, you will recall that the honouring of Mordecai made Haman furious and he had gallows made on which he desired to hang Mordecai. However, being now a fully unveiled Spirit Son, Mordecai could not be killed and Haman is hung on the gallows instead... further illustrating the **Life** of Mordecai, devoid of carnal flesh. Mordecai had,

symbolically, no more carnal flesh so the gallows were not needed for him.

Now Mordecai was set over Haman's house, thus Spirit ruled over carnal flesh.

Esther 8:2; *'And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.'*

At this point in time the counter decree could be made by the King in which the people could stand for their life;

Esther 8:11; *'Wherein the king granted the 'worshippers of YaH' which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.'*

When the people put this command in practice, they were not functioning as 'carnal flesh' but rather by the Spirit which had been unveiled within them through the previous events and that this was in fact the case will be made clear shortly.

Mordecai waxed greater and greater in the kingdom and on the first day appointed for the destruction of the 'worshippers of YaH', five hundred men were killed in Shushan;

Esther 9:6; *'And in Shushan the palace the 'worshippers of YaH' slew and destroyed five hundred men.'*

Five hundred is 5 x 100. One hundred is 10 x 10 and [ten](#) is the number representing the '[Perfection of Divine Order](#)'. [Five](#) is the number of '[grace](#)' and this shows that it was [through the Power of the Ever Living Father](#) that the 'worshippers of YaH' came into the [perfection of Divine order](#). So too, will we be led into rest by the Spirit, the power of the Ever Living.

Ephesians 2:8; *'For by grace are ye saved through faith; and that not of yourselves: it is the gift of Elohim.'*

2 Timothy 1:9; *'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Messiah Yahshua before the world began.*

In addition to the five hundred killed, the ten sons of Haman were also slain on the first day;

Esther 9:10; *'The ten sons of Haman the son of Hammedatha, the enemy of the 'worshippers of YaH', slew they; but on the spoil laid they not their hand.'*

Here again we see the significance of the number [ten](#) as being the number of the '[perfection of Divine Order](#)'. Thus with the death of these 10 sons of Haman [the order of 'carnal flesh' is replaced with the Divine Order](#).

On the second day, three hundred were killed;

Esther 9:15; *'For the 'worshippers of YaH' that were in Shushan gathered themselves*

together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.'

We have already looked at the significance of the number one hundred so let us now turn our attention to the number three. Three stands for that which is 'solid, real, substantial, complete and entire'. So we see here that the consummation and assimilation of the carnal flesh is complete, making way for the fullness of the Glory of the King/YaHWaH to shine through with no impairment.

These numbers therefore illustrate the purpose of the Lily in that it is as **our carnal flesh is consumed and assimilated that the true Life within will be brought forth.**

This conclusion is further witnessed by the fact that the total killed in Shushan (lily) was eight hundred (500+300), plus the 10 sons of Haman. We have already discussed the number 100 and the fact that the death of the 10 sons of Haman restored the perfection of the Divine Order so let us now look at the number eight.

Eight is a most interesting number and fits in so well with the theme of the Lily. Bullinger has the following to say of the number eight;

'It is seven plus one. Hence it is the number specially associated with Resurrection and Regeneration, and the beginning of a new era or order.'

How wonderful it is to see the death and resurrection theme of the Lily represented in these numbers. At Shushan, the Lily, eight hundred foes were killed. By the grace of YaHWaH the **death** of the carnal flesh was complete in order that the resurrection into **life** could be experienced, starting a new order wherein Father is glorified through the restoration of Divine Order! This is the whole message of the Lily... our destiny... hidden in a book of the Scriptures, the book of Esther, which is so often dismissed by the churches of today.

In essence, the Story of Esther is an allegory of the people of Israel, conceived before time began, born into this realm of time and space, divorced (Vashti) and reunited again (Esther) to rule as Kings and Priests into the Kingdom. The book of Esther takes us through the path of Judgement in order to be 'made ready' for a new beginning on the eighth day.

In the other provinces there were a total of seventy five thousand foes killed;

Esther 9:16; 'But the other 'worshippers of YaH' that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey.'

Seventy five is also an interesting number. As we know, five is the number of Grace and of the

number [seventy](#) Bullinger has the following to say;

'7 x 10 signifies perfect [spiritual order carried out with all spiritual power](#) and significance. Both spirit and order are greatly emphasised.'

Here we see again the emphasis on grace and the perfection of Spiritual order... a message of **Life** as resulting from **death**... the theme of the Lily.

The fact that those in Esther's day were saved by the Power of YaHWaH is further illustrated in the fact that although many foes were killed, the worshippers of YaH did not take any of the spoil. They had no need of, and placed no importance on material wealth as in YaHWaH they had **ALL**. They entered into His rest...a rest from their enemy - carnal flesh... they entered into **Life**!

Thus, the end of Mordecai was that he was next to Ahasuerus in the Kingdom;

Esther 10:3; 'For Mordecai the 'worshipper of YaH' was next unto king Ahasuerus, and great among the 'worshippers of YaH', and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.'

And did he now seek glory for himself? No, as a mature Spirit Son he sought wealth for his people and spoke peace to his people. He imparted **Life**, the glory of Father, to his people. This is the glorious end, or I should say the beginning of Mordecai, the 'little man'. This destiny is also promised us, through Yahshua, in Scripture;

2 Timothy 2:12; 'If we suffer, we shall also reign with him...'

The Feast of Purim and Isaiah 55

As a result of these events in the Book of Esther, a festival was proclaimed to be celebrated in remembrance of their deliverance. This festival was called the festival of Purim and it was a time of resting from their enemies, feasting, gladness and giving of gifts - the giving of 'Life'. It was a time of gladness in which their sorrow was turned to rejoicing and all this resulted from **the consummation and assimilation of the 'flesh' so that 'Life' would be brought forth**.

This is our destiny and as you read Isaiah 55 you may see its connection with the book of Esther.

- The first verse in this chapter talks of the feeding of the 'poor' on the Word of YaHWaH.
- As you read further you see the vanity of our labour and it is through that labour that we have been brought low so that YaHWaH will be glorified.
- Finally in the last verse we read that the fir or cypress shall come up instead of the thorn. The cypress/fir likes to have its roots in water and as we are immersed in the river of living water of the Spirit, the flesh is consumed and assimilated and thus the thorns can have no hold on us. The last verse of Isaiah 55 also states that the myrtle (Esther's Hebrew name was Hadassah, which means myrtle) shall come up instead of the brier (who desired glory for himself). The brier, as picturing the flesh (Judges 9:8-15) or 'Haman spirit' will be replaced with the myrtle (Esther's message) as a sign of **His**

everlasting glory.

Summary

Thus we can see through this short study into the account of Esther that;

- Haman represents the carnal flesh which will be consumed and assimilated by **human labour**.
- Mordecai represents the Spirit which will be unveiled.
- Esther, as the bride, has a combination of the two and shows both the carnal flesh and Spirit, **death and life**, aspect over which the Spirit/Life is victorious so that her Lord could be glorified.
- And this all set in Shushan the palace, the place of the Lily, the place of **death and life**.

So we see in the account of Esther the purpose of the Lily revealed, we see that **by our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

Do we also recognise the characters and events in the story of Esther in our own lives? May we all be as Esthers, victorious in the battle, glorifying Father at the marriage altar;

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.'

PART 5 - NEHEMIAH AND SHUSHAN (LILY)

Having now a solid foundation as to the meaning and purpose of the Lily in the Scriptures let us see how this theme is further expounded upon in the Scriptures and namely in the life of Nehemiah.

The Beginning of Nehemiah's Ministry

It is interesting to note that Nehemiah was also at the palace Shushan (lily) when he started his ministry. Remember that this palace Shushan (lily), pictures that **by our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth**. So let us see how this unfolds in the life of Nehemiah.

Nehemiah 1:1; *'The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.'*

The name **Nehemiah** means **'Comfort of YaHWaH'**. It is interesting to note that Nehemiah challenges his country men to **arise** and **rebuild** the **shattered** wall of Jerusalem. The task is completed in 52 days, a feat attributed to **YaHWaH's** enabling.

We see in the opening verses of the Book of Nehemiah that there was great **affliction** amongst the remnant and that the wall of Jerusalem was **broken down** and the gates **burned** with fire. Note that the people were afflicted, brought low, and the wall was broken down and the gates consumed with fire, **not destroyed**.

Nehemiah 1:3; *'And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.'*

On hearing this news at Shushan (lily) Nehemiah **wept**. He felt for the people as he realised that the breaking down and burning was not only happening to the physical city, but also to the people themselves. The people were humbled, their 'carnal flesh' walls were broken down and they were being purified by the fire of the Spirit in order that they could enter into Life.

Nehemiah confessed the sins of the people and of himself in his prayer of intercession in Chapter 1 verses 4-11. He internalised, or **consumed and assimilated** the flesh, the sins he and the people had done by their **human labour**. Nehemiah continues, in his prayer, in speaking of the promise given to our forefathers, by Father, for a restoration, a time that we as His people will glorify Him. Thus Nehemiah saw the outcome of this affliction and death being the pathway to the **true Life within being able to be brought forth**. In essence we see in this initial prayer of Nehemiah the purpose of the Lily illustrated and hence this event took place at Shushan.

Nehemiah Granted Permission to go to Jerusalem

It was after this initial prayer of intercession, that Nehemiah prayed that YaHWaH, through the

King, would grant him permission to return to Jerusalem to rebuild the wall.

Nehemiah 2:4-6; 'Then the king said unto me, For what dost thou make request? So I prayed to Elohim of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.'

With permission granted, Nehemiah could now go to Jerusalem to be instrumental in rebuilding the wall.

Jerusalem is Strong's number 3389 and means 'teaching of peace'. The destiny of the Lily, as we have just learned in the account of Esther, is the entering into peace, life and rest from our enemies through the grace of YaHWaH. In Scriptural language a wall is a symbol of protection by Father. Nehemiah ('Comfort of YaHWaH') was, in rebuilding the wall, symbolically restoring to Israel the protection of Father towards them in order that they may not only live in 'peace' but also reflect the peace of YaHWaH to those around them. Reflecting this to the present day we may say that as Israel, representing the New Jerusalem¹¹, is once again united and restored into the fullness of the presence of YaHWaH, His glory and peace may shine forth from within her midst... He is the wall, and He is the Glory;

Zechariah 2:5; 'For I, saith YaHWaH, will be unto her a wall of fire round about, and will be the glory in the midst of her.'

The Building of the Wall

Well, the building of the wall was not a simple task. There was a lot of opposition from certain people, the head of whom was Sanballat. He was certainly a 'thorn' to the people working on the rebuilding of the wall and it was through much opposition that the work continued. Yet, through all the opposition Nehemiah continually encouraged the people and pointed them to the power of their Heavenly Father;

Nehemiah 2:18; 'Then I told them of the hand of my Elohim which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.'

Nehemiah also advocated the power of YaHWaH to Sanballat and his men.

Nehemiah 2:20; 'Then answered I them, and said unto them, The Elohim of heaven, he

¹¹ In Revelation 21 we read of the description of the New Jerusalem. Verse 12 tells us that the names of the 12 Tribes of Israel are written on the 12 gates (The New gates of the New Jerusalem, picturing Israel purified by the fire of the Spirit). Verse 23 shows the Divine Glory of Father within the walls and thus symbolically within each and every Israelite. As the gates (Israel) are not to be shut at all by day (verse 25) we see that His Light, Glory and Honour will shine forth from within His people. The next statement in verse 25 '*for there shall be no night there*', shows us that this New Jerusalem is representing Israel as the fully blooming Lily, radiating His presence as Lights to the world. There is no darkness as 'carnal flesh' and 'death' is transformed (verse 4) into Life and Light (verse 6-7)...the Peace of YaHWaH abounds.

will prosper us; therefore we his servants will arise and build...'

Sanballat is Strong's 5571 and means 'strength'. It is interesting to note that Strong's 5570 means 'to prick, thorny' and Strong's 5572 means 'to prick, a bramble - bush'. Thus we see here Sanballat as a type of Haman who trusts in his own thorny, 'fleshly' strength to succeed. We may now better understand why he was so open in his opposition to the rebuilding of the wall, as he did not desire for peace to be established, just like his counterpart Haman in the Book of Esther.

It was because of all this opposition that the heathen thought the wall would never be completed. However this opposition was necessary in order that **by our human labour our carnal flesh life is consumed and assimilated**. The **death** theme of the lily had to be fulfilled before peace could be unveiled. Without the death through human labour, there is no Life... Without Sanballat, there is no peace. Also being 'humanly impossible' the heathen would see this as a work of YaHWaH, resulting in Him being glorified and not man.

Nehemiah 6:16; 'And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our Elohim.'

The Completion of the Wall

When the wall was complete the Peace of YaHWaH could rest on the people. The people had the Peace or Life unveiled within them... **the true Life within them was brought forth**. We read this illustrated in the 8th Chapter (8 = the number of new beginnings) of Nehemiah where, in the first verse, the people gathered together as one man before the water gate (water represents Spirit). In verse 5 (number of grace) the book was opened - this was the book of the Law - and all the people stood up, symbolising a resurrection theme. The people 'saw' the open book. This indicates they had understanding, as seeing is understanding. The result of the reading of the book was that the people said 'Amen, Amen' in verse six (number of man/flesh).

Nehemiah 8:6; 'And Ezra blessed YaHWaH, the great Elohim. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped YaHWaH with their faces to the ground.'

This verse in particular shows the full working of the lily. The **flesh life** (6 is the number of man) **is consumed and assimilated** by the bowed heads and faces to the ground, **resulting** in their being able to **glorify YaHWaH** with lifted hands and stating Amen, Amen - thus being at-one with Him, their Creator as at the beginning. Thus, **by our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth**.

After the reading of the Law we see that Peace reigned, sorrow was turned into rejoicing, there was feasting and portions sent to those who had nothing. The people rejoiced in the understanding of the Word of YaHWaH and had come fully to the realisation that the joy of

YaHWaH was their strength, not the ways of man. This sounds very much like the feast of Purim spoken of in the account of Esther.

Nehemiah 8:9-12; 'And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto YaHWaH your Elohim; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto YaHWaH: neither be ye sorry; for the joy of YaHWaH is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.'

Much more can be said about the book of Nehemiah. Indeed it would be a study in itself. But we have now seen, in just these few lines, the purpose of the Lily illustrated, for our instruction, so that we personally and nationally may be led on the path to Peace... through the Thorns.

PART 6 - LILIES IN THE PSALMS

The Psalms tell the history of Israel. It is a book of 'songs' for Israel to be used in devotion. There are four Psalms which, in their dedication, mention the Lily and therefore this study would be incomplete if they were not mentioned.

Both Psalm 45 and 69 are dedicated 'To the chief Musician upon Shoshannim....' Shoshannim being Strong's 7799 and means, as we have seen previously, [lily](#).

Psalm 60 is dedicated 'To the chief Musician upon Shushaneduth...' and Psalm 80 is dedicated 'To the chief Musician upon Shoshannimeduth'. Both of these words, Shushaneduth and Shoshannimeduth, are Strong's 7802 and mean [Lilies](#).

Psalm 45

Psalm 45 describes the actions taken by the 'worshippers of YaH' in the Book of Esther. We see in this Psalm;

- the King glorified (verse 3),
- the falling of the carnal flesh (verse 5),
- the everlasting perfect Divine order (verse 6),
- the victory of Spirit over carnal flesh (verse 7)
- and finally culminating to the glorious fact that the daughters will enter into the Kings Palace (verse 15) all glorious within with clothing of wrought gold (gold symbolising Divine Nature) and raiment of needlework (her royal garment) (verse 13-15).

This Psalm, when you look at it carefully, really describes the purpose of the Lily - [By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth](#) .

Psalm 69

Psalm 69 is a wonderful Psalm in which YaHWaH is petitioned to draw near. Here once again we see the [death and life](#) theme of the lily displayed in every verse.

- In verse 1 and 2 we see a [death](#) theme in which '*floods overflow me*'.
- Verses 3-12 illustrate the humbling process of the [death](#) of the carnal flesh.
- Verses 13-17 show us the result of this humbling process... a call out to YaHWaH, the only One who can deliver us from the snares of death.
- Verses 18-21 is a petition for YaHWaH to draw near as the only source of comfort and rest.
- Verses 22-28 show that it is YaHWaH who has smitten (verse 26) and that it is YaHWaH who will pour out judgement so that His children can be lifted on high.
- This glorious promise is beautifully illustrated in verses 29-36 where the humble shall receive their inheritance and praise YaHWaH!

Thus it is through the plea of poverty and sorrow, which is the result of human labour, that humbleness and grief is expressed and the result of this process is that we will receive Life, or be 'set on high' as verse 29 indicates;

Psalm 69:29; *'But I am poor and sorrowful: let thy salvation, O Elohim, set me up on high.'*

Psalm 60

Psalm 60 is also a wonderful Psalm for the nation of Israel. A Psalm of deliverance, dedicated to the Lily. It shows, once again, that it is YaHWaH who has broken us so that He also may raise us up. This Psalm is very focused on the fact that the help of carnal man, or his **human labour**, is hopeless in our fight against our enemy - carnal flesh - but rather that it is YaHWaH that we desire to look to in order that He treads down our enemies so that we may be victorious in the struggle, just as Esther was;

Psalm 60:11-12; *'Give us help from trouble: for vain is the help of man. Through Elohim we shall do valiantly: for he it is that shall tread down our enemies.'*

Psalm 80

Whereas Psalm 60 is more focused on the **death** theme of the Lily, six being the number of man, Psalm 80, also assigned to the Lily, is more focused on the glory and **life** we will receive in Him, eight being the number, as we have seen previously, associated with Resurrection and Regeneration and the beginning of a new era or order! Three (the number of completeness) times in Psalm 80 (verse 3, 7 and 19) the desire is expressed for YaHWaH to turn us again and cause His face to shine so we will be saved;

Psalm 80:19; *'Turn us again, O YaHWaH Elohim of hosts, cause thy face to shine; and we shall be saved.'*

In petitioning Father to 'turn us' we have come to a realisation that by our **human labour our flesh has been consumed and assimilated** and we are now ready to come again to that point from which we started... namely our life in Him that the **true Life within will be brought forth**.

How beautifully is the message of the Lily woven through these most precious chapters of the Psalms. May the words contained therein be a comfort and an encouragement to us all!

PART 7 - LILIES IN THE NEW TESTAMENT

Having completed the study of the Lilies in the Old Testament we may now turn our attention to the New Testament to see how 'Lilies' are used.

There are only two references to lilies in the New Testament and both refer to the same statement made by Yahshua in His Sermon on the Mount.

Matthew 6:28; *'And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.'*

Luke 12:27; *'Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.'*

Here we see once again the theme of the lily expressed - namely, the Lilies reveal ([life](#)) by growing ([labour](#)). The result is Glory and Glory does [not](#) toil or spin.

Thus, the glory results from the consummation and assimilation of the flesh through labour. It is when we have entered into His rest that we can fully glorify Him. [By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.](#)

This is what we all long for... to cease from our own labours, resting in Him so that He is glorified.

Hebrews 4:10; *'For he that is entered into his rest, he also hath ceased from his own works, as Elohim did from his.'*

John 17:22; *'And the glory which thou gavest me I have given them; that they may be one, even as we are one.'*

This gives us even another perspective as to the reason why the Lily is so often featured in funerals and sympathy cards... our human death marks the point that we have completed our [human labour and our carnal flesh life is consumed and assimilated](#) ... as dust goes to dust we may finally rest in Him, our Spirit returning from whence it came thus [the true Life within each of us is brought forth.](#)

These references to lilies in the New Testament also shows a [death and life](#) theme in that Yahshua talks of our raiment, our flesh covering, as opposed to the clothing of glory and light (lilies) which is promised us. We grow Spiritually as our flesh is consumed and assimilated through our own labours till we come to the point of resting in Him. It is *'as we toil not'* that our hearts are unveiled and His glory shines through as a light in the world. The fact that Solomon in all his glory was not even close to the beauty and glory of the lilies shows us that our own accomplishments are nothing compared to our promised inheritance.

Yahshua and the Lily

We have already discussed how the Lily was such a prominent feature at the crucifixion of Yahshua. However, we have not yet discussed His 'Crown of Thorns' and how that formed the culmination of His Death work on the Cross.

As Yahshua was led to the Cross, He had placed upon Him a crown of thorns.

John 19:5; *'Then came Yahshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!'*

This crown of thorns and Pilate's statement '*Behold the man*' symbolised the completion and fulfillment of Yahshua's flesh being. As we have seen previously in this study, thorns are representative of the carnal flesh nature. Yahshua here was the completed 'man', carrying the burden/judgement of the nation in order that Life would be brought forth.

Pilate is Strong's 4091 and means 'armed with a spear'. Pilate's statement therefore symbolically pierced Yahshua - He was seen as '*the man*' with His crown of thorns.

At His resurrection the thorns were replaced with the crown of Life as He ascended to His Father.

Similarly as we endure trials/temptations/thorns, shall we receive the crown of life through His name.

John 20:31; *'But these are written, that ye might believe that Yahshua is the Messiah, the Son of Elohim; and that believing ye might have life through his name.'*

James 1:12; *'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Master hath promised to them that love him.'*

PART 8 - THE LILY IN MODERN HISTORY

In this part of the study we will look at a few events featuring the Lily in our Modern Secular History. We will find the Lily connected with; the French and the Dutch; the famous personage Florence Nightingale; and finally in the recent events surrounding the aftermath of Hurricane Katrina. As we study into these places and peoples lives we will see woven into them the Scriptural meaning and purpose of the Lily.

The Fleur-de-lis and the French

Fleur-de-lis is literally translated from the French as 'flower of lily' and is a stylized design of a lily which is used both decoratively and symbolically.



Fleur-de-lis

The fleur-de-lis has appeared on countless European coats of arms and flags over the centuries, however, the fleur-de-lis is particularly associated with the French monarchy in a historical context and thus it is an enduring symbol for France.

King Clovis I and the Merovingian King Line

According to early history, the French monarchy first adopted the fleur-de-lis for their royal coat of arms as a symbol of **purity** on the conversion of the Frankish King Clovis I to the Christian religion in 493AD.

The Father of King Clovis I, Childeric, had golden bees placed in his grave. It is for this reason that the symbols of both the Lily and the Bee are associated with the Merovingian King line which started with King Clovis I.

Years later, Napoleon adopted the bees of Childeric to legitimise his Royal claim as part of this Merovingian King line and even to the present day, there are still people who claim they are descendants from this line of Kings.

That the Bee¹² and the Lily are both a symbol of resurrection and new life makes this a very important issue for the times we live in today... the time of entering into His Glory. Both these symbols will be understood and known by those whom YaHWaH is preparing to enter in.

That the Bee and Lily, as symbolising the Merovingian King line, are so important in our present day is further illustrated by the fact that there have been many conspiracy theories stating that a 'False Prophet' will come from this very Merovingian line. Are these conspiracy theorists afraid that people from this King Line will indeed rise and lead their brethren into the Resurrection and Life of the Kingdom?

Scripturally we can connect this Line of Kings to the Tribe of Dan¹³. The name Dan means 'Judge' and it is the Tribe of Dan, in the function of the restored Judges, that will be greatly instrumental in leading his brethren into the righteousness of the Kingdom.

Genesis 30:6; *'And Rachel said, Elohim hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.'*

Isaiah 1:26; *'And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.'*

We see also hidden in the Tribe of Dan both the Bee and the Lily. This is most profoundly illustrated in the events surrounding Samson, the Danite, as he rent the lion with the result being that a swarm of bees and honey was found in the carcass.

Judges 14:6-9; *'And the Spirit of YaHWaH came mightily upon him, and he rent him (the lion) as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.'*

In these few verses we see plainly the bees illustrated, but we can see also the theme of the Lily. The lion in these verses represent our carnal flesh/human nature.

1 Peter 5:8; *'Be sober, be vigilant; because your adversary the devil (carnal/human nature), as a roaring lion, walketh about, seeking whom he may devour.'*

It was not by his own strength that Samson rent/overcame his carnal/human nature as he had

¹² The Scriptural reference of the Bee being a symbol for resurrection is found in the fact that the name Deborah (Strong's 1683) means 'Bee'. The meaning of the four Hebrew letters דברה 'Debowrah' that make up her name literally means: **'from the highest comes the door of the house'** and is derived from the Hebrew word for 'speech', which is דבר (Strong's 1697) 'dabar'. Yahshua, as the manifestation of Father is 'the spoken word', He is the 'door' of Father's House and He said: *'I am the resurrection...'* John 11:25

¹³ For more information regarding the Tribe of Dan please see Dad's article, 'The Judge Dan'.

nothing in his hand, but rather it was by the Spirit of YaHWaH. In rending the lion, Samson's carnal flesh was consumed and assimilated, through the power of YaHWaH, resulting in him being able to taste of the 'Life' as pictured by the presence of bees and honey¹⁴. 'Life' (bees and honey) issued forth out of 'Death' (carcase of the lion)

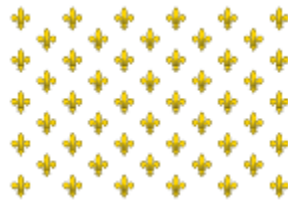
Without the death of the carnal flesh, life cannot issue forth. So we see the Lily pictured in this event of Samson's life; **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

This very event also illustrates the role the restored Judges will play in our present day. Samson not only partook of the 'Life'/honey himself but he gave also to his parents, thus leading them into enlightenment. Similarly in the present day, the New Order Judges will lead their brethren into the Kingdom.

Thus, the tribe of Dan, as the New Order Judges in Israel, holding forth the symbols of the bee and the lily, will lead their brethren into the Kingdom. Can we now understand why some of the 'conspiracy theorists' do not desire to unveil the real purpose behind the Merovingian King Line but rather try to blind the children of Israel into believing that a 'False Prophet' will arise out of this line? Do you see the similarities of these 'conspiracy theorists' with Haman in the time of Esther, or Sanballat in the time of Nehemiah?

The French Flag

When you look into the history of France you will see that the French flag, prior to 1789 and from 1815-1830, depicted golden 'fleur-de-lis' instead of the red, white and blue stripes of today.



French Flag

A flag of a nation shows the character of the people. The French, as a people, are represented by the Tribe of Rueben, Jacob/Israel's first born son. As the first born son, Rueben had the right to lead his brethren into the Kingdom. However, by defiling his father's bed he forfeited this right.

Genesis 49:3; *'Reuben, thou art my firstborn, my might, and the beginning of my*

¹⁴ As we have seen in footnote 12, the bee is symbolic of the resurrection. Honey in the Scriptures represents wisdom and enlightenment. We see this illustrated in the account of Jonathan whose eyes were enlightened upon eating honey, 1 Samuel 14:27; *'But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.'*

strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.'

It is for this reason that the French Flag of a necessity needed to be changed, as Rueben could not lead his brethren into the destiny of Life/the Kingdom, as represented by the Lily. This ministry of the Lily has been given to those of the Tribe of Dan who, as the New Order Judges will be instrumental in leading Israel into the Light of the New Age/Kingdom.

Isaiah 1:26; 'And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.'

The Lily and Hurricane Katrina

In our modern day, this French connection with the lily can be seen in the events surrounding the aftermath of Hurricane Katrina.

The Year 2005 will long be remembered as the year that Hurricane Katrina created so much havoc in New Orleans, U.S.A. New Orleans has French roots and after the hurricane many survivors of varying ages and backgrounds were tattooed with the fleur-de-lis, "one of its cultural emblems", as a "memorial" of the storm. Also on the streets there were seen illustrations of the fleur-de-lis;



Fleurs-de-lis in New Orleans after Hurricane Katrina, 2005.

So what is Father showing us through this event in our present day? Well, a hurricane is a severe storm and the name '**Katrina**', as a variant, short form of **Katherine** means '**pure**'. And the Lily, which featured so prominently in the aftermath teaches us that **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth** .

I have never experienced a hurricane but I can imagine that it is a very humbling experience as
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you see the futility of the flesh, against such power and judgement from YaHWaH.

Without knowing it, the people of New Orleans were celebrating the 'Life' they had been given by painting the lily on the streets and having themselves tattooed. They had come through the darkness/judgement of the storm into the light of a new day... and the Lily was the memorial. They had been made 'pure' by the storm.

Friesland and the Lily

The province of Friesland in the Netherlands has, as the main feature of their flag, the leaves of 7 water lilies.



Following is a description of what the Friesian flag represents.

'The three white stripes could stand for the rural quarters Oostergo, Westergo and Sevenwolden/Zevenwouden, the blue stripes for the Frisian rivers. The seven lily leaves represent the seven old Frisian "zeelanden", as they existed from around the 8th till the 14th century.'



1. Frisia between Reker and Vlie (West Friesland/West Frisia, nowadays in North Holland);
2. Frisia between Vlie and Middlezee (Westergo, western half of the modern province);
3. Frisia between Middlezee and Lauwers (Oostergo, most of the eastern half of the modern province);
4. Sevenwolden (southeast of the modern province, the north of the modern province of Overijssel and the whole of the modern province of Drenthe);
5. Frisia between Lauwers and Eems (Ommelanden, nowadays in

- Groningen);
6. *Frisia between Eems and Jade (Ostfriesland/East Frisia, Germany)*
 7. *Frisia between Jade and Weser (nowadays in Germany).*

*It (the Frisian provincial flag) is the most popular provincial flag in the Netherlands, and I'm sure there are more Dutchmen who know this flag than there are who know their own provincial flag.*¹⁵

There are seven lily leaves on this flag. Seven is the number of Spiritual Perfection and is of course intimately associated with the Sabbath day rest. The six days of our human labour are complete and as we enter into the seventh day of Rest we come to Spiritual Perfection... **By our human labour our carnal flesh life is consumed and assimilated in order that the true Life within will be brought forth.**

Issachar and the Frisians

The Tribe of Issachar is represented by the Frisians. This can be ascertained from Jacob/Israel's blessing to this Tribe. Of all the Tribes, Issachar was the only one destined to become a servant unto tribute and in the history, and even up to the present day, we see nowhere else, within the Anglo-Saxon nations, a more intimate partnership than is found between the Frisians/Issachar and the Dutch/Zebulon.

It is interesting to see how the theme of the lily also flows over into the actual character traits of the Frisians themselves as the Flag of a people illustrates their identity. So keeping in mind the lessons we have learned about the Lily, let us now see how it ties in with the Frisian people as representing the Tribe of Issachar.

When we look closely at Jacob/Israel's blessing for Issachar we see the story of the Lily unfold. Issachar as a bearer of burdens, sees that rest is good, thus bowing his shoulder, became a servant unto tribute.

Genesis 49:14-15; 'Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.'

The Frisians, as a people, do not desire glory for themselves but rather, by resting from their 'own' labours became servants unto their brother Zebulon who populate the rest of the Netherlands. It is because of the work of the Frisians/Issachar that the Netherlands as a whole became a great nation. So here we see the Lily at work within these two tribes...**By our human labour our carnal flesh life is consumed and assimilated (Issachar) in order that the true Life within will be brought forth (Zebulon).**

¹⁵ <http://www.crwflags.com>

Zebulon and the Light

Of Zebulon it is said, that light shall spring up (the flowering lily) out of their region of darkness, and they will be first to 'see' the great light!¹⁶ Of all the provincial flags, the Frisian Flag is the most popular in The Netherlands, so we see the Zebulonites, have a great feeling for the Lily and it's representation - therefore being the first to 'see' the light.

Matthew 4:15-16; *'The land of Zebulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.'*

Further, it is interesting to note that the name 'Zebulon' is Strong's 2074 and means 'exalted'. The word 'exalt' means to raise high, to elevate. Thus we see in Issachar the bowing down, or **death** work of the Lily, so that Zebulon could be lifted up, or elevated into the **life** of the Lily.

That the working of the Frisians 'enriched' the other provinces of the Netherlands, whilst the Frisians themselves lived in poverty is witnessed in the following quote taken from the Encyclopedia Britannica, eleventh edition of 1910, Volume 11, p.230,

Despite the general productiveness of the soil, however, the social condition of Friesland has remained in a backward state and poverty is rife in many districts. The ownership of the property being largely in the hands of absentee landlords, the peasantry have little interest in the land, the profits from which go to enrich other provinces. Moreover, the nature of the fertility of the meadow-lands is such as require little manual labour, and other industrial means of subsistence have hardly yet come into existence.

Thus, as a people, the Frisians symbolically 'died' in order to give 'life' to their brother Zebulon.

Personal Application of Issachar and Zebulon

Personally, we may also apply the symbolism of Issachar and Zebulon to our own lives. As we come to a point of resting from our 'own' labours, as Issachar did from his and become servants unto YaHWaH, we may be exalted into Life and Light (Zebulon) and shine forth His glory in Spiritual Perfection (the seven lily leaves).

Matthew 11:29; *'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.'*

This linking of both Issachar/Frisians and Zebulon/Dutch with the Lily was for me a wonderful revelation. The two brothers working together and illustrating so beautifully the working of the Lily, from death to life - both needing each other to come to their given destinies. This revelation is all the more wonderful to me as these two tribes form the foundation of my own physical heritage.

¹⁶ For more information on the Tribe of Zebulon, please see Dad's article, 'Zebulon Will See the Light First'.

Florence Nightingale

Florence Nightingale was a remarkable lady who laid the foundations for Modern Day Nursing. In taking a closer look at her life we will see how Florence Nightingale, the English Nurse, whose sacrificial service, culminating in the time of the Crimean War, actually displayed the functioning of the Lily in every aspect of her life.



Florence Nightingale

Florence, Italy

Florence Nightingale was named after the city she was born in, namely Florence, Italy. The City of Florence has, as its coat of arms, the fleur-de-lis, and for Florence Nightingale, the Lily would become her destiny.



Fleur-de-lis of Florence

The Name Nightingale

Florence's surname, Nightingale, further illustrates Florence's destiny. The name Night-in-gale

means 'a strong force in the dark' and we will see as we continue in this very brief overview of her life that she was 'a strong force in the dark' in more ways than one. That her strength came from her belief in her Heavenly Father is seen in what she herself wrote, not long before her 17th birthday;

*God spoke to me, and called me to His service*¹⁷

She was a remarkable lady who, through the leading of YaHWaH, showed forth His Light in a place of human darkness... a true Lily for His glory.

Florence as the Lily

Florence was born into a wealthy family and could have chosen a life of ease and elegance, however, she felt the call of her Heavenly Father to enter into the profession of Nursing. In the 1800's Nursing was seen as 'lower class' work and therefore she experienced great opposition from her family and friends. For Florence this opposition was very hard... it was a dark time for her and yet through this dark time Father was preparing her for the great work she was to perform so that He could be glorified. This time of darkness in her early years strengthened her for her task and was a necessary step in her walk to enable her to come into His light and Life.

Florence realised that it was through **her human labour that her carnal flesh life would be consumed and assimilated in order that the true Life within her would be brought forth** ... for His glory. This was her inner desire as evidenced by the following writing;

*I desire for a considerable time, she (Florence) wrote, to lead a life of obscurity and toil, for the purpose of allowing whatever I may have received from God to ripen, and turning it someday to the glory of His name.*¹⁸

As Florence worked, she came to the conclusion that 'she' could not do it... Florence came to the point of **her flesh life having been consumed and assimilated**.

*Her (Florence's) mind was full of questions and doubts regarding her ability to serve her Saviour, who had died for her...I (Florence) shall never do anything, and am worse than dust and nothing...*¹⁹

Yet, out of these dark hours was birthed her 'life work' which was empowered by Him, and not her 'own' self. It was now that she was ready to radiate forth His Light within her. Her Lily was at the point of full bloom, showing forth His Divine Glory for the comfort of those around her.

It was now that she was ready to be the 'Lady of the Lamp' that she was destined to become. In the time of the Crimean War she had, under her immediate care, thousands of wounded soldiers.

¹⁷ Florence Nightingale - The Lady of the Lamp, by Basil Miller, pg. 20

¹⁸ Florence Nightingale - The Lady of the Lamp, by Basil Miller, pg. 27.

¹⁹ Florence Nightingale - The Lady of the Lamp, by Basil Miller, pg 29.

She brought comfort and love to those wounded men whom YaHWaH, and England, had entrusted to her care. YaHWaH within her was the light to these men in their dark hour of suffering, and it is for this that she is so fondly remembered;

Close to the midnight hour, when all was still, quietly with a lamp in her hand, Florence made a final tour of the wards. She loved them all - those men whom God and England had entrusted to her care.²⁰

Longfellow immortalised this nightly tour in his well known poem, in which he speaks of Florence as “the lady with the lamp”.

*Lo! In that hour of misery,
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.
And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow as it falls
Upon the darkening walls.²¹*

There is much more that can be said of Florence Nightingale and how so many of the events in her life illustrate the Lily. May we all be encouraged by her longing to glorify her Heavenly Father and desire that same transformation;

...make your thought, your work, your acts all work to the same end, and that end not in self but in God...²²

Lights in the World

In having just now seen how Florence Nightingale was a light in a world of darkness and suffering during the Crimean War the following verse came to my mind;

John 1:9; *‘That was the true Light, which lighteth every man that cometh into the world.’*

We saw, in the life of Florence, that she came to a realisation that she as ‘carnal flesh’ was ‘worse than dust and nothing’. As a result of this humbling experience, through Yahshua, the ‘day star’, His light, could arise in her heart.

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.’*

Florence knew and understood that Yahshua was the true Light which came into the world and as we just read in John 1:9, it is Yahshua Who lighteth every man that comes into the world... you

²⁰ Florence Nightingale - The Lady of the Lamp, by Basil Miller, pg. 72.

²¹ Florence Nightingale - The Lady of the Lamp, by Basil Miller, pg. 72.

²² Florence Nightingale - The Lady of the Lamp, by Basil Miller, pg. 125.

and me, the children of Israel, whom He sought to save.

We, as Spirit beings, are the Lilies floating on the sea of darkness (our carnality) and yet the darkness comprehends it not.

John 1:5; *'And the light shineth in darkness; and the darkness comprehended it not.'*

The darkness of the flesh does not understand the light of the Spirit. It is as we receive Him that we have unveiled within us the fullness of His Light and Glory;

John 1:12; *'But as many as received him, to them gave he power to become the sons of Elohim, even to them that believe on his name.'*

It is amazing that this coming into the Light is expounded on in the gospel of John which is represented by the banner of the Eagle.²³ The Eagle company of the Tribe of Dan, or the New Order Judges, will be instrumental in the healing of the breach of His people... our separation from Him.

Isaiah 58:12; *'And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.'*

Just as Israel of old was borne on Eagles' wings out of the land of Egypt/sin, so too will we, in this time, be led by the Eagle of Dan out of our body of sin/carnality/darkness, into the Light and Life of YaHWaH.

Exodus 19:4; *'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.'*

Deuteronomy 32:11-12; *'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So YaHWaH alone did lead him, and there was no strange god with him.'*

It is as we are hidden under the shadow of His wings that all strange 'gods' are no longer with us... He is leading His people Israel to the heights of His Glory and Light... this is our destiny... We will rejoice in the shadow of His wings....

Psalms 63:7; *'Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.'*

As our destiny is fulfilled, through Yahshua, we will shine as lights, as fully blooming lilies, to the world.

Matthew 5:14; *'Ye are the light of the world. A city that is set on an hill cannot be hid.'*

²³ Each of the first four books of the New Testament expound on the life of Yahshua from a different angle and these correspond to the characteristics of the four lead Tribes of Israel. Thus the Gospel of Matthew stresses 'Behold Your King' and corresponds to the Lion of the Tribe of Judah; the Gospel of Mark stresses 'Behold My Servant' and corresponds to the Ox of the Tribe of Ephraim; the Gospel of Luke stresses 'Yahshua as the Son of man' and corresponds to the Man of the Tribe of Rueben; and finally, the Gospel of John stresses 'Yahshua as the Son of YaHWaH' and corresponds to the Eagle of the Tribe of Dan.

John 8:12; 'Then spake Yahshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'

PART 9 - CLOSING PONDERINGS

How great Father has been to reveal the wonderful mysteries of the Lily to us at this particular time. It is now February 2008 and we are nearing the time of Passover, a time commemorating the death and resurrection of our Saviour, a period of time so commonly associated with this flower. I did not know of this connection when I first started writing on this topic a short while ago but the revelations Father gave me, as I studied, have been an encouragement and blessing to me as I hope it is to you, dear reader.

It is particular that these things should come to light in the year 2008. We are now in the eighth year of the third millennia and these numbers are significant. The number three is closely associated with the resurrection (Yahshua being 3 days and 3 nights in the tomb) and also stands for that which is 'solid and complete'. The number eight also is a number of 'resurrection and regeneration' as well as being 'the beginning of a new order'. Could the year 2008 be the appointed time for the fulfillment of the purpose of the Lily on some level within Israel? Could it mark a period of completion of human labour and thus indicating the full consummation and assimilation of the carnal flesh, so that there is a resurrection and regeneration among YaHWaH's chosen ones, beginning a new order in the Light and Life of Him? Could 2008 mark the fulfillment of the purpose of 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?** May Father lead us all on this most exciting path so that He may be glorified as we shine forth His Light in this world of darkness.

Fanny Beerepoot.