



## The Song of Shalomah Connection

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6/16/22

MY quest to discover a potential betrothed of Mashiach was sired during a reading of 'Shiy'r Ha'Shiyriym'. That would be 'Song of Solomon' in English. I had absolutely no idea what I'd discover if anything at all. My only motive was to dig deeper into the mysteries of Scripture, though I assure you Miryam of Migdal wasn't one of them, and yet here we are. There was four lines in particular that especially struck my curiosity.

<sup>12</sup> While the King sitteth at his table,

My spikenard sendeth forth the smell thereof.

<sup>13</sup> A bundle of myrrh is my well-beloved unto me.

He shall lie all night betwixt my breasts.

Song of Shalomah 1:12-13 [KJV]

Nearly every translation reads slightly different, but they all depict the same scene. The beloved approaches her king while he reclines at his table. Some translations *say* couch, but it's the same difference. The Hebrew noun כִּסֵּי refers to a dining couch. The banquet table as well as its cushions and pillows are all inclusive. He's not seated alone either. The king's entourage, including his closest advisors, are gathered in a circle around him, and what is happening? The woman is making their betrothal known.

Pick any century and nard held an erotic fragrance. It was a perfume worn by women at banquets because of its seductive charms. I have found no other connotation in the His-Story books but a sexual one. And it didn't come cheap either. The aromatic oil is extracted from the *Valerian narostachys jatamansi*, a plant which was imported from the Himalayan region of India. Cracking one of those bottles open meant business. The nard giving forth its fragrance tells the reader that she is ready to enjoy her betrothed in a sexual way. Her intent is made known when she claims: "He shall lie all night betwixt my breasts." The nard was furthermore offered to the king so that he might officiate their union that very night.



Here are two further translations.

<p><sup>12</sup> Still the king's divan sends forth the sent of him from <b>the spikenard he gave me.</b> Shir Ha'Shiyriym 1:12 [Cepher]</p>	<p><sup>12</sup> The king is lying on his couch, <b>enchanted by the fragrance of my perfume.</b> Song of Shalomah 1:12 [NLT]</p>
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The Cepher claims the spikenard which the woman offered was first given to her by the king, further cementing the notion that the costly perfume was intended as a mechanism of their betrothal from the beginning. The king being enchanted by its fragrance in the New Living Translation

makes the conclusion to nearly any deductive reasoning an obvious one. The spikenard had always been intended for his arousal.



I guess I'll speak for myself when saying the question on everybody's mind is the identity of Shalomah's lover. That is no easy proposition considering the sheer number of women making their way down the catwalk. In the game of cold and hot, many have claimed she is Phar'oh's daughter, to which I would say, getting *colder*. Phar'oh's daughter arrives on the scene two chapters too late, in my opinion. *Here* is where we read about her.

3 AND Shalomah made affinity with Phar'oh king of Mitsrayim, and took Phar'oh's daughter, and brought her into the city of David, until he made an end of building his own house, and the house of Yahuah, and the wall of Yerushalayim round about.

Melekiym Ri'shon (1 Kings) 3:1 [Cepher]



It's not her. I have put a lot of sleuth work into this, and I'm thinking the true identity of Shalomah's lover can be found in the provided nudie painting. Here we can see that she is cuddling with an old man, and why prey tell are her clothes off? Hold on, I am about to tell you. Also, I thought it best to add a censor bar or two for my more delicate audience, seeing as how this is a family publication. But then again, we are gazing in upon a scene in the Bible. And let's face it, there is hardly anything more scandalous than His-Story. Phar'oh's daughter arrives on the scene two chapters too late. The woman pictured is **Aviyshag the Shunammith**, and contextually speaking, there is far more going on with her than meet's the eye.

1 NOW King David was old and stricken in years; and they covered him with clothes, but he got no heat. <sup>2</sup> Wherefore his servants said unto him, Let there be sought for my adoniy the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my adoniy the king may get heat. <sup>3</sup> So they sought for a fair damsel throughout all the coasts of Yashar'el, and found **Aviyshag a Shunammiyth**, and brought her to the king. <sup>4</sup> And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

<sup>5</sup> **Then Adoniyahu the son of Chaggiyth exalted himself, saying, I will be king:** and he prepared him chariots and horsemen, and fifty men to run before him.

Melekiym Ri'shon (1 Kings) 1:1-5 [Cepher]

Do you see what I did there? I read right on through the story of a very cold David and the naked nurse who warmed him and then kept on reading for another verse. That wasn't an accident. It *says* Adoniyahu wanted to be king, as soon as the old man was gone. If you keep reading another few verses, you will come to learn that Adoniyahu was born unto David after Avshalom. Avshalom and Adoniyahu were brothers, and seeing as how Avshalom was dead, Adoniyahu figured it was his turn to make a move. Another *clue* as to what is happening. Do you remember Avshalom's deed, after forcibly taking his father's throne?

<sup>22</sup> So, they spread Avshalom a tent upon the top of the house; and **Avshalom went in unto his father's concubines** in the sight of all Yashar'el.

Shemu'el Sheniy (2 Samuel) 16:22 [Cepher]

He took his father's women by force as well. And just as importantly, he committed the deed in the sight of all Yashar'el rather than in secret. That's how he let everyone know that he was wearing the big boy pants now. You will recall that Cham did the same thing. He exposed his father's nakedness and then let his brothers know about it. Noah then acknowledged having a fourth child who was simultaneously his grandchild. Noah's wife would have been defiled after Cham slept with her, which explains why he never had any other sons. He could never intimately know her again, and it's not like there were other women on

the earth, apart from his sons' wives. It was the same with David. After Avshalom's transgression, he never knew them again.

So, while Aviyshag the Shunammiyth was busy delivering the body heat that David needed, Adoniyahu figured he could claim his place as heir-apparent and put on a feast for all his brothers. Excluding Shalomah, of course. That right there tells us Adoniyahu knew he was usurping. It was this action which prompted Nathan the prophet to warn Bath-Sheva that she and her son would die if Adoniyahu ascended to the throne. In turn, David declared Shalomah king. Adoniyahu however, being as cunning as he was half-witted, wasn't quite through with his scheming. Aviyshag the Shunammiyth was on his mind.

<sup>13</sup> And Adoniyahu the son of Chaggiyth came to Bath-Sheva the mother of Shalomah. And she said, Come you peaceably? And he said, Peaceably. <sup>14</sup> He said, moreover, I have somewhat to say unto you. And she said, Say on. <sup>15</sup> And he said, **You know that the kingdom was mine, and that all Yashar'el set their faces on me, that I should reign: howbeit the kingdom is turned about and is become my brothers: for it was his from Yahuah.** <sup>16</sup> And now I ask one petition of you, deny me not. And she said unto him, Say on. <sup>17</sup> And he said, Speak, I pray you, unto Shalomah the king, (for he will not say nay,) that **he give me Aviyshag the Shunammiyth to be my woman.**

Melekiym Ri'shon (1 Kings) 2:13-17 [Cepher]

There is so much going on in Adoniyahu's subconsciousness, I'm afraid to even tap into it, lest I never get out. How could the kingdom possibly be his to begin with if Yahuah had already declared the kingdom to be Shalomah's? Seems like Adoniyahu has a case of cognitive dissonance, and that's a headache. In making the case that Yashar'el had set their faces upon him, he is similarly claiming that the Most-High Elohiym needn't govern them when he is completely capable of the task. But clearly, *his* kingdom had been stolen from him by another kingdom entirely, which is Yahuah's. And so, notice his sly request. He wanted the virgin Aviyshag for his own—and *why* is that? Shalomah figured it out and had him put to death.

That is the context behind ‘Song of Shalomah.’ Others wanted Shalomah’s lover for themselves so that they might usurp his throne, thereby making the kingdom of heaven their own. I will be told nothing like that happened in the life of Yahusha HaMashiach, particularly if a wife is concerned. *Oh, certainly*, they murdered the Son of Elohiym. The reason why is because they hated the Father and the Father’s law which Yahusha held them to, and also, because they wanted the kingdom of heaven for their own. A great number of people claim the gospel is good news, but when push comes to shove, is it really? I figure many holy men will have him crucified all over again if he were to return and tell us bacon was off the menu. Well, I’m here to tell you that Yahusha did have a betrothed, and they did make a move on her. Because, after all, what better way to usurp the throne but to claim his lover as their own?