

## The Prophetic Song of Songs Part 1

Today we are going to open the scripture to the book, the Song of Solomon. There has been much discussion as to whether or not this book really should be in the bible. Well does it really belong there? So I'll ask you to turn to Second Timothy 3:16 and there it says very plainly that all scripture is given by inspiration of God and is what? What do we say? It is profitable for a doctrine and reproof or correction and instruction in righteousness. Now there are 66 books in the bible and the Song of Solomon is one of them. And if all scripture is given by inspiration, it is an inspired book and it should be profitable for us to study.

So we are going to look now at this very superlative, the best song of all, and we're going to see what there is in it that could be of value to us. And Ellen G White, said in the Mount of Blessings that Solomon by the spirit of inspiration wrote this book. So we are very happy to know that this has been confirmed by an inspired writer, that this book is indeed written by the inspiration of the Holy Spirit and it says in chapter 1 verse 1, the Song of Songs which is Solomon's. So it gives the title and the author. Now not only is that the author but I should mention one other thing, the word 'Solomon' the name 'Solomon' is made up of three Hebrew consonants. In the first place there was deliverance from the death angel as he passed over the houses, then there was of course deliverance from the bondage of slavery. And then when they came to the Red Sea that was another wonderful deliverance from their enemies. So as we look at the Song of Solomon as a song of deliverance and that it was typical, pointing forward to Christ who would deliver his people from the bondage of sin.

We need to realize that this book is superlative in that at the end of time God's people will be also having three deliverances. First they will be delivered from sin in the sealing of what we call the seal of the living God. Then they will live without a mediator but they are delivered, they are victorious at that time. Then there is another deliverance from their enemies at the voice of God, and then the last and final great deliverance will occur at the second coming of Jesus when these bodies are translated or the bodies of his saints resurrected from the grave, they are freed from the grave and from this body of death. So we are looking back as Israel understood the Passover, their deliverance from Egypt. And we are also looking at this book as a book which has reference to the final deliverance of God's people.

Now how did the Jews actually use the book? Well during the Passover time they would celebrate each day with various kinds of rituals and services and when they came to the final day, the eighth day of the passover then the Song of Solomon was presented as a colorful pageant with a musical background. And they did it right out on the porch and the steps of the temple, so that the people who all came into Jerusalem for the Passover, as they went from that grand finale of the Song of Solomon, they would go home with the music ringing in their ears, they would see the presentation of the deliverance of God's people. And so this was a beautiful thing that they came to see every time they came to the Passover service.

Now, we're going to look at several things about the book, and one of the first things when you study literature is that you have to determine what the genre of the book is, that's how you classify it, what kind of literature is it. Well very shortly ... if you look in any commentary they will tell you that the book is a wedding song, it has to do with some kind of a wedding. Now how do we know this? Well if you will look over here at chapter 3 verse 11 you will see that it says, it's written almost like a wedding invitation, instead of saying you are cordially invited, it simply says go forth from your home and come out to see. So it says go forth O ye daughters of Jerusalem and behold King Solomon. Now who are we going to behold here? Solomon represents who? Jesus Christ, alright, so we are asked here to go forth and behold King Solomon and that is Christ with the crown, wherewith his mother crowned him in the day of his espousals.

Now, what is an espousal? In some versions of the bible it's a wedding or a marriage, so come out and see the

marriage, it's like a wedding invitation, come out O ye daughters of Jerusalem and see the marriage of Jesus, in the day of the gladness of his heart. Now whenever there is a wedding celebration there is great joy and happiness and there is a great deal of preparation to make for the wedding, everybody wants to put on their best apparel and you have to get a minister and you have to officiate. You must have the house in good condition. There must be a beautiful wedding supper and there must be flowers and there are wedding gifts and there's a great deal that goes on with the wedding. If you've ever had a wedding in your house you know what a flurry of preparation it is to get ready for it. Well this is a book about a wedding. Now how would this possibly be that the book is about a wedding of Jesus? When does Jesus ever get married?

Let's take a look here in Great Controversy because here it gives us a very interesting insight. I'm reading from Great Controversy page 427, it says, the proclamation, behold the bridegroom cometh in the summer of 1844, let thousands to expect the immediate advent of the Lord at the appointed time the bridegroom came, not to the earth, as the people expected, but to the ancient of days in heaven to the marriage, the reception of his kingdom, they that were ready went in with him to the marriage and the door was shut. They were not to be present in person at the marriage for it takes place in heaven, while they are here upon the earth, the followers of Christ are to wait for their Lord when he will return from the wedding. It is in this sense that they were said to go into the marriage.

So we are going to look at the entrance of Jesus Christ into the most holy place in this book and that he has gone into that marriage and we are to wait for him to return from the wedding. So you can expect this book to have something to do with the great advent movement of 1844. Now it says that the bride here is not to be present at the wedding. Well that seems strange but we're also told that the Song of Songs and this wedding is illustrated by an oriental marriage.

Well we were in Africa and we had an opportunity to see how the Orientals, especially the Indian people from India, how they carry on a wedding, you see in those countries the women have no legal rights. And so when it comes to the transfer of the dowry and the properties which they do in those weddings, there is a great deal of legal work that has to be done, the bride cannot go to the courthouse where they do all the signing of papers, she remains at home and it's only the men who go to the courthouse and they consider the legal signatures as the marriage, the legal part of it is the marriage. And so all the time that the bridegroom is in the courthouse his friends have a gathering at the door of the courthouse and they come with musical instruments and they bring a Sedan chair and I have seen them coming dancing down the street and as soon as the legal work is done then they come ... they wait for the bridegroom, he comes out and they put him in the Sedan chair.

[speaker] Describe a Sedan chair.

[speaker] A Sedan chair is a chair that is on poles and it is carried on the shoulders of men. So they bring him in this musical procession ... they bring him to the house of the bride. Now what has she been doing? Well she has been making herself ready. And so she has been putting on her most beautiful dress and her cosmetics and she has put on her perfumes and all the things that she can think of to do to be ready bridegroom. And when she hears the music coming down the street then she waits for them to come and pick her up and put her in the Sedan chair and then the two of them ride together to the father's house where they have seven days of feasting and celebration. Now that's an oriental wedding.

And so that gives us some understanding of the investigative judgment, that we, the bride, were not intended to go in to heaven where the legal papers or the books were opened, the judgment was set and the books were opened, were not intended to be there for the legal part of that ceremony, it's the bridegroom himself, and the ancient of days, the father, the officiating minister who signed the books and see that the names are all in the Lamb's Book of Life, retained in the proper books, after the legal work is all done and finished and probation closed, only then does he come back to receive his bride.

And what are we supposed to be doing down here on this earth? We're supposed to be getting ourselves ready and

wearing the wedding robe, the robe of righteousness, and so this is the eastern style of the wedding. Now let me say also that in our weddings where the bride and the groom march down the aisle, they go and they stand before an officiating minister. And so at that point the minister always asks the bridegroom this important question, do you take this woman to be your bride, your wife - your legal wife. And it is the bridegroom who decides that. He says, "I do." And so in heaven Jesus, the bridegroom, there he is and he is asked the question, each name, name by name by name, do you take this individual to be a member of your kingdom. And yes, he says, "I do." And it says here in the Song of Songs, it is the day of the gladness of his heart. So when he comes to your name, if he can put your name in the Lamb's Book of Life, that is a day of the gladness of his heart. So this is a very beautiful thought that we get right away from the Song of Songs.

Now I'll talk to you more about the purpose of the book. In the Book of Matthew chapter 25 it tells us about a parable that Jesus made and why don't we look at it, Matthew 25, here he says [silence] [silence] [silence] then shall the kingdom of heaven be like [inaudible] 10 virgins which took their lamps and went forth to meet whom? The bridegroom. Alright, so this has to do with the coming of the bridegroom, five were wise and five were foolish, they that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels - in their lamps, and while the bridegroom tarried they all slumbered and slept and at midnight there was a cry made. Now here is a message that goes forth some time before the bridegroom comes, and the message is, behold the bridegroom cometh, go ye out to meet him. This comes right before his coming and really the purpose of the Song of Songs is to alert the people that the bridegroom is coming and that we are to be ready to go out to meet him. Now the book is one which is composed of symbols, it's written in symbolic language.

And I want to say ... I'll just throw this in right here, that when I began to be interested in this book I saw some parallels, not only here in Great Controversy, to the church, the time of the investigative judgment, but I saw other parallels in the book to events in history of the history of the church. So I thought I wonder if what I am doing is correct. So when we went south to South Africa on our Furlough I took what I had done into FG Clifford, and he was the theologian at that time - the top theologian in the South African conference, or division I should say, and he said, "Sister Berry I really don't know whether what you're doing is correct or not." But he said, "I'll tell you how you can know." He said, "If you will take every word in the Song of Solomon and trace it in its Hebrew meaning back through all the rest of the bible to make sure that you are not using it incorrectly." And he said, "Pick up the ideas as you go." He said, "When you have finished doing that for the whole book you will know whether you are right or not."

And so I said, "Alright, I'll do that." So he took me in and said, "This is the division library, here is an office and here is a desk and a typewriter and you're free to work here and use the division office." And so for the [silence] [silence] [silence] [silence] ... so as we were there for four months, it was possible for me to go all the way through the whole of the Song of Solomon. And as I did that I began to realize that this book was a complete history of the Christian church. Now we are told that the Old Testament is the gospel in figures and symbols and the New Testament is the fulfillment thereof. So when we look at this and we realize that the Song of Songs is in the Old Testament, it is written in figures and symbols, it points to the Christian church from the first coming of the bridegroom to his second coming. But when history is written, before it happens what do we call it?

[speaker] A Prophecy.

[speaker] Prophecy. So I knew that this was then a prophetic book. But prophecy never deals with trivia or minutia, it always deals only with major epics in the history of God's people. So I knew that I would have to look for major epics, major historical events and they are there - they are there in the Song of Songs. And so we're going to look at some of them. But first of all I want to say that the way that you approach the scripture has everything to do with what you get out of it. And the bible itself tells us what to do, it's Isaiah 28:9 through 13, the question there in verse 9 is whom shall he teach knowledge and who will understand? Now there is a way that you can understand this book and I'll tell you, it says precept must be upon precept. Now what is a precept? A precept is that which is an idea.

Now being a teacher I'll have to say that in our schools we make very sure that teachers understand that precept must be upon precept. Let me give you an illustration. If you're a teacher of mathematics and you have first graders come in, the very first thing that these little first graders must do before they can add or subtract or anything else, they must learn that this amount is one, is the numeral one, that this amount, and whether it be fingers or buttons or sticks or whatever, this many is the numeral two. And so after they learn that there is a one to one relationship between numbers and things then the teacher is able to have them learn what those numerals represent and after they have learned this very thoroughly then they can begin to add them together, after they've learned to add only then can they begin to subtract. After they've learned adding and subtraction then they can begin to multiply and finally to divide. And so in any science, any branch of science you learn precept by precept and step by step.

And so it is with the scripture, you must learn ideas and build and build and build on them. So it says, how do you do it here in Isaiah, it says, that it is line upon line, line upon line, here a little, there a little, here a little, there a little. So that when you study a book like this which is a conundrum, it's a puzzle, and everyone admits that it is, all the commentaries say, "We don't know the meaning of the book." They all say this. But if you study the bible as it tells you to do so and you're thorough and careful and you trace every word in its Hebrew meaning, finally you come to an understanding that this is a very excellent piece of literature. It is a superlative piece of literature and it has to do with Christ in his priestly office and the history of God's people.

Alright now, in the commentaries they say, "We know that this book is a drama of some kind because it's written like a play book." In other words when you're going to put on a play you have to have a book that will tell each actor what he will say on stage. And so this book is written just like a play book, each actor comes on and has his part to say. And so I'm going back to the Song of Songs here and I'm going to show you how these actors speak in the Song of Songs. Let's look at chapter 1 verse 4, here is somebody talking, draw me, we will run after thee. Verse 5, it says, I am black. Verse 6 says, look not upon me because I am black. This is somebody talking. And chapter 2 verse 4, he brought me to the banqueting house, his ban over me was love. Alright, so here is someone talking, somebody standing on stage talking. So now we need to know what this drama is all about and so they say in the commentaries, "We know it's a drama, it's written like a play book, wherein the characters have parts that they say on stage." But we cannot know what the drama is all about because we cannot identify the characters.

Alright, we already know from the four gospels that Jesus referred to himself as the bridegroom. So if Jesus is the bridegroom, we already know who the main character is of the drama. Now in any wedding song you have not only a bridegroom but you also have a bride. Yes, do we meet her anywhere in symbolic scripture? Of course, let's look over here at Revelation 22 verse 17, it says there, and the spirit and the bride say come, Revelation 22:17, the spirit and the bride say come. Now the holy spirit is working together here with the bride. Now who is this bride? Does anyone know here?

[speaker] The church.

[speaker] The church, yes, the bride is the church. Now interestingly enough we look at this and we see the church at work. When the church is saying come, she goes out into the world and she says come, come to Jesus, what is she doing? What do we call it? She's holding a?

[speaker] Evangelism, a mission.

[speaker] A mission, she's holding Evangelism, she's winning souls, she's saying come into the kingdom, come to Jesus. And so here is the church, the bride as she is inviting people to come. Now how long has the church been inviting people ... the Christian church that is, how long has she been inviting people to come in?

[speaker] Two thousand years.

[speaker] Two thousand years, you remember, Peter went out preaching and there was preaching right from the very beginning. So here is the bride. She is the church, in Evangelism and for 2,000 years we see her on stage marching forward to meet the bridegroom. But always evangelizing. Now, so we know now who the bride is, but if you look at the Song of Songs chapter 1 verse 5, I'm sorry verse 6, she talks about another character that is here in the wedding party. Right in the middle of the verse she says, my mother's children were angry with me. Now we have to know who the bride's mother is. Who is this mother that is mother of the bride?

I prayed about this and I looked and I thought and I couldn't find it and I said to some of my friends, "Do you think the mother could be the holy spirit?" And they said, "No, it's always spoken as he and him." So they said, "No, it's not the holy spirit." So finally one day I caught on to how to study the scripture all over again, and it's line upon line, here a little, there a little, and I found that this mother was known by Paul and by John and so as I looked over here in Galatians - in the Book of Galatians, there I found that Paul spoke of this mother, Galatians 4:26, and he's talking about the mother. He says, Jerusalem, which is above, is free, which is what? Mother of us all. Now, when you say Jerusalem which is above, what Jerusalem is that?

[speaker] New Jerusalem.

[speaker] New Jerusalem, the new Jerusalem in Heaven. Alright, he says, the new Jerusalem which is in heaven is mother of us all. Now, in here he says, this Jerusalem which is above, is free. What does he mean by that? Well you see in the few verses before this he explains that the Jews and the Gentiles up until Jesus came were separated. The Jews were the chosen people, the Gentiles were not, and so there was a division between them. So he says here, that division is no longer present. He says, we are free now from that division and Jerusalem is mother of all - of us all, both Jews and Gentiles. So when we look at new Jerusalem above, we see that she is mother of all those who are born again. Born again Christians have their names entered into the roster of heaven. And they are entered into the Lamb's Book of Life. And in the investigative judgment they are retained in that book. And if they are not retained their names are blotted out or else their sins are blotted out.

So we have new Jerusalem, the capital city and as soon as the resurrection takes place everyone will go and inhabit their mansion. So this is a wonderful thought that this is where the roster of the universal church of all ages is kept. She is mother of us all, in other words from Adam clear down to the end of time, the names of all God's people are recorded. So she is a universal church, but she's not down here on earth like the bride, this mother is in heaven. And not only did Paul recognize her but John saw her in vision. And so we're going to look at Revelation 12 and there it will tell you, verse 1, there appeared a great, wonder. Now does it say down here on earth or does it say up in heaven?

[speaker] Heaven.

[speaker] A great wonder in heaven, a woman, now we've always known that the woman represents the church but notice that she's not only a woman but she is a mother, it says, this woman, verse 2, being with child, definitely she's a mother, travailing in birth, pain to be delivered. In verse 5 it says, she brought forth a man child who was to rule all nations with a rod of iron. So this universal church, the church of God's people who had been waiting and waiting and waiting for the savior to come. Finally he came and the universal church, he came to his own, to his church, to his people, but we notice that she's not only the mother of the man child, but John also saw her in verse 17, and there he says the dragon was wrath with the woman and went to make a war with the remnant of her seed, that is her children. Now who are the remnant of her seed? They are they which keep the commandments of God and have the faith of Jesus - the testimony of Jesus. So we see here that we have a remnant who are her seed, her children, and Jesus was the man child, that makes us sister to him and it makes him our elder brother. That's how the relationship is brought out. Alright, now we're going to look a little bit at some others that are mentioned here in the Song of Songs.

[speaker] [inaudible]?

[speaker] My sister, yes, often in the Song of Songs he refers to the bride or to his people as my sister, my spouse. Now then, if we go back to this Song of Songs one more time, we're going to see that there are others who come on stage and I have in chapter 1 verse 3, here they are, because of the savor of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee, so here are some virgins. Have we heard about any virgins before in the parable? The 10 virgins went forth to meet the bridegroom. So here are the 10 virgins, some wise, some foolish, representing individual members of the church, some wise, some foolish, individual members making various decisions for life or for death.

Now I want to go back over this and clarify this. We have the bridegroom, Jesus Christ and he's not down here on earth and he is not on stage in this book, he has gone to prepare mansions for us. So all during history it is the bride who is standing center stage and she is doing almost all of the talking throughout the whole of the book. And she is telling about her experiences as she has been waiting and looking and longing for the coming of the bridegroom. Sometimes they are happy experiences and sometimes they're not so happy. So there is the bridegroom, he is in heaven. The bride is down here on earth, she is working, evangelizing, there is the mother, the universal church where our names are registered and there are the 10 virgins, individual members making decisions this way and that. So now we know who this wedding party is and we have identified the characters of the drama.

So now that we have done that I think that we can begin to look at the different scenes and actions that we're going to find, it's like a play, act one, scene one, scene two, scene three, scene four and then finally act two, scene one, scene two, scene three, we're going to find that the bride is in various actions, various settings all throughout. So let's look now at the book itself, in Song of Songs chapter 1 verse 2, here stands the bride right center stage when the curtain opens. And she begins with a most abrupt statement, she says, "Let him kiss me with the kisses of his mouth." Now this is a very strange way to start a drama. What is this ... now I mentioned that this is all symbolic language, so we're going to have to look line upon line, here a little, there a little, to find out what is referred to here. So I'm going to ask you to turn to Psalms, to Psalm 2 verse 12 - Psalm 2 verse 12, and there it says, David is speaking, and what does he say? He says, "Kiss." Here's your kiss, the symbolic kiss, "Kiss the Son." How is that spelled? S O N, and a capital S, yes, who is this referring to?

[speaker] Jesus.

[speaker] Jesus Christ, it says, "Kiss the Son, lest he be angry and ye perish in the way." Alright, so it is a council you must become reconciled to Jesus or you will be destroyed along the way. And it says, blessed are all they that put their trust in him. So by going back and forth through the scripture. We also find that in the parable of the prodigal son there was the son who went out and squandered his portion and the father was waiting for him to return, looking for him with longing, hoping he would come home. And finally what says one day he came to himself, that is he finally figured out where he was in life's various situations. And he saw that he needed to return to his father. And so it says the father ran out, embraced and kissed him. That was the kiss there, is the sign of heartfelt acceptance and heartfelt forgiveness, reconciliation.

Now for centuries, in fact for four millenniums the church ... from the time of Adam had been looking and longing for the coming of the bridegroom, finally as he came in 31 AD, he paid the dowry price for his bride. This is what she had been waiting for all through the 4,000 years of earth's history, there he came and on Calvary he paid the dowry price. And there's a song that says, it's from heaven he came and sought her to be his holy bride and with his blood he bought her and for her life he died. So we have the very beginning of this book that brings you to the kiss of reconciliation which was provided at Calvary at the cross. Now in your bible you might want to put a little note there in the margin, Song of Songs chapter 1 verse 2, you might underline the word kiss and you might put Psalm 2:12 because that will help you to identify what that kiss represents and then under it I think I

would put 31 AD, the time when Jesus paid the dowry price for his bride.

So then what does she say next? She says in verse 3, because of the ... now the word savior actually means fragrance, it's like perfume, you know, if you pour out perfume it's like a beautiful fragrance, because of the fragrance of thy good ointments, thy name is as ointment or perfume poured out - poured forth, therefore do the virgins love thee. Alright, now it's speaking here of the name of Jesus. Now what about his name? In Acts 4:12 it says there is none other name under heaven given among men whereby we must be saved. It is by the name of Christ that we are forgiven, our sins are forgiven in the name of Jesus. It also says in Matthew 1:21, thou shalt call his name Jesus, that is Yeshua which is Jehovah's salvation. His name shall be called Jehovah Salvation because, or for he shall save his people from their sins. So right here immediately we have the doctrine of justification by faith in the name of Jesus. So this book begins on a most important foundation. It is the reconciliation at the cross, the blood of Christ.

Ellen White says that the atonement on the cross is the central theme of salvation. So we begin with this exalted concept right here, and then the very next thing is the doctrine of justification by faith in the name of Christ. Now let's go to verse 4 and see what the next important concept is, draw me, we will run after thee, [silence] Now in John 6:14 it says, no man can come to me (that's Jesus speaking), he says no man can come to me except the father draw him. So the church is saying, draw me, we will run after thee. And Jeremiah 12:32 says I will draw all men unto me, with a loving kindness have I drawn them. So she says, "Draw me", that's the church speaking as a corporate body, we as a corporate body need to be drawn to Christ. But then it says, we, that is we will run after thee. The we refers to the virgins, the individuals in the church. They love him because of the fragrance of his name and they are the ones that are drawn to him and they will, it says, run after him.

Now why does it say that we will run after thee? Well in Hebrews 12:1 Paul said, "Let us run the race that is set before us." So this is now a day by day experience. This is not simply forgiveness for our past sins, but it has to do with a day by day, step by step walk with Jesus and it is a race that is run. And so he also says in Galatians 5:7, "Ye did run well. Who did hinder that you should not obey the truth." So here we have the power of Jesus enabling men to obey the law of God and to obey the truth as they find it in Jesus. So what do we call this doctrine where we walk every day, day by day following Christ?

[speaker] Sanctification.

[speaker] Sanctification. Alright, so in these four verses you have the atonement at the cross, justification and sanctification in balance. It's not a theology that puts one above the other, it is a theology that is absolutely solid and very beautifully done.

Right now, after we come through these verses we begin to look at the next major epic in the history of the church. You see the vineyard was given to the Jews, they were to keep the vineyard, Jesus said one time to the Jews, he said, there was a man who had a vineyard and every time he would send his servants to the vineyard to help them, the people who worked in the vineyard would say, well they stoned them and did this and that to them and then finally the man said, "I'll send my son, they'll listen to him." But when he came they said, "Well we'll kill him." And so Jesus said, "What do you think should be done to this vineyard?" And the Jews themselves said, "Well he should take it away from those unworthy servants and give it to somebody else." And so they spoke their own doom.

So the prophecy of Daniel 9 tells us that 70 weeks were cut off for the Jews - for the Jewish people and at the end of the 70 weeks, in 34 AD that the Jewish nation as the keepers of the vineyard would be cut off and from then on there would be a transfer of the vineyard over to the Gentile church. So we're going to see that this is a major epic in the church. And so we're going to see it here in verse 6, right in the middle of the verse it says, my mother's children were angry with me, they made me the keeper of the vineyards. This is the Christian church, the newly formed Christian church and she is saying, they the Jews were angry with me. Now is it true that the Jews were

angry with the new Christian church? What did they do to its founder? They crucified him. And what did they do to the early Christians? They persecuted them, Paul or Saul at that time says he went breathing, threatening, said he was going to get rid of all these Christians. And what did they do to Stephen? They stoned him, you're going to see him on stage tonight, lying on stage with the stones all around him and the Jewish priests casting the stones.

Alright, she says, "My mother's children were angry with me. They made me the keeper of the vineyards." And so that is called ... in many commentaries they have been insightful enough to see that this is a transition from the Jews to the Gentiles, in the Jamieson Fawcett and Brown commentary especially, they make that very clear. So we move forward again in history to the third and fourth century where she says ... We finish reading there ... she says, "But mine own vineyard have I not kept." So in the third and fourth century the church had forgotten how to keep the vineyard. Now what happened in the third and fourth century? Well it says here in verse 5, I am black. In verse 6 it says, look not upon me, that is with disfavor because I am black, because of what? What does it say here has happened to the church? The sun ... how do you spell it? S U N - the sun hath looked upon me.

Now what happened? The Christian church was centered in Rome and this was also the headquarters for the emperor who was the representative of sun worship. So there was sun worship and the worship of Jehovah, and they were close together side by side and gradually the Pagan ceremonies came into the church, so that by the third and fourth century the church had actually forgotten the true Sabbath - the seventh day Sabbath. And the church was keeping Sunday the venerable day of the sun. And so she says, "Don't look at me with anger." She says, "The sun hath looked upon me." In other words she had been black. By the way what did the black horse represent in the seals? This is the symbol black, it has nothing to do with the color of your skin. It is a symbol, the black is a symbol. What does it stand for?

[speaker] [inaudible] aposticity.

[speaker] Aposticity, yes, aposticity corruption coming into the church. So we have immediately now moved forward into the third and fourth century, this major epic of church history where the church fell in aposticity is very, very important. Now in the Great Controversy ... by the way the Great Controversy is simply the same story as the story of the Song of Songs, so you're going to find many references to the history of the church that are stated so well in the Great Controversy to help us understand what this Book of Song of Solomon is all about. So it says here on page 49, the apostle Paul, in his letter to the Thessalonians foretold the great aposticity, he foretold, he said, "There will be a falling away and the mystery of iniquity doth already work." He said, "There will be a falling away which would result in the establishment of the papal power."

Alright, so we have here in the Song of Solomon, the aposticity that resulted in the setting up or the establishment of the papal power from 538 to 1798. Now as soon as the papal power took over, what happened to the people of God, what did they have to do? In Revelations 12 verse 6, it says, and the woman fled into the wilderness where they should feed her there 1,260 days. Alright, now let's look at this verse, verse 7, it says here in verse 7, here now the scene has changed, here is the church, she is dressed like a shepherdess, you see Jesus is the good shepherd, and the church is the good shepherdess because Jesus said to Peter and to all of us, "Feed my sheep - feed my sheep - feed my lambs." So here she is pictured as a shepherdess and she says, "Tell me O thou whom I saw loveth." Who is she talking to? Who is that who her soul loves?

[speaker] Christ.

[speaker] Christ, yeah, she's talking to Jesus, she says, "Tell me O thou whom I saw loveth, where thou feedest, where thou makest thy flock to rest at noon." Flock of what?

[speaker] Sheep.

[speaker] Sheep - sheep, yes, we are the sheep of his pasture. Alright, so she says, "How shall I feed?" And she

went into the wilderness, this bleak desolate wilderness. She says, "Where am I going to feed the flock? How am I going to feed the sheep? What shall I give them?" Now always the sheep have fed on the word of God. This is the food. In verse 8, he says to her, "Feed thy kids by the shepherd's tents." In other words as the shepherds have always fed ... who are shepherds? The pastors - the pastors, yes. The shepherds - the pastors had always fed the people on the word of God. And so she asks here, "Where shall I feed them?" And the answer is feed them with the word of God, this is how you feed the sheep. Well then she says, "For why should I be as one, turneth aside.

In other words God's true people were not to turn aside and there was always a group of people all the way down through the ages who kept the word of God and the [inaudible] kept the word of God in their own language. They sent missionaries to all of Europe. They died many of them by the flame, by the sword but nevertheless they continued for centuries and if you don't have that video that is called 'The Israel of the Alps' I hope you get to see it because it's a beautiful story of the people of God in this period of time as they were able to stand true to God. He always had people in every age that were true to him.

Alright, now then it says ... we're going to go through here quickly, the rest of the chapter here is a description of the church as she was in the wilderness. Now here is the way the book is put together. First of all there is a portion of drama that tells you what's happening. Then for a few verses after that then it describes the church in that historical time. Then it gives more drama, things happening in the church and then more verses that describe her at that time in history. So we're going to ... in the book, the Song of Solomon - the prophetic Song of Songs, in that book, I have taken up every verse but we don't have time to go into that right now, but I'm going to ask you to look now at a next major event. They went into the wilderness but the next major event was actually the European reformation that occurred between 1300 and 1600, and so we will take a look at that and for right now we'll close so that the video can be changed and we'll be ready to look at Song of Songs chapter 2 verse 7 and 8.