

The Prophetic Song of Songs Part 2

We'll continue now with the major epics in the Christian church as they are brought to view in the Song of Solomon. This, by the way, is part 2. This video is part 2 of the Song of Solomon, and so we're going to look now at chapter 2, at a major epic which was the European reformation.

And, here the bride says, in verse 8: "The voice of my beloved!" This is an exclamation. She says, "The voice of my beloved!" Now, how does God speak to His people? What is His official way of speaking to the people? It's through the Word of God. And so she is making reference here to the Word of God, and she says: "Behold, He cometh leaping upon the mountains, skipping upon the hills."

Now, what does Ellen White have to say in Great Controversy about this period of time? (Great Controversy, page 79) She says: "The Word of God had for ages been locked up in languages known only to the learned. But the time had come for the scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight, the hours of darkness were wearing away and in many lands appeared the tokens of the coming dawn."

So this was the European reformation. And she says basically that this Word that had been locked up in ancient languages was finally to be opened up and sent to the people in different lands, and it's described here that He comes leaping and bounding upon the hills.

Now, it says here the hours of darkness were wearing away, and that reminds me of something. In chapter 1, verse 7 she said: "Where tell me, where thou feedest. Where thou maketh thy flocks to rest at noon." Now this perplexed me because I knew that this period of Papal suppression was called the dark ages. Now, how can you have the dark ages at noon. Well, then one day I found in Great Controversy, page 60 this priceless statement. It was written first by the historian Wiley, and Ellen White is included in it in Great Controversy, page 60. And Wiley said the noon of the papacy was the midnight of the world. That settled my problem and my question.

Alright, so here it says: "the hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn." Now, who were these great men that translated the Bible and put it into the language, the common language of the people? Well there was Wycliffe first over in England, Huss and Jerome in Bohemia, Martin Luther in Germany, Zwingly, Melancthon, Lefevre and Calvin in France, there were the Scandinavian and the Swiss translators, and there was the development of the Gutenberg printing press. And then this began to go, and they could make many copies with the printing press. So, the Word was spoken of there.

It says, "The voice of my beloved!" His voice, He's speaking! He comes leaping upon the mountains, skipping upon the hills. And then notice in the next it says, in verse 9: "My beloved is like a roe or a young hart." Now, what is a roe or a young hart? A roe or a hart is a deer. So that's why he comes skipping and bounding upon the hills. Then she says -and oh yes! I wondered, I knew that this, from the context, had to refer to the Word of God, but I couldn't prove it from the scripture that a deer had anything to do with the Word of God.

And so one day I was troubled about this and so I knelt down and then I said to the Lord: "I need a scriptural evidence that a deer represents the Word of God. I don't know where to find it." Because I had looked everywhere. So I got up and I went over to the Bible, to the shelf where we kept all the Bibles, and for some strange reason there was only one Bible left on that shelf. We had taken them to different parts of the house and different satchels and cases and one thing and another, and you know how you do? And so there was only one Bible left on there. So I said, "I don't like this Bible. It never says what I want it to say." I don't remember what it was and I thought, "I don't want to use this Bible!" But it was the only one handy and so I took it and looked at it.

[speaker] -Different translation

[speaker] It was a different translation. So I looked at it and I found that whereas in King James version it says in Genesis 49:21 -you might like to look at it in your Bible. I don't know which versions you're using here. But it says there: "Naphtali is a hind." Now that's a deer. Naphtali is a hind let loose. He giveth goodly words." Alright, that was fine, but in this other Bible that I picked up, the RSV (revised standard version) it says the same thing: "Naphtali is a hind let loose" but then it says, "he beareth comely fawns." In the King James it said "words", in this translation it said "fawns". And I said why did the translators do that?

So I looked up that word again in the Hebrew and it was "emer" e-m-e-r. And I found that it can be translated either way -that it can be either a deer or it can be The Word. It's a homonym. It's what we call a homonym. So I thought: "That is wonderful. Now I have the scriptural evidence that this is what." --So it says here: "He is like a deer or a young hart." Then it says, "behold, He standeth at our wall."

Now, I looked at the wall and this word in Hebrew is cotelmaravi. It is a wall of trouble. Now let me ask you, as the reformers began to work on the translation of the Bible, did they have any wall of trouble that confronted them? They were in danger of being burned at the stake! There was ignorance on every hand. There was fanaticism, there was every kind of trouble that they faced. And in fact, Martin Luther had to be locked up in a castle in order for him to get his translation done. He was a busy man, he was out on the road, and finally in the providence of God he was locked up to keep him safe and there he finished his translation. So they faced a wall of trouble.

So it says: "He" the Word of God, that is "standeth behind our wall". It's the same word that they use for the wailing wall in Jerusalem. The wall of trouble. It's the cotelmaravi. And then it says: "He looketh forth at the windows." Now, in Fromm's book *The Prophetic Faith of Our Fathers* he indicated that the prophecies of Daniel and Paul and John were looked upon by the reformers as windows, letting in eternal light. So, it says "He looketh forth at the windows, showing himself through the lattice."

Now, a lattice-work, you know, it only lets in part of the light. And that is how it was in Europe. Some of the countries let the light in full. Other places, they rejected it and held it out. And so, as we look here it says: "my beloved spake" that's verse 10 "and said to me "rise up my love, my fair one and come away".

First, it says "rise up" and then it says "come away", and I was delighted when I found that Elder Fromm explained that the reformation in Europe was a two-fold movement. He said, "First it was a rising up to discover all the old, hidden truths." And then he said it was a coming away from Rome, from papal Rome. The protestant posture of the Protestant was that which caused a coming away from papal Rome.

So it says, "Rise up my love, my fair one, and come away." And then it describes that dark age is like a cold, dark winter and then finally the springtime that comes. And it says, "Lo the winter is passed the rain is over and gone. The flowers appear on the earth" In other words a beautiful time. Time for the reformers and God's people to gather the beautiful flowers of truth. "The time of singing is come." Now, in the papal system it was the priests who used to chant and sometimes there would be choirs, but the congregation were not allowed to sing. But when The Reformation came then there was the breaking forth in song, and we still have songs today like "A mighty fortress is our God" by Martin Luther. "The voice of the turtle" that is the dove "the voice of the dove is heard in our land."

It was the Holy Spirit leading these reformers. --And it says in the last part of 13: "Arise my love, my fair one, and come away." So there is the European Reformation. Then in verse 14 it says: "Oh my dove" that is the Church led of the Holy Spirit, the Reformation led of the Holy Spirit "thou art in the cleft of the rock." Who is the rock? Who is the rock?

[speaker] Christ Jesus.

[speaker] Christ Jesus! You are sheltered by Christ Jesus. You are in the secret places of the stairs. Now, I want to explain to you that the Reformation in Europe was a series of upward movements. Each reformer added more and more understanding, and so on a stairway you use each step to ascend higher, and so it is like a stairway. And so, tonight you will see the stairway in the pictures and there will be Wycliffe sitting at the bottom in 1300 and 1400 the printing press by Gutenberg, 1500 Martin Luther and his translations, and upward and upward until this Reform was intended to come to the last generation where people could reflect the image of Jesus fully.

Alright, so we look here at this and then as soon as The Reformation began to really prosper and do well Rome was worried because all of northern Europe, they were losing it. And so they sent out their Jesuit priests, and we talked about them in the previous video. And it says, "They were known by the Reformers as the Italian foxes." And I have to read here this verse 15: "Take away from us the foxes, the little foxes that spoil the vines for our vines have tender grapes." Martin Luther said: "As soon as I have finished working in one field they come right in after me until I go to the next field, they come right in after me." He said, "Can this be the end of this work of the Great Reformation?"

Between fanaticism and the work of the Italian foxes it was a very difficult thing. The Great Controversy, page 234 says: "Throughout Christendom Protestantism was menaced by formidable foes. Rome summoned new forces. The order of the Jesuits was formed, devoted to the overthrow of Protestantism. The Inquisition was revived to withdraw men from the Bible and to restore the ignorance and superstition of the dark ages." That's what the Reformers faced, and so it says, "Take away from us those foxes, those little foxes."

Now, tonight you're going to see these little foxes on the screen. I went down to buy the foxes -I didn't know where to find them. So I prayed about it. You know, with a project like this you just ask the Lord for what you need day by day, and that had been from the very beginning of the research. Well, I went to a little store where they sold ceramics and I said to the lady, "I need a pair of foxes." And she said, "well how big?" and I said, "oh about so-high." "Well," she said "what kind of foxes?" Well I said they should look bad. "They should be naughty foxes." "Oh!" she said "I have just the right ones for you!"

So she brought out 2 foxes and when you see them tonight, now they're dressed in a Jesuit's black garb, but the tail is sticking out. You can see that, and there they are with their long ears. But the faces -I want you to take a real special look at the faces, because the faces are the naughtiest, sly, little faces you ever saw. And they look like, well I would say the cat that swallowed the canary, but that isn't appropriate in this case. But anyway, they look like they have just done something very naughty, and they have a naughty, sly smile on their faces. So when you see this tonight you'll be amused.

Alright, then it says in verse 17 - this is a sad verse here, it says: "Until the daybreak, and the shadows flee away, turn my beloved." In other words, turn around, go back, be like a roe or a young hart upon the mountains of Bethar. Now the word Bethar means separation, so from the time that the Reformers began their work there were to be centuries of separation before Jesus would come. We go from 1500 to 1600 to 1700 to 1800 to 1900. She says, "Turn, it's not time for you to come yet." So the Reformation came and went and it was not time for the beloved Christ to come back yet.

Alright, now we're going to go to chapter 3. This is the chapter that is very interesting. It says, verse 1: "By night on my bed I sought him who my soul loveth I sought him but I found him not." Now, In Great Controversy it describes this period of time. We're moving on now from 1600, we're going on now to 1700. And she says, "The Protestant churches of America and those of Europe as well, so highly favored in receiving the blessings of the Reformation, failed to press forward. There was that same spiritual stupor. Spiritual stupor, in here she says: "On my bed at night I sought him I could not find him."

So in 1700 nothing was happening. But immediately in the next verse she says, "I will rise now." In 1800 there was what we call the Great 1800 Awakening that happened both in Europe and America. It was a turning point in history, you see, just 2 years before that the pope was taken prisoner. 1798. 2 years later Protestantism had awoken. They said, "What happened to the Pope? We're free to go!"

So they began a tremendous mission program to all the world. And it was called a turning point in history. In United States the religious fervor was so great that in a very short time one million converts had been added to the church through evangelism. And there were many great seminaries to prepare preachers to go to preach to all the world, and at that time they were started as seminaries but later they became state universities.

And when I went to Rutgers University to get my masters degree, I noticed that in the dining room there was a huge fireplace, and over the fireplace was this great stone statement and it said, "The Sun of Righteousness" s-u-n, speaking of Christ, capital S "The Sun of Righteousness shall rise with healing in his wings." And I said to someone, "What's that doing here? This is a state university, why is that there?" "Oh" they said, "this was started as a seminary."

So there were many seminaries that were begun and have now become great state universities. --There was a movement for temperance and anti-slavery -agitation. They even had a movement for women's suffrage. That is so women could vote. It was a time of enlightenment, of waking up. She says here, "I will rise now." And so she's going out to seek for the date for the coming of the bridegroom. [inaudible]

[speaker]

[speaker] Yes, and I must mention that was the time that undefined and in America they organized the American Bible Society. So that Bibles then just proliferated and went everywhere in different languages of the people.

Now, we have almost forgotten about this 1800 awakening, but on the crest of that tide came the great Advent movement of our pioneers. William Mellors, and Lakunza in South America, Joseph Wolff from England -all of those people. But what I want to look at now here, she says in verse 2: "I will rise now, and go about the city in the streets. And in the broadways I will seek him whom my soul loveth. I sought him but I found him not. " Now what is this city? Well, back in those days in Protestantism there were many different churches: Methodists, Baptists, all different kinds of churches and they all differed from each other in their teachings. And none of them are quite true with the scripture, and so it was like a city of confusion.

So she went out into the city of confusion into all these churches and what is she asking for? She says, "I sought him but I found him not". She wants to know, she's the bride, and she wants to know the date of the wedding. When is the bridegroom going to come? When is the wedding going to be? She says, " I sought him but I found him not." She could not find him out there.

Well it says in verse 3: "The watchmen that go about the city found me, to whom I said: "Saw ye him who my soul loveth? Do you know where the bridegroom is? When is he coming to the wedding?" But who are the watchmen of the city? Who is this watchman of this city of confusion. Well, it was very nice when I read Great Controversy page 346 and it says there, "It was not the scholarly theologians of Christendom who had an understanding. If they had been faithful watchmen they would have known the time of night."

So she says: "By night upon my bed I sought him. They did not know the time of night." It was the scholarly theologians that did not have an understanding. It is made very plain there that it was faithful, humble men who were able to look at the prophecy of Daniel 8:14 and see the prophecy of the twenty-three hundred days that would give them an understanding of when Christ would go in to the wedding; in to the marriage.

So in the verse 4 she says, "it was but a little that I passed from them." In other words, in many of the churches of that day, the people who looked for the coming of Jesus and looked at the time prophecy of the twenty-three hundred days, they were told, "You cannot know the day and the hour, you are not to deal with time-prophecies and so they would not have them in the church and they put them out of the churches. Then in the summer of 1844, actually 50,000 people withdrew from their churches. And so she says, "It was but a little that I passed from them" -- the scholarly theologians, she passed from them "that I found him. I held him and would not let him go until I brought him into my mother's house."

Now, the mother's house. We find her spoken of in Proverbs and her name is Wisdom over there, and it says. "she has built her house. She has hewn out 7 pillars and she says to the simple, "If you want understanding, come in." It says she has furnished her table, she has mingled her wine. And so this is the mother's house of present truth for every age.

[speaker] [inaudible]

[speaker] She says pomegranate wine. Yes. Pomegranate, by the way, is a symbol of knowledge. And so this was knowledge that was to be given to these humble, faithful servants of God.

So now we say, "Well, this is marvelous that she says she is going to come into the mother's -this is the true bride, not scholarly theologians but the true bride, she says, "I wouldn't let him go until I brought him into the house of present truth: the message for this day. And then she says, then it asks a question here in verse 6. It says: "Who is this that cometh out of the wilderness?" Now, where did the church go into the wilderness -when did she go in? She went in in 538. When did she come out? 1798.

And here she comes out of the wilderness and, notice, she comes out like "pillars of smoke, perfumed with myrrh an frankincense and all the powders of the merchant." This is how God regarded the great Advent movement that led up to 1844. Here she comes like pillars of smoke.

Now that word "pillars of smoke" is actually the word "timroth" and it's only used in one other book of the Bible. In this book, it is the book of Joel - and I hope it doesn't escape me right here, and it says... I should have had this opened up! I have a problem. Alright, Joel 2, verse 30, it says... Maybe we better go back to 28. "It shall come to pass afterward I will pour out my Spirit on all flesh" and it comes down to verse 30 "I will show wonders in the Heavens and the earth. Blood and Fire and pillars of smoke." Alright, so this is the pillars of smoke, and what day is it speaking of? "The sun shall be turned into darkness and the moon into blood before the great and terrible day of judgment of the Lord come."

So we have this interesting thing that Joel described her coming out of the wilderness like pillars of smoke. She comes out with all the powders of the merchant. The merchant, of course, is Jesus. He says "come buy of me without money, without price, come buy of me righteousness. Buy of me gold tried in the fire." And the robe of righteousness, and the eyesalve. So He is the merchant.

Alright, now we're going to look at this. Verse 7 it says: "Behold his bed." Now, this is an invitation to come and look at the bed of Jesus Christ. But, this is not a regular bed. In the Hebrew this is called a "palanquin", it is the kind of thing that is a sedan chair that's carried on the shoulders of men. So the great Advent movement was a movement carried on the shoulders of men -but what kind of men? It says here in verse 7: "Three-score valiant men are about it." Three-score valiant men are about it of the valiant of Israel. Now, valiant refers to a good soldier, a fearless soldier, and it says there are three-score of them.

And I noticed this, that it said three-score but I knew there was Joseph Wolfe that out through England and down through the Mohammedan countries, and came over to the United States and preached before the congress there in the United States of his hope and his understanding of 1844. The whole Congress listened to him. I knew there

was Lakunza in South America, and I knew that there were men in England, and of course William Miller and Josiah Litch, and Fitch and Snow and all of those men.

But this was interesting to me that it was three-score. Three-score, how many is three-score? 60! So I said "I wonder who those 60 are." Well one day I was reading in Froom's research in *The Prophetic Faith of our Fathers*, and if he didn't say there were three-score prophetic expositors that proclaimed the 1844 date! And he names them. They're all named. And he has the names all down there. There were those who published magazines and papers and it's really a wonderful thing how God has...

[speaker] [inaudible]

[speaker] Yes, they were from all parts of the world. And so, it says in verse 8: "They all hold swords, being expert in war." Now, what's the sword? The scripture! Yes, these were men, expositors of prophecy, expert in war, every man has his sword on his thigh because of fear in the night. And so this movement, this Advent movement is referred to as a chariot. It says King Solomon, that's Christ, made himself a chariot. Here's the Great Advent movement.

And so then comes the invitation! They are moving on toward the date of 1844. It says in verse 11: "Go forth, oh ye daughters of Jerusalem and behold King Solomon", that's Christ "in the day with a crown wherewith his mother crowned him in the day of his espousals" in the day of his wedding "in the day of the gladness of his heart."

So that brings us to come -it's an invitation. Come and see the beginning of the Investigative Judgment. Now, why does it say that he comes with a crown to the Investigative Judgment? Well, we have to go back to Daniel to see why it says this. So let's look at the book of Daniel, and in chapter 7 it says. Daniel 7, verse 13, "I saw in the night visions, behold one like the Son of Man came with the clouds of Heaven. Came to the Ancient of Days and they brought him near before him and there was given him.." what? Now, by the way, back in verse 10 it says the judgment was set. That's the last of the verse.

The judgment was set and the books were opened. This is the opening of the books and the judgment. Now, in verse 13 it says, "I saw the Son of Man come in, and He comes before the Ancient of Days," and in verse 14 what does it say that He is given? He is given a dominion and a kingdom. Now, if a King has a kingdom, what does he wear on his head? A crown. Alright, over in Song of Solomon it says here he comes in with a crown, which his mother gives him. The mother has the roster of all the names in the judgment. He goes over the names and name by name, name by name, he makes up His kingdom, and so then he receives his kingdom in the judgment name by name by name.

So He comes in with a crown to receive His dominion and that is what is happening with Him right now. He is receiving His kingdom, and is spoken of as the Wedding or the Marriage.

Alright, now let's carry forward with this over to chapter 5 because there is a descriptive section in here that describes the church as it was, as it came up to 1844. But we come to chapter 5 and it says here: "I sleep." Now, what were the ten virgins doing as they went to meet the bridegroom, but as the evening wore on what did they do? They slumbered and slept. Alright, and it says this parable also describes the Advent people just before 1844.

And so she says I sleep, but my heart waketh. In other words, she was looking for the bridegroom to come, but she had been disappointed in 1843. She was disappointed again in March of 1844. And so by summertime they just were kind of milling around, they didn't know when the Lord was going to come, they had no date or anything. And they went to camp meeting however, and it was hot weather and things were droning on and finally a man came riding into camp and he said, "I have truth for you!" He said, "According to the Karaite calendar, the Day of Atonement, the Day of Judgment, is going to happen on October 22 this year." And then that message

went like wildfire all over. The people went out and they rose up.

And she says, "I sleep, my heart waketh." That's verse 2. "I sleep and my heart waketh. It is the voice of my beloved that knocketh saying, open to me, my sister, my love." Alright, now we have this song, "At the door at the door, He is even at the door. He is coming, He is coming, He is even at the door." Alright. That comes from this section right here. And she says, "My beloved said, open the door", and it is as if she heard the wedding party approaching, coming down the street. She hears the bells on the hem of His garment and she knows he's right there, she's waiting for him. And then she says, Verse 3: "I have put off my coat."

Now, our righteousness-es are as filthy rags. She's put off her righteousness. "How shall I put it back on?" She is ready, she has on the robe. She has on the wedding garment. She says, "I have washed my feet." The washing of the feet is like the washing away of sin. So she says, "How shall I defile them?" She is ready for the bridegroom to come.

So much so, she is so sure that he is coming she says in verse 4: "My beloved put in his hand by the hole of the door." In other words, some doors in ancient lands had a little hole where you could slip in your hand and lift the latch on the inside and open the door. So she says, "He put in his hand" that is, to lift the latch. Now, you would be sure if you saw somebody putting their hand in the door, you would be sure that they were standing right there. You would know that they were coming in, so that's how sure the church was because of the twenty-three hundred day prophecy.

Verse 5 says: "I rose up to open to my beloved," that was her rising up. Thousands rose up to meet the beloved. And then she says, verse 6, "I opened to my beloved, but my beloved had withdrawn himself and was gone." [silence] That is The Great Disappointment of 1844. If you want to write it in the margin of your Bible, if you write 1844 out there in the side, you can easily pick that up. And do you know that the first papers that were published by the Advent people after the disappointment, they actually quoted this verse. They said, "He hath withdrawn himself, and we do not know where he is gone nor why he is gone."

Alright, it says, "My soul failed when He spake." And so Hiram Edson said, "All our hopes were blasted." You see, some of the people -this was October, it was getting cold over there. And they had to take in their potatoes or they wouldn't have much to eat for the winter, and they said, "well why pick potatoes if you're going to go to Heaven you won't need potatoes in Heaven!" And so they just left the potatoes in the ground. And after the disappointment there was a blight that came over the whole potato crop. Everybody lost their potatoes -they all went sour and bad except for those who had left them in the ground. They dug their potatoes up and it was just fine.

However, immediately after this disappointment we go back to these watchmen, verse 7, chapter 5, verse 7. Here we see the scholarly theologians. Now, the scholarly theologians had determined that these people should be put out. And they had spoken against them, and they had watched, however, with a great deal of concern about the date October 22. When the date came and passed they were jubilant. They said, "Well now you know! Your bridegroom didn't come as you expected." And so then they began to make a great deal of fun of them in the press. Their neighbors-- all the people that had seen this great movement, they really laughed at them. And here's what it says: "The watchmen that went about the city found me. They smote me, they wounded me. The keepers of the walls took away my veil -my wedding veil." In other words, she thought she was the bride but they said, "No you're not the bride. We're the bride!"

And so then she says: "I charge you oh daughters of Jerusalem, if you find him tell him that I am sick." That is of disappointed love. I am sick about the whole thing. Now, most of the people that came through this disappointment, they said, "we didn't believe it anyway." There were a number who did hang on, however, and said maybe there will be another date. They were First Day Adventists. There was just a little handful of about 150 people who went back to the scripture and they said, "We need to study again. He did not disappoint us. We

made a mistake someplace, but we don't know where."

And very shortly the Lord showed them that He did not come to this earth as they expected, but that He came to the Ancient of Days in Heaven, where the Judgment was set, and the books were opened. He had gone into the wedding, into the marriage, and that He will return from the wedding that will be the Second Coming then of the Bridegroom.

Now I'm not going to continue more, to except just to bring a couple thoughts to you here in chapter 6 and 7. It's a description of the church after 1844. And if you look at chapter 6, verse 9, I think you'll find an interesting thought here. The Lord is speaking of His people. Since 1844 He says, "My dove, my undefiled is but..." How many? One. She is but one. "She is the only one of her mother. She is the choice one of her that bear her." Alright, so what we have here is a most interesting statement by God regarding the people who keep the commandments of God and have the testimony of Jesus. He says she's but one.

We often hear people say all churches are just different roads and they all go to the same place -you're all ok!

[speaker] The ecumenical movement.

[speaker] The ecumenical movement. But while there are those who would lure the church into an ecumenical movement, here in the scripture it says "she is but one". She is the only one. She is the one that keeps the commandments of God and has the faith of Jesus.

In chapter 7, I'll take one verse there, "How beautiful are thy feet with shoes." Now, Paul talked to us about shoes and helmet and breastplate and armor, and what were the shoes? The Gospel of Peace. Here it says, "How beautiful are thy feet with shoes. How beautiful on the mountains are the feet of those that cometh bringing good tidings." So here she comes with the everlasting gospel- the three angel's messages. Oh prince's daughter.

Now I'm going to continue on until, I'm going to skip the rest of this because it's all a description of this church. From 1844 until today. In their mission work, going out into the vineyard. In fact, I'll say chapter 7, verse 12 it says: "Let us get up early" that is to go to the vineyards. "Let us see if the vine flourished, whether the tender grape appear. There will I give thee my love." In other words, it's not a charismatic effervescent thing where God gives His love to His people. It is when they are in the vineyard, where they are winning souls, there He will give them His love. It is in our work for Him that we receive His special word.

Now then, I'm going to skip over because, how much time do I have left in this video? About 20 minutes? Alright.

Let's look at verse 8. Verse 1: "Here is the church..."

[speaker] Chapter 8, verse 1

[speaker] Chapter 8, I'm sorry, chapter 8, verse 1. And here is the church, and we're coming down to our own day now. We're in the last chapter. And here, this is a lament. She says, "Oh, that thou wert as my brother." The relationship is not good. What's wrong with Laodicea? Let's look over here in Revelation 3 and see what's wrong with the relationship. Revelation 3. [silence] It says here first of all, [silence] Verse 15: "I know thy works, thou art neither cold nor hot." And in verse 17 she is saying, "I am rich and increased with goods."

She already knows all there is to know. "I have need of nothing and you do not know that you are wretched and miserable and poor and blind and naked." That's what's the matter with the relationship. And then he counsels her to buy 3 things: Gold, which represents faith and love, the Garment, He says "that ye may be clothed", the garment is the robe of Christ's righteousness -Justification, Sanctification, the Robe of His Righteousness, and eyesalve that thou mayest see. That's in the scripture for you to know. He says, I counsel you to buy these from

me. Then He says in verse 20, "Behold, I stand at the door and knock. If any man hear my voice and open the door I will come into him and with sup with him," or I will drink with him.

Now, since you know that Jesus is saying "I'm standing outside the door and if you will just invite me in I'll come and I'll drink with you." We look back at Song of Solomon and see what she says here. Chapter 8, verse 1. In the middle of the verse she says, "When I should find thee where?" Without. Outside the door. She says: "If I could find you outside the door I would kiss thee!" In other words, I would be reconciled. This is a good spirit. Laodicea has problems but there's a good spirit here, and I have found in this book that the Lord is very charitable and very kind to our church. "Yea, then she said I would not be despised." How is Laodicea despised? Says she's wretched and poor and blind and miserable and naked.

Then she says, "I would lead thee and bring thee into my mother's house." That's the house of present truth. She needs present truth for her day. And then she says, "My mother would instruct me and I would cause thee to drink of the spiced wine of the juice of my pomegranate." Now pomegranate represents knowledge, and Jesus says, "If any man will hear my voice I'll come in and drink with Him." You see, we have 2 passages here of Laodicea. We have the bride speaking in the Song of Solomon, and we have Jesus speaking in Revelation. And the two are saying the same thing.

So we'll come down now, and here again we have in 5, "Who is this that cometh up from the wilderness leaning upon her beloved?" Now, as we come toward the end of earth's history, there's only one way that we can come in to favor with God, and that is that we must come leaning on the Beloved. That's the only way we'll make it.

Then in verse 6 we swing from past history to Laodicea -present history, and suddenly in verse 6 we are swinging into the future! And we're talking about the seal. She says, "Set me as a seal upon thine heart." You see, Aaron wore what was called a breastplate of judgment right upon his heart. And in that breastplate was engraved all the names of the tribes of Israel. So he had the names of his people on his heart just like in the Investigative Judgment there he has the names of his people -he carries them on his heart. And she says, "Set me like a seal upon your heart." So she is asking that she receive the seal of the Living God. This is what the church is requesting here.

Then she says: "Set me as a seal upon thine arm." Now the arm of the Lord always represents warfare. It is with the arm that a soldier uses the sword. And it is always the arm of the Lord that delivers His people. And so she says, "set me as a seal upon your arm." She's asking for deliverance. Now if you remember at the beginning of these videos I said that the whole Passover service was a service about deliverance. The three deliverances to Israel and the three deliverances that are coming: Deliverance from sin, deliverance from our enemies and deliverance from the grave.

And so she's asking, "Set me as a seal upon thine heart, upon thine arm" And then she says... And in the commentaries it says here that the language shows some tremendous kind of stress. They don't know what it is, but they said the language itself indicates a tremendous stress and here's the language -notice it. She says: "Love is strong as death. Jealousy cruel as the grave. The coals are coals of fire, which hath the most vehement flame. Many waters cannot quench love, neither can floods drown it. If a man would give all the substance of his house it would be utterly condemned."

In other words, this is some kind of a crisis. And most of the commentaries, just because of the language they know that some kind of a crisis is brought to view here. Right here. When the church is sealed and she's going through the final 7 last plagues, this is where the curtain closes on the Song of Solomon. Right here is the closing of the action of the drama.

Then, in a good drama you have what is called an epilogue. And there the principle actors come out on stage and they tell you how the work is finished. And here we have Jesus that comes and talks to us. And like it says in Genesis, "Let us make man in our image." Here the word is "we" -the plural word "we"; the Father, the Son, the

Holy Spirit.

We have a little sister. This is the church; my sister, my spouse. "She hath no breasts." This is a little girl figure here. It's a symbol. A little girl who is immature. The Lord is very kind here, He doesn't say she's sick, or that she's deformed or that she's ugly. All He says is that she's not mature yet. And she is not ready for marriage. She's not ready yet. Alright, so it says, "what shall we do for our sister in the day when she shall be spoken for?" Now, when will you be spoken for? You will be spoken for in the Judgment. It says you are not ready. The living are not ready to be spoken for in the Judgment. Then, Jesus makes this marvelous promise, He says: "Whatever she lacks we will finish the work."

He says, "If she's a wall, we will build on her a palace of silver." In other words He says, "We will finish and put on the watchtowers. If she's a wall we'll put on the watchtowers of silver-- and by the way, silver usually represents the Word of God. "And if she be a door we will enclose her with boards of cedar." Where there is a door you have fancy work around the edges. You have a door-jam. I don't know what you call it... Finishing? Alright. So, what you have here is, the Lord is promising no matter what she is or what she lacks, We will put on the finishing touches. So, God has given a wonderful promise to us that He will get us through the time of trouble. We must trust wholly in the Lord, we must lean on the Beloved.

Then, suddenly the church speaks. You see, we're moving forward in time, as we have all through the rest of the book. Suddenly, the church speaks up and says: "I am a wall." And in the days when there was the building of the wall, said the wall was finished in 52 days. Do you remember that account? The wall was finished -that was back in Jerusalem. And then she says, "I am fully mature. Then was I in His eyes as one that found favor." So the church will -and now, when I say church I mean those who keep the commandments of God and have the faith of Jesus. That is my definition of church.

This people, this remnant people, she says, "then was I in His eyes as one that found favor." --Now, then the church takes her turn and she speaks. The bride, she says, "Solomon" -that is Christ, "had a vineyard at Baal Hamon." Now, the word Baal Hamon means a multitude. A place of a multitude. So, where is our final work in the vineyard? In the place of a multitude of the whole world. That's for the loud cry. "He let out the vineyard unto keepers. Every one for the fruit thereof was to bring a thousand pieces of silver." In other words, if you're going to work in the vineyard you're going to have to bring everything you've got. You've got to lay it all out there on the altar. Then she says, "My vineyard, which is mine, is before me.

Thou, oh Solomon, must have a thousand, and those that keep the fruit thereof 200." In other words, we're working on shares. Jesus gets His share of the glory. Those who work with him will be rewarded also. They will wear a crown. They will sit on His throne with Him.

And then the last thing in verse 13 it says: "Thou that dwellest in the gardens, thy companions hearken to thy voice. Cause me to hear it." So he is asking her to lift her voice in the loud cry. You've got one job you have to do, to give the loud cry. And he says, "Lift your voice. Let me hear it." --And then the last words of this book are the same as those of the last of Revelation. She says: "Make haste, my beloved, and be like a roe or a young hart." She says, "Make haste, come quickly and be like the prophecies have always pointed to your second coming. Come and fulfill those prophecies." So she's the roe or the young hart. The prophecies upon the mountains of spices. Spices refer to the consecration of Christ.

He says: "I will not drink of the fruit of this vine again until I drink it with you new in the kingdom."

So now hold the place there where she says make haste, and look at Revelation at the very close of the book. Chapter 22 [silence] verse 20: "He that testifieth these things sayeth surely I come quickly. Amen. Even so come, Lord Jesus." Here the bridegroom is speaking and the bride is speaking in Song of Songs, because she says make haste my Beloved, and He says, "Surely I come quickly. Even so, come Lord Jesus. The grace of our Lord Jesus

Christ be with you all. Amen." [silence]