

HE BRINGS HER TO THE BANQUET TABLE

(Song of Solomon 2)



The Song of Solomon is for most part misunderstood, because of lack of understanding of its meanings. The carnal and human mind in their interpretation misses the point and the context for what it was written. It is impossible to read this book and understand it outside its spiritual sphere. One cannot read it with a carnal mind as one reads any book. The author of the Song of Solomon's book is the Creator of man and woman, the Designer and the establisher of marriage between the two. Song of Songs is a depiction of marriage as God intended for it to be; it is a love song. It exalts the virtue of love between a man and a woman-

husband and his wife. It shows the intimacy between the two, their hard times and the ultimately victory in their union.

Chapter two expresses a beautiful dialog of love and caring between the two. The bridegroom, in his desire to have his bride with Him, invites her to come up. The place He invites her to is close to Him. He says, Rise up, my love, my fair one, and come away; For behold, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing as come, and the voice of the turtledove is heard in our land; the fig tree puts forth and ripens her green figs, and the vines are in blossom and give forth their fragrance. Arise, my love, my fair one, and come away (2:10-13). It is the season when life is expressed everywhere in the spring of life. The season to celebrate. The horizon springs up with new colors of life. This is figurative of Christ's and His bride's relationship. Winter, a thing of the past in color of lifeless grey is no more. For it symbolizes hardships and trouble.. "Rise up My love" implies the rapture. His invitation comes with eternal blessings in His presence. It is the time for His bride to celebrate her redemption! A time to sing. The intimacy of His words compels His bride to respond in a loving way. "My Beloved is mine and I am His." YAHSHUA, as the church bridegroom, finally takes complete possession of His bride, whom He has bought with His own blood, by calling her to her new home. As Paul mentioned, "And so always we shall be with the Lord!" In His priestly prayer our Lord YAHSHUA prayed, Father, I desire that they also, whom You have given Me, be with Me where I am, in order that they may behold My glory, which You have given Me; You loved Me before the foundation of the world (John 17: 24).

For the bride of Christ to have a strong relationship with her Bridegroom, she must persist in the challenges of climbing the spiritual steep mountain filled with entanglements. She must always look up until she arrives at her spiritual climax when she will see her Lord and Savior face to face either by death or by the rapture. The Bridegroom has done His part: He has paid in full the redemption of His bride with His life; He is gone to prepare a place for her according with His word, and promised to return to fetch her to live with Him. While she waits for Him, the bride's responsibility is to love Him all the way with all her heart and mind in submission through her faithfulness in serving Him and in carrying her cross. Loving our Bridegroom, as He loves us is a virtue that sparkles throughout our earthly life. Marriage designed by YAHWEH reflects togetherness in loving

each other spiritually, emotionally and physically. "What God has joined together let no man set it asunder." In the Song of Songs, we see that marriage should be a model of care, enjoyment and commitment for each other. It should be celebrated, and revered. Marriage is a shared gift of love, and companionship between two lives. It is sharing and lifting each other burdens.

The church has failed in her interpretation of God's marriage's design. She has not understood the true meaning of love and respect commanded by God in His plan for a success marriage. The earthly marriage should reflect the future union with Christ. The world has confused the bride of Christ through its life style and has led her to break faith with the marriage covenant. It is the easy way and many has taken this route. YAHWEH emphatically expressed His dislikes of divorce: Did not God make [you and your wife] one [flesh]? Did not One make you and preserve your spirit alive? And why one? Because He sought a godly offspring [from your union]. Therefore, take heed to yourselves, and let no one deal treacherously and be faithless to the wife of his youth. For the Lord, the God of Israel says: I hate divorce and marital separation and him who covers his garment [his wife] with violence. Therefore, keep a watch upon your spirit that you deal not treacherously and faithlessly (Mal. 2:14-16). Marriage, according to God's purpose, carries a spiritual weight of responsibility. To Paul was given the grace to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord (Ephesians 3: 9-11).

The Song of Solomon also symbolizes the relationship between YAHWEH and His wife, Israel. In the book of Jeremiah, the Lord describes Israel's love after her betrothal to Him: Thus says the Lord: I remember the kindness and devotion of your youth, your love after your betrothal (in Egypt) and marriage (in Sinai) when you followed Me in the wilderness, in a land not sown (Jer. 2:2). Israel, however, forsook the Lord in her unfaithfulness as a wife of YAHWEH by worshipping other gods, thus committing adultery in the form of idolatry. Israel broke faith with her husband YAHWEH and a bill of divorce was presented to her. And I saw, even though [Judah knew] that for this very cause of committing adultery, I [the Lord] had put faithless Israel away and given her a bill of divorce (Jer. 3: 8a). In chapter five, the Shulamite leaves her husband, and pained by her conscience she looks

for Him, but cannot find Him. Israel, like the Shulamite, left her husband and continue looking for Him amidst her other gods, with whom she prostituted herself. But God will not forsake Israel forever. Just like the union of the King and the Shulamite at the end, Israel will also be reuniting with her husband in repentance and brokenness as the Prophet Zachariah prophesized: And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace or unmerited favor and supplication. And they shall look upon Me Whom they have pierced, and they shall mourn for Him as one mourns for his only son, and they shall be in bitterness for Him as one who is in bitterness for his firstborn (12:10). And again in Hosea chapter 2:19-20 says: And I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in steadfast love and in mercy. I will even betroth you to Me in stability and in faithfulness and you shall know YAHWEH. There will be for Israel a time to sing and to celebrate her redemption from her adulterous ways against her husband. Just like there will be for the bride of Christ. In the millennium time Israel will be YAHWEH's faithful wife and the church YAHSHUA'S faithful wife. Many will be surprised when God, in His time, returns His favor toward Israel once again as He promised to do. He will bring her to the banquet table and cover her with His banner of love. The true bride of Christ's song is "My beloved is mine, and I am His. In her desire to be with Him she prays: Until the cool of the day when the shadows flee away, turn, my beloved and be like a gazelle... (SS. 2:16a, 17a).