

Session 20: Jesus Praises Her after Her Season of Testing Song of Solomon 6:4-10

For those of you who are just joining us new in this class, we are on our twentieth session, and the course is called “Studies in the Song of Solomon.” In this particular class, it is Song of Solomon 6:4-10. We are going to give just a short review of the context because every paragraph builds off of what just happened recently.

As the bride is going through this journey, I call it “the progression of holy passion,” she is on a journey that unfolds for eight chapters. The love song describes the processes of her heart as well as the processes, or the things that are in God’s heart, as she is going through her difficulties, and as she is embracing ministry, and the different facets of the kingdom.

REVIEW: THE BRIDE’S CRY FOR THE INCREASE OF GOD’S PRESENCE

A quick review on what is happening in terms of the bride’s journey in this part of the psalm. Roman numeral I, and if you do not have the notes, we are going to be following the notes, and like in all the classes, we will only cover about half of them, and I will leave the rest for you to study on your own.

What has happened here in the notes Song of Solomon 4:6—which is really one of the key passages of all of Song of Solomon—it is the turning point in the book. It is right in the middle of the book. It is an eight-chapter book, and it is almost the dead center verse of the entire book.

What happens is the bride is praying for the north winds, those are the winds of adversity, and she is also praying for the south winds, which are the winds of blessing, and the winds of refreshment. Of course, we all pray for the south winds a lot more than we pray for the north winds. What is happening here in the part of her life journey with the Lord, she is not afraid of difficulty. She does not want difficulty, but she is basically saying, “Lord, whatever it is that is getting in the way of my love growing and maturing, move it out of the way.”

She is not afraid of the Lord challenging her comfort zone like she was in chapter two. Because she wants the spice of God, the presence of God, in the garden of her

heart to be released. She says, “Awake, o north wind, and come, O south! blow upon my garden” of her heart (Song 4:16).

Why? So that the spice, the fragrance of God would flow out of her life. Then she makes a very significant prayer. She says, “Let My Beloved come to His garden” (Song 4:16). She is inviting Jesus to come into a place of fellowship that is nearer to her heart than any time before. She is basically saying, “Let Him come to His garden that He may enjoy its pleasant fruits” (Song 4:16). This is the part of the Song where the garden of her heart which was her garden, now becomes His. She is in it for Him from this point forward.

THE LORD COMES TO HIS BRIDE AS “JESUS OF GETHSEMANE”

Paragraph C. What happens is that the Lord listens to her prayer, and He says “yes.” He comes to her as the Jesus of Gethsemane, and He says, “Will you open up to me, and will you trust me in the difficulty that is yet around the corner? You will experience something in me that you have never known before?” Paul, the apostle, called it “the fellowship of suffering.” Of course, when he talked about that, he was talking about the place of persecution for obeying the gospel. That is what is going to happen. She is going to obey the Lord, and she is going to have difficulty related to her obedience.

Paragraph D. Song of Solomon chapter 5:3-5, we are just giving a review to give a context to chapter six. She invites the Lord. She is essentially saying, “Come, O Jesus of Gethsemane, come and visit me.” Of course then, she experiences what I call the ultimate two-fold test. Song of Solomon 5:6, the presence of God that she has enjoyed, it lifts in a temporary way, not because she was disobedient. The Lord is testing her, “Are you in this relationship for me? Or are you in this relationship with me only to enjoy my presence? Is there something bigger than feeling my presence?” The answer is yes. Living for your pleasure. Doing the will of God, regardless what it costs us, or regardless what else is involved. It is a very temporary short term test.

We are going to see in a minute that the Lord breaks in, and lavishes such praise upon her, and such affection for her. The second part of the test is the authorities in the Body of Christ mistreat her. They strike her, the watchmen, they wound her, and they take her spiritual covering away and she loses her place of function in the Body. Then the daughters of Jerusalem, which speak of sincere, yet immature members in the Body of Christ, they are always asking her questions throughout

this eight-chapter love song. The daughters of Jerusalem love the Lord, but they have not gone on to walk with Him in a deep way—sincere but shallow which describes much of the Body of Christ today.

It costs a lot to go deep with the Lord, but it moves the Lord heart when we go deep with Him, and of course that is the whole message of chapter six.

TWO-FOLD QUESTION

The daughters ask her two questions. When everything is going difficult, she says “I am lovesick” (Song 5:8). She responds with such love, and they go in Song of Solomon 4:9: “Why is it that you love Him so much?” That is the essence of the question. He has allowed these negative things to happen to you, “Why is it that you love Him so much?” I mean, you are being rejected in the Body of Christ, you do not sense His presence the way you did in times past, and her answer is one of the greatest statements of worship in the whole Old Testament.

She says in Song of Solomon 4:10, I will give a brief overview of these seven verses. She says, “Why do I love Him? I will tell you. Because my Beloved is dazzling, He is radiant, He is Chief among ten thousand” (Song 5:10, paraphrased). Song of Solomon 5:16: “His mouth is most sweet to me”—which speaks about intimacy with God, He is altogether lovely, this is my Beloved, this is my friend. She gives the strongest statement of worship in the entire Song of Solomon. She is unmoved by the difficulty. She proves herself to be in this relationship with Jesus, truly for His pleasure, and not only for her pleasure. Remember the prayer she prayed (Song 4:16, paraphrased), “Blow upon my garden, the north and the south winds, I do not care if the difficulty and the blessing, send them.” Do whatever needs to be done in order that the garden of my heart becomes your garden and your inheritance is realized in me.” The Lord has an inheritance in us, it is not only that we have an inheritance in Him.

OVERVIEW OF SONG OF SOLOMON 6:4-10

Roman numeral II of the notes, an overview of the passage we are going to be looking at in this class, in this twentieth session. Jesus breaks the silence suddenly. He has been silent because she could not find His presence. She could not sense His presence, but it was not because of her disobedience. It was a short term test.

The Lord drew back, and He said, “I am watching to see your heart. Are you in it for me? Or are you only in this relationship for yourself?” When things went badly, she said, “I am lovesick. He is altogether lovely, He is dazzling, He is radiant, this is my Beloved, and this is the One I love.”

Jesus’ heart was pounding, He felt this. She felt nothing, but He felt so much, even when she was going through the time of testing. Beloved, do we know the way that we move His heart.

When we are true to Him in times of testing, when we cannot feel anything, but He feels so much. Can we, by the Word of God, believe He is who He says He is, and that He feels for us in the way that He declares in His Word?

In the next part of Song of Solomon 4:6-10, He describes, He affirms her maturity in verse five to seven, and then He describes her place of preeminence in the place of His courts. Then in verse ten, He gives a four-fold description of her glory in His divine purpose. That is kind of an overview of what is going to happen. The essence of what is happening in this passage is that Jesus breaks the silence. He tells her how He feels about her, His plans for her, how highly He regards her, and what He has on His heart for her.

JESUS DESCRIBES THE BRIDE’S BEAUTY IN THE TIME OF TESTING (SONG 6:4)

Roman numeral III, top of page two, Jesus describes the bride’s beauty during the time of testing. This is how the Lord viewed her when she was going through this ultimate two-fold test. He breaks the silence. This is one of the most powerful verses in the Bible. He breaks the silence and He says, “O, My love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners” (Song 6:4).

The first thing He describes to her is how He loves her, and how beautiful she is. Just remember she has just finished a season where she has not felt His presence and the Body of Christ, the leaders have censored her, rejected her, wounded her, and took her function away from her.

She feels really unloved and unlovely, but there is nothing further from the truth. The first thing that I want to point out is that our beauty is found in the way we love the Lord. Our beauty is not found in how dynamic and big our ministries are. The essential beauty of your life before God, and even before discerning people is

found in the quality, the consistency of how we love Jesus, when things are going good, and when things are going bad. He says, “You are beautiful as Tirzah, you are lovely, you are awesome to me. Augustine said, “the only praise to be desired and the only praise that is really true is the praise that comes from God.”

I am going to say that it again: “to a discerning person, the only praise that is really desirable, to a person of understanding, and the only praise that is really true is the praise that God gives.” Not that it is wrong to appreciate somebody affirming you, but the real praise is the praise that comes from God. That is the only one that ultimately matters and that is the only one that is really true.

SHE IS AS BEAUTIFUL AS TIRZAH (SONG OF SOLOMON 6:4)

Paragraph C. The bride, now this is Jesus speaking. He says, “you are as beautiful as Tirzah” (Song 6:4). Now Tirzah was one of the most attractive cities in the ancient world. I have a little bit on this, a couple of paragraphs, I am not going to go into the details of it, but it was one of the capital cities of the Canaanites before Joshua, and the children of Israel captured the city.

In the future, it became the capital city of the North of Israel after the civil war in 931 B.C. It was the most beautiful city in the North. It was the city that the unbelievers picked as the city before the days of David and Solomon. It is symbolic to the unbelieving nations to that which they called beautiful. Then again, there was a civil war again in 931 B.C. just after Solomon died. Solomon is writing this Song and the nation of Israel is unified, but there is a civil war right after he dies, soon after.

“AS LOVELY AS JERUSALEM” (SONG 6:4)

Paragraph E. Jesus is speaking, not only are you as beautiful as Tirzah, you are “as lovely as Jerusalem” (Song 6:4). The city of Jerusalem is the capital city of the Southern kingdom. Far more important than that is that it is the city that God chose to have the Shekinah glory, the presence of God be established in, in the temple of Solomon. Not only that, it is the city that God chose that Jesus would rule from forever, and it is the city that will be the worship center of the entire earth in the age to come. In the millennial kingdom and even after that, Jerusalem is the city that God has chosen as the city of holiness, and the city of worship for the whole world. Jerusalem speaks of the beauty of holiness. Tirzah, paragraph F, speaks of natural beauty that affects the unbelievers. The Body of Christ has a beauty that even the unbelievers will look at and say, “I want to know what you know about God.”

“AWESOME AS AN ARMY OF BANNERS” (SONG 6:4)

It goes on to that third statement that He gives her when He says that she is as “awesome as an army with banners” (Song 6:4). An army would go to war, when it came back, if it were victorious, it had a military parade. It had a procession where it lifted its banners, and marched through the city. An army with banners is an army that came back in victory that led the great military parade, the banners of the different military divisions of the army that came back victorious. What Jesus is saying to her is that in her time of testing, He says, “you have defeated the greatest enemy you have,” and that is darkness in your own heart and unbelief. The greatest enemy that you, or I will ever battle is the enemy in our own heart that says “no” to God or draws back from Him. She did not draw back from God and she did not compromise.

Jesus says, “You are as awesome to me as a victorious army because she did not give up, and she did not give in.” The heart of Jesus was being moved. She had victory over her own heart.

Beloved, we want victory over the devil, we want victory in other situations, but by far the most important victory is victory in our own heart. If we get victory there, we will have victory in every other area. She had victory over her own heart because when she did not feel anything, and everything was going bad, she stayed true in love to Jesus. Beloved, when we feel nothing, He still feels so much when He sees our worship, when we gaze upon Him in the eyes of devotion.

JESUS DESCRIBES THE IMPACT THE BRIDE HAS ON HIS HEART (SONG 6:5)

In Song of Solomon 6:5, this again continues one of the great statements in the Word of God concerning the heart of God. Jesus speaks to her and she is speaking in the language of love. He is not speaking literally. “Turn your eyes away from Me, for they have overcome Me” (Song 6:5). He is speaking poetically in the language of love, because your eyes of devotion have overcome my heart. What you have gone through, where you stayed steady in love to me when the forces of darkness were striking you, and you could not find anything in it for yourself, you were in this thing to please me and to be my inheritance. “When you or I are in times of testing, when we stay true to Him in love in times of testing, devil and

even other people are saying, “Give up, give in, and just quit.” It is not worth it anymore.

But there is a certain kind of believer that says, “I am lovesick. He is altogether lovely. This is my beloved. This is my friend. I want Him and only Him.” When the time of testing is over, Jesus speaks what He feels, and He says, “Turn your eyes of devotion of love.” Again, He is speaking in the language of love. He says, “Your eyes of devotion have overcome my heart.”

OUR GREATEST GLORY IS THAT WE CAN MOVE GOD’S HEART

Paragraph C. The eyes of devotion move the heart of God. Our eyes do. Our greatest glory, or the greatest reality of our life that is positive is the fact that we can move God’s heart. Our greatest glory is not that we move the heart of men. Yet so many people, their whole life is fixed on moving the heart of people. There is a particular person they want to move, or there is a group they want to move.

They want the finance, the honor, the door to open, and so much of our attention is on moving the hearts of people, so that things will go our way. Whether it is in personal relationships, ministry opportunities, economic ones, or whatever, and it is important that the hearts of people are moved. I am not downplaying that. What I am saying is the greatest glory in your life is that the fact that, as a weak and broken person, you move God when your heart moves towards His. This is remarkable beyond measure, that in our weakness and brokenness through Jesus, I can say, “I love you Father, I love you Son.”

The heart of God is actually moved from the feeble movements of my heart toward Him, and it is the same with you. I love this reality. It makes every day a day of glory and a day of adventure.

I mean, absolutely nothing exciting can be happening, but the fact that I can move God’s heart by my response makes every day glorious and memorable to God, therefore to us, and it will be recorded in His book. We will do things noteworthy that will be recorded in God’s book like the movements of our heart are faithful to Him. Those things are recorded in His book.

What overcomes the heart of God? Think about it. Do the stars in their glory, the billions, and billions, and billions of stars? They do not move God, as glorious as they are. The mighty oceans, the vast mountains, the armies of men—all the armies

of the nations will stand before Jesus when He returns, He will vanquish them with one word from His mouth. They are nothing in terms of resisting Him. They do not move Him. The armies of demons, they do not move Him. He is completely confident, and they do not move Him in any way. The only thing that moves Him in this way, the only thing that conquers Him is when we stay true in love before Him.

Beloved, what we can do in this age, today, tonight, tomorrow, regardless of what is happening, we can move His heart by movements of our heart in true love to Him. This is glorious beyond exaggeration. She felt nothing. He felt so much. I love the song that we sing here at IHOP, “Do you know the way you move Him?” The answer is, “no, I do not. I do not know the way that we move Him.”

Our love is so precious to Him. Our love is remembered by Him, and it is written in His book. That we can do the things that move God, and the things that God remembers. We will never understand in this age, the fullness of how we move the heart of God by staying true to Him, even in the dark places of our life, the hard and lonely places.

Beloved, you may not have the kind of friends that you imagined that you would have by this season of your life, or the kind of ministry, or the kind of economic blessing or the kind of doors open. But beloved, above everything, and those things are good things, but beloved, you can think, you can speak, the heart of God is moved, and He remembers it forever. What a glorious reality. The saints in prison can move God as much in prison as much as they can out of prison. In some ways, it is not like we are trying to get in prison. Whatever condition that we are in, in the will of God is the one that we move the heart of God.

JESUS DESCRIBES THE BRIDE’S SPIRITUAL MATURITY

Roman numeral V. Jesus now describes the bride’s maturity, her spiritual maturity. He highlights three different aspects of her character, but just for time sake, we are going to skip that, but we have the notes for that. Jesus now affirms her dedications. He affirms her godly emotions, and He speaks to her from His heart.

ROYAL COURTS OF THE HEAVELY BRIDEGROOM (SONG 6:8)

Roman numeral VI, top of page five. Now Jesus is going to describe the place that the bride has in His larger purposes. He has spoken to her about how she moves

His heart. Now He is going to tell her, this devoted believer who has no reception in the body of Christ by the leaders.

He says, “In my courts, do you understand that though the elders have rejected you, in my court, my bride has the place of preeminence forever? Do you understand who you are and how really things are in reality? It does not really matter if they like you or not.”

Though it seems so powerful in the moment, we just step back, get the full picture of truth, and we understand where we fit in God’s economy. Beloved, when we understand it, our heart just swells with joy, gladness, and faith. “I know who I am, I know Who I belong to, I know where I am going.” That is what Jesus knew about Himself in John 13:3, it says, “Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God.” He knew where He came from, and He knew where He was going. Therefore, He picked up the towel, and served those far lower than Him. He could bear the persecution, the rejection, and the failure of His own people, His own disciples, because He knew where He came from, and He knew where He was going. We can bear many difficulties, if we know who we are, and where we are going. He spoke to her in Song of Solomon 6:4-5, and He let her know the place that she had in His heart.

THE BRIDE’S HONOR IN GOD’S FAMILY

Now, He is revealing the place she has in His purposes. He says that there are sixty queens, eighty concubines, and virgins without number. He goes on, He describes and says, “My dove, My perfect one, is the only one, the only one of the her mother, the favorite of the one who bore her” (Song 6:9).

He talks about her place of favor in His economy, and her place of favor in redemptive history. Now what is happening in paragraph A is that the bride is preeminent in honor. I will just read this sentence. The bride Jesus has established is preeminent in the heavenly court. What is happening is that Solomon is going to describe His earthly royal court. The point of what is going on is that as the bride, the Shulamite was the Solomon’s earthly, royal court, so the bride of Christ is to Jesus’ eternal heavenly court. You can read the details of that. He gives different ranks of authority. Though in Jesus’ heavenly court, it is not about queens, concubines, and virgins without number, it is seraphim and cherubim, and multitudes of angels without number, but there is none that has the place of the bride in God’s court, in God’s purposes.

MY DOVE

He is going to talk in Song of Solomon 6:9, Jesus is going to show her the place she has, even in redemptive history. In Song of Solomon 6:9, He calls her “my dove, my perfect one.”

The dove speaks of her loyalty, but it also speaks of the dimension of the Holy Spirit in her life as well. It is more than the fact that she is loyal; it is the fact that there is a Holy Spirit dimension in her loyalty.

MY PERFECT ONE

He calls her “my perfect one” (Song 6:9)—the only one of her mother, the favorite one of the one who bore her. I am not going to try and break down every phrase here, but I trust that I have enough to get you started with on the notes here.

In one sentence, what this passage is saying is that the bride of Christ and the way that I define the Bride of Christ in paragraph E, the Bride of Christ, by definition, I mean it is all the saints in eternity together, we are all the Bride of Christ, we all are. The Bride of Christ in the historical perspective now, it is not like one guy is the Bride, and the other guy is not the Bride. It is not that kind of deal. The entire Body of Christ from the first person saved—Adam, clear to the last person saved—everybody is the Body of Christ who is redeemed, and will be the Bride forever.

My definition of the bride is living in mature love for God, and of course for the people as well. If we live in love for God, we will always love the people, if we love God. It is impossible to love God with all of our heart without it flowing to people. The Body of Christ on the earth has never lived out the Bride of Christ reality. It is not important that we use the term the Bride of Christ, but the Body of Christ from the day of Pentecost, all the way to 2000 years later, has never corporately walked in mature love for God in any kind of consistency. Now of course in the day of Pentecost, for a few months, it seemed like things were going to go well, but soon afterward, troubles began even in the church in Jerusalem.

Before Jesus returns, the Bride is going to be spotless. There is going to be a generation, I am talking about hundreds of millions of believers worldwide who will be clean and spotless, not in heaven in the resurrection, everybody is spotless in the resurrection that is redeemed.

There will be a generation. I do not know what is the best name for it. There will be a generation who lives on the earth for a season, I do not know how long.

For a period of time, maybe a few years only, that will walk blameless without any compromise, and they will walk in mature love with the Lord, the church across nations. You might call that the bridal generation or the bridegroom generation or the end-time Church. It is the end-time Church. It is the Church that survives the great tribulation, and she survives the great tribulation physically because the glory of God is on her, and in her midst. There is no compromise in the Church when the Lord returns.

THE GENERATION OF THE LORD'S RETURN PREPARING HIS COMING

The Body of Christ is a Bride who is truly prepared for Jesus at His second coming. It is not talking about the saints in heaven being prepared. Everybody in heaven is already prepared automatically. The preparation—there is no issue of preparation—there is no issue of people being spotless who are already in the presence of the Lord, but do not have a physical body.

The glory of these passages, Ephesians 5:26-27 and Revelations 19:7, Jesus is coming back for a people who are prepared in the nations in the generation. This is the generation, the bridal generation, the bridegroom generation. You might call it by a different term. It is the people who understand and walk out mature love for the Lord, and of course the overflow of that love for people. It is a unique honor in history that one generation in history that one generation walks it out while on the earth while with the flesh and blood body. In Song of Solomon 6:9, when she talks about, you are the favorite one of your mother, the mother is clearly the collective, historical redeemed from all history. From the redeemed of all history, there is one generation that is the favorite of all of history.

That is the generation that will walk spotless and blameless, it is the great tribulation generation. So many believers, their big desire is to be gone when the trouble comes.

Beloved, the glory is poured out in the greatest measure in the hour the trouble comes. We will be here, and it will be our greatest opportunity in God to go forward as the global Body of Christ. I am talking about hundreds of millions across the nations to touch Jesus in a way that no other generation has ever touched Him. There is an eschatological, which is a fancy word for end-times, dimension to Song of Solomon 6:9.

THE BRIDE IS PREEMINENT TO ALL CREATED ONES

When Jesus says, “not only do you have a place in my heart as the favorite one, as the chief among the cherubim and the seraphim,” the bride is preeminent to all the created ones.

Also, there is a generation of overcomers on the earth that will be hundreds of millions of believers. I trust that is the number. More or less, but my point is that it is not a little group over in the corner, a little church network. No, no. It is not that kind of thing. They will actually be the chosen, the people of Psalm 102, created yet to praise the Lord in the time of trouble.

THE HOLY SPIRIT DESCRIBES THE BRIDE’S FOUR-FOLD CROWN OF GLORY

Roman numeral VIII, now He describes the bride’s roll in the eternal purpose of God.

Here she is, wondering back in chapter five, things are so tough, and the daughters of Jerusalem say, “Why do you love Him?” Of course, in the words of Paul the apostle, in Romans 8:18, He said, “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” because I have been faithful to the Lord in suffering.

It is not the suffering that produces the glory. It is the response of our heart of faith, obedience, and love in the time of suffering. Suffering in itself does not produce anything. Most people who go through difficulty, what it produces is bitterness in them. There is nothing inherently redemptive about suffering.

What is redemptive is the response we have to the Holy Spirit’s wooing, and the Holy Spirit’s drawing. Then in the time of difficulty, we believe the Word of God, and we press into the heart of Jesus. We work that muscle of faith, that muscle of love, and we realign our heart to Him, ten thousand times ten thousand so that the difficulty gave occasion for our heart to connect with God at a whole deeper level. That is the glory is in the connectedness of our heart with God’s heart. There is no glory in the difficulty, but Romans 8:18, Paul the apostle describes the surpassing greatness of the glory that is coming does not compare to what I am going through at this time when they were beating him, and he was suffering.

That is what the bride understands right now. She is going through difficulty, and she stayed true in love, and the daughters of Jerusalem said, “Is it worth it? Is it worth it? Why do you love Him?”

She responds, “He is altogether lovely. I am lovesick. He is dazzling. This is my Beloved, this is my friend.” She gives those ten statements of worship in Song of Solomon 5:10-16. Now the Lord shows her the other side, He shows her the place that she has in His heart. He says, “You are as beautiful as Tirzah, you are as lovely as Jerusalem, you are awesome to me” (Song 6:4, paraphrased). She sees the place that He has in her heart. Then she sees the place He has in His kingdom.

THE BRIDE WILL BE CO-HEIRS WITH JESUS IN THE ETERNAL CITY
His purposes, the fact that she is the highest of all created order, she sees the place that the end-time church has in redemptive history. Now she sees her place in Song of Solomon 6:10 in eternity, and the eternal kingdom. The Holy Spirit is speaking at this time, and the Holy Spirit is asking a rhetorical question, “Who is she? (Song 6:10)? Of course she is the Bride of Christ. Song of Songs 6:10: “Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners?” Who looks forth—or the other translations say shines forth—as the morning.

There are four dimensions to this question. Who is the one that shines forth like the morning, as the morning dawn is breaking forth? Who is the one who is as beautiful as the moon? Who is the one that is as bright and is as clear as the Sun—other translations put the word, as bright as the sun? Then the Holy Spirit asks the fourth question. Who is this one who is as awesome or as majestic as one translation says as an army with banners? Of course it is repeating that same phrase from Song of Solomon 6:4 being as awesome as an army with banners.

THE BRIDE IS DESCRIBED AS POSSESSING A FOUR-FOLD GLORY
Paragraph A. We see here the bride here in her four-fold glory as co-heirs with Jesus of the entire Eternal City. Beloved, we are co-heirs. It is not that we are just heirs of forgiveness, we are heirs of the entire world forever. Do you understand what it means to be a co-heir with Jesus? Some people have reduced it to, well I have been forgiven, I am going to be given a harp and sit on a cloud and do something glorious in God’s presence. I am not sure what.

Beloved, you are heirs of the world forever. It says in Romans 4:13: “It was not through law that Abraham, and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.” Abraham is heir of the world and the future. He is heir of the whole world forever; of course

that is only true for Abraham, and the rest of us because of Jesus. He is bringing heaven down to the earth, the New Jerusalem, the Eternal City. We are heirs together of the glory of God on the earth forever and ever. Beloved, it is really worth it that we stay true to Him in love. You know you hear it all the time, I have sympathy, I do. I do not belittle this. But I hear it all the time, and there is no greater lie that we could say when you hear somebody, I do not think it is worth it anymore.

Again, I have great sympathy when I hear it, but when you think about it, what are the options? There are no good options. The only other option is the devil's kingdom, and the wrath of God. There is no third option. It is either God's kingdom as His children and His Bride, or the devil's kingdom and the wrath of God. There is no third option, a little bit of God, but no trouble. That option does not exist in this age. What you are really crying for is the age to come. Just hang in there. You got the cry in your spirit for the age to come. So the first issues, we are just coming to a close of this session, the Holy Spirit asks this question, "Who is this one who shines forth like the morning" (Song 6:10)?

THE BRIDE'S MINISTRY IN THE CULTURE IS ONE WHO SHINES FORTH

Paragraph C. She shines forth as the morning, after the long night, the sun rise begins to break through in the morning. There is hope as the horizon, and there is a little bit of light that begins to break.

You cannot see that clearly in the morning, in the morning light. There is not a lot that you can do with it compared to the brightness of the noonday, but there is hope, there is light, and the night is over. Jesus spoke to us in Matthew 5:13-16, He said that we are the "light of the world." In Matthew 5:13-16, He says, "you are salt and light." God has raised up the Body of Christ to be salt and light in a dark world. There is great darkness. It is like the dusk at the dawn where it is not so light, but the light of God is in the church. We are the ones bringing light into a dark world.

WE ARE SHINING FORTH THE DAWNING OF A NEW DAY

It does not end there. We are not just shining forth like the dawning of a new day. The dawning of the new day has been continuing for 2000 years from the resurrection to the second coming.

It is that dusk period where the light of the age to come is shining through us. We are light and salt. Our light really matters. It is preserving the cultures, and the nations of the earth. If the light of the gospel did not exist, the nations of the earth, by this time in history, would be completely in destruction beyond anything we can imagine right now. The Holy Spirit goes on to the next question, she is as “beautiful as the moon” (Song 6:10). This is the Bride’s ministry in this age. It is like the shining of the moon.

THE SUN AND THE MOON

Now it says in Genesis 1:16, that God made two great lights. He made the greater light, the sun, and that is to rule the day. He made the lesser light that is the moon, to rule the night. As the bride of Christ, we are the light that shines forth in the darkness. We are the reflection of His light in a dark time. This speaks of evangelism and the transformation of society. The first one, I would put under the preservation of light and salt. The very fact that the nations are not in total chaos is because the Body of Christ exists in the nations. But there is more that we can do besides the minimal light of the breaking of the dawn that holds the nations with some kind of order and sanity in the earth.

It really is because of the Kingdom of God across the nations of the earth. We are as the moon. We are beautiful to God, and the moon has no light of itself. It is a reflected glory from the sun.

We are as the moon before Jesus who is the Sun, and we can bring transformation to parts of society. There will be parts of society that will become profoundly evil, but there will be parts of society, and parts of the earth, that will be profoundly bright with righteousness as well.

We do shine legitimately in evangelism, and we can bring transformation that matter to God’s purpose. We do not know how many people we will lead to the Lord, and we do not know the measure of what we can transform, but we know that we are reflected light in a time of darkness.

SHE WILL SHINE FORTH AS “BRIGHT AS THE SUN” (SONG OF SOLOMON 6:10)

Then the Holy Spirit goes on and talks about the bride’s ministry in the age to come. It goes on to say that she is the one that shines forth “as bright as the sun” (Song 6:10). One of the most exciting realities about our future is the fact that, in the eternal city, it says in Revelation 21:23 that the New Jerusalem, and by the way, the New Jerusalem, as you know, is coming down to earth. The New

Jerusalem, the light of it is Jesus, Himself. There is no need of sun because in the New Jerusalem, Jesus Himself is the light.

THE CHURCH WILL REFLECT GOD’S LIGHT IN THE NEW JERUSALEM

However, in Revelation 21:11, the Bride of Christ also has a reflected light. In the age to come, on the earth, not only the New Jerusalem is the light of Jesus, but Beloved, as Jesus said, the church is the light of the world. That is true in this age in terms of evangelism etc. But in the age to come, through our resurrected bodies, in our relationship of intimacy with Jesus, the Body of Christ will literally be the light of the earth in relationship with Jesus in the age to come.

We will express His reflected glory, the light of His glory, and His resurrection and it will radiate through us forever and ever. When Jesus said that He was the light of the world, He meant it far more than He was the vehicle of truth. It is certainly much more for the Body of Christ than the fact that we do evangelism, though that is as significant as anything I can imagine, but in the full eternal sense, we are the light of the world.

It is a reflected glory. It is a reflected light. It is the glory of Jesus’ light in His resurrection, but it is reflected even through the saints in the age to come. So Jesus says, He is hinting at, the Holy Spirit is saying, “Who is the one that is as beautiful and as bright as the sun itself” (Song 6:10, paraphrased)? Then it goes on to talk about her ultimate place as the governmental administration of God’s kingdom forever and ever. And that is, who is this who is as awesome as an army with banners.

THE BRIDE WILL RULE IN THE GOVERNMENT AS ONE WHO IS AWESOME

Paragraph J. The Bride of Christ is going to rule in the governmental administration in Jesus’ kingdom forever. Daniel saw it (Dan 7:27). He said, the day is coming when “the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High” (Dan. 7:27). The kingdom, all the dominion, and all the greatness of the kingdoms of the whole earth will be given to the saints of the Most High.

Beloved, we will be the banner, the majestic banner. The Lord, under His leadership, it is His glory and His government, but it is because of the closeness of relationship through His blood that He has brought us to His heart.

We will work in relationship to Him, and we will show forth His government, His power forever and forever. John said it right; I will end with this verse. John says in 1 John 3:2: “It has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is” (1 Jn 3:2). He said, it has not yet been revealed what we shall be, but we shall know Him when He is revealed. We know that we will be like Him for we shall see Him as He is. Beloved, it is revealed in Scripture in part, but we cannot begin to comprehend what it will be when we are in the fullness of all that Jesus has in His heart for us.

So the question that the daughters of Jerusalem asked, “Why do you love Him? Is it really worth it?”

She responds, “I love Him, I love Him, I love Him.” In Song 5:8, 10: “I am lovesick...He is altogether lovely.” Now Jesus comes on the scene in chapter six in romantic language of love, or poetic is a better way to say it, poetic language of love. He speaks to her in poetic language of love about who she really is, and how much it really is worth it that she is true to Him in love. Amen.