

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

I. REVIEW: THE BRIDE’S CRY FOR THE INCREASE OF GOD’S PRESENCE IN HER LIFE

- A. The Bride prayed for both the north winds of adversity and the south winds of blessing to come to the garden of her heart that the spices of grace (God’s presence) might flow in her to others.
¹⁶Awake, O north wind, and come, O south! Blow upon my garden, that its spices may flow out. Let my beloved come to his garden and eat its pleasant fruits... (Song 4:16)
- B. This is the turning point in the Song. The Song of Solomon has two main sections. First, Song 1-4 is focused on receiving **our inheritance** in God. Second, Song 5-8 is focused on God receiving **His inheritance** in us. The answer to the prayer for the **north winds** comes in Song 5:3-7.
- C. The Lord calls the Bride to intimacy by coming to her as the “Jesus of Gethsemane” (Song 5:2) and asking her to **open her heart** “for Him” to experience new depths of intimacy with Him.
²It is the voice of my beloved! He knocks, saying, “Open for me...my love...” (Song 5:2)
- D. She responds in obedience (Song 5:3-5), which is followed by a twofold test. First, Jesus tests her by withdrawing His presence from her (Song 5:6). Second, He allows the spiritual authorities to mistreat her (Song 5:7). The Bride responds to God in love (Song 5:8).
- E. The daughters then ask her two questions. First, “Why do you love Him so much?” (Song 5:9). The Bride answers by proclaiming ten facets of Jesus’ beauty (Song 5:10-16). After hearing her answer they ask her the second, “How can we know Him like you?” (Song 6:1).
¹⁰My beloved is white and [dazzling, NASB]...chief among ten thousand...¹⁶His mouth is most sweet, yes, he is altogether lovely. This is my beloved, and this is my friend... (Song 5:10-16)

II. OVERVIEW OF SONG 6:4-10

- A. In Song 6:4-10, Jesus **breaks the silence** with the Bride that began in Song 5:6. He praises her beauty and reveals what He was feeling about her during her time of testing. (He does not rebuke her for disobedience in Song 5:3). He describes her beauty using three metaphors (v. 4) and His passion for her (v. 5) in terms as extravagant as her declarations about Him in Song 5:10-16.
- B. Jesus describes the Bride’s maturity (Song 6:5c-7) and her preeminence in His royal court with angelic attendants including seraphim, cherubim, and angels without number (Song 6:8-9).
⁸There are sixty queens and eighty concubines, and virgins without number. ⁹My dove, my perfect one, is the...only one of her mother, the favorite of the one who bore her... (Song 6:8-9)
- C. The Holy Spirit describes the Bride’s glory (Song 6:10).
¹⁰Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners? (Song 6:10)

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

⁴*O my love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners!*
(Song 6:4)

- A. Jesus breaks His silence to praise her beauty using three metaphors after she proclaimed, "I am lovesick because He is dazzling and altogether beautiful." (Song 5:8-16). The Bride is praised for her beauty, which is found in her love for Jesus. Augustine said the only praise to be desired and the only praise that is true is the praise that comes from God. Jesus describes her beauty more fully in Song 7:6-9. He celebrates the beauty worked in her by the Spirit. In the Song, He affirms the Bride's beauty nine times (Song 1:15 [2x]; 2:10, 13; 4:1 [2x]; 4:7; 6:4; 7:7).
- B. He first communicates how He feels about her by calling her, "O My love."
- C. Jesus declares that the Bride is as beautiful as the city of **Tirzah**, one of the most attractive cities in the ancient world. Tirzah means "beautiful." Before Israel captured the land of Israel under Joshua, Tirzah was a capital city of the Canaanites (Josh. 12:24; 1 Kgs. 15:33; 16:61). Thus, some commentators present this Canaanite city as symbolic of the unbelieving Gentile nations. In other words, the Bride is beautiful to unbelievers thus, she is effective in winning unbelievers.
- D. Soon after Solomon's death, a civil war divided the nation of Israel (931 BC). Jeroboam, the king of the northern kingdom chose Tirzah as his capital city (1 Kgs. 14:17; 15:21; 16:6) because it was the most beautiful city in the north. It was in the territory of Manasseh's tribe.
- E. Jesus declares that the Bride is as lovely as **Jerusalem**. It was the spiritual capital of Israel. It was the city chosen by God for the building of Solomon's temple, which was the only place on earth continually blessed with the manifest presence of God (shekinah glory in the Holy of Holies). God ordained this city as His worship center for the whole world (Isa. 2:1-4; Zech. 14:16-19). Jerusalem's beauty speaks of the beauty of holiness found in worshipping God.
- F. Tirzah speaks of natural beauty that affects even unbelievers. Jerusalem refers to spiritual beauty that believers greatly value. The Bride being as beautiful as Tirzah and Jerusalem refers to her impacting both believers and unbelievers. Her beauty reaches both groups. Unbelievers see the Bride's self-sacrificing love and pure motives. They see her as one who gives everything for love.
- G. When an army in the ancient world returned victorious from battle, they displayed their banners in a military parade. A defeated army lost its banners. She defeated her greatest enemies, which were those found in her heart. She finished her time of testing as a victorious army with banners because she did not give in to sin and unbelief. She gained the victory over her own heart. When we feel nothing, His heart feels so much when we gaze on Him with eyes of devotion. The shadows of her compromise and fear are gone (Song 2:17; 4:6). She conquered them by grace.

⁴*O my love, you are...awesome as an army with banners! (Song 6:4-10)*

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

⁵Turn your eyes away from me, for they have overcome me. (Song 6:5)

- A. This is one of the great statements in the Scripture. By her eyes we understand her love for Him.
- B. Jesus is not asking her to literally look away from Him. He speaks poetically in the language of extravagant love. His heart is overcome, deeply moved, by our steady love for Him as expressed in Song 5:10-16 in the midst of testing. When the daughters asked, “Why do you love Him?” She spoke of Him as being altogether lovely and dazzling.”
- C. Our eyes of devotion move Jesus’ heart. Our greatest glory is that we can move God’s heart.
- D. What overcomes His heart? The greatness of the stars, oceans, and mountains do not. The vast armies of men or demons are nothing before Him. The greatest warrior in history is “conquered” by our love, when we are true to Him in times of testing. Yes, our eyes of love move Him. This steady gaze of Song 6:5 is even more intense than her single glance (Song 4:9).
- E. *Do you know the way you move Him?* He is overcome by weak and broken people who truly love Him. While she felt nothing in her time of testing, He felt so much. Our love for Him in the midst of the testing is more precious to Him than we understand. She did not know the impact her love was having on His heart because she did not feel His presence in the time of testing.
- F. In this age, we will never understand the fullness of the impact that we have on Jesus’ heart. The woman did not know that Jesus marveled at her when He seemingly refused her (Mt. 15:21-28).

²⁸Jesus...said to her, “O woman, great is your faith!” (Mt. 15:28)

V. JESUS DESCRIBES THE BRIDE’S SPIRITUAL MATURITY (SONG 6:5C-7)

⁵Your hair is like a flock of goats going down from Gilead. Your teeth are like a flock of sheep which have come up from the washing; every one bears twins, and none is barren among them. Like a piece of pomegranate are your temples behind your veil. (Song 6:5c-7)

- A. Jesus describes her maturity by highlighting three aspects of her character signified by her hair, teeth, and temples. They refer to her dedication (hair), life in the Word (teeth), and godly emotions (temples). These are same qualities that He prophesied of when they were only budding virtues (Song 4:1-3). Now they have come to maturity in her life. Song 4:1-2 describes her eyes, hair, teeth, and temple, as does Song 6:5-6. Song 4:2 adds the word *shorn*.
- B. He repeats these affirmations, using nearly the same words to prove that the test of Song 5:6-7 was necessary and fruitful. He causes everything to work together for good (Rom. 8:28).
- C. The Bride’s hair speaks of her dedication to God. The hair of the Nazirite was an outward sign of their consecration or dedication (Num. 6).

⁵Your hair is like a flock of goats going down from Gilead. (Song 6:5)

- D. Her stately hair (dedication) is the result of being well fed. Mount Gilead was a bountiful place in which the goats were abundantly fed. Her dedication is the result of being well fed on the Word of God. Song 4:1 adds the word “Mount,” referring to Gilead.
- E. Goats walk in a stately order (Prov. 30:29-31). The Bride’s dedication is like a flock of goats in the sense that it is manifestation of godly order (wisdom) in contrast to fleshly zeal.
²⁹There are three things which are majestic in pace, yes, four which are stately in walk: ³⁰A lion, which is mighty among beasts... ³¹...a male goat also... (Prov. 30:29-31)
- F. Teeth speak of the ability to chew solid food, thus to receive the meat of the Word (Heb. 5:12-14). Infants have no teeth and thus can only receive nourishment through milk (1 Cor. 3:1-3).
⁶Your teeth are like a flock of sheep which have come up from the washing; every one bears twins, and none is barren among them. (Song 6:6)
1. We receive the meat of the Word and maintain cleanliness, or healthy teeth, by long and loving meditation on God’s Word. In this way, we keep as clean as the sheep who come up from when the shepherd washes the mud off (Eph. 5:26-27; Jn. 13:10; 17:17).
 2. Her ministry fruitfulness comes from her life in the Word. To bear twins speaks of a double portion of fruitfulness. She is compared to the sheep in which none are barren. A diligent life in the Word guarantees fruitfulness (1 Tim. 4:6-16). The sheep in this passage are both clean and fruitful due to their life in the Word (Jn. 15:7-8).
- G. The Bride’s temples being like pomegranates speaks of her godly emotions. The temples (cheeks) reveal one’s emotions. The Hebrew word translated as temples can also be translated as cheeks. Our emotions are expressed by our cheeks. We can see anger, joy, gladness, and sadness on the cheeks. They are windows into one’s emotions.
⁷Like a piece of pomegranate are your temples behind your veil... (Song 6:7)
1. The pomegranate is a very sweet fruit. Her emotions are godly and sweet to God.
 2. When pomegranates are broken they are red. Red speaks of her modesty, her propensity for blushing in the presence of shameful things. Prostitutes do not blush with immodesty. A red countenance speaks of one sensitive to shameful things (red from blushing).
- H. Behind her veil speaks of her hidden life in God. Her emotions of love for God and her modesty is genuine when no one is watching. It is not just a show before people as in Song 4:3.

VI. THE ROYAL COURTS OF THE HEAVENLY BRIDEGROOM (SONG 6:8)

⁸There are sixty queens and eighty concubines, and virgins without number. (Song 6:8)

- A. The Bride is preeminent in honor among the glorious hosts in Jesus' heavenly court. In the ancient world, a king's court included his harem, which was comprised of women of various ranks. King Solomon's earthly royal court symbolized King Jesus' heavenly court. Three positions of honor in Solomon's court are used (queens, concubines, and virgins).
- B. At the time this Song was written, Solomon had 60 wives who were each called a queen. He eventually had 700 wives (1 Kgs. 11:3). These queens did not have the same of honor as the Shulamite, who was his favorite. The king's bride was the most honored among his queens.
- C. The numbers 60, 80, and a group "without number" represent the different degrees of glory in Solomon's court. The 60 queens had the highest ranks in Solomon's court. The number with "queenly glory" is the smallest number listed. The concubines were next in rank with 80. Concubines in a king's court had lesser honor than queens, yet still more than virgins because they were legally part of the King's family and owned property. The virgins were in the King's court as "staff members," but had no legal claim to the King's family or property.
- D. The primary point is to see that Jesus' Bride has more honor than all the hosts in His court. Jesus is surrounded by a host of glorious beings with different ranks. The Bride surpasses them all.
- E. Our purpose here is not to seek specific angelic groups that correspond to queens, concubines, and virgins, but to point out there are degrees of glory in a king's court. There are positions of varying rank in God's court including the seraphim, cherubim, archangels, the twenty-four elders, etc.
- F. We are not to think there are specifically 60 and 80 in various ranks around God's throne. These merely convey different positions of honor in a king's court. We are not meant to categorize the heavenly court into the three groups in Song 6:8. For example, some compare the virgins without number in Solomon's court to the unnumbered multitudes of angels.

VII. THE BRIDE'S HONOR IN GOD'S FAMILY (SONG 6:9)

⁹My dove, my perfect one, is the only one, the only one of her mother, the favorite of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her. (Song 6:9)

- A. The Shulamite is referred to as His dove and His perfect one. Being His dove speaks of her singleness of heart and that she walks in the Spirit as God's dove walking in bridal identity.
- B. Being His perfect one means she has matured spiritually. Jesus' end-time Church will become mature in love as she is filled with God's glory, without any spot or wrinkle (Eph. 5:26-27).

- C. Of all the glorious hosts in Jesus' courts in the eternal city, He has only one Bride. The "only one" is translated "is unique" (NASB/NIV). She is unrivaled. She has no competition. Jesus is saying, "Of all the attendants in My court, she is the only one I want and the only one that I would die for." Jesus is saying to her what she said to Him (Song 5:10, 16), that she is unique or a one of a kind, and has captured His heart. She is the chief among ten thousand in His heart as He is in her heart. He wants no other.
- D. The mother is a picture of the Church through history. God is our father and the Church is spoken of as our mother. Paul spoke allegorically of the New Jerusalem as "the mother of us all" (Gal. 4:26). The redeemed from history are represented as a "mother" that gave birth to Jesus (manchild) and the believers that come after her (Rev. 12:5, 17). God is the author of our natural and spiritual birth. The agency He uses for our natural birth is our natural mother. The agency He uses for our spiritual birth is the witness of the Church, our spiritual mother. Those who do God's will are His mother (Mt. 12:46-50). The Lord uses the Church to win the lost so that they may become part of His Church. The mother crowns Jesus with her love on His wedding day (Song 3:11).
- E. I define the Bride as the Church when she is mature in love for God and people. This has never happened. The church in the book of Acts was not fully mature. It had moments of glory in several cities. Before the Lord returns, the worldwide Church will be mature or spotless and blameless (Eph. 5:26-27). The end-time Church that survives the Great Tribulation has a unique honor in history as being the only generation to walk blamelessly before Jesus returns.
- F. The Bride is, by definition, made up of those who walk mature in love, Living like the heavenly Bride while on earth is to walk mature in love. The interesting thing to note is that the Bride is the favorite of the one who bore her, in other words, the favorite of her mother which speaks of the redeemed through history. The worldwide end-time mature Bride is unique in history and is the favorite of the one who bore her.
- G. The Church from history is our mother. The favorite work of the historical church is the great end-time harvest of souls and its full maturity (Rev. 14:14-16; Eph. 5:27).
- H. The end-time Church will enter into the measure of the stature of maturity that belongs to the fullness of Christ (Eph. 4:13). God will finish what He began and the gates of hell will not prevail in the Church (Mt. 16:18; Phil. 1:6). The Church throughout history did not walk in maturity. They lived much more like the daughters of Jerusalem. The Church through history from heaven's point of view will see the End-Time Church and will call her blessed.
- I. The honor of the Bride in her maturity is seen in the phrase the daughters saw her and called her blessed (6:9). The daughters speak of the immature believers throughout history. They will call her blessed as they did in Song 6:1. The redeemed through history will praise God for the end-time Church as it prevails in love while still on earth. The queens and the concubines will praise the end-time Church. They may speak of the heavenly host rejoicing with gladness as the Bride comes into her honored position. God has brought to pass a people that are mature on the earth.

VIII. THE HOLY SPIRIT DESCRIBES THE BRIDE'S FOURFOLD CROWN OF GLORY

¹⁰*Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners? (Song 6:10)*

- A. The Bride is described as possessing a fourfold glory as co-heir with Jesus of the eternal city. The Spirit uses four metaphors to show the Bride's beauty by comparing her to heavenly objects in the way Jesus compared her to earthly cities (Jerusalem and Tirzah) in Song 6:4.
- B. The Spirit asks a rhetorical question, "Who is she?" Jesus just declared the Bride's preeminent place in His court. The Spirit is now affirming her place of preeminence. The Spirit speaks three times in the Song asking the same question, "Who is this...?" (Song 3:6; 6:10; 8:5).
- C. The Bride's ministry in the culture is as one "who looks forth or shines forth as the morning." After the long night, the sunlight of the morning shines forth with hope on the horizon. The Church in this age functions as salt (flavor, preservation) and light (direction, life) in Matthew 5:13-16. This emphasizes the impact that God's people will have on individuals and society (political, military, economic, educational, family, media, arts, technology, social institutions, etc).
- D. The Bride's ministry in this age is as one "who shines forth as beautiful as the moon." The mature Church is as beautiful as the moon. The moon was established by God to provide light in the nighttime (Gen. 1:14-19). It does not have its own light but receives the reflected light of the sun. The mature Church is a source of God's light in a dark and fallen world.

¹⁶*God made two great lights: the greater light [sun] to rule the day, and the lesser light [moon] to rule the night... (Gen. 1:16)*

- E. The Church in this age is to shine like the moon in the darkness as we work in evangelism and transformation of our culture (Mt. 5:16; Phil. 2:15). This age is in a time of darkness as the millennial kingdom is a worldwide time of day).
- F. The Bride's ministry in the age to come is as one "who shines forth as bright as the sun." Her full glory is in the brilliant light of Jesus' glory. The Church will reflect the glory of Jesus' light in the New Jerusalem. Jesus is the "sun" in the eternal city (Rev. 21:23).

²³*The city [New Jerusalem] had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. (Rev. 21:23)*

- G. The Church will reflect God's light in the New Jerusalem as co-heir of the eternal city.

¹¹*...having the glory of God. Her light [the Church's] was like a most precious stone, like a jasper stone, clear as crystal. (Rev. 21:11)*

³⁶*"The whole body will be full of light, as when the bright shining of a lamp..." (Lk. 11:36)*

³*"Those who are wise shall shine like the brightness of the firmament..." (Dan. 12:3)*

- H. The Church rules with Jesus and reflects God’s light in time and eternity (Rev. 21:23-24, 11; 1:16; Isa. 60:1-3, 19-20; 24:23; 59:19; 62:1; Ezek. 43:2; Ps. 50:2; Mal. 4:2; 2 Cor. 4:6; Jn. 8:12; 1 Jn. 1:5; Mt. 5:14-16; Phil. 2:15; Dan. 12:3; 1 Cor. 15:41-42; Song 6:10).
- I. The Bride’s government is as one “who is as awesome as a powerful army with banners.”
¹⁰***You are as awesome [majestic, NIV] as an army with banners [NASB]. (Song 6:10)***
- J. The Bride will rule in the governmental administration of Jesus’ kingdom forever (Dan. 7:27).
²⁷***“Then 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)***

²¹***“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Rev. 3:21)***
- K. In Song 6:4, Jesus emphasizes the victory over her heart in earthly difficulties. Here, the Spirit emphasizes her victory over all powers.
- L. **Summary:** The Bride’s fourfold glory is seen in three progressive stages in the glory of God. First, she experiences the dawning of God’s light to bring salt and light to the culture (Mt. 5:13-16). Second, she shines forth as a beautiful moon in warfare and evangelism in this age. Third, she shines forth as the sun in the age to come. In all this, she rules as God’s weapon in His government forever.
- M. It has not yet appeared what we will be like.
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)***
- N. The sevenfold comparison of the triumphant Bride who walks in the Holy Spirit
1. She is compared to Tirzah, speaking of her beauty to unbelievers.
 2. She is compared to Jerusalem, speaking of her beauty to believers.
 3. She is compared to an earthly army, speaking of her triumph over her own heart.
 4. She is compared to the dawn, speaking of persevering in God’s order on earth in this age.
 5. She is like the moon, speaking of her triumph in evangelism and transformation.
 6. She is like the sun, speaking of her triumph in glory as a co-heir of the eternal city.
 7. She is like God’s army with government over all things.