

## ***Session 10 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**

*Tonight we are going to look at session ten in this twelve-part series on the Song of Solomon. For those of you who are new to the book of Song of Solomon, or if you are here for the first time, this is an eight-chapter love song that can be interpreted first in the natural way. It shows the beauty of married love, it magnifies the beauty of married love, and it is a natural love song of eight chapters.*

*You also can interpret it spiritually as magnifying the love of Jesus and the way that He loves His people. It is the spiritual application that we are taking in this study, although the natural application, which is the more literal, direct interpretation, is a very important interpretation of this book as well.*

*Since it is an eight-chapter love song, there is a progression going on, I call it the progression of holy passion. In the first chapter she is sincere and immature, and in the second chapter she is tested and tried. In the third chapter she learns some new things, and the fourth chapter she matures more. There is a progression that is going on.*

*In our last session, session nine, we looked at Song of Solomon 5. I am going to review it very briefly, because the drama of what happens in Song of Solomon 6 is so linked to what happened in the testing of Song of Solomon 5. Although we looked at this in our last session, I am going to take a minute to review it ever so quickly. Then we are going to go on and look at the Lord’s response to her, because Song of Solomon 5 was the testing she went through and Song of Solomon 6 is the Lord’s response to her testing.*

*Now we all go through testings, and I cannot think of anything more important than knowing what the Lord is thinking while we are going through the testing because of the lies of the devil. The devil comes and lies to us. He tells us the Lord is not thinking anything, and as a matter of fact the Lord has forgotten us. You know, that we are on the back burner, and He has gotten busy in the kitchen, and we are boiling over. “Lord, Lord, turn around quickly! I am on fire!” ...and you know it is not working.*

*“Oh sorry, Mike, I forgot I had you on the burner back there.”*

*No, that is not what is happening. He has not forgotten us. The temptation is that we feel that He has overlooked us, forgotten us, that what we are going through is for nothing because we cannot make sense of any progress while in the testing itself. That is the power of a testing from the enemy’s point of view; he uses it to really accuse us. We cannot make any sense of the testing when we are in it.*

*Song of Solomon 6 pulls the veil back, and we see what is in His heart, what He is thinking, and what He is feeling when we are feeling nothing or when we are feeling terrible. Sometimes we feel the pain of a testing, but a lot of times the testing is simply that we feel nothing, and that is part of the testing.*

*We find out that **He** actually feels a whole lot when we are being tested. He has powerful desire towards us. He is deeply engaged with us. He is watching us carefully, closely. He is moved by the way we are responding to Him when we respond to Him in love and in faith. We feel like nothing is happening and He is not paying attention, or we feel terrible pain or anguish because we think He has totally forgotten us and we are all by ourselves and the trial is not making any sense and is not producing any fruit in our life.*

*Beloved, I have good news for you. That is a total lie. Whatever we are going through, His eyes are on us. His book is recording our heart responses to Him. I do not mean our negative responses. I am talking about the*

*“Lord, I love You. Lord, I want to obey You. Lord, I cannot make sense of what is going on, but I do love You. Those responses He is recording in His book and they move Him and they matter and they actually change us.*

*So we will look for a moment at Song of Solomon 5, just a quick review of her testing. Then we will look at Song of Solomon 6, what He is feeling while she is tested and how He responds to her after the testing is over.*

- 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, or God’s presence, might flow from her to others.

***<sup>16</sup>Awake, 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)***

*At the end of Song of Solomon 4, the Bride had prayed for both the north winds of adversity and the south winds of blessing or refreshing. Now we understand praying for the south winds as “Lord, bless me.” When she was praying for the north winds, she was not asking for trouble. That is not what she is asking for really. She was saying, “Lord, I so trust Your leadership that, if a time of testing comes, I trust You.”*

*Sometimes the trouble in our life is the devil knocking on our door, and we need to rebuke the devil and tell him to go away. Sometimes the pain of the testing is not knowing what God is feeling or not seeing His hand or not making sense of it, and that is often the adversity of the north wind.*

*She says here in Song of Solomon 4:16, “Awake, O north wind, and blow, O south wind, upon the garden of my heart so that those fragrances would flow out of my heart.” Spiritually speaking, that is the presence of God and virtue and character that is moving from the Lord’s heart growing in our hearts and being manifest from us.*

*Then she says, “Let my beloved come to His garden and eat its pleasant fruits.” Because the first four chapters of this eight chapter love song is all about **her** life and her garden being **hers**. She loved Jesus, but mostly for how Jesus would bless her and provide for her, and we always honor that truth. I mean a billion years from now we will still be completely awestruck by what He gives us and by what we receive from Him. We will never, ever outgrow that. Forever we will be singing, “Worthy is the Lamb” for what He did for us. We will never, ever outgrow our gratitude.*

*What she comes to understand is that Jesus is not just a means to her end—of spiritual blessing—but Jesus actually is the end—He is the goal; He is the end we seek—she understands that not only does she have an inheritance in Him, but He actually has an inheritance **in her**. There is something He is waiting for **from us**, not just something we are receiving from Him.*

*So right here she says, in essence, “Lord, let the north and the south wind blow. I am not going to draw back like I did in Song of Solomon 2. I am not going to yield to fear. I am going to trust Your leadership. I am going to take the risky steps of faith. I will endure the times when I cannot understand, and I will trust Your leadership, because my garden is now Your garden. The garden of my heart is now Yours. I understand it is Yours. Now I know that I belong to You, not just You belong to me. I see both of them are true.”*

*It is a glorious hour in our life when this revelation comes to us, not just that He belongs to us—that is a glorious hour, too—but when we understand we belong to Him for real, forever. It moves His heart when we respond to Him in that way.*

- B. The King called the Bride to intimacy by coming to her as the “Jesus of Gethsemane” (5:2) and asking her to open her heart to Him to experience new depths of intimacy with Him.

**<sup>2</sup>It is the voice of my Beloved! He knocks, saying, “Open for Me...My love...My perfect one; for My head is covered with dew, My locks with the drops of the night.” (Song 5:2)**

Now this is the testing. The Lord comes to her in Song of Solomon 5. He comes, as I like to say, as the Jesus of Gethsemane. She knew the Jesus who sat at the table in Song of Solomon 1-2. He fed her under the shade tree and refreshed her. She knew the Jesus who was leaping on mountains. She knew the Jesus on His wedding chariot and the palanquin in Song of Solomon 3. She knew the Jesus whose heart was ravished for her in Song of Solomon 4.

Now the Jesus of Gethsemane comes, and He speaks to her. In verse 2, she is speaking and telling the story, and she says, “It is the voice of my Beloved. He knocked, and He said, ‘Open for Me.’” She thinks, “Okay, You are the One I love. I just asked You to send the north winds and the south winds. Of course whatever You want! I will open for You.”

He says, “For My head is covered with the dew of the night, and My hair (or My locks) with the drops of the night.” So we have Him in the dark night of the soul. This is the phrase we used last week—the dark night of the soul, in terms of the believer. Here He is in the dark night alone, and from the New Testament point of view, the garden of Gethsemane is the picture. He is saying, “I am here in the darkness of the night; the dew of the morning is on My head. I want you to come join Me in this dimension of who I am. I want you to touch it.” Not that we earn or contribute anything to our salvation. That is not what we are talking about. As we looked in our last session, Paul called it “the fellowship of His sufferings”—fellowship together with Him in His sufferings.

- C. The Bride responded in obedience (5:3-5), which was followed by a twofold test. First, the King tested her by withdrawing His presence from her (5:6). Next, He allowed the spiritual authorities to mistreat her and take her ministry away (5:7). The Bride responded to Him with love (5:8, 10-16).

**<sup>6</sup>I opened for my Beloved, but my Beloved had turned away and was gone...I sought him, but I could not find him...<sup>7</sup>The watchmen...struck me, they wounded me...took my veil away from me. <sup>8</sup>Daughters of Jerusalem, if you find my Beloved...tell Him I am lovesick...<sup>10</sup>My beloved is white [radiant, NIV]...and chief among ten thousand...<sup>16</sup>Yes, He is altogether lovely. (Song 5:10-16)**

Back in Song of Solomon 5, she responded in obedience. She did not draw back like she did in Song of Solomon 2. Rather, she responded in obedience. She said, “Yes, I will come to you as the Jesus of Gethsemane”—to use New Testament terms or the spiritual interpretation.

He says, as it were, “Okay. If you are really going to **know** this, then I will allow a twofold test to test your love, to test your faith.” Then He withdraws His presence from her. Now as we said in our last session, which know from biblical knowledge, He never withdraws His presence in the full sense of the word. We are talking about that discernible sense, where she is feeling and enjoying the sense of His presence.

She says in verse 6, “I opened for my Beloved,”—I responded to Him, I rose up from my bed, but my Beloved had turned away. He was gone. I sought for Him, but I could not find Him. She says, I do not know what is happening. It is not like it was just a month ago. Something is different. It was so fresh! It was so alive! It felt so strong, and now it feels silent, it feels cold, and it feels distant.

Now the Lord is just standing back, and He is asking, “Are you in this relationship just for you, or are you in it for Me? Will you love Me no matter what? Do you only love Me when things go well and you feel what you want to feel in My presence? Is it the feeling you are after, or is it love for Me that you are after? Because if you love Me, you can love Me whether you feel it or not, whether the circumstances are working or not. If you are only after the feelings, then I am going to cause this situation to draw your love to a new level. I am going to

give you an opportunity to work that faith muscle.” That is, to work that faith muscle where we are having confidence in His leadership and confidence in His love.

The second test is in verse 7: the watchmen struck me. They wounded me, and they took my veil away from me. That is, now she loses her ministry. The leaders in the spiritual community, the watchmen, strike her, and they take her covering away. So she not only loses the sense of His presence in verse 6, she loses the sense of her ministry and her function in verse 7. Now everything she wanted is going badly.

Look how she answers in verse 8, “O daughters of Jerusalem, if you find my Beloved”—tell Him this, that I am not offended at all. I am not having second thoughts. I am lovesick. Tell Him I love Him, even when it is going like this. I am really in it for Him. Yes, I love His blessing, and I want His blessing, but when I cannot see the things I saw in previous seasons, I am going to stay steady because I actually love Him no matter what. What an amazing work of grace it is in a believer’s heart when they come to this conclusion!

Then the daughters of Jerusalem responded, “How can you love Him so much, given the way He is treating you?”

She answered, “My Beloved is white”—He is radiant. My Beloved is dazzling, one translation says. He is chief among ten thousand. He is altogether lovely. I am not offended. I am not having second thoughts. I am not drawing back. He is lovely to me. He is chief among ten thousand. He is infinite in His superiority above all the other beloveds. I am lovesick. He is radiant, and that is how I view Him. The daughters are really taken aback by this extravagant response of love in such a time of difficulty.

- D. The daughters ask her two questions. The essence of the first is, “Why do you love Him so much more than others (5:9)? He took His presence from you (5:6), and let the leaders wound you (5:7).”

**<sup>9</sup>What is your Beloved more than another beloved, that you so charge us? (Song 5:9)**

We will end the review with this. The daughters asked two questions, when they saw her with the presence of God lifted from her. Again I say that God’s presence never leaves us, ever, but again it is those discernible feelings that we can get accustomed to and that in some seasons we do not have like we felt them in a previous season. So they had seen her in that condition. They saw she was mistreated by the watchmen, the leaders of the Church in the terms of the spiritual interpretation, who mistreated her, took her ministry away, and wrongly accused her. Things were going badly for her.

They asked her two questions in Song of Solomon 5:9. The first one was, “What is your Beloved more than any other beloved?” In other words, “Why do you love Him so much more than all the others? We have other beloveds in our life that we love more than Him, more than the King. You love the King more than all the other beloveds. There is no other that you love more than Him. Not even your spiritual tranquility or your increase of ministry. It is not any human relationship. You love Him as your chief Beloved above all the others.” So it is after she went through after this test that they ask, “How can you love Him? Why do you love Him?”

She answered, “O, He is chief among ten thousand! He is altogether lovely!” She gives this tremendous description of His glory and His beauty that we looked at in the last session.

- E. The second question they asked her was in essence, “How can we know Him like you?” (6:1).

**<sup>1</sup>Where has your Beloved turned aside, that we may seek Him with you? (Song 6:1)**

After they hear this remarkable description of how glorious her Beloved was and how good and altogether lovely He is, they think, “Wow!” This changed their question because their first question was, “Why do you

love Him so much?” Now in Song of Solomon 6:1 they are saying, “How can we know Him like you?” Instead of “why do you love Him?” it is “we want what you have.” They asked, “Where is your Beloved?” Not “Why do you love Him?” Where is He? We want to seek Him like you seek Him. We want what you have.

## **II. THE KING REVEALED THE PLACE THE BRIDE HAD IN HIS HEART (6:4-5)**

- A. The King broke the silence with the Bride (6:4-10) that had began in Song 5:6. He praised her beauty, telling her how He felt about her during her testing and how she moved His heart (6:5).

***<sup>4</sup>O My love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners! <sup>5</sup>Turn your eyes away from me, for they have overcome me. (Song 6:4-5a)***

Now we are going on to Song of Solomon 6. Here the King breaks the silence as He had been completely silent up to now. He had let the elders—the watchmen of the city—the leaders mistreat and neglect her. He let her lose her position. He had watched her not having the same kind of feelings and the sense of favor and the circumstances. He had been quiet all the time, and He was carefully watching, earnestly watching, having deep feelings every step of the way. Though she could feel nothing, He could feel so much. I mean she could not feel anything positive in the sense of what was happening in her circumstances.

In Song of Solomon 6:4-10, the King broke the silence, the silence that began back in Song of Solomon 5:6. The King breaks the silence, and He tells her how He felt about her each step of the way during her testing. He wants her to know how she moved His heart. This is one of the great statements in the Song of Solomon. I think this is one of the top hundred of the whole Bible. As in, when you talk of the Bible you can have hundred favorite passages—there you go.

Here in Song of Solomon 6:4 He breaks the silence. He says, “O My love, you are as beautiful as Tirzah. You are as lovely as Jerusalem. You are as awesome as an army with banners.” Then He makes this very emotional dramatic statement in verse 5, “Turn your eyes from Me”—your eyes of devotion, your eyes of love—“for your eyes have overcome Me.”

This is not a literal statement of “Would you please turn around and leave the room.” That is not what He is saying. He is talking poetically. He is expressing, “I am overcome by the great devotion you had when what you were experiencing was so difficult. It was so hard. It was everything opposite of what you wanted, but you never backed away from Me. You are really in it for Me, not just for Me to help you.”

Now beloved, we always want Him helping us to the fullness. I am in no way minimizing that, and in the first four chapters that point is made over and over and over. Again, forever we will want everything that He will give us, and we will be fully grateful and never minimize it. So I am not comparing the two. I am putting the two together. I am not comparing one verse to the other. I am saying that the two together is the relationship He is after, where we receive from Him an inheritance **and** He receives from us an inheritance called our love.

- B. ***Beautiful as Tirzah***: Tirzah was one of the most attractive cities in the ancient world; it was the capital city of the Canaanites before Israel conquered the land (Josh. 12:24; 1 Kgs. 15:33; 16:61). Some see this city as symbolic of unbelieving Gentiles. Tirzah speaks of beauty that affects even unbelievers. The Bride’s beauty is effective in winning unbelievers to Jesus. They saw the Bride’s sacrificial love for the King, as she gave up everything for love.

He starts off saying, “O My love, you are as beautiful as Tirzah.” By the way, on the website I have additional notes. I have a bit more on all of this, so you can check that out later if you want to. I just wanted to make the

notes a little shorter for the class. So almost every session I have longer notes on the website with a bit more detail on it.

He says, “You are as beautiful as Tirzah.” Now Tirzah was one of the most attractive cities in the north. It was one of the most attractive in the ancient world at that time, and it became the capital city in the northern kingdom. There was a civil war after King Solomon, and the nation divided. There was the southern kingdom where Jerusalem was the capital city, and then there was the northern kingdom. For some years they had a war going back and forth that lasted quite a long time. At times they had peace, and at times they had animosity.

Tirzah was such a beautiful city even in Solomon’s day—because Solomon is alive writing this poem at this time—it was such a beautiful city. It was a Canaanite city before Joshua conquered the land with the children of Israel and was a capital city for the Canaanites. Then after Solomon’s day they made it a capital city again after the split in the civil war took place around 933 BC. I am going through the math in my head. Solomon was 970, so I think it was around 933 BC when the civil war was.

So some see Tirzah as a city symbolic of the unbelieving Gentiles because it was a beautiful Gentile/Canaanite city before Solomon’s day. So some see this—and I like this spiritual interpretation of it, though it could mean a number of things, and what really matters is that we take the symbolism of it to honor a truth that is strongly found in the New Testament—so some interpret this to mean that the Bride is beautiful even to unbelievers and that is why believers who are walking in the Spirit are so effective in evangelism, winning the lost. The unbelievers see the Bride’s sacrificial love for the King, and they see her as somebody who gave up everything for love. When they see a believer like that, they say, “Who is the King you love and why do you love Him? I want what you have.”

So He says, “You are as beautiful as Tirzah.” In the spiritual interpretation of this, “Even the unbelievers will look and marvel and wonder to see the beauty of who I am,” says the Lord, “in the way that you love Me. It shines forth from you when you live in this kind of devotion and this kind of dedication to Me even in a time of testing.”

- C. **Lovely as Jerusalem:** The King declared that she was as lovely as Jerusalem, the capital of Israel. God chose this city for the site of Solomon’s temple. It was the only place on earth that was blessed continually with the manifest presence of God (the Shekinah glory in the Holy of Holies). Indeed, 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*.

He goes on, “You are as lovely as Jerusalem. As we said, Tirzah was the pagan capital city in the north before Solomon’s day. Then it became a capital city again after Solomon’s day as well, after the division of the tribes of Israel. Jerusalem was the southern capital. Now Jerusalem is the only city chosen by God to locate His temple. He put His temple in the city of Jerusalem. Then Jesus called the city of Jerusalem His city in Matthew 5:35, where Jesus called it “the city of the Great King.” So it is His city because not only was the temple built in that city, but also because Jesus’ throne will be in that city forever; it is the city of the Great King.

It is the only place on earth where God’s presence was continually manifested, that was blessed with the continual manifest presence of God, the manifest presence of the Lord. Because Solomon’s temple was there, and the Shekinah glory was in that temple, the manifest presence was in the city continually, in the temple, in the Holy of Holies. So that city spoke of the presence of God, it. That city will be the worship center for the whole earth in the millennial kingdom.

That city speaks of the beauty of holiness found in worshipping God. I mean Jerusalem is all about the temple and the throne of Jesus, the presence of God, the beauty of holiness. That is what Jerusalem represents

*poetically in this love song. Anybody who understands the destiny of Jerusalem, you know that it is beauty, it is worship, it is presence, it is the throne, it is the King's city, and it is everything that is beautiful spiritually.*

*So He is saying to her, "You are as beautiful as Tirzah,"—you have a love that can be seen even by the unbelievers, and it will move them—"You are as beautiful as Jerusalem,"—you are a picture of what the beauty of holiness in worshipping God looks like because you are enthralled with the King, because you are so given to the King.*

- D. ***Awesome as an army with banners:*** In the ancient world, when a victorious army returned from battle, they displayed their banners in a military parade. A defeated army lost its banners. The Bride defeated her greatest enemies—those in her heart—and is thus described as a "victorious army with banners," because she did not give in to sin or unbelief in the time of testing.

*The King added a third description. He says, "You are as awesome as an army with banners." Now an army with banners was an army that returned from the battle victorious. When the army came back to the capital city after it had a great victory, they would have a military parade. In the parade they would show all their banners—flags from every regiment—and they would raise them up. So an army marching with the banners meant they came home victorious in the battle, and the whole country had gathered in the capital city and were all celebrating the great victory.*

*So what He is saying to her, in the spiritual interpretation, is that she defeated her greatest enemies. Her greatest enemies were those in her own heart. It's true that people rise up and attack us, the enemy comes and strikes us, but as I have said many times—I love this little concept that when we think of Solomon's father, King David, that David had Saul, King Saul, angry, jealous King Saul pursuing him with 3,000 men to kill him. I mean 3,000 men were pursuing one man David to kill him—beloved, the armies of Saul cannot stop David, and the demons in hell cannot stop David. Nobody can stop David except for David. The only one who can stop David is David. When David came to understand that, he had boldness in his relationship with the Lord. Somebody can interrupt and cause a hesitation and a frustration in the will of God unfolding in your life for a brief moment, but whatever your calling is, whatever your ministry is, whatever your sphere, whatever God has ordained for you neither the devil nor anyone can stop it if you are in agreement with God.*

*The enemy is rising up against you, saying this about you and accusing you about that, but they cannot stop the will of God. The only person who can stop the will of God in my life is me. The only one who can stop it in your life is you. I mean to stop it long term in a permanent sense, and that happens only by breaking our agreement with the Lord and giving way to compromise or to that spirit of unbelief and fear and complaint and offense where we draw back and we say, "I do not trust You like I used to." That is what can stop our ministries, our destiny, and the purpose of God in our life.*

*So what He is saying to her is that "you have defeated the greatest enemies, those in your own heart. Look at you! You lost your ministry, you lost the sense of My presence, but you did not lose your devotion to Me. You did not lose your confidence in Me. You did not lose your love for Me. You did not lose your vision of the relationship you would have with Me. You did not lose any of it. Look at you!"*

*She was steady. She said, "I am lovesick. My Beloved is dazzling. He is radiant. His head, His leadership, is like finest gold. He is altogether lovely. This is my Beloved. This is my Friend." She went on and said much more than that. She was like a victorious army with banners because she did not give in to sin, and she did not give in to unbelief.*

By “giving in to sin and unbelief,” I do not mean “stumbling.” We can stumble and stumble, and we fall, and we say, “Wait a second, this is not my destiny. This is not who I am. No, I am not camping out here. I am not camping out here. The scripture says that a righteous man falls seven times, and he gets up.”

So it is not the stumbling that we are talking about. It is the staying down. That is the defeat. I mean, we do not want to stumble either. I am not minimizing stumbling, but I am more addressing that posture when we get into with that cynical attitude towards the Lord, into that spirit of bitterness that we are not even aware we have, where we are saying, “Jesus, I do not really trust Your leadership anymore, not really.” I don’t know that we really say that to God, as He is so powerful. But we think, “Well, I think I am just going to hesitate for now.” What we are really saying sometimes is “I do not trust You anymore.” That is what I am talking about—camping out in that place and letting that attitude set up and become our new way of life.

The stumble—though I am not minimizing the stumble—the stumble is not the fall. Meaning, when Jesus looked at Peter on the night when Jesus was betrayed, He said, “Peter, you are going to stumble.” Then He said, “When you recover, I want you to strengthen all your brothers.” Peter really did stumble, but he recovered and he went on to have a great ministry as the chief apostle on the day of Pentecost, etc. So the Lord sees our stumble, but it is the camping out in the stumble that constitutes a fall. That is what she did not give into. She did not give into that attitude, and she did not let that set up in her heart.

- E. This is one of the great statements in the Song. The King was not asking her literally to look away from Him. He was speaking poetically of the impact of her love on Him. Even when we feel nothing in a time of testing, He is deeply touched when we look to Him with eyes of love. Loving Jesus includes cultivating an ongoing conversation with Him in which we express with affection our gratitude and intent to obey and trust His leadership and Word.

<sup>5</sup>**Turn your eyes away from Me, for they have overcome Me. (Song 6:5)**

Then He says, “Turn your eyes away from Me because your eyes”—of love is the idea—“have overwhelmed Me.” Again He is not literally telling her to go away, to go in the other room or something. He is poetically describing the impact of her love on Him.

Beloved, when we feel nothing in a time of testing—we do not feel His presence, we cannot make sense of what is happening, we do not see an answer, and we do not see any hope on the horizon except for that we believe Him and we believe who He is—He is deeply touched when we look to Him with eyes of love.

In this sentence at the end of Paragraph E., I want you to put a little asterisk by it if you want to because I want you to think on this a little bit. It is very simple but practical application of what it means to look upon Him with love. **Loving Jesus includes cultivating an ongoing conversation with Him.** In other words, not drawing back in offense and saying, “I am talking anymore to you. You know what? I am going to get busy with other things; I am going to get preoccupied with something else.” It is cultivating an ongoing conversation. The point of the ongoing conversation is that we stay preoccupied with Him, but it is also a conversation in which we express affection to the Lord. We express our gratitude with affection; we thank Him. Beloved, I do not care how bad the test is that we are going through or the setback is, He has given us a great deal!

The devil comes and tells us we are getting a bad deal, that God is not treating us rightly. Beloved, we are talking about the Uncreated God becoming human because He wanted you! He came to the earth. He is going to be human forever, by the way. Once He became human, He did not cast off His humanity after the resurrection. He has to be human forever because He wants you.

He came down, bore the wrath of God, rose from the dead, and ascended to the right hand of the Father. Freely He forgave us, gave us His righteousness, gave us the indwelling Spirit, **and** we will have a resurrected body.

*We will live for billions of years in the New Jerusalem on a new earth in a resurrected body in the presence of the King as His Bride forever, in love with Him, loving one another. Beloved, we have it made! We really have it made!*

*In the forty years that I have walked with the Lord, I have blown it so many times that I deserve not to have that, but He says, “No, I want you to have it.” If God are going to give me what I deserve, I deserve to be set aside, not be heir of all of these glorious things.*

*Beloved, do not let the devil lie to you. Don’t think you are getting a bad deal because the money is not coming through, your ministry is not growing, someone broke your heart, or you have a sickness in your body. I do not minimize that, but it can feel like “Where is God? You know, I am sick!” Well, I love healing, and I love walking in healing and health, but beloved, we are going to be in the resurrection for billions and billions of years.*

*So I do not look at Him and say, “How dare You. Where are You?”*

*He would reply, “Where am I? I have scars in My hands because I want you so desperately—that is where I am at. You are going to be with Me forever, and I am with you right now.”*

*Then you know, over the years I have had those moments of times where I was thinking, “O Lord where are You?” Then just right around the corner, the breakthrough comes, and I think, “Gee whiz, what did I do all that talking about? The breakthrough came!”*

*He says, “There I am, and I gave you more besides.”*

*Well, it is an ongoing conversation with affection where we express gratitude with affection, number one. Number two, we express our intent to obey. Number three, we express our trust in His leadership. All three of those are different. Expressing our gratitude, expressing our intention to obey Him, and expressing our trust. I will obey You is an expression of my love. I trust Your leadership. Trusting His leadership moves His heart.*

*All three of those—gratitude, obedience, and trust—are components of the gaze of love, the look of love. It is not just obedience; it is obedience with trust. It is not just trust; it is gratitude with obedience, and it is all three of those with “I love You, I love You” affection all the way through it. I am not just grateful; I love You, and I thank You too. That is how she was looking at Him through this very difficult time.*

- F. What “overcomes” the King’s heart? The greatness of the stars, oceans, and mountains do not, and vast armies of men or demons are as nothing before Him. He is “conquered” by our love when we are true to Him as we love and trust His leadership, especially in times of testing and difficulty.

*What overcomes His heart? Well, I look up at the greatness of the stars and I say, “Wow!” He does not say, “Wow!” The mighty oceans, the mountains, the armies of man cannot conquer Him. The armies of hell cannot conquer Him. The only thing that can conquer Him is the eyes of His Bride who loves Him and trusts Him even in times of difficulty. That is what moves Him. By that I mean that is the only thing that touches Him in the way that even poetically could be called “you overcame Me” and again, that is poetic language.*

*He is conquered by our love, He is crowned by our love in that other poetic way that we get from Song of Solomon 3:11. When we trust Him, when we obey Him, when we want to go the other direction from the world, when we have gratitude, when things are not working and we still love Him, it moves Him deeply.*

- G. ***Do you know the way you move Him?*** O, the marvel of moving God’s heart by our weak love. He is “overcome” by weak and broken people who sincerely love Him. The movements of our heart are so important to God that they are recorded in His books

**<sup>8</sup>You number my wanderings; put my tears in Your bottle; are they not in Your book? (Ps. 56:8)**

*Do you know the way that you move His heart? What a marvel—the moving of God’s heart. Look at Psalm 56:8; David wrote this. He said, “God, You number my wanderings.” The wanderings are not good. David was in Ziklag at the time, and he was wandering. He had some compromise in his life. He said, “You know my wanderings.” That is, “I know that You know my struggles.” When you read “wanderings,” do not think of it as getting lost in a neighborhood in a new city. No, that is not what it is talking about. He is talking about struggles and tripping and some compromise.*

*He said, “You know my wanderings, and You have seen my tears of love that I weep because I do not like what I am stumbling in. You do not say to me, ‘Oh, just deal with it and quit sinning.’ You see my tears, and You do not write me off. As a matter of fact, You put my tears in Your bottle, and not only do You put them in a bottle, You write them in the book.”*

*So it is like the tears of failure, the tears of confusion are coming down. We are saying, “I love You, Jesus. I am not backing away, and I do not understand it, but I love You.” The tears are coming, and it is like in the pictures, where the angel swoops down there and captures that tear in God’s bottle. That is how David is talking in this poetic sense. I mean an angel does not really come with a bottle—that is not the point—but our tears are really written in His book.*

*What He writes in the book is “I saw the way that you reached to love Me when you were wandering and struggling. No, I did not write you off. No, I did not cast you off. I did not do that. I was moved by your tears. I did not call you hopeless hypocrite and I said, ‘I love the way you love Me. Come on, come near Me.’”*

*David said, “My tears, You treasured them. You captured them in Your bottle. You wrote the story in Your book because it is that dear to You.” Beloved, **that** is the way you move Him. The devil is a liar! I just wanted to say that. He lies to us constantly; he is liar. Okay.*

**III. THE BRIDE’S SPIRITUAL MATURITY (6:5c-7)**

- A. The King described the Bride’s maturity (6:5c-7), highlighting three facets of her character signified by her hair, teeth, and temples. They are the same qualities that He spoke of earlier as budding virtues (4:1-3). Now they have come to maturity in her. The twofold test of Song 5:6-7 was fruitful.

**<sup>5</sup>Your 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)**

*Now He describes her. Remember, this is written in the terms of the agricultural setting in the ancient world and the Shulamite maiden, the bride, lives in an agricultural community. So He is talking to her in language that was, of course, familiar to the whole world in that day, as the whole world was living in an agricultural society. He highlights three aspects of her character: her hair, her teeth, and her temples. In the spiritual application He is talking about her virtues. You can read a little bit more about this in the additional notes.*

- B. **Hair:** The Bride’s hair speaks of her dedication to God. The hair of the Nazirite was an outward sign of their dedication to God (Num. 6). Mount Gilead was a bountiful place where the goats were abundantly fed. The Bride’s dedication is the result of being well fed on the Word of God.

*When He talks about her hair, it speaks of her dedication to God, because the hair of the Nazirite vow was the outward sign of their dedication. There is more on why hair would mean that on the additional notes; this is just a quick statement. We covered the hair earlier in Song of Solomon 4 as well.*

- C. **Teeth:** Teeth speak of maturity in having the ability to chew solid food and receive the meat of the Word (Heb. 5:12-14). Infants have no teeth and are nourished only with milk (1 Cor. 3:1-3).

*Her teeth would speak of her ability to chew the solid food of the Word, to receive the meat of the Word. It refers to her ability to take the Word of God and receive the meat of the Word. Infants have no teeth; they can only be nourished on milk. That is what Paul the apostle talked about the milk of the Word.*

- D. **Temples:** The Bride's temples speak of her emotions. The Hebrew word translated as *temples* can also be translated as *cheeks*. Temples, or cheeks, express our emotions—we can see anger, joy, gladness, and sadness in someone's cheeks; they are windows into a person's emotions.

*The word for the temples is the same word in Hebrew that is often translated the cheeks. So whether it is the temples or the cheeks, it speaks of her emotions. Our cheeks express our emotions whether anger or sadness or gladness. Our cheeks are windows into what is happening with our emotions.*

*He gives her these statements in the agricultural language that, again in the spiritual interpretation, speak of her character. These statements communicate: your dedication moves Me, the way that you live by the Word moves Me, the way that your heart has resisted the accusations and the temptation to be offended, and you stay true to Me and you come after Me.*

*Now I am speaking to the guys—read Song of Solomon 6:5 here, “Your hair is like a flock of goats.” Do not try that one on the girl you like. Do not tell her that her teeth are like a flock of goats. If she did not grow up on the farm, that is not going to move her. Even if she did grow up on the farm, it is not going to move her! Okay, I just thought I would throw that out there just for fun.*

#### **IV. THE BRIDE'S PLACE IN THE KING'S COURTS (6:8)**

- A. The King answered by revealing to her the place that she had in His court (6:8). The Bride is preeminent in honor among the glorious angelic hosts in Jesus' heavenly court.

**<sup>8</sup>There are sixty queens and eighty concubines, and virgins without number. <sup>9</sup>My dove, my perfect one, is the only one...the favorite of the one who bore her. (Song 6:8-9)**

*Okay, in the last two or three minutes here I am going to speed through this because you have the notes here. In Song of Solomon 6:8-9 He is not only praising her, but also revealing her high position in his court. He just said in verse 5, that her heart moved him and his heart was moved by her. He told her that her dedication moved him, the way she leans on the Word and receives the Word. The way that she resists the negative emotions and stays steady to believe him moves him.*

*Now here He is revealing her place in His heavenly court to her. He says in verse 8—now this is King Solomon in his earthly court—he says, I have sixty queens. At that time he had sixty queens; he had more before it was over. He had eighty concubines; actually a concubine was legally part of the king's family in harem. He said, “I have virgins without numbers.” They were like the maids-in-waiting. You have seen through history in royal courts; they were royal servants, but not quite a part of the royal family.*

- B. In that day, a king's court included his harem, comprised of women of various ranks. In this poem, King Solomon's earthly royal court symbolizes King Jesus' heavenly court—seraphim, cherubim, archangels, etc. Jesus' Bride has more honor than all the hosts in His heavenly court (Rev. 4). Jesus is surrounded by a host of glorious beings with different ranks, but His Bride surpasses them all.

*So a king's court had, included his harem, women with various ranks. In this poem, the idea is that King Solomon's earthly royal court symbolizes Jesus' heavenly court. In Jesus' heavenly court, it is not sixty queens and eighty concubines, but it is seraphim and cherubim, mighty angels and archangels, twenty-four elders and more. There are all of these ranks in the courts of heaven.*

*What this passage is saying to us is that Jesus is saying, "My Bride has more honor than all the angelic ranks gathered around Me. I only have one Bride, though I have a multitude of dignified ones in My royal court around My throne, but you are the only one"—He is talking now obviously to the whole corporate Bride as one voice—"you are the one I want; you are the one that is Mine forever."*

- C. The King mentioned three positions of honor in his court—queens, concubines, and virgins.
1. **Queens:** At the time of this Song, Solomon had 60 wives, who were all queens. He eventually had 700 wives (1Kgs. 11:3), but none of them had the same honor as the Shulamite, who was the most favored and honored among all his queens.
  2. **Concubines:** A king's concubines had less honor than his queens, but they still had much honor, because they were legally part of the king's family.
  3. **Virgins:** While not legally part of the king's family, the virgins had the honor of working and living in the royal court as a "staff member."

## V. THE BRIDE'S UNIQUE FAVOR AND STATURE (6:9)

- A. The King described the Bride's unique favor and stature (6:9). "His dove" speaks of her singleness of heart and her walk in the Spirit. "His perfect one" speaks of her spiritual maturity.

<sup>9</sup>***My dove, My perfect one, is the only one [is unique], the only one of her mother... (Song 6:9)***

*In verse 9, He highlights the Bride's unique favor, her unique stature. He says, "You are My dove, My perfect one. You are the only one." The word, only, is translated by some Bibles as "you are the unique one." In other words, compared to the seraphim, the cherubim, the archangels, all the ranks of the angelic, there is only one unique one who is My eternal companion. There is only one whom I have allowed to be a part of My family; it is the corporate Bride. I mean it is a billion or two billion—hopefully more—believers through history, counting the great end-time harvest. It is the redeemed. "They are Mine. They rule with Me forever."*

- B. **The only one:** Of all the hosts in Jesus' heavenly courts, He has only one Bride. The phrase "is the only one" is translated "is unique" in the NAS and NIV. She is unrivaled.
- C. The redeemed are crowned with glory and honor by being united to Jesus' heart and exalted status. A low view of God inevitably produces a low view of salvation, resulting in a low view of God's people. A high view of God and His glory leads to a high view of who the redeemed are in Christ.

<sup>7</sup>***You have crowned him [the redeemed] with glory and honor, and set him over the works of Your hands...<sup>10</sup> It was fitting for Him [the Father]...in bringing many sons to glory... (Heb. 2:7-10)***

<sup>21</sup>***For all things are yours: <sup>22</sup>whether...the world or life or death, or things present or things to come—all are yours. <sup>23</sup>And you are Christ's, and Christ is God's. (1 Cor. 3:21-23)***

*It was the writer of Hebrews who said that God had crowned the redeemed with glory and honor. The redeemed are crowned with glory and honor because we are not just connected to His heart, we are also exalted with Him. Beloved, we have an exaltation and a nearness to His heart forever that the angels will never have, that*

*the archangels will never have. I mean the greatest archangels and the seraphim do not have the relationship with God that the redeemed have. They are attendants with glory and honor, but, beloved, you have more glory and honor in God's court; you are a part of His family forever.*

- D. Paul's prayer in Ephesians 1:18 includes asking the Lord to allow us to see how He sees and values His people.

<sup>18</sup>*...you may know...what are the riches of the glory of His inheritance in the saints. (Eph. 1:18)*

- E. Jesus desires that His eternal companion would be with Him and experience His glory (Jn. 17:24).

<sup>24</sup>*I desire that they...may be with Me where I am, that they may behold My glory. (Jn. 17:24)*

## **VI. THE BRIDE AS A CO-HEIR IN THE KINGDOM (6:10)**

- A. The King declared the Bride's position as a co-heir in the kingdom (6:10), expressing her beauty in four metaphors, comparing her to heavenly objects as He had compared her to earthly cities (6:4).

<sup>10</sup>*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)*

*We will end this here in verse 10. The Bride is a co-heir in the kingdom. Now He is going to describe her using four heavenly objects. In verse 4-5 He described her using earthly cities and earthly objects. Now He is going to describe her via four heavenly objects. He says, in essence, "Not only do you move Me, not only do you have a high place of honor in My kingdom, but look at where your destiny is! Look how I am going to use you. Look at the way My glory will be manifest in you."*

- B. **Who is she:** This rhetorical question points to her preeminence. In the spiritual interpretation, I see the Spirit speaking. Three times the same question is asked, "Who is this?" (3:6, 6:10; 8:5).

*Who is she who shines forth as the morning? Who is she who is beautiful as the moon? Who is she who is as bright as the sun? Now I used different descriptive words because other translations have those words. Shining as the morning, bright as the sun, as beautiful as the moon—these three metaphors were used to express her beauty by comparing to her to heavenly objects. Now this time when she is compared to an army with banners, the context is the heavenly and the eternal realm in verse 10, not the earthly context as in Song of Solomon 6:4. The whole context of verse 10 is the heavenly dimension of her beauty and her destiny with Him.*

- C. **Looks forth as the morning:** The Bride's ministry "looks," or shines, forth as the morning. After the night, the sunlight of morning shines forth with great hope. The Church in this age functions as salt and light (Mt. 5:13-16), emphasizing the impact that God's people are to have on individuals and society (government, military, economics educational, media, arts, technology, etc.).

*She shines forth as the morning. This speaks of the Church in this age functioning as salt and light. The dawning of the morning brings the light while the residue of the night darkness is still there. So as the Body of Christ, we are partnering with Jesus even now as salt and light in the time when the light is shining—the light of God through His people—but there is still the residue of the early morning darkness that the light is shining in context to.*

- D. **Fair as the moon:** The Bride's ministry shines forth as fair, or as beautiful, as the moon. The moon was established by God to provide light in the nighttime (Gen. 1:14-19). The moon does not have its own light, but reflects the light of the sun. The Church releases God's light in a dark and fallen world as we work in unity together in evangelism and transformation of our culture (Phil. 2:15).

**<sup>16</sup>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)**

*“You are as beautiful, as fair as the moon.” Well, in Genesis 1, the moon was established by God to provide light in the night. It says in Genesis 1 that He created the sun for the day, and He created the moon to rule the night. He is talking about her having this supernatural dimension of His grace shining through her. It is supernatural. It is a heavenly reality, the supernatural dimension of grace where you can actually speak words, and demons are moved, unbelief is overcome in the hearts of unbelievers, and the goodness of God is released by your words.*

*You have the beauty of the moon. Now the way that the moon works is the moon is merely a reflection of the sun. The moon has no light of its own. The moon only shines because it reflects the sun.*

- E. ***Clear as the sun:*** The Bride’s ministry in the age to come will be as clear, or bright, as the sun. The Church will reflect Jesus’ light in the New Jerusalem—where Jesus will be the sun (Rev. 21:11, 23). The Church rules with Jesus and reflects His light in time and eternity (Isa. 60:1-3, 19-20; 24:23; 59:19; 62:1; Dan. 12:3; Mal. 4:2; Mt. 5:14-16; Jn. 8:12; 1 Cor. 15:41-42; 2 Cor. 4:6; Phil. 2:15).

**<sup>23</sup>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)**

**<sup>11</sup>... having the glory of God. Her light was...like a jasper stone, clear as crystal. (Rev. 21:11)**

*He describes the Bride as being bright as the sun. This is talking about the fullness of light; this is in the age to come. We are not going to always just be shining light in the context of darkness. There is a day coming—the full day is coming, the fullness of light is coming. Beloved, the Church will reflect the light of Jesus, even in the New Jerusalem.*

*When you read the passages in Revelation 21, the City of God and the people of God are so filled with the light of God that, though Jesus is the light, the Bride and the City also are just radiant with His light forever and forever. The brightness and the beauty of the sun poetically speaking, that is your destiny, not just to shine light in this age, but also to be light-bearers forever, connected with Him in glory forever and forever.*

- F. ***Awesome as an army with banners:*** The Bride’s governmental role in the age to come is one as awesome as a victorious army who triumphs over all who oppose it.
- G. The Bride will rule in the government of Jesus’ kingdom forever (Dan. 7:27; Rev. 3:21).

**<sup>27</sup>...the greatness of the kingdoms...shall be given to...the saints of the Most High. (Dan. 7:27)**

**<sup>21</sup>To him who overcomes I will grant to sit with Me on My throne. (Rev. 3:21)**

*He is saying, “That is how you looked to me when I looked at you and saw when you were in that dark night wondering where I was. When you were being tested, I was thinking these things about you: how you move Me and what your destiny is and how beautiful you are to Me.”*

*So beloved, when you are in that dark night of testing, go to Song of Solomon 6, and this is what He thinks about you when you cannot feel anything. Amen and amen! Let’s stand.*