

***SESSION 16: Jesus Praises Her After The Season Of Testing  
(6:4–10)***

***SONG 6: 4-10***

- 4. O My love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners!***
- 5. Turn your eyes away from Me, for they have overcome Me. Your hair is like a flock of goats going down from Gilead.***
- 6. 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.***
- 7. Like a piece of pomegranate are your temples behind your veil.***
- 8. There are sixty queens and eighty concubines, and virgins without number.***
- 9. My 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.***
- 10. Who is she who looks forth as the morning, fair as the moon, clear as the sun, and awesome as an army with banners? (6:4-10)***

**I. OVERVIEW OF SONG (6:4-10)**

- A. The Bride asked the daughters of Jerusalem for help to find the Lord's Presence again (5:8). Jesus has not spoken to her since SONG 5:2. The Lord answers breaking His silence. Then the daughters asked the Bride where they could find Jesus (SONG 6:1). She answered that the Lord was in His garden the entire time (6:2).
  1. As she was dialoguing with the maidens (5:8-6:3), the Lord suddenly interrupted her to communicate His feelings for her (6:4-9). He praises the Bride in a very extravagant way. He expresses His affection for her in 6:4-9. He interrupts in 6:4, "O my love," and He begins to speak and ends the period of silence that tested her. Then the Holy Spirit adds another affirmation in 6:10.
  2. This statement from Jesus is as powerful as the one she has just spoken to Him (5:10-16).
- B. Jesus gives His view of her as she went through the ultimate two-fold test. Jesus drew near to her for the first time after He knocked in 5:2.

- C. Jesus now enjoys communion with her as He described in 5:1. He reveals Himself to her in a new and sweet way.
  
- D. The testing of SONG 5:6-7 now seems worth all the pain. Jesus describes her beauty in a 3-fold praise using 3 different metaphors (6:4). He uses the language of love: "as beautiful as", "as lovely as", "as awesome as". Jesus is overcome with her love (6:5). In this context He gives one of the great statements in the Word of God: "...your eyes have overcome Me!"

***Verse by verse study of SONG 6:4–10***

**II. JESUS DESCRIBES HER BEAUTY (6:4)**

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

Suddenly He breaks the silence that began in 5:6. He was absent, but now He is manifesting His presence. Jesus responds after witnessing her extravagant worship in 5:10-16. Jesus was silent through her entire test. However, even in the difficulty she replied, "He's outstanding, He's dazzling, He's altogether beautiful, I'm lovesick." He gives her a 3-fold praise using 3 different metaphors (6:4). He describes her beauty in 3 ways, as Tirzah, as Jerusalem and as an army with banners. This beauty was imparted to her through her trials and tribulations. She ends up lovely, beautiful and awesome. Then He describes her beauty more fully in SONG 7:6-9.

- A. Jesus breaks His silence to reassure her of His great love for her in a season of testing.

***"O My love"***

1. His first utterance to her communicates His affection. This phrase expresses how He feels about her.
  
2. Augustine said that the only praise to be desired and the only praise that is true, is praise that comes from God. God promised His redeemed such love through Isaiah.

***You shall no longer be termed Forsaken...but you shall be called Hephzibah...for the LORD delights in you (Is. 62:4)***

3. In her statement of worship during her trial she addresses Jesus in her first and last words as *“My Beloved is dazzling”* and *“This is my Beloved.”* (SONG 5:10, 16). So also, the first statement He used to describe her in the exact same way *“Oh My love.”* Each time they address each other throughout the book they use the language, “You are beautiful,” or “O my love or my Beloved.”
- B. Jesus celebrates the marvelous beauty worked in her by the Holy Spirit.
- “You are as beautiful as...”*
1. Nine times in the Song, the Bridegroom affirms her beauty (1:15a; 1:15b; 2:10,13; 4:1a,b; 4:7; 6:4; 7:7). Her beauty is the fruit of Divine testing with her obedient responses and the revelation of His affection. This beauty as the end product of her trials. All through the difficult season He was perfecting or adorning her heart with beauty.
    - a. The knowledge of how Jesus loved her made her beautiful. She is also made radiant and beautiful by her love for Jesus.
    - b. The Father is adorning the church as a Bride for her Husband (Rev. 21:2). He's making her beautiful. Adorning means making her beautiful.
    - c. The Father is adorning or making beautiful a people for Himself by giving them His Spirit, the gift of righteousness, and through trials and tribulations. This beauty has been imparted to her through tribulation (Rom. 8:18,28). She has been equipped and purified through testings (Acts 14:23). In Rom. 8:18 it teaches that the sufferings of this age are not worthy to compare to the “incomparable beauty” to be imparted to and revealed in us.
    - d. The Lord declares her beauty. He is focused on producing and declaring the beauty of His people. This is very important part of God's plan. We must study this diligently.

C. Tirzah was the most beautiful city in the Northern Kingdom of Israel.

*" O My love, you are as beautiful as Tirzah..."*

1. The word Tirzah literally means beautiful, delightful or pleasant. Thus, this city was named Tirzah because of its remarkable natural beauty. It was a Canaanite capital because of its beauty.
2. Initially, it was a capital city of the Canaanites that was captured by Israel (Josh. 12:24; 1 Kings 15:33; 16:61). In 931 BC, the generation after Solomon, a civil war broke out which divided the nation. Solomon's son Rehoboam led Judah in the south, while Jeroboam led Israel in the north. Ten tribes under the leadership of king Jeroboam rebelled against Judah who was under king Rehoboam. Jeroboam chose Tirzah as his capital city, as did several other Kings of Israel (1 Kings 14:17; 15:21; 16:6). Eventually King Zimri burned Tirzah, after this King Omri built Samaria in its place. Samaria became the new capital city of the Northern Kingdom (1 Kings 16:18,24).
  - a. When Jeroboam split off from Rehoboam, he made Tirzah the capital city of the 10 northern tribes of Israel. Tirzah became the capital city because it was the most beautiful city in the north. It was a city in the territory of the tribe of Manassah
  - b. Eventually, Tirzah was burned to the ground and Samaria became the new capital of the Northern Kingdom.
  - c. Before Israel conquered the land of Palestine, Tirzah was a capital city for the unbelievers (Canaanites). Tirzah was one of the most beautiful cities of the Gentile world.
3. Tirzah was known as the beautiful capital city of the Canaanites. This beautiful city famous while under the leadership of unbelievers speaks of the Bride as being beautiful in the midst of unbelievers. He is telling her that she will be effective in winning unbelievers. Her beauty would not only be seen by God, it would be beautiful enough to win the cynics and those that were blinded and darkened of heart.

D. Jerusalem was the spiritual capital of Israel.

*" O My love, you are...as lovely as Jerusalem"*

1. God ordained Jerusalem as the national center of worship. It was THE holy city. His Presence (the Shekinah glory of God) dwelt in Solomon's temple in Jerusalem. Jerusalem became the most significant city in the earth because it was the **only** city where the Shekinah glory of God dwelt. Also, the law of God was taught there in abundance. Every believer was commanded to go to Jerusalem to worship for the yearly feasts.
2. Jerusalem speaks here of worship or inner beauty that results from worshipping God.

E. The 2 strongest and most beautiful cities in Palestine were Tirzah and Jerusalem. Some commentators present Tirzah, being the former capital of the Canaanites, as symbolic here of the unbelieving Gentile nations and Jerusalem, being the capital of the Hebrew nation, as symbolic here of believing Jews.

1. In other words, God has made the church beautiful to both believers and unbelievers in order to **win** both groups to wholeheartedness in Jesus. Tirzah, a beautiful royal city of the Canaanites (Gentiles) speaks of the Bride being beautiful to unbelievers, whereas Jerusalem a beautiful royal city of the Israel speaks of the Bride being beautiful to believers.
2. Jesus said "O my love, you *are as* beautiful as Tirzah," Even the heathen will see you and call you beautiful. You're as lovely as Jerusalem, the people that worship and love God will see your beauty. Her beauty reaches both groups.
3. He is also highlighting the fact that she is "as a great city" which speaks of the corporate church, as in 3:2. Jesus compares His people to a city of light set on a hill (Mt. 5:13).

F. The beauty of her spiritual victory.

*" O My love, you are...awesome as an army with banners!"*

1. An army with banner speaks of a victorious army. When an army returned victorious from war, it marched down the streets with banners. The victorious army would go first with their banners. They led the defeated king in chains behind them in a great military procession. Then the prisoners followed their captive king in chains as they marched down the street. A defeated army lost its banners. Therefore, they never came home to march in a parade with banners.
2. She came through the two-fold test as a victorious army with banners. She didn't give in to the devil by accusing God. She didn't lose her life in God when everything went wrong circumstantially. But she said, "I love Him! He's dazzling!" He responds, "You are like a victorious army. You endured the most difficult test possible and you came forth in spiritual victory." She is especially likened to a victorious army because she gained victory over her own soul.
3. In a time of testing, the Holy Spirit poured loyal love into her heart for Jesus. He is declaring, "You are to Me as a victorious army. You have conquered the sinful passions of your own heart by the Spirit. You have struggled and defeated the enemies of your soul."
  - a. In the very beginning (2:4) she said, *'His banner over me is love,'* and now she's marching in victory with the banner of the love of God. This strengthens her through her testing. Knowing the truth of this banner makes her a victorious army.
  - b. An army with banners spoke of divine order. An army marched in rank under its flag (banner). This signified that they were in proper military order and under authority. In other words, she is in divine order and under His authority. Therefore, she is able to defeat the powers of darkness. She could fight the lions and leopards in 4:8 because she's under divine order and authority. The spiritual valor of the mature church is powerful enough to defeat the powers of darkness.

4. She is compared to an awesome army as love matures in her heart. ***O My love, you are...“majestic as troops with banners” (NIV)***. To have love in her soul in a time of testing is awesome to God. He declared, "You are as awesome to Me. You have not drawn back. You have given your heart to Me when I tested you in the Garden of Gethsemane."
5. This affirmation is repeated in 6:10.

### **III. JESUS DESCRIBES HIS PASSION FOR HER**

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

- A. The Bride's awesome loveliness to Jesus is in context to her response of love and worship (5:10-16) in the midst of severe testing (5:6-7). Jesus is overcome with the irresistible love of His bride. First, He describes her beauty, then, He describes His passion.
- B. This is one of the most dramatic passages in the whole Bible. The Holy Spirit uses Solomon's words of love for the maiden to reveal Jesus' passion for His people. The Holy Spirit extols the glory of earthly married love and also the glory of eternal Bridal love. This is the highest theme on the Holy Spirit's mind. This is one of the great statements in the Word of God. God overwhelmed by weak people that are submitted to the Holy Spirit. Jesus says, "you've overcome Me," rather than rebuking her for the alleged disobedience back in 5:3. It speaks of the Bride's irresistible love overwhelming the heart of God. The Lord reveals how attractive she is to Him.
- C. By her eyes we understand her love for Him during testing. Her eyes were fixed on Jesus during the 5:6-7 testing (Heb. 12:2). They ask the Bride, "What do you think about Him?" She says, "He is altogether lovely. He is dazzling." Instead of saying, "He's harsh and He has wounded me," she says, "I am lovesick." She gives this tremendous statement of worship in the most severe testing. It's in this context that her loveliness is so overwhelming to Jesus Christ.
  1. Such fixed eyes prevail over His heart. Her single minded "doves eyes" of devotion are irresistibly beautiful to Him.
  2. **Although she didn't feel anything He felt so much.** She did not know the impact that her eyes were having upon His heart, because she felt nothing during the test of faith. His heart was overwhelmingly moved.

3. Turn your eyes away, turn the gaze of your devotion away. Jesus was not asking for her to literally look away, but was speaking in the extravagant language of romantic poetry. This is a Divine romance. He was speaking in love language. It was a statement depicting the hold she had upon His heart. This kind of grace was manifested in Moses' life when the Lord told Moses, "*Let me alone*" (Ex. 32:10). Moses had a hold on the heart of God!
4. Jesus could not withstand her gazing affection anymore than one man could stand against an entire army. He says, "Your eyes have totally overcome me." This is what God says to people on the earth who feel nothing and yet they stay true to Him.
5. She's serving Him for Him, not just for earthly circumstances to get better. This kind of devotion conquers His heart. She was focused on being His inheritance, no longer complaining because her inheritance was disappointing her.
6. The love of fallen broken people overcomes Him. Imagine the uncreated eternal God speaking in such a way to people on the earth. God has built the human race and redeemed us in a way that moves Him deeply because He made us in His image. He made the human spirit in a way that prevails on His heart. We are the suitable partner that grabs the very essence of Jesus' heart. He will never be distant from her. We are made according to His liking. Jesus bore the wrath of God for His people. It's absolutely stunning! The very fact that God is overcome reveals the way that He designed the human spirit in a way that is so attractive to Him. He likes the way He made us. And then through the blood of Jesus it's overwhelming to Him. He would not redeem angels nor Seraphim or Cherubim. The love of God moved Him to the cross. Such passion caused His Son to bear the wrath of God. God was so moved to go to that extreme.
7. Her irresistible love overwhelms the heart of God. In this age, we will never fully understand the powerful impact that we have on the heart of Jesus. She never could have imagined that she would get this response from Him when she was going through the testing of 5:6 and enduring His silence. This is the ravished heart of God in full manifestation (4:9).



8. The heart of a dedicated, fully obedient believer prevails and triumphs over the heart of God. The people that triumph over their own hearts to not deny the Lord in the time of testing also triumph over the Lord's heart. In this age we will never fully understand the powerful impact that we have on the heart of Jesus Christ. His heart is conquered by weak human beings that are submitted to the Holy Spirit. He is overwhelmed with the beauty of believers on the earth. The joy set before Him is the heart of love of a believer. That's the joy that was set before Him and strengthened Him to endure the cross.
  9. We do not easily understand the heart of Jesus being ravished. He is totally overcome by weak, broken people who love Him. Our love for Him in the midst of the testing is more precious to Him than we understand. The Syro-Phoenician woman had no idea that He was marveling at her when He seemingly was refusing her (Mt. 15).
- D. What overwhelms God? He spans the heavens with His hands. He effortlessly counts the stars calling each one by name (Is. 40). He shakes the mountains with His voice and subdues the oceans with the wave of His hand. The stars and the vast oceans don't overwhelm Him. Nothing overwhelms God except for one thing
- E. What overwhelms Him? The stars don't, the ocean doesn't, and the armies of history don't. No army can overwhelm Him. He steps into time with the armies of God with Him. The demonic powers and principalities can not conquer Him. He is the ultimate warrior, but He is so easily conquered by the devotion of His bride.
1. When He steps out of eternity to the earth, the mountains will shake, the hills move, the rocks will fall, the islands will move, and the stars will fall as the kings of the earth cry out for deliverance from this terrifying King. This is the One who is overcome by the eyes of devotion of a person in their trials. (Rev. 6:12-17).
  2. When the kings of the earth stand before Him and refuse to obey Him, He'll take the rod of iron and effortlessly crush the resistance of the nations. They are nothing before His great army and His mighty sword. The kings of the earth are as nothing before Him. The armies of Satan and the armies of earth will assemble but they will be as nothing before His great sword. (Rev. 19: 14-16).

3. No one can conquer or overcome Him. **Yet, one thing has subdued Him, the gaze of His Bride when she obeys Him.** Imagine, the glorious King of the nations overcome by human beings. Dedicated believers that triumph over their own hearts in the time of testing also triumph over the Lord's heart. He is the ultimate warrior yet He is easily conquered by the devotion of His wife.
4. The power of lovesickness causes unrelenting pleasure, desire for more and yet the potential of anguish. Such anguish burns out of great desire to give all. The pain of anguish is a significant part of the power of lovesickness.

**IV. JESUS DESCRIBES HER MATURITY (6:5C-7)**

*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. (6:5c-7)*

- A. Jesus describes her maturity (6:5c-7) He highlights 3 aspects of her character that were first affirmed in 4:1-3, her hair, teeth and temples or the cheeks namely, her mature dedication, her maturity in the Word and her mature emotions.
  1. These are same descriptions that He gave her early in her spiritual journey (SONG 4:1-3).
  2. He speaks these first in the form of prophecy in 4:1-3, then He speaks of her actual experience in 6:5c-7. He was as aware of her qualities when they were in seed form (4:1-3). He spoke this to her back then when in budding form. However, now they have come to maturity. They were as real to Him before she matured, as they are now in her actual maturity. He sees the end from the beginning. He's affirming her maturity in the midst of SONG 5:2 when she says "I've taken off my robe, how can I put it on again." She was obeying the Lord perfectly throughout the entire test. The way Jesus responds to her, the way she worshipped, the way His heart is conquered by her is a response to her unusual devotion to Him in a time of testing.
  3. His affirmations in SONG 6:5-7 is nearly the same affirmation as 4:1-3. We must ask, "What is His reason for repeating the very same words?" It proves that the test of 5:6-7 was wise and fruitful. He causes everything in our lives to work together for good. He wastes no tests.

B. He affirms her consecration and dedication

***"Your hair is like a flock of goats going down from Gilead." (6:5c,d)***

1. Hair speaks of consecration and dedication. A Nazarite's hair spoke of their obedience (Num. 6). Hair also speaks of covering and submission (1 Cor. 11:5-6,10,15). Hair is a part of a woman's beauty - it adorns her to some degree. The energy expended to acquire the outward adorning with beautiful hair is used as an example to exhort us to be diligent to be inwardly adorned with good works (1 Tim. 2:9-10; 1 Pet. 3:3-5).
2. "Is like a flock of goats" - goats are described as majestic and stately in their walk (Prov. 30:21,29-31). A flock of goats walk in stately order. This verse speaks of dedication to God that flows from godly order (wisdom) in contrast to fleshly zeal.
3. "Going down from Gilead" - In 4:1d, He adds the word "Mount" in referring to Gilead. This was a bountiful place where the goats ate abundantly. Goats from Mt. Gilead were well fed. Her dedication is abundant since she is well fed on the love of God. This is always the most effective diet that results in the growth of our dedication.
4. This verse speaks of dedication to God that results in good works of service that are orderly and abundant.

C. Her long and loving meditation on the Word.

***"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." (6:6)***

1. Teeth speak of the ability to chew meat and masticate food. Infants have no teeth to chew meat and can only receive nourishment through milk (1 Cor. 3:1-3). Teeth are used as a channel of nourishment - to receive the meat of the Word (Heb.5:12-14). The best way for the meat of the Word to be digested is through meditation (Jn. 5:39-40). This speaks of long and loving meditation on the Word.
2. "A flock of sheep" – 4:2a adds the word "shorn" - your teeth are like a flock of "shorn" sheep. The excess wool is shaved off. The wool of an unshaven sheep grows unevenly. But a shorn sheep has wool of uniform length. Shorn sheep have no wool, which again speaks of freedom from fleshly zeal (Ezek. 44:17). Sheep are designated as one type of the clean animals in the Old Testament.

3. "Which have come up from the washing" – White and pure without mixture of fleshly zeal, wisdom and motives due to their life in God's word (Jas. 1:21). Cleansed from mud by receiving the Word (Eph. 5:26-27; Jn. 13:10; 17:17). Jacob is described in a positive way with, "teeth whiter than milk" (Gen. 49:12). This refers to his prosperity and blessing.
4. "Every one bears twins" – Twins speak of abundant fruitfulness. The sheep that bears twins is a double blessing to their owner. They are not only pure and clean but also fruitful due to their life in the Word (Jn. 15:7-8).
5. The double portion of spiritual fruitfulness. There is no spiritual barrenness. Her life was fruitful. She has lived by the Word of God in the time of dryness when she didn't feel anything. Each statement in SONG 5:10-16, were confessions of the Word of God that kept her soul focused on Him. He in essence is saying, "You have lived by the Word of God. The word that comes from My mouth has sustained you and you have said, 'no' to the accusations of Satan. Also, your teeth are like the flock of sheep that have come up from the washing, bearing twins."
6. "None is barren among them" – A diligent life in God's word guarantees fruitful impact on others (1 Tim. 4:6-16).

D. Her godly emotions.

***"Like a piece of pomegranate are your temples behind your veil" (6:7)***

1. Temples speak of cheeks or emotions. Godly countenance is referred to here.
2. "Like a piece of pomegranate" – this fruit is sweet and red when broken. Her emotions are sweet to God and her countenance is sensitive to shameful things, thus red from blushing. The prostitute has no sense of shame or blushing in sin.
3. "Behind your veil" – speaks of her hidden life before God. How she lives when no one is watching. Her life of modesty is genuine and not just a show before people.

E. Summary- He says, "your dedication is powerful, your ability to live by the meat of the Word, and your emotions have matured by embracing and digesting God's Word."

**V. THE ROYAL COURTS OF THE HEAVENLY BRIDEGROOM**

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

- A. Jesus is comparing the angelic host to the attendants of a king's court. Jesus describes the pre-eminence of His Bride (v.8). Jesus uses a 3-fold metaphor to compare the Bride to the angelic host in heaven. His Bride has more honor and excellence than the heavenly hosts who are symbolized as queens, concubines and virgins.
1. The context of this passage is to illustrate how Jesus has been overcome by the beauty of His Bride. Then, He proclaims that the Bride is preeminent in honor compared to the glorious hosts in His court (6:9). He is continuing to address her beauty as He declares her preeminence and her maturity.
  2. Solomon describes the attendants of his earthly royal court to King Jesus' heavenly court. The Holy Spirit is comparing the attendants of a king's court to the angelic host. Jesus' court includes a host of glorious attendants, symbolized as queens, concubines and virgins. They speak of the various degrees of glory and honor in the court of God. Jesus is surrounded by a host of glorious and noble creatures who are filled with divine splendor. He declares to the Bride "YOU surpass all of them.
  3. Jesus is talking about the attendants of His royal court in Heaven. A natural king's court includes various categories. In the different ranks of angels (Col. 1:16) are different ranks of royal servants of God around the throne of God and thus around His Bride. There are various types of heavenly beings. In other words, there are many types of attendants with different ranks of glory in His Presence.
  4. The Bible clearly describes the angelic hosts as inferior in glory to His Bride.
    - a. In 1 Cor. 6:2-3, Paul says the saints will judge angels in the age to come.
    - b. In Heb.1:14, angels are described as serving the saints.
    - c. Through out the book of Revelation the angels are seen as servants of Jesus and his Bride.

- d. Jesus would only die for His Bride, not for these other glorious beings. He would not take upon Himself the form of an angel to redeem the fallen angels (Heb.2:16).
- B. The numbers "60, 80 and then a larger group that is 'without number' represents different degrees of glory in the royal court of God. The numbers 60 and 80 are not to give specific numbers, but rather to convey that there are different ranks in His court. There are sixty queens. A queen is the most dignified woman in a King's court. This speaks of those with an exceptionally high position of honor and prestige. Some of the heavenly host are as "queens." There are so many different categories of heavenly beings. The heavenly beings are servants to the royal court where the King and His bride are the focus.
1. Hypothetically, the heavenly hosts are in the highest position in God's court besides the Bride.
  2. Perhaps, the highly exalted ones such as the 4 living creatures and the 24 elders (who are usually mentioned together in scripture) are as queens before God.
  3. Those of higher rank are fewer in number. The various types of heavenly beings correspond with the queens, concubines, and virgins.
  4. In other words, the queens are the highest rank and there are only 60 of them. The concubines are the next highest rank, there are 80. But all the attendants of the King's court, there are a lot more of them. Those of higher rank are fewer in number.
  5. Notice, the number with "queenly glory" is the smallest number listed. The larger number has the smallest degrees of glory.
  6. This truth is set forth using the metaphor of a king's court without in any way suggesting an actual corresponding group in Heaven. This is not meant to be an attempt to categorize all the heavenly beings into only 3 groups, but rather to emphasize that from the least to the greatest all in heaven are joyfully serving and esteeming the bride that the Father elected for His Son's eternal inheritance. All of them are fully aware that there's a Bride that they're serving that has captured the heart of the King.

7. The eighty concubines were also legally a part of Solomon's court. The next degree of glory a step down has a few more concubines. These had lesser honor than a queen, yet they still had more honor than the maidens or virgins in the king's court. Perhaps, these refer to ones with a little less glory such as the archangels, the seraphim and the cherubim etc..
  8. In a royal court the multitude of virgins without number had less honor than queens and concubines but they still had some honor in the king's court. Perhaps, these refer to ones with still less glory such as the multitudes of angels, which can not be numbered by man.
- C. There may have been hundreds of these virgins but compared to the millions in Israel they had incalculable honor compared to the common person on the street. Perhaps these refer to the multitudes of angels, which can't be numbered by men. My point is not to get a corresponding group in Heaven designated here in this passage but rather to state the fact that there are various ranks, different degrees of glory in the royal court.
- D. Perhaps these refer to other hosts that are of less glory than the 4 living creatures. Again this is arbitrary because we do not have much insight into the various angelic ranks around the court of God. The point is, there are various ranks and all of them are saying the Bride is the whole point and the object of Jesus' redemption and the eternal plan of God.
- E. Ancient kings had large harems comprised of women of various ranks in the royal courts. The book of Esther speaks of many women in the king's court, being prepared for the king. The queen was one of many in the royal courts but was distinguished among all others (Esther 2:12-17).
1. Solomon had 700 wives by the end of his reign (1Kings 11:3). However, at the time when this Song was written, Solomon probably only had 60 wives.
  2. His wives were all legally considered as queens in his court. These queens experienced the greater things in the king's court but **not** the full intimacy and authority of His favorite Bride, the Shulamite.

**VI. THE BRIDE'S ETERNAL PREEMINENCE IN GOD'S ROYAL COURT.**

*"My 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." (6:9)*

A. The Bride's unique honor before Jesus

*"My dove, My perfect one, is the only one, the only one of her mother*

1. "My dove" speaks of her purity and innocence with singleness of heart.
2. "My perfect one" –(NAS/ NIV). King James and Amplified versions say, "My undefiled one."
  - a. Perfect means mature. That is God's ultimate design, that the church would be filled with the maturity that belongs to the fullness of Christ. (Eph. 4:13).
  - b. His church will eventually become perfected in love. His church will be glorious and radiant without any spot or wrinkle (Eph. 5:26-27) - perfect or mature because she's gone through the testing. She's been assaulted by the powers of darkness. He calls her, "my mature one
3. The only one" – "is unique" (NAS/NIV). "The only one" means she is the "unrivaled one." Of all the glorious hosts in the royal courts in the eternal city, only one is the Bride. There is no second plan for Jesus' inheritance - His Bride is the **only one**; she is unrivaled. She has no competition.
  - a. His Bride is His only magnificent obsession outside the Trinity. He is totally satisfied with her alone.
  - b. He only has one that has completely touched His heart and conquered Him. The Bride is the only one. She is the chief among ten thousand in His heart as He is in her heart. He wants no other.
  - c. Jesus agrees with the daughters, when they call her most beautiful among women (5:9). Jesus could say, "Of all the attendants around My royal court, my dove, my perfect one is the only one. She's the only one that He would die for. She is the focus of My Father's eternal purpose to give Me an inheritance. She is the only one that I will crown queen in my court." There's only one bride in the eternal city.



4. Jesus says to her what she said to Him in SONG 5: 10, 16 – the unique and the only one of her heart. She is the only one that has captured His heart.
5. Of all the attendants around the throne of God there are none in the category she is in. She is unique, completely set apart, which is the essence of the definition of holiness.
  - a. “Set apart,” completely unique, as the object of God's pleasure. This is the essential definition of what holiness means.
  - b. Holiness means set apart and unique to God; which therefore means you say "No!" to sin. To possess the knowledge that we are set apart unto God in a unique position. That knowledge makes us hate to live in agreement with the devil, which is the essence of sin.

**B. The Bride's unique honor in redemptive history**

***"My dove...is the only one, the only one of her mother, the favorite of the one who bore her.***

1. Only one of her mother" or "the only daughter of her mother" (NIV) or "her mother's only daughter" (NAS) -
  - a. Paul spoke allegorically when he declared the New Jerusalem as "the mother of us all," (Gal. 4:26) in other words, the universal church or the church from all history has given birth to the Bride.
  - b. God is the author of our natural and spiritual birth. However, the agency He uses for our natural birth is a woman, i.e. our mother. The agency He uses for our spiritual birth is a believer, i.e. the church.
  - c. God is spoken of as our father and the church is spoken of as our mother. Those who do God's will are His mother and brother (Mt. 12:46-50). The people of God are represented as a "mother" that births the man-child (Rev. 12:5).
  - d. We have 2 simultaneous functions, first, the church is the mother and second, the church is also the Bride that is brought forth in the new birth. The “bride to be” (which is the church on the earth) is used to birth the heavenly bride. Meaning, that we will one day be the heavenly bride in full maturity and we are leading people to the Lord, in essence birthing the bride.

- e. We are used to bring forth people to salvation who will later become the mature bride in heaven. What the Lord is careful to do is He wants to connect all of the church together through history.
  - f. He uses the church to win the lost to become the church. He uses the very church to win the church. In one way as the mother and as the bride, we have two functions.
  - g. The church is the mother in one sense and we are now living out of the fruit of her victories. For example, the Reformation brought forth great victories in the doctrine of justification by faith. The church throughout all history has birthed truths right down through the generations that we are currently living in.
2. The favorite work of the church is that of bringing others into a saving relationship with Jesus.

***"The favorite of the one that bore her" (NIV) or "She is the pure child of the one who bore her" (NAS) –***

- a. Of all the works that mother (the church) does, our favorite work is that of bringing others into a saving relationship with Jesus. Evangelizing others to become the Bride is the favorite privilege of the church.
  - b. To bring others into a saving relationship that results in them becoming a part of the bride.
  - c. The whole church will love the whole church through eternity. The favorite ones that we bear is the very church that we are unified and part of. The favorite work of the church through history is to bring forth new children, new babes in Christ.
3. All of church history will see and honor God for the work He does in the end times. The definition of the bride, the definition I'm using, is the church becoming mature. The church has never been mature at any time in history.
- a. Even the book of Acts was not a mature church. It had moments of glory for a small amount of time in one city or another city. But the church across the world, the whole church worldwide, has never been mature at one time.

- b. Before the Lord returns the church will have substantial maturity. I don't mean perfection, however, the Lord will bring the church to glory before He comes to receive her to Himself. The daughters, the rest of the church, throughout all of history will see this great work that comes forth.
  - 4. The mother crowns Jesus on His wedding day and she has a favorite. The church through history has always most esteemed and most enjoyed those who lived with the First Commandment in first place.
- C. The Bride's unique honor before the angelic host.  
***"My dove...is the only one, the only one of her mother...The daughters saw her and called her blessed, the queens and the concubines, and they praised her."***  
***(6:9)***
  - 1. "The daughters saw her" – all immature believers (daughters) will see God working to mature the church.
  - 2. "And called her blessed" – this is the same grace operating in the daughters as they blessed the Bride calling her the fairest among women (6:1). All immature believers (daughters) will bless the mature church. Spiritual maturity will be esteemed and not dismissed as legalism or fanaticism.
  - 3. Many parts of the Body of Christ through history will look at the mature end-time church and thank God that the church finally triumphed while still on the earth.
    - a. The corporate church at the end of the age will come to full maturity. The mature church will be to the full "praise of His glory" before angels and men (Eph. 1:6).
    - b. The church will enter into the measure of the stature that belongs to the fullness of Christ (Eph. 4:13). We don't fully know what that looks like. God will finish what He began. The gates of hell will not prevail. We don't know whether this maturity will last 5 or 10 years or a full generation, but the Lord will bring the harvest to maturity

- c. In an athletic game one squad can be on the field until the end of the game and then the other squad wins the game. The whole team rejoices.
  - d. The daughters of Jerusalem describe most of the church through history. Certainly, we would not call them the mature bride. There are isolated incidences of spiritual maturity. But overall the church through history lived like the daughters of Jerusalem.
  - e. The church through history from heaven will see the end time church and they will call her blessed in that hour.
4. The queens and the concubines speak of all the glorious ranks in King Jesus' royal court in heaven, including the heavenly host, from the highest to the lowest.
5. Daughters, queens, and concubines all praise the Bride. The host of heaven will rejoice with eternal gladness as the Bride comes into her position. All of court of God honors His Bride. She receives the unanimous honor (not worship) of all of heaven in time and eternity.
- a. There will be no jealousy whatsoever in their hearts. They'll be like John the Baptist as the friend of the bridegroom who rejoiced to decrease so that He might increase. He felt no jealousy that Jesus was taking the place of pre-eminence. The angels delight in the beauty God has bestowed on the Bride.
  - b. The angels see Jesus' joy over His long awaited Bride on His wedding day (SONG 3:11). They rejoice in His joy over His long awaited bride on His wedding day, which is the day of the gladness of His heart. They see the price He paid for His Bride. They have seen how long Jesus has waited. They will feel His joy. The angels will delight in her beauty. They will affirm how good God's plan of redemption is that crowns humans as His Bride. They see the wisdom of God in putting her in this position. She even outshines the glory that God has given angels.

- c. The angels see this and they enter into His joy. She receives the unanimous praise of all of heaven and all the earth in time and eternity. God has brought to pass a people that are mature on the earth. The host of heaven will rejoice with such eternal gladness when the bride comes into her position. The glory of the bride will far eclipse even the greatest angel. The highest archangel is neither a co-heir nor a part of the bride. Only when the bride comes forth is the heart of the King fully glad. Therefore, all of the kingdom through heaven will prosper with great joy when this day is revealed. Happiness will radiate from their hearts when they see this mystery of God finally completed.
- d. Lucifer, one of the high-ranking angels wanted that position near God that was ordained for the Bride. He wanted to be at the right hand of God and to be like God. This is the very thing that God has ordained to freely bestowed on the church. The other hosts of Heaven are not jealous.
- e. This revered beauty of His people is to be praised by the nations. Ez. 16:14 says, "Your fame went out among the nations because of your beauty, for it was perfect through My splendor which I had bestowed on you," says the Lord God.

## **VII. THE HOLY SPIRIT DESCRIBES HER 4 FOLD CROWN OF GLORY**

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

- A. The Bride is "crowned in Jesus' glory".

*You have crowned man with glory and honor, and set him over the works of Your hands. You have put all things in subjection under his feet...But we see Jesus...crowned with glory and honor...For it was fitting for Him...in bringing many sons to glory (Heb. 2:7-10)*

- B. The Holy Spirit describes her as being crowned with a 4-fold glory by her Bridegroom King as co-heir of the eternal city. Jesus crowned the church with glory. The Holy Spirit describes a 4-fold glory that she has been crowned with by her heavenly Bridegroom as co-heir of the eternal city.
- C. All 4 metaphors here show her uncommon beauty comparing her **to heavenly objects**. This is similar to Jesus comparing her to **earthly cities** Jerusalem and Tirzah in 6:4. She is compared to earthly cities and to heavenly objects.

- D. "Who is she?" This is a rhetorical question. Jesus has declared the preeminent place in the royal court of the Bride. I believe that the Holy Spirit is trumpeting this rhetorical question. He is affirming the place of preeminence that the Bride has in the created order. The Holy Spirit asks these rhetorical questions because the Holy Spirit speaks like the faceless one with no attention to Himself, "Who is this?" The answer is, "It's the work of your hands, Holy Spirit. He speaks it at three critical times, 3:6, 6:10 and 8:5 when she breaks forth into maturity. Really, the Holy Spirit is saying, "Look at this fantastic work of God that I have worked in her heart." But He wants no credit for it so He asks it in a rhetorical question. He asked it as stepping out of the limelight. this is the same question as in 8:5 "Who is this?" the Holy Spirit bears witness to the work of God. The Holy Spirit gives the true testimony saying "Who is this?" He points to the work of God.
- E. Other questions that have been asked throughout this Song by the Holy Spirit :
1. 3:6 Who is this...?
  2. 8:5 Who is this...?
- F. Her personal victory,
- "Who is this that looks forth as the morning?"***
1. Looks forth or shines forth, the light of the morning appears on the horizon gradually increasing into a noonday sun. So the morning starts in the dawn. In another version, "Who is this who breaks forth like the dawn?" The sun coming up after the night is the point.
  2. "Who looks forth" or "who shines forth" as the light of dawn appears on the horizon gradually increasing into a noonday sun. This speaks of her gradual spiritual growth. "The path of the righteous grows brighter and brighter unto the full day" (Prov. 4:18). This is her experience. This speaks of her gradual spiritual ascent and victory over the flesh in this age. "The path of the righteous just steadily grows brighter and brighter unto the full day
  3. This is the light of personal victory. The Holy Spirit is affirming her personal victory, her personal maturity. speaking of her conquering the fear of SONG 2 and the compromise of SONG 1.

4. The day has finally broken forth and the shadows are now gone. The dawn is shining forth in brightness. This victory speaks of the glory of God in her life as love conquering her heart. She worshiped God with an abandonment under the most severe testing..
  5. "The morning" -the new start represented by the morning speaks of God's forgiving mercy as the foundation of everything she accomplishes (Ps. 130:1-3). God's mercies are **new** every morning (Lam.3:22-23).
  6. This is the spiritual principle mentioned in 2:17 and 4:6, the 2 times she said, "Until the day breaks and the shadows flee away, Jesus, I need Your help." The day is breaking here and the shadows of compromise have left, morning darkness is gone and the sun is breaking forth in a new day. In other words, all compromise is gone. She said the same thing in 4:6, when she said, "I will go to the mountain of myrrh, to the hill of frankincense, until the day breaks and the shadows flee." She says, "I've set my will to go embrace the cross, but I do recognize that the shadows are still there and the day has not broken yet." In other words, "There are still gray areas. There's shadows and compromise in my life. In her current condition she "shines forth like the dawn," these shadows spoken of earlier are now gone!
  7. The Lord is saying "Who is this who finally has overcome the shadows and the dark times of the night. She's breaking forth like the dawn." The morning light has finally come and the shadows are gone. This speaks of sin and fear being conquered in her personal life with God.
- G. The mature church is like a source of light in a dark and fallen world
- "Fair as the moon" (NIV/KJV) or "as beautiful as the full moon" (NAS)*
1. He says, "You are as fair as the moon." The moon is ordained as a source of light in the nighttime. The moon does not have its own light. The mature church is like a source of light in a dark and fallen world. The moon only receives and reflects the light of the sun, thus, providing light in the night. The moon was ordained by God to reflect light in the night season and the sun was ordained by God to give light by day (Gen. 1:14-19).
    - a. Genesis 1 describes the moon as the significant illuminating light in the nighttime of darkness.

- b. Genesis 1 talks about the two lights that rule. The moon is the lesser of the two lights. The moon was ordained by God to reflect the light in the night season. The sun was ordained by God to give light during the day time
  2. The moon is the lesser of the two great lights in the sky. "We shine like lights in the darkness" (Phil. 2:15). The church is typified as the moon shining in the darkness of this fallen world.
  3. Thus, the mature church is a source of light in a dark and fallen world. She is filled with light to bring deliverance to the captives held by the demonic darkness of the night. This speaks of the beautified church reflecting His light to a dark world in power evangelism.
  4. The church is typified as the moon shining in the darkness of a fallen world. We are shining in the darkness of this age. This whole age is called the darkness; and the day of the resurrection is called the day. It's the light, the new day, the day of the resurrection. The shadows are gone in her own personal life. She's as beautiful as the moon and she's shining light in a dark age.
  5. The word "fair" means "beautiful" as the moon. All of our beauty comes from the light of Jesus Christ, which is freely imparted to us. She patiently shines through the night seasons without losing her glory as she endures the counterattack of Satan. She holds her position as the light bearer in this dark age.
  6. The moon is a faithful witness in the sky (Ps. 89:37). Jesus taught that our light should shine in the sight of men that they would glorify God (Mt. 5:16). The church has the light of power evangelism.
- H. Her full glory in brilliant light of Jesus' glory
- "Who is she who looks forth as...clear as the sun." or "as bright as the sun" (NIV). "Who is this that is as radiant as the sun?"***
1. The sun has more brilliance and power than the moon or the morning. She is being compared to the most powerful object in natural creation. Jesus is the "sun" in the eternal city (Rev. 21:23). This speaks of her full glory with brilliant shining light. We will have His authority. We will be shining at His side as the sun in the eternal age, reflecting the light of God throughout the entire eternal city.



- a. The Bride is co-heir of the eternal city. Only the church is described in the same metaphor as Jesus Christ, the sun of righteousness (Mal. 4:2).
  - b. We are pictured, like Jesus, as the sun a number of times in Scripture. We're the only part of creation that is reflecting this dimension of Jesus' glory. The redeemed are pictured as clothed in the sun (Rev. 12:1).
  - c. His Bride will reflect God's light, shining with His brilliance in the eternal age. Her full glory is pre-eminent. The angelic host honor who the Bride is in relation to the King.
  - d. In 6:10 the light increased in her because of Jesus affirmation of her (6:4-9). The dark night of the soul is over, the storm is passed and now she will shine like the radiance of the sun. The sun is the most brilliant, powerful object in natural creation.
  - e. The angelic host will fully understand who we are in relation to the King when we shine with the clarity of the sun through the eternal age. There are no angelic beings that are described in the same metaphor as Jesus Christ, the Sun of righteousness, Mal. 4:2.
  - f. In 2:2, she was God's lily in the valley of a fallen world. Here, she is the sun; she is God's sunlight. It's not in this age where there is darkness and the moon for light, but this speaks of being in the midst of the eternal city. She's the lily in this age in the valley and we are the sun in the age to come. We will sit at His side reigning and ruling as the Son of God Himself who is functioning as the Sun of the eternal city.
2. The day is referred to as the resurrection. The night is referred to as everything until the second coming. He's saying: "You're not only a beautiful moon in this dark age. You will be the light in the age to come. You will be the sun reflecting the glory of Jesus throughout the eternal city. You will be My brilliance even in the eternal city!"
  3. Reflecting God's light in this world - she is as the noonday sun, evangelizing as she reflects God to others. In 2:2, she was God's lily in the midst of the valley of this fallen world.

4. Reflecting God's light in personal victory - the dark night of the soul is over, the storm is passed and now she shines like the radiance of the sun.
5. Reflecting God's light in spiritual warfare - God uses the release of divine light as a very effective method of warfare (2 Cor. 4:6, 10:5). She will have total victory over principalities and powers. The way to remove darkness is simply to release the Presence of the light. The entrance of light is what overpowers darkness (Jn. 1:5).
6. Reflecting God's light in eternity as co-heirs of the eternal city. She is the queen of the night and the day. She is the queen of the new heaven and the new earth. She is the queen of the eternal city. She will bear His glory throughout the entire eternal city. She is God's reflected sunlight in the midst of the eternal city in the age to come.
7. Rev. 21 & 22 where she is filled with the glory and the light of Jesus Christ. I believe that we will be in the age to come a source of light like we are in this age. Of course this age is unto evangelism. In the age to come who knows what it is unto. But we will have even a higher position of being light bearers under His authority for God's created order. I don't think we really understand who we are in God's economy.
  - a. The city's named after us and we light up the new heaven and the new earth. The brilliance of the Bride will shine and radiate in some way that we don't understand.
  - b. Blessed is God who has taken unworthy, common slaves and has exalted them to the position of His bride who will reflect the light of Jesus throughout the eternal age. In this passage we begin to get a greater picture of how we, like Joseph, have been taken from the dungeon of sin in a fallen world. We've been given the signet ring of the King to rule at His side illuminating the eternal city next to the Son of God over all the angelic hosts.
  - c. The fallen creature has become a true mirror that reflects God's light throughout the eternal city! One who was seized by demons and held captive to lust is now shining in the purity of the SON. She is used as a light for the angels. 1 Pet. 1:12 and Eph. 3:10 say that even the angels look into the church to understand the wisdom of God. As the Bride, as His co-heir, we will continue to be used to instruct and judge the angels in the age to come (1 Cor. 6:2-3).

- d. In the age to come we will judge and rule the angels. During eternity they will continue to serve us. As the light of God is fully released in us, the angels will continue to look into the church to understand the wisdom of God. The church will be the sun; the light next to the Son of God.
  - e. The (bride or church) will reflect the glory of God as co-heirs of Jesus Christ far greater than all the angels. Not only does she conquer her own soul and therefore she's like the dawn, not only is she the light in a dark world, but she is the sun throughout God's eternal purpose in the eternal ages. That's you! This is not a story. This is reality. She is now the queen of the night and the queen of the day. She is the queen of the new heaven and the new earth as well as the queen of the eternal city. She's the queen of all history. That's who the bride of Christ is.
- I. The Bride possesses the governmental administration of Jesus' Kingdom forever.
- "You are as awesome as an army with banners."* (NAS).**
- 1. Holy Spirit gives the fourth crown of glory; . in SONG 6:4 Jesus spoke of victory over her own heart in earthly difficulties. However now Jesus speaks of victory in the heavens over principalities. There is going to be a time when every power and principality will be subdued. During this time we rule with Him with rods of iron. (Rev. 2).
    - a. Through all eternity, we will bear the rule with Him over everything. We will be victorious reigning with Him in Divine government over all the works of His hands.
    - b. When the Holy Spirit emphasizes the army with banners, He is referring to the victorious governmental administration of His Kingdom forever and ever. This speaks of a militant church that is effective in power evangelism with victory over demonic powers.
  - 2. In 6:4, she was victorious over her own heart, and therefore conquered the Lord's heart in 6:5. Here she is victorious over the powers of darkness as she shines like the moon in the dark night of this world. She functions as a light-bearer in this dark age.

***"Awesome" - or "terrible" (KJV) or "majestic" (NIV).***
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3. The mature Bride is like a majestic army that eventually experiences great victory over the powers of darkness. As she triumphs over her own sin, she becomes a terrifying weapon in God's hand against Satan's kingdom. The radiance of her spiritual authority makes her as an awesome army in the Holy Spirit. When it says “You're like an army with banners in verse 4, it was relating her to earthly things. That was her victory on the earth. Now He's relating her and comparing her to heavenly things: the sun, the dawn, the moon, and now this is our victory in the Spirit through eternity.
  
- J. Psalm 110:1-3 when the Lord will sit down and the Father will cause all His enemies to be brought under His feet. We will be sitting at His throne, next to His side. (Rev. 3:21).
  
- K. The word awesome is the same Hebrew word as the word “terrifying”. In some versions of the bible, it says she is as terrifying as an army with banners. That means a victorious banner, a victorious army, a conquering army. She'll be terrifying to all the enemies of unrighteousness. In Rev. 19 and 20, the conflict is brought to a conclusion. All the enemies of God; Satan and all of His hosts and all the rebellious will be subdued and conquered by the Son of God with His bride at His right hand. They will be terrified of Him, but they will see His authority in her and the queen of God's court, the bride of Christ, will terrify them. She will illuminate with God's glory and bring wisdom to the eternal city, but the bride will also be terrifying to the powers of darkness in that time. The greatest glory that she possesses is terrifying to the powers of darkness as she triumphs over her own sin. She is now the weapon in God's hand over the powers of darkness.
  
- L. In 6:4, she was victorious over her own heart and therefore she conquered the Lord's heart. Here she is victorious over the powers of darkness because she's been functioning as the moonlight in the dark night of this world. She is effective in ministry, as she shines in the darkness of this earthly night.
  1. She has as her inheritance all four dimensions of glory.
    - a. From the dawn morning light of conquering your own soul to the moon that shines in the darkness, God's source of light of redemption, to the Son sitting at His right hand illuminating with wisdom and the glory of God the eternal city, to being His army that terrifies the powers of darkness and the ultimate triumph over everything that comes against God.

- b. Matthew 5:16 says we'll shine with the light of God. In Daniel 12:3 and I Cor. 15:42-43 the saints shine with the glory of God in eternity
  - c. "Why will they praise you and call you blessed?" You have conquered your own soul like the morning light. You were the source of light, of redemptive light in a fallen world. You endured the tests of this age with your own sinful temptations and warfare with Satan, yet you were beautiful like the moon, shining steadfastly in a dark world. You will shine with glory in the eternal age sitting at the right hand of the Son of God.
  - d. You will be with Him when He conquers all of the armies that are against Him, Psalm 110:1-3 and Rev. 19 and 20. Where the King with His bride at His side brings down all the armies. That's why they will not have jealousy or envy. They will see the glory that God has given you.
- M. SUMMARY— She has a 4-fold glory as her inheritance. The 3 increasing stages of light speak of her 3 progressive stages in the glory of God. She first experiences a little of God's light as the dawn (the light of personal victory), then more light as a beautiful moon (the light of power evangelism), then more light as the sun (the light of His eternal glory), to being His army (terrifying the powers of darkness). "It has not yet appeared what we will be like..."
- 1. The first glory she's like the dawn, she conquered the compromise in her life.
  - 2. The second glory is she's used it as God's source of light in a dark world. She is as beautiful as the moon. She is shining, she's effective in evangelism and warfare bringing light to people in the time of darkness in the fallen world
- N. Number 3 is more powerful than all of them. (1 Jn. 3:2). However, we do know that we will have more glory than even the most exalted archangel. The Holy Spirit says to her: "You're as bright as the dawn breaking forth. You're free from all the shadows in the breaking of the day. You are victorious in your personal life. You're as beautiful as the moon reflecting the light in the dark season. Blessed is God who has taken unworthy, common slaves and has exalted them to the position of His Bride, who reflects Jesus' sunlight throughout the eternal age. In this passage, we begin to get a greater picture of how we, like Joseph, have been taken from the dungeon of sin and this fallen world, and have been given the signet ring of the King to be over all His vast Kingdom. Also, like Esther who went from being a common woman to become the queen who sat next to the king.
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- O. Fourth, You're as bright and clear as the sun in the age to come, called the day. You will have the rod of iron in your hand, at the right hand of God the Son and you will bring His government in administration through all eternity. You will be the triumphant militant church forever. It is beyond the boundaries of victory on the earth in this passage of Scripture. He brings us into comparison with the court of the attendants of His royal court and then compares us, in context, to His eternal purpose in the position that we have. The awesome destiny of the eternal counsels of the Godhead that You have ordained for the church. Who is this that conquers the darkness in her heart? Who is this one that is as beautiful as the moon, as bright as the sun, who is awesome as an army with banners in the eternal purpose of God?
- P. The 7-fold comparison of the triumphant Bride—
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 the heart of God.
  4. She is compared to the dawn speaking of her triumph over her sin in personal victory
  5. She is compared to the moon speaking of her triumph over blinded hearts in power evangelism.
  6. She is compared to the sun speaking of her triumph over death being co-heirs of the eternal city.
  7. She is compared to a heavenly army speaking of her triumph over Satan having eternal authority.