

Songs - The Triumphant Bride (6:1-13)



1. The Lord's Praise of the Triumphant Bride (6:1-3)

The Lord breaks the silence and praises the bride as she triumphs in two-fold tests of love.

- a. the Lord's presence is withdrawn for a season.
- b. She was mistreated by the watchmen (spiritual leaders in the body) and her veil (spiritual authority & ministry) was taken away.

How would she respond in such times of crisis? The bride responds in humility and love in times of test. It culminates with the profound statement of her love, *'I am my beloved's, and my beloved is mine.'* (6:3) This causes the Lord to reciprocate in explosive praise of her beauty just like she did of Him earlier (c.f. 5:10-15).

2. THREE Facets of the Bride's Beauty (6:4)

The bridegroom's praise of the bride starts with 'My love.' He affirms her beauty 9 times [1:15 (x2); 2:10, 13, 4:1 (x2) 4:7; 6:4; 7:7]

- a. 'Tirzah' – means 'she is my delight'. Originally Tirzah was a Canaanite city before it was captured by Joshua (Josh 12:24). After Solomon's death and Israel was divided, Jeroboam chose this city as the capital city of the northern kingdom because of its exceptional beauty (1 Kings 15:33).
- b. 'Jerusalem' – means 'city of peace'. It was the capital city of Israel, and its spiritual capital. God put His name there to be the worship centre of the world (Ps 48:1-8).
- c. 'awesome as an army with banners' – When an army returned from successful military conquest, they paraded their spoil under their banners. The bride returned victoriously overcoming all the enemies within her heart! (C.f. Heb 12:5-6) *'The bridegroom felt weak-kneed as a result of gazing on the bride's beauty as he would have felt facing a mighty opposing army.'* (Constable's Notes). Her eyes unnerved him too.

3. More Revelation of God's Heart (6:5-7)

- a. *'turn your eyes away from me for they have overcome me.'* (6:5) - The curtain on the bridegroom's heart is drawn back for the second time. Heb 'רָהַב' (Rahab) means 'overcome' and/or 'confuse' or 'storm'. Could this be the greatest statement about God's heart toward us?

'Steady gaze' of devotion in the time of great pressure (v5), and the one look from the bride in 4:9 - 'You have ravished my heart'. We may feel nothing during the dark hours of testing. It is the dark night of the soul. He feels the power of love in our eyes fixed upon Him. He is not overcome by our great gifts or achievements, but by the devotion of the weak and broken people like us! Ironically, He feels so much from us when we feel so weak and little and still we set our hearts toward Him.

- b. *'When the test begins the teacher goes silent.'* God is not overcome by the vast grandeur of the universe and incomparable angelic worship, but He is 'overcome' (poetic language - undone) by our eye of devotion in our hour of trial and pain. In this age, we will never understand the fullness of impact we have on God's heart. Mary of Bethany had no idea how much her sacrifice meant for Him (Mark 14:6-9). There is nothing in the world that is as beautiful as the eyes of devotion and love.
- c. The Lord's praise of her spiritual maturity is described here: (i) 'Hair' – dedication (Num 6), (ii) 'Teeth' – ability to chew the solid meat of the Word (Heb 5:12-14), (iii) 'temple behind the veil' – emotional makeup and hidden spiritual life in God (Song 4:1-3).

4. The Bride's Pre-Eminence in the King's Court (6:8-9)

- a. *'There are 60 queens, 80 concubines, and virgins without number'* - describes descending order in the position of honour in Solomon's court. Queens have the highest honour and lowest in number. Concubines have less honour, but more in number. Virgins are numerous and the lowest in honour. This may mirror heaven's court with the most distinguished beings nearest to God's throne and the numerous angels encircling the throne.

- b. *'My dove, my perfect one is the only one'* – the bride surpasses them all in love and honour. She alone has perfectly captured the king's heart. There is no equal, there is no parallel. No one else and nothing else will do. She is the only one the Lord wants. He would die for as she would for Him. She is the 'Only One (unique) of her mother' as Jesus is the Only Begotten of the Father ('monogenes').
- c. *'The favourite of the one who bore her'* – the end-time church will reach the 'full stature' of spiritual maturity – without any spot, wrinkle, or blemish (Eph 4:13; 5:26-27). The queens, concubines, and the daughters will praise and bless the Bride. She is loved and favoured above all. There will be no jealousy against her in His kingdom as the Bride makes herself ready for the coming of the Lord (Rev 19:7).

5. Four-fold Destiny of the Bride (6:10)

This is the second of the three same questions, 'Who is this...?' (In 3:6, it is the bridegroom. In 6:10, it is the bride. In 8:5, it is the bride leaning on the bridegroom).

- a. 'As the morning' – The church was birthed in explosive glory. She will finish with explosive glory in the end hour. *'The path of the righteous is like the morning sun, shining ever brighter till the full light of day.'* (Prov 4:18)
- b. 'fair as the moon' – The surface of the moon is made of very reflective material. Moon only reflects the light of the sun. This is church history in a nutshell. It started as FULL MOON of the apostolic church, then was reduced to CRESCENT MOON in the dark ages, and will become FULL MOON again in the last days.
- c. 'clear (pure) as the sun' – This is the glory of the bride in the ages to come. *'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, C.f. *'Having the glory of God her light was like a most precious stone, like a jasper stone, clear as crystal...'* - Rev 21:11)
- d. 'Awesome as an army with banners' – This banner is the banner of love. The bride is perfected, i.e. mature in love to rule in the eternal government of God. *'Of the increase of His government and peace there will be no end...'* (Is 9:7, Dan 7:27, Rev 3:21). She has overcome in love all the challenges in this world. Now she will rule with Him forever on His throne. The end-time church is both the Bride and the Army. This is the Seven-fold picture of the Church in Ephesians.

6. The Bride's Love for the Lord (6:11-13)

As the bride walks in the revelation of Songs 6:4-10, her heart is overcome by love for the Lord's entire Church. She commits to serve the weak and immature in His garden (6:11-12). The garden is mentioned nine times in Songs. The first three times it is called 'her garden' (4:12, 15, 16). The last six times it is called 'His garden' (4:16; 5:1; 6:2, 11; 7:12; 8:13).

- a. Downward Mobility – She went 'down' to the garden of nuts. She did not need another invitation. Earlier she told the daughters of Jerusalem that He will be found in the garden, feeding the flock (6:2-3). We can see this as an extension of the original invitation of 2:10-14. For the nuts to bear fruit and reproduce, the shells must be crushed. They must die and be buried before they can bear much fruit.
- b. Purpose – 'to see...the verdure of the valley' to assess and nurture the budding green shoots from the ground. Immature believers are often: (i) not responsive; (ii) not humble; (iii) not grateful. But the bride cares about the budding shoots for they are the Lord's garden, His vineyard, and His inheritance.
- c. *'Before I was even aware, my soul had made me as the chariots of my noble people'* – Suddenly, out of blue, from within the depth of her soul, the love for the church overcame her heart instead of bitterness, frustration, and grief at the immaturity of the garden. This is the 'zeal for the Lord's house. (Ps 69:9)

'Chariots of my noble people' – the armoured vehicle in Israel is called in Hebrew 'Merkaba' - tank. God's outstanding servants were spiritual warriors.

'To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labour, striving according to His working which works in me mightily.' (Col 1:27-29).