



**FAITH
& LOVE**

Church of God in Christ

Faith and Love C.O.G.I.C.
Sunday School

Lesson 6 January 11, 2026
**THE MOST BEAUTIFUL
BRIDE**

SUNDAY SCHOOL CORE VALUES



Reaching
People



Teaching
People



Ministering
to People



Assimilating
People



Building
People



Involving
People



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path.
Psalm 119:105

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

Lesson 6 January 11, 2026

THE MOST BEAUTIFUL BRIDE



- Bible Basis: Song Of Solomon 6:4-12
- Bible Truth: Song of Solomon describes mutual adoration for inner and outer beauty.
- Memory Verse: “My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her” (Song of Solomon 6:9).
- Lesson Aim: By the end of the lesson, we will: EXPLORE love and adoration as pictured in the Song of Solomon; REFLECT on romantic relationships and the way to nurture them; and SEEK ways to recognize and express appreciation, in appropriate ways, for inner and physical beauty in others.
- Background Scriptures: [Song of Solomon 6](#) & [John 10:7-15](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Song Of Solomon 6:4-12 KJV

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

Song Of Solomon 6:4-12 KJV

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded.

12 Or ever I was aware, my soul made me like the chariots of Amminadib.

LIGHT ON THE WORD

Tirzah. A city located in the northern part of Solomon's kingdom and residence of at least two kings thereafter; its name means "true beauty and delight." This Canaanite city was conquered by Joshua ([Joshua 12:7, 24](#)) and represented all that was beautiful in royal splendor.

LIGHT ON THE WORD

Concubines. A woman who was a secondary wife. A man was legally allowed to have sexual relations with her and bound to materially provide for her and any children conceived from this relationship. The children had no rights of inheritance unless the father declared it so. The custom of women becoming concubines grew out of the ancient Near Eastern desire to produce children, and if a man's first wife could not do this, then he took on a second wife or concubine for this purpose. In time, kings would gather many concubines in a royal harem as a symbol of their manhood and power.

LIGHT ON THE WORD

Shulamite Woman. The female lover in the Song of Solomon is known as the Shulamite woman. She describes herself as "black and beautiful" ([cf. Song of Solomon 1:5-6, NRSV](#)). Some argue that she uses this language to denote her sun-darkened skin; others believe her description points toward her African ancestry. This view can be supported by the way she describes herself as black as the tents of Kedar. This is a reference to tents made from the jet black hair of goats.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will know that most marriages that are grounded in love allow couples to view each other with adoration.

INTRODUCTION

A Passionate Love Story

Song of Solomon, also called "Song of Songs," is grouped with the poetic books of the Bible. It is believed to be an exchange between David's son Solomon during his reign and the Shulamite woman who captured his heart, along with a chorus of palace women called "daughters of Jerusalem." It is well documented that Solomon had a harem of more than 1,000 women comprised of 700 wives and 300 concubines at the height of his kingdom ([1 Kings 11:3](#)), but it is amazing that the Shulamite bride stood out among them to be celebrated in this fashion. This collection of poetry or songs showcases the drama and passion of human love. Jewish and Christian scholars have interpreted the allegorical meanings to God's fierce love for Israel, as well as the Church as the ravishing bride of Christ.

BIBLE LEARNING

AIM: We will understand that Christians should develop true love in relationships that are meaningful and acceptable before the Lord.

I. COMPLIMENTARY BEAUTY

Song of Solomon 6:4-7

Earlier ([Song of Solomon 5:10-16](#)), the bride recalls her love for her king and anticipation of his presence. In response to her love, Solomon uses rich language to express his love for the Shulamite woman as he depicts the uniqueness of her beauty. He uses two cities to capture the splendor of her glory. Tirzah was an ancient Canaanite city captured by Joshua and known for its beautiful location on a hill. Jerusalem, the capital of the Southern Kingdom, was also on a hill and was a treasure of Jewish heritage and significance. The king as a lover sings of the majesty of his bride: she is dignified, worthy of his attention, and he stands in awe of her appearance such that she penetrates his very soul.

Lesson 6 January 11, 2026

THE MOST BEAUTIFUL BRIDE

I. COMPLIMENTARY BEAUTY

Song of Solomon 6:4-7

Song of Solomon 6:4-7

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.



The Song of Solomon is a powerful love poem where two lovers, newlyweds by some accounts, sing of their mutual love and unrestrained passion for one another. Song of Solomon 6:4-7 is the second of two lengthy speeches by the male lover proclaiming his adoration for his beloved. The speaker uses a lyric device characteristic to Arabic poetry known as a *wasf*, which uses imagery from the natural world to praise the lover's human physique, moving from one part of the body to the next (cf. 4:1-5, 6:5-7). Throughout the speech he likens her beauty to doves, sheep, and pomegranates, to name a few.

Lesson 6 January 11, 2026

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4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.



In verse 4, her loveliness is compared to the beautifully situated city of Tirzah in the tribal territory of Manasseh and the capital city Jerusalem in the Southern Kingdom of Judah. Both were fortified, bustling cities lavished with the ornamental trappings worthy of a royal city. Her beauty is compared in the King James Version to an army with banners (v. 10). As stunning as the sight of those banners is, her beauty is comparable in his eyes.

Lesson 6 January 11, 2026

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I. COMPLIMENTARY BEAUTY

Song of Solomon 6:4-7



Song of Solomon 6:4-7

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. 6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

The writer moves from a general exhortation of her overall beauty to extolling specific parts of her body. Her eyes, which he likened to doves in the first *wasf* (4:1), arouse in him anguish now. He objects that the look of love from her is too overwhelming for him to hold her gaze and he begs her to look away.

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The man repeats a compliment first stated in a previous chapter (4:1), that her hair is like a flock of goats on Mount Gilead. He is speaking metaphorically here, comparing her hair to the sight of goats descending the rolling hills, which might have appeared as a woman's long, thick, wavy, black hair, the predominant color of goats in Syria-Palestine at that time.

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In contrast to the black flock of goats are the white sheep, which the man compares to the woman's teeth. Her teeth are characterized as clean, like the sheep coming up from the water and ready for shearing. Moreover, there is not a tooth missing in her mouth. Dental hygiene being what it was in antiquity, it was unusual to find someone with all his or her teeth. Although today's women might be offended by being compared to sheep and goats, they could appreciate someone complimenting their smile.

Lesson 6 January 11, 2026

THE MOST BEAUTIFUL BRIDE

I. COMPLIMENTARY BEAUTY

Song of Solomon 6:4-7

Song of Solomon 6:4-7

7 As a piece of a pomegranate are thy temples within thy locks.



This verse omits the first half of the simile that is part of a couplet in the first *wasf*: "Thy lips are like a thread of scarlet, and thy speech is comely" (4:3). Perhaps the man did not believe that it needed repeating. The second part has proven difficult for many interpreters. The KJV compares her temple, or brow from the Hebrew *raqqah* (rak-KAH), to a slice of pomegranate. The Hebrew word is translated temple in its other Old Testament uses ([Judges 4:21, 5:26](#)). However, in reference to her red lips in 4:3, her cheeks could just as likely be like halves of red pomegranates. Along with the word *tsammah* (tsam-MAH) translated "locks" in the KJV, but as "veil" in modern translations (cf. [4:1, 3](#); [Isaiah 47:2](#)), verse 7 should perhaps be translated, "Like a slice of pomegranate are your cheeks behind your veil." Verse 7 ends this *wasf*.

LIGHT ON THE WORD

Love for Our Spouses

We should seek to be full of joy and delight over our spouse even as our relationship with them matures over the years. Due to our spouse's uniqueness in our own eyes, our love for them should never fade away but be renewed throughout the different seasons of marriage.

II. CONVICTED BY BEAUTY

Song of Solomon 6:8-10

Solomon calls his bride his "dove" and "undefiled," or perfect, one and special among her mother's daughters. His bride is honorable in his eyes. Other women cannot help but praise her, because she is precious in his sight. The women in Solomon's harem act as the chorus to this piece of the poetry. The sun and the moon depict her beauty and brightness. She is described as majestic as an army with banners, which echoes the king's language (v. 4).

II. CONVICTED BY BEAUTY

Song of Solomon 6:8-10

In this loving tribute, the Shulamite woman is the epitome of a virtuous woman worthy of honor from her king, her spouse, and he is uninhibited in his love for her. The language used here shows the Shulamite as unique in the king's eyes. This is an example of how all spouses should be seen in each other's eyes. We need to have eyes for only our spouse and be convinced of their beauty above all others.

Lesson 6 January 11, 2026

THE MOST BEAUTIFUL BRIDE

II. CONVICTED BY BEAUTY

Blessed and Highly Favored

Song of Solomon 6:8-10

Song of Solomon 6:8-10

8 There are threescore queens, and fourscore concubines, and virgins without number. 9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her. 10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

In verses 8 and 9, the writer returns to an earlier theme of royal imagery in the poem ([cf. 3:6-11](#)). The man proclaims that his beloved is second to none; not even the royal women of the court, no matter their numbers, can come close to the woman's splendor. In fact, these women of high social status praise this common woman. The man finds the woman so exceptional that he writes that among all her siblings, she is her mother's favorite. Her sisters, like the royal ladies, find favor with her when they look upon and bless her. The man returns to the simile of the banners of the capital cities in verse 4 to inquire rhetorically, who is this woman who looks as awesome as the dawn, moon, and sun?



III. CAPTIVATED BY BEAUTY

Song of Solomon 6:11-12

The woman goes to her garden to check on the new spring growth. This is symbolic of how the love she has for him has been renewed. The rich imagery of fruit and grapes from the vine would impact the poem's reader in numerous ways. A garden filled with budding fruit trees would evoke images of lushness, and also remind them of pleasant fragrances.

III. CAPTIVATED BY BEAUTY

Song of Solomon 6:11-12

As the Shulamite's love is renewed, she is overwhelmed. She is transported into the royal chariots. The emotion communicated is excitement and joy. This is descriptive of mature marital love as joy and excitement continue to be renewed.

Lesson 6 January 11, 2026

THE MOST BEAUTIFUL BRIDE

III. CAPTIVATED BY BEAUTY

A Garden of Passion

Song of Solomon 6:11-12

Scholars agree that verses 11 and 12 are difficult to translate due to the corruption of the original Hebrew text. However, there is a general consensus that verse 11 is full of sexual innuendos. In ancient Palestine, walnuts, vines, and pomegranates held certain sexual significance. Having gone to the garden, the speaker, most likely the woman now, is caught unaware by some discovery. The KJV interprets the word *ammi-nadib* (Heb. am-ME nah-DEEV) as a proper name, Amminadib. However, *nadib* in Hebrew can mean "noble man" or "prince," and *ammi* could be translated "my people," together making a phrase instead of a name: "my noble people."

Song of Solomon 6:11-12

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. 12 Or ever I was aware, my soul made me like the chariots of Amminadib.



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A Garden of Passion

Song of Solomon 6:11-12

A better translation then might be that before she knew what was happening, her desire had "taken me to the chariot of a noble man" (NLT) or "had set me in a chariot of a noble man." Perhaps she is so overwhelmed by the many sensual stimuli in the garden that she finds herself metaphorically swept off her feet into her lover's chariot.

Song of Solomon 6:11-12

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. 12 Or ever I was aware, my soul made me like the chariots of Amminadib.



LIGHT ON THE WORD

The Depth of Your Beauty

Common in poetry of this age in the Eastern tradition, he uses familiar metaphors to paint a picture of the power of her presence. A woman's beauty is to be celebrated and a man does well to shower the woman he loves with words of affirmation.

BIBLE APPLICATION

AIM: We will learn that Christians should develop true love in relationships that are meaningful and acceptable before the Lord.

BIBLE APPLICATION

We know that God is love, but people often shy away from talking about God's expression of love in a marital relationship via sexual intimacy. The reason sex in the confines of marriage is beautiful is that it is the expression of love, commitment, and connectedness between two people who have gone before Him and pledged to love one another for life.

BIBLE APPLICATION

As Christians, we can provide examples of godly love between a man and a woman. Marital love is symbolic of God's love for His people. We can also impact our culture by supporting Christian media and calling for the end of inappropriate sexual images and song lyrics that demean and objectify the opposite sex. We can also celebrate the unique beauty of our spouse and resist the world's false standard of beauty.

BIBLE APPLICATION

There is nothing wrong with sexual desire, as it is God's design for humanity. He also designed it to be expressed within the boundaries of marriage. This is for His glory, as through marriage we imitate His covenant relationship with His people. It is also for our good, as our greatest joy and fulfillment in romantic relationships can be found in the institution of marriage.

STUDENT RESPONSES

AIM: We will learn that true love is unashamed and a precious gift.

STUDENT RESPONSES

Romance is never out of style between a man and wife. If you are married, take turns in planning a special date night for your mate. Pray and study your mate, seeking to meet his or her deepest desires, even if it requires coming out of your comfort zone. Dating doesn't end once you're married. Nurture your relationship with one another; most importantly, accept one another and be quick to forgive. If you are single and dating, be sure to have open and honest conversations to ensure the two of you are on the same page in your relationship; be sure to involve others to help you remain accountable. Be sure to have fun and enjoy the journey with planned dates that honor God. If you are single and not dating but would like to at some point, connect with like-minded friends who can help you focus on the things of God and join in prayer with you over discerning God's timing to date.

Prayer

O Lord,

We praise You, and we are thankful for Your wonderful love. As You shower us with new mercies, we pray that we will be merciful, and share Your love with others. May our love for our spouses, family, and friends be enriched by Your love for us.

In Jesus' Name we pray.

Amen.

Lesson 6 January 11, 2026
THE MOST BEAUTIFUL BRIDE



Next Sunday
January 18, 2026
Lesson 7
An Unfaithful Bride
Hosea 1