

THE SONG OF SONGS

SONG OF SOLOMON 2:1-5 / 5:9-16 • TV443B

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by
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Song Of Solomon 2:1-5

I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love.

Song Of Solomon 5:9-16

What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. 13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

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In our Bible classes at 13th Street Baptist Church, for the past two Sundays, we have been studying the Song of Solomon. I want to combine a couple of these lessons and bring them to you today. The title of the message is: “**THE SONG OF SONGS.**”

A lot of people have never heard a message from the Song of Solomon. A lot of preachers don't preach from the Song of Solomon. We've been studying the Song of Solomon and it has been a great blessing. I want to share some of things with you today that we have considered from the Song of Solomon. Would you take your Bible; I wish you would because I am going to read several verses from the **Song of Solomon, Chapter Two.**

Solomon was the greatest son of wisdom that the church has ever known, other than our Lord Jesus Christ. Christ our Lord is wisdom. Christ is the wisdom of God. You'll remember that God asked Solomon what he desired and he said, “*Lord, give me wisdom.*”

Let me read this to you; don't turn to it. Just stay in **Song of Solomon Chapter Two. In First Kings Chapter 4:29**, it says; “*God gave Solomon wisdom and understanding, exceeding much wisdom and largeness of heart.*” God gave Solomon wisdom and understanding and largeness of heart even as the sands of the seashore. Did you notice that? God gave him wisdom. He was the wisest of all men. That is what the scripture says; “*He was wiser than all men.*”

Along with that wisdom came largeness of heart. He had compassion and love. It tells me this, that where you find true wisdom, you'll find love. That's right; those two things go together. They cannot be separated. They always accompany one another. God is love and God is wisdom. God is all-wise and God is all love.

In the Book of **Second John**, John the apostle uses this phrase over and over again: “*truth and love...truth and love,*” these two things go together. “*He that loveth not, knoweth not God.*” That is what it says. Solomon was a wise man. God gave him wisdom. He was wiser than all men and along with that wisdom came a largeness of heart, a generosity, compassion and love for people.

Solomon spake over 3,000 proverbs, (we are told in the scripture), and 1,000 songs. Yet, his most profound and beautiful work is before you right here today, the Song of Solomon. That's his most profound and beautiful work.

I believe it is fitting that the man of greatest wisdom should write on the greatest subject. God will use the man with the greatest wisdom to write on the greatest subject. What is the greatest subject? “*Now abideth faith, hope, love and the greatest of these is love. He that loveth not knoweth not God, and he that knoweth, loveth. He who knows God loves God.*”

One thing needs to be understood before we look into this Song of Solomon. One thing has to be understood; will you please understand this? This is where most people miss the

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meaning of this Book, all together. They are lost when they get into this Book. They don't understand it; they think it is a bit vulgar and a blush to read it. Anyone who looks at the Song of Solomon must remember one thing; this is primary and this is important; Solomon writes the Song of Solomon, but it is written about Christ and His church. That is what the Song of Solomon is all about. "*My beloved is mine and I am His.*" It is Christ and the church.

"*My beloved*" is Christ. "*He's mine and I am His.*" That is all the way through the scripture, "*My beloved*" is Christ and the church. This Book speaks of Christ's love for the church and the bride's love for Christ. The only people, (now listen to me, I'm speaking dogmatically because this is absolutely true), the only people that can understand this Book, the Song of Solomon, the only people who can enter into the beauty of it and the joy of it, are believers of the gospel.

It is a Holy Book; it's an intimate Book; it is a personal Book. It is a "song of lovers." There is affection for one another; there is a delight in one another.

It is just like the high priest of old; he was the only one who could go into the Holy of Holies. No one else could go in there. No one else was permitted in the Holy of Holies. Only the High Priest, once a year and was not permitted without blood. It was a Holy place. There was an intimate fellowship with God and no one else was allowed in there. I'm saying this; this Book is a love story. This is a love letter and it is the church and Christ. If you are not either Christ or the church, you are not going to understand it. He understands this and the church understands this. He enters into it and they do too.

I want to look a few moments at **Chapter Two of the Song of Solomon**. In this Chapter we have a conversation between Christ and His church. They speak of one another. Christ speaks to the church and the church speaks of Christ. They talk of the excellency of each other and they express their affection for one another. They delight in the pleasure they have in one another's company. That is what it is all about.

Listen to **verse 1**: Christ speaks first in Song of Solomon Chapter Two, **verse 1**: He says, "*I am.*" That ought to tell you something when you read that. Moses said, "*Whom shall I say sent me?*" God said, tell them, "*I am that I am;*" "I am is My name." Christ says in **verse 1**, "*I am the rose of Sharon; I am the lily of the valley.*" These are the words of our Lord concerning Himself, "*I am.*" I am the rose of roses and the lily of lilies. He uses that so frequently .

In the gospel of John there is a seven-fold "*I am.*" I am the Light of the world; I am the Bread of Life; I am the Living Water; I am the Resurrection; I am the way; I am the truth; I am the life; "I am that I am" and He is the "*I am.*" As "*I am,*" He is above all. He is prepared before all. He's the only one who can speak this way. So, that is Christ speaking first; "*I am the rose of Sharon and the lily of the valley.*"

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Then, He speaks of His bride who is there with Him. They are His church. He speaks of His church. Paul tells us in **Ephesians**, “*Husbands love your wives as Christ loved the church. Christ loved the church and gave Himself for it. Greater love hath no man than this than he lay down his life for his friends.*” He speaks of His bride, the church.

This is what He says about us, the believers. “*As the lily among the thorns so is my love among the daughters.*” She is beauty among ugliness. She’s a lily among thorns. He just said; “*I’m the lily of the valley; I’m the rose of Sharon.*” There are no thorns or briars mentioned. He says, “My bride, My church; she’s a lily among thorns. She’s beauty among ugliness.”

Where did she get her beauty? The Bible says there is no difference; “*All have sinned and come short of the glory of God.*” Is she human? Oh yes! Is she flesh and blood? Oh yes! Is she a sinner? Oh yes! Well, there is no difference. “*There is none righteous and there are none that understandeth and there is none that seeketh after God.*” Where did she get her beauty? What makes her different?

He tells us in **Ezekiel 16**, when He talks about the deserted infant. His momma was an Amorite and his daddy was a Hittite. “*When you were born no eye pitied thee. You were born and cast out into the field in your blood. You were polluted and dying and I passed by, and it was a time of love and I said, live! and I washed you and I anointed you with oil. I developed you. I said, your beauty is perfect through My beauty and My comeliness which I put on you.*” Oh, that’s what makes her different! He made her different.

He robed her in His righteousness. He put His crown on her head. His beauty was upon her and made her beautiful in the midst of ugliness. She was a lily among the thorns. That is what Paul says; “*I am what I am by the grace of God. I’m crucified with Christ, nevertheless; I live. It’s not I, but Christ liveth in me. A man can receive nothing except it be given him from above. Who made you to differ? What do you have that you didn’t receive? By grace are you saved through faith and that is not of yourselves. Faith is not of yourselves, it is the gift of God.*”

Christ said, “*I am the rose of Sharon; I’m the lily of the valley;*” and there is my bride. She’s a lily among thorns. She is beauty among ugliness. I made her beautiful. She’s beautiful in My beauty; she’s clothed in My righteousness.

The church speaks of Christ. In **verse 3**, the church speaks and says, “*As the apple tree among the other trees of the woods, so is my beloved among the sons of men.*” Yes, Christ became a man. He’s “*Son of man and Son of God.*” But, as the apple tree is among the trees of the wood; all the other trees have no fruit and are barren. There is the one apple tree standing in the midst of the woods. She says, “*So is My beloved among the sons of men.*” He’s the one who not only provides shade and rest but fruit and food. So, she says,

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“I sat down under His shadow, under His shade with great delight, and His fruit was sweet to my taste.” That is my Beloved!

Do you ever wonder why they talk about, “Keep me as the apple of your eye?” Why does she say the apple tree among other trees? In the **fifth verse** she says; *“Comfort me with apples.”* Back in those days, apples were the symbol of love. A lover sent apples to his beloved. Do you remember the song, “Don’t sit under the apple tree, with anyone else but me.” Why do you say apple tree? Why don’t they say pear tree, peach tree or pecan tree? No, it is apples. That is what she is saying here. *“My beloved, there is an apple tree among the trees of the woods and I sat down under His shade and how sweet was His fruit to my taste.”* Under His wings and under His shadow there is rest from the heat of the day and the toil of the day.

Christ said, *“Come unto Me and I will give you rest. Learn of Me and you will find more rest. My flesh is meat in Thee; my blood is drink in Thee.”* There is rest and provision.

Jesus Christ is made to me, all I need, all I need,
He alone is all my plea
He is all I need.

Wisdom, righteousness, and power
Holiness for evermore,
My redemption full and sure
He is all I need.

In **verse 4**: She continues (the bride still speaking), *“As the apple trees among the trees of the wood, so is my beloved among the sons of men and I sat down under His shade and shadow and His fruit was sweet to my taste, and He brought me.”* He brought me! I didn’t sign a pledge card to agree to go; He brought me. Like the shepherd that went out and found a sheep; *“He brought me to the banqueting house and His banner over me was love.”*

What is the banqueting house? Well, it is a place of love, feasting, fellowship and joy. What is a banquet? It is a happy time, a joyful time, a time of fellowship and feasting. He brought me to the banqueting house. Whose house is it? It is His house.

Jacob lay under the stars that night and God appeared to him and spoke to him. God promised him many things and Jacob woke up the next morning and he said, *“I will call this place Bethel, the House of God, for I have seen God.”* He brought me to His house, the banqueting house. He brought me on purpose. He brought me not as a guest, but to be His bride. *“For His banner over me was love.”*

I tell you, this world and its preachers are carelessly and flippantly, indiscriminately, talking about God’s love as though it was something immaterial or uneventful or could be

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here today and gone tomorrow. Let me tell you something; God's love is infinite. God's love is unchanging. God's love is everlasting. God's love is sure. She said, "*He brought me; (he didn't bring everybody); to the banqueting house and His banner over me was love.*" It was a discriminating love, a particular love, and a peculiar love. His banner over me was love. He said, "*I've loved you with an everlasting love, therefore, in loving kindness have I drawn you. Herein is love, not that we loved God; He loved us. He gave Himself to be a propitiation for our sins.*" He gave us His Son, Himself. It is a peculiar love. It is an indescribable, unspeakable love. His banner over me was not law; it was love. His banner over me was not rules and regulations; it was love! "*He loved me.*" Oh my, isn't that something?

Turn to **Chapter Five, verse 9**: So naturally, the question comes to the bride and to the church, "*What is your beloved more than any other beloved?*" A lot of people have religious professions and a lot of people have messiahs. They have created messiahs. They have risen up messiahs and they have invented messiahs. What is your messiah, your beloved, your Christ more than any other beloved, more than any other Christ? What is Christ Jesus more than any other messiah? What makes your redeemer so special? That is what they said.

And the bride speaks! I will tell you (in verse 10, Chapter 5), she describes Him, saying "*My beloved is white.*" What is that talking about? It means purity and holiness. He said, "*Though your sins be as scarlet; I will make them white as snow.*" That is His divine nature. "*He knew no sin; He had no sin.*" My Beloved is sinless. That is what is being said, "*My beloved is white.*" He can't be a sacrifice for my sins unless He Himself has no sin. One condemned man cannot die for another condemned man.

The scripture says, "*My beloved is ruddy.*" He's divine, white, sinless, and spotless, but He is ruddy. Red, that is what that means! This indicates His human nature. Adam signifies (red man) which means he was created from the red earth. This is saying, Jesus my Beloved is not only God, but He is a man. He's white, pure and sinless but "*He took on Himself our nature. He was made in the likeness of sinful flesh and became obedient unto death, even the death of the cross.*" My beloved is red and is identified with me.

In **verse 10**, "*He's the fairest among ten thousand.*" Is that all, ten thousand? When you see a number like that in the scriptures, usually, it is a definite number for an indefinite number. Some folks made something out of 144,000; that is an indefinite number. It is a number, which no man can number. There are thousands and thousands upon ten thousands. This is saying, "*He's the fairest among ten thousands of thousands.*"

There are kings, but He's the King of Kings. There are priests, but He is a Priest forever. There are prophets, but He is that Prophet. "*He is more excellent than all the host of angels.*" How many angels are there? There are more than ten thousand. How many are the seraphims and cherubims? There are more than ten thousand. Among all men, how many are there? There are more than ten thousand. It is a definite number for an indefinite number. He's the fairest. "*He's the fairest Lord Jesus. He's the ruler of all nations.*"

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In **verse 11**: “*His head is the most fine gold.*” That is not talking about His hair. She said His hair is black. John saw Him on the Isle of Patmos and said that His hair was snow white. John was talking about His Eternality. She’s talking about His youth. “*His head is fine gold.*” What is that talking about? That is talking about the crown He wears. My Beloved is sovereign. “*What is my beloved more than any other beloved?*” My Beloved is a sovereign Beloved. He reigns and rules over all. All authority is given to Him in heaven and in earth. He has all power over all flesh. He’s Almighty. My Beloved can do what He pleases, with whom He pleases and when He pleases. “*None can stay His hand or say unto Him what doest thou?*” That is my Beloved. “*My beloved’s locks are black and bushy.*” This is His beauty and His eternal youth. That is what He is going to give us.

I’m growing old and older every day, so are you. One day I will be in the land where we will never grow old. We use to sing a song:

I’ve heard of a land
On a far away strand
The beautiful home of the soul.
Built by Jesus on high
Where we never, never, shall die
It’s a land where we never grow old.

He never grows old; “*He’s the same yesterday, today and forever.*” His hair, “*Bushy and black as a raven.*” David said, “*I’ll awake with His likeness someday.*” I’ll be eternally young. I’ll never grow old.

In **verse 12**, it says, “*His eyes are the eyes of a dove by the rivers of water, washed with milk.*” Now, my friends, to the wicked and unbelievers, His eyes are fierce, condemning, and fearful. Can you imagine looking into the eyes of God and charged with sin? Can you?

When He came to the temple, Our Lord had platted a whip. There were hundreds of people in that temple. They were buying and selling. They were selling turtle doves, lambs, goats, heifers and all of these things for sacrifices. They were making money off of people. They were using religion and the sacrifices to make money off of poor people. That is what television preachers are doing today. They are hucksters, merchandisers of souls, using the house of God as a house of merchandise to make money for themselves. That is right! Our Lord platted a whip and went into that temple and drove every one of them out. Do you think that they were looking at that whip? Do you think those men were afraid of that little whip He had? Do you think they were looking at that one human being? They were looking into those eyes and they were afraid. His eyes are terrible; they are condemning. They are fierce and piercing when we are guilty, but not to the beloved.

This sovereign God, this King of Kings, “*This Almighty God has eyes like a dove.*” His eyes are gentle, clear and have no hidden meaning. “*They are washed with milk.*” There is

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no hidden motive. He said, *“They were fixed and fitly set.”* There was no change; they were always loving and always forgiving. *“His eyes are like the eyes of a dove.”* I’m glad He’s reconciled to me. Aren’t you glad that He is reconciled to you? God is not angry. God is reconciled by the death of His Son. *“His eyes are like the eyes of a dove.”* His eyes are gentle.

In **verse 13**, *“His cheeks are a bed of spices and sweet flowers.”* Have you ever watched a mother hold her baby in her arms and the baby just nestles up against her mother’s cheek and buries its face unto her. That baby finds rest and joy and comfort in the arms of that mother. The baby is leaning upon her breast, and nestling against her cheek. This is what this beloved says, *“I find such comfort, rest and assurance in His arms, leaning upon His cheek as a baby nestles in the arm of its mother and it is like lying in a bed of spices and flowers.”* *“His lips are like lilies, dropping sweet smelling myrrh.”* Grace pours from His lips. His Words are comfort; they are pleasant to my ears and pleasant to my taste. I’m telling you, there are nothing, nothing, and nothing in this world, as comforting to a believer as the sweet Words of His Lord.

I get tired of hearing the words of this old world, and the words of preachers popping off. I wish they would tell me about Him. *“His Word is a lamp unto my feet and a light unto my path; I will hide His Word in my heart and find there my comfort and faith and strength.”* This is the Word of my God.

In **verse 14**, *“His hands are as gold rings set with beryl.”* What does that mean? It means the riches of His hands. My God is not poor. Why should I be a beggar? My God is rich and generous. *“He will supply all our needs according to His riches in glory through Christ Jesus.”* Don’t ask me; ask Him. He’s our provider; *“He will supply all our need.”* His hands protect us and provide for us and comfort us. *“His belly is as of a bright ivory, full of compassion and His legs are like pillars of marble, (there is strength and power) and His countenance is as excellent as the cedars of Lebanon.”*

In **verse 16**, she has run out of adjectives. She said, *“Well, He’s all together lovely.”* If I have left out anything, He’s just altogether, everything about Him, is lovely. *“He’s all and in all. What is your beloved more than any other beloved?”* Well, *“He’s all together lovely.”*