

Pressing On in Marriage Song of Solomon 8:1-14

I. Grow in love. (v.1-4)

- A. Shulamite's desire is to be able to show public affection for Solomon. (v.1)
- "[Shulamite] is not wishing that they were literally brother and sister, but that they had the freedom of public expression of their love. What was not in good taste even for husband and wife was perfectly permissible between brother and sister."¹
- B. Shulamite desires to be taught by Solomon [2 Cor. 6:14] (v.2-4)
- "Shulamite wishes that she might participate in Solomon's wisdom. She recognizes how much she still comes short of being to him all that she could be. Thus there is a beautiful marriage balance in the passage. Solomon has already made it clear in the previous reflection that he is totally satisfied with Shulamite as she is. But she does not let this satisfaction keep her from trying to become a better wife."²
 - "The apparent rationale for repeating this adjuration here is so that the unmarried daughters of Jerusalem would again be reminded that they were not yet at a time in their lives when the awesome power of sexual desire should be awakened. As a married woman, the Shulamite had arrived at that point, and she knew by experience that it was worth the wait many times over, no matter the temptations and frustration before marriage."³

II. Give your love. (v.5-7)

- A. Solomon reminisces about the first time they met. (v.5)
- B. Shulamite and Solomon renew their covenant love (v.6-7)
- "With these words the love covenant is renewed. The seal or signet ring was the emblem of authority worn on the right hand or against the heart by a string from the. It was a jewel from which one did not separate himself. Shulamite thus signifies that she wants to be Solomon's most prized and precious possession. He should possess her in such a way so as to never separate himself from her."⁴
 - "Love of the right kind is not a flame kindled by man but by God. This is the only place in the book where God is mentioned. He is the source of this love, and before Him the love covenant is renewed. No amount of adverse circumstances can extinguish this kind of love, for the flame of Jehovah is inextinguishable. Nor can this love be bought, and any attempt to buy it would be scorned and viewed as madness. Thus nothing can change Shulamite's love for the king."⁵
 - "With this homily, the bride has delivered the great moral lesson of the book....She was prepared to be a loyal and faithful wife, but Solomon ultimately had seven hundred wives and three hundred concubines. No wonder she, not he, delivers the moral lesson of the book. He was totally unqualified to speak on the

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issue of godly dedicated love. He knew the physical side of it, but apparently he did not know the love she cherished.”⁶

III. Guard your love. (v.8-12)

- A. The basis for commitment in love starts with the family (v.8-9)
- B. Shulamite was grateful for her upbringing & relationship with Solomon [Prov. 22:6] (v.10-12)
 - “Each tenant was to grow enough grapes to make 1,000 shekels (about 25 pounds) of silver for the landowner. And each tenant would receive 200 shekels (about 5 pounds) of silver as his wages. As stated near the beginning of the book (1:6), the beloved worked in the vineyard, submitting to her brothers’ discipline. While there she met Solomon and he fell in love with her. My own vineyard is a metaphor for the beloved’s own person. Only she could give herself to another (she said her own vineyard was hers to give) and she freely chose to give herself to Solomon. Even her possessions (including her income, 1,000 shekels) were his.”⁷

IV. Go in love. (v.13-14)

- A. Solomon and Shulamite retire to the countryside to enjoy their love.
 - “With this verse Shulamite begins her song as the Song of Solomon comes to an end. The Hebrew word translated “flee” refers to a sense of hastening. Here it means to flee away from all others in order to be alone. Now that they are married, the summons in 8:14 is unlimited. Thus they go outside to do that which they had planned to do in earlier reflections (7:12–13, 8:1) and disappear into the flowery hills.”⁸
 - “There is a level of love far beyond sexual satisfaction, a love that is exclusive and possessive, having no room for intruders. Only two may ascend alone, but in so doing they will find that “its flashes are flashes of fire, the very flame of the Lord” (8:6). The Song of Songs hearkens back to God’s prototypical design in the Garden of Eden of one man and one woman, in marriage, a relationship God designed to be mutually exclusive. This book, then, presents a most relevant and urgent message for today.”⁹

Points to Ponder:

1. Having a biblical marriage takes hard work. Everything you do needs to be filtered through the grid of love (1 Cor. 13).
2. Your children’s attitudes towards sex and marriage will be based upon you. Model a biblical example in your speech and worldviews.
3. Flee from all sexual immorality. Do not place yourself in situations where you will be tempted to violate your marriage covenant.

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¹ G. Lloyd Carr, *The Song of Solomon* (Tyndale Old Testament Commentaries). Accessed May 25, 2018.

http://www.preceptaustin.org/song_of_solomon_commentary_8

² Arnold G. Fruchtenbaum, *Biblical Lovemaking: A Study of the Song of Solomon* (Tustin, CA: Ariel Ministries Press, 1983), 60.

³ A. Boyd Luter, *Song of Songs: Evangelical Exegetical Commentary*, ed. H. Wayne House and William Barrick (Bellingham, WA: Lexham Press, 2013), So 8:4.

⁴ Fruchtenbaum, *Biblical Lovemaking*, 63.

⁵ *Ibid.*, 64.

⁶ J. Paul Tanner, The Message of the Song of Solomon *BSac.* 154 (April-June 1997): 142-61.

⁷ Jack S. Deere, "Song of Songs," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1025.

⁸ Fruchtenbaum, *Biblical Lovemaking*, 67.

⁹ J. Paul Tanner, The Message of the Song of Songs. *BSac* 154:614 (Apr 1997) 161.

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