

SONG OF SOLOMON

1:2

“...kiss me with the kisses of his mouth...” (NIV)

““Kiss me again and again...” (NLT)

“...physical attraction at work. The woman was immediately and strongly attracted to Solomon. She found him utterly intoxicating, even more than wine.” (T. Nelson, P3)

“Tirzah hungers for her lover’s kisses. No formal peck on the cheek will do. Longing to feel his deep kiss inside her own, she reaches out to him with abandon. In Hebrew, the words for ‘kiss’ and ‘kissing’ are onomatopoeic. Like our English word buzz they sound like what they mean. This verse could literally be translated ‘O, that he’d give me some of his smacking kisses that take my breath away.’ It’s been said that a kiss can be a comma, question mark, or exclamation point. Obviously, Tirzah thought Solomon’s kiss felt like an exclamation point.” (Dillow P27)

1:10

“Your cheeks are beautiful with earrings, your neck with strings of jewels.” (NIV)

“How lovely are your cheeks, with your earrings setting them afire! How stately is your neck, accented with a long string of jewels.” (NLT)

Jewels: “Once again Solomon pours on the praise and tells his beloved that her jewelry is lovely. He assures Tirzah that he plans to have even more costly and luxurious ornaments handcrafted for her.” (Dillow P54)

1:13

“My lover is to me a sachet of myrrh resting between my breasts.” (NIV)

“My lover is like a sachet of myrrh lying between my breasts.” (NLT)

Myrrh: “Tirzah refers to an Ancient Near East custom in which a woman would wear a small sack of myrrh, another delicate perfume, around her neck at night, causing a lovely scent to linger there all the next day. Tirzah likens Solomon to the sachet of myrrh: He brings out whatever beauty and charm she has. His love brings out the fragrance of her beauty all day long. The connotations here are clearly erotic, so perhaps she pictures him laying his head between her breasts like the sack of myrrh. This is the first of thirty-one times in the Song that Tirzah refers to Solomon as her beloved (dod).” (Dillow P54-55)

2:3

“...his fruit is sweet to my taste.” (NIV)

"And compared to other youths, my lover is like the finest apple tree in the orchard. I am seated in his delightful shade, and his fruit is delicious to eat." (NLT)

Apple: “...apple trees are not frequently cultivated in the Middle East. They are rare and highly prized. An apple tree has fruit that neither a fir nor a cypress tree has. The two people – Solomon and the woman in his song—were totally caught up in each other’s presence. They didn’t see or hear anybody else around them; they were focused completely on each other. They were listening to and intensely interested in each other. They saw each other as one of a kind, one in a million, and they valued the time they spent together.” (T. Nelson, P30)

“Tirzah responds with a botanical analogy of her own. In essence she says, ‘Solomon, all the men in Israel are the same—plain green pine trees. But you, my lover, stand out amid the common trees like an apple tree laden down with ripe red fruit.’ In the East, the apple tree is often used to symbolize sexual love. Tirzah has increased the tempo of their passion by moving beyond the words of praise about physical beauty to praising Solomon’s skill as a lover.” (Dillow P69)

Shade: “She was entirely at ease with Solomon. She experienced no threatening or unsettling moments in his presence. In his ‘shade’ she was cherished. By his ‘fruit’ she was nourished. And note: this must start before marriage. Never trust a future mate to do a turnaround after marriage.” (T. Nelson, P32)

“She sits (presumably on cushions in their private bedchamber) beneath Solomon’s shade, cast perhaps from a lamp in the room, and delights in “tasting his fruit.” Several interpretations have been given for this praise. Some believe that she is saying that as an apple refreshes a weary traveler, her beloved’s presence refreshes her. However, in view of the erotic nature of the symbols (apples, raisin cakes) and the context (‘Let his left hand ‘fondle’ me,’ in verse 6) we feel that this is unlikely. Other believe she is referring to the sweet taste of Solomon’s words and works, which make a positive impression on her.” (Dillow P69)

“Still others see the sweet fruit of the apple tree as a symbol of his caresses. In other words, she ‘tastes’ his sexual embrace. In extra-biblical literature ‘fruit’ is often equated with the male genitals, or with semen. Also, there are many balancing parallels in the Song; what is characteristic of her is also characteristic of him. The ‘fruit’ on her ‘tree’ (7:7-8) is her breasts, so the ‘fruit’ on his ‘tree’ suggests his genitals. If this is so, then this phrase may be a veiled and delicate reference to an oral-genital caress. Whatever interpretation you take, Tirzah’s words clearly speak of intense sexual pleasure.” (Dillow P69)

2:16

“...My lover is mine and I am his; he browses among the lilies.” (NIV)

“My lover is mine, and I am his. He feeds among the lilies!” (NLT)

“Solomon and the woman eventually reached the point of commitment.” (T. Nelson, P67)

“Their courtship brought them to the point of knowing that they were fully meant for each other and that their mutual desire was to be husband and wife. The knowing had come to them in a way that many of us have experienced: we simply no longer want to be apart. We want to be together, now and always. Like a lamb led in tenderness to a place of rest, she was totally secure in his love.” (T. Nelson, P67)

3:4

“...I held him and would not let him go till I had brought him to my mother's house...” (NIV)

“A little while later I found him and held him. I didn't let him go until I had brought him to my childhood home...”(NLT)

“She longed for the one she loved. Night after night she thought and dreamed of him until she sought him out and brought him to her mother, perhaps to hasten the day of approaching marriage. What passion! Do you think that her beloved would condemn her?” (T. Nelson, P68)

“The NASB says that Tirzah held him, but the meaning of the Hebrew word suggests that she clutched her beloved and refused to relax her embrace. While we may think it strange that Tirzah would dream of pulling her beloved into her mother's bedroom, in Solomon's time, a mother's bedroom was a place associated with intimacies. This reference also communicates feelings of safety and security.” (Dillow, P100)

4:3

“Your lips are like a scarlet ribbon; your mouth is lovely.” (NIV)

“Your lips are like a ribbon of scarlet. Oh, how beautiful your mouth!” (NLT)

Lips like scarlet ribbon: “This is kissing talk. He was tracing her features with his hands, but also likely tracing them with his mouth as he whispered his approval and appreciation to her.” (T. Nelson P91)

“Whether Tirzah's lips were scarlet naturally or due to cosmetics, the meaning is clear: Her lips are delectable and Solomon desires to kiss her; her mouth is filled with delight and he longs to possess it.” (Dillow P135)

4:5

“Your two breasts are like two fawns, like twin fawns of a gazelle that browse among the lilies.” (NIV)

“Your breasts are like twin fawns of a gazelle, feeding among the lilies.” (NLT)

Twin Fawns: “Solomon was engaged in slow, romantic foreplay with the woman he loved. He moved down from her neck to her breasts saying, ‘Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies.’ Solomon was undressing his bride before him. Fawns are young, sweet, and tender—baby gazelles. ...the gazelle is a sleek and graceful animal, very youthful in appearance—lean and taut and always on the alert. The woman’s breasts were youthful in every way. And Solomon treated her just as a person would approach a new fawn—touching her breasts tenderly so as not to frighten or overwhelm her. His touch was gentle. He was moving slowly and cautiously.” (T. Nelson P94)

“Solomon then compares his wife’s breasts to two small young animals that are soft to the touch and display lightness and playfulness. Their texture and softness are invitations to ‘come, caress, and fondle.’ This word picture suggests sexual playfulness. ‘...which feed among the lilies.’ One commentator believes that this hints of Solomon’s intimate kissing of her breasts, because in Song 5:13, the bride refers to his lips as lilies. Tirzah’s breasts are the most powerful, visible expression of her femininity, and she wants to share that aspect of herself with her lover.” (Dillow P136)

4:11

“Your lips drop sweetness as the honeycomb...” (NIV)

“Your lips, my bride, are as sweet as honey.” (NLT)

Sweet/honey:

“Everything about these three verses (9-11) speaks of the most intense passion possible. His heart was beating faster and faster. He was kissing her deeply—what we would call a French kiss although it was nineteen hundred years before France was a nation. It was a genuine Hebrew kiss, deep and penetrating. Open-mouth kisses are one of the most sensual acts possible in a marriage union. Solomon was kissing her deeply and intimately.” (T. Nelson P100)

“Here, Solomon compliments his bride on the sweetness of her kisses. Some mistakenly believe that a certain kind of kissing originated in France; however, Solomon discovered milk and honey (words suggesting abundant pleasure) under his bride’s tongue long before the French named the kiss.” (Dillow P150)

5:1

“I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, O friends, and drink; drink your fill, O lovers.” (NIV)

“Young Man: “I am here in my garden, my treasure, my bride! I gather my myrrh with my spices and eat my honeycomb with my honey. I drink my wine with my milk.” Young Women of Jerusalem: “Oh, lover and beloved, eat and drink! Yes, drink deeply of this love!” (NLT)

Myrrh/spices/honeycomb:

“As the fifth chapter of the Song of Solomon opens, the couple had had their fill of lovemaking. Solomon was lying on his back, sighing deeply no doubt, as he said, ‘I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my mild.’ Nine times Solomon called the woman ‘mine.’ Such is Biblical sex. The two were now one.

He was completely satisfied. He expressed a complete release of his passion. He was resting in bliss. In that euphoria Solomon called out in his spirit to those outside the bridal chamber, waiting for his emergence; “Eat, O friends! Drink, yes, drink deeply, O beloved ones!”

Some believe this is the voice of God, saying to the couple, ‘Enjoy My gift.’ God indeed delights in what delights us. Others believe that Solomon was saying, in effect, ‘Party on, my friends. Have a second helping of the hors d’oeuvres. Have another glass of wine—in fact, have several. I’m going to be here a while. I’m in no hurry to put an end to this experience, and you’ll just have to be patient. You aren’t going to be seeing me anytime soon.’ His beloved bride had invited him to come into her garden and eat to his heart’s delight, and Solomon was more than willing to do just that! He was full and relaxing in the pleasure he had experienced.” (T. Nelson P102-103)

“Solomon is beside himself. ‘I have come,’ ‘I have gathered,’ ‘I have eaten,’ ‘I have drunk.’ He is satisfied with pleasure. Nine times he uses the possessive my: my garden, my sister, my bride, my myrrh, my balsam, my honeycomb, my honey, my wine, my milk. The delights of his bride’s ‘garden’ are overwhelming and exclusively his to enjoy.” (Dillow P153)

“This scene is holy and erotic. A husband and wife enjoy the intimate oneness of their first lovemaking experience together. As they lie in each other’s arms, wrapped in the afterglow of their love, another presence enters the room, and the scene is momentarily suspended. For the first time in the Song, someone addresses both Solomon and Tirzah together. We want to say, ‘No! This is private. No visitors allowed,’ therefore the presence cannot be that of the daughters of Jerusalem. Who could have the status to call the king and the queen ‘friends’ (rayah) and ‘lovers’ (dod)? Who could encourage the king and queen of Israel to take full pleasure in their erotic love? Who but the Holy One could be present at their wedding night? It is as if God Himself walks over to the bed and stretches out His hand in a benediction that expresses His delight and affirmation of their union.” (Dillow P153-154)

“The Hebrew is very strong and carries the thought of intoxication. Imagine! Our Holy God says, ‘Be intoxicated with your sexual love! What you are doing is good, wholesome, and right. I approve and endorse your abandonment in giving yourselves freely to one another.’ Our gracious God desires for every married couple to be intoxicated with sexual love, to revel with delight in the gift He has given.” (Dillow P154)

5:15

“His legs are pillars of marble set on bases of pure gold.” (NIV)

“His legs are like pillars of marble set in sockets of the finest gold...”(NLT)

Legs/Pillars of marble:

“He was physically strong. Physical strength is repeatedly associated with a person’s legs and the ability to stand strong in the face of assault, battle, or calamity.” (T. Nelson P126)

“In her daydreaming, Tirzah continues to lower her gaze and describes the strength of Solomon’s legs. His entire appearance is solid—immovable, firm, and steadfast, like the Lebanon mountains. Like the most majestic of trees, the cedars of Lebanon, her beloved is the most excellent of men.” (Dillow P187-188)

5:16

“His mouth is sweetness itself...”(NIV)

“His mouth is altogether sweet; he is lovely in every way.” (NLT)

His Mouth:

“His words were spoken with kindness—his mouth was a source of sweetness toward her.

She concluded, ‘He is altogether lovely. He is everything I want in a husband.’ God truly changed her heart, as her husband was kind in the face of wrong. In the light of her newly awakened awareness of all the good qualities in her husband, she had a strong desire to be the wife he longed to have.” (T. Nelson, P126-127)

“Tirzah has already imagined her lover’s kisses, and here she reflects on his tender speech. His words of praise touch her heart in a way nothing else can.”

...he is lovely in every way:

“As she thinks about his sterling qualities, she realizes anew that everything about his body is desirable. Oh, how she wants him! How could she have rejected him? She wants him physically, but she also longs for the sweet whispers of love that flow from his mouth.”

6:3

“I am my lover's and my lover is mine; he browses among the lilies.” (NIV)

“I am my lover's, and my lover is mine. He grazes among the lilies!” (NLT)

“The point of greatest assurance for Solomon’s wife was this: ‘I am my beloved’s and my beloved is mine. He feeds his flock among the lilies.’ She had absolutely no doubts about his commitment to her or her commitment to him. Regardless of the conflict they had—their spat, their argument, their difference of opinion, their momentary display of bad behavior—they were committed to having an ‘us’ relationship. They were one.” (T. Nelson P129)

“Solomon’s bride was reaching out to him with love and appreciation. She was prepared to make whatever amends were necessary to maintain their relationship: ‘I am his and he is mine.’” (T. Nelson P129)

“What a glorious declaration of love—‘I belong to Solomon and he belongs to me!’ Tirzah is at peace. She is the king’s wife, and she confidently asserts her belief in his love for her. It is as if she shouts, ‘Yes, yes, he is mine and I am his!’ When she focused on her husband’s shortcoming (insensitively coming to her for late-night sex), she did not have the right perspective. Of course he had weaknesses, but by dwelling on his beauty and strength, she took a step toward resolving the sexual conflict between them. (Dillow P189)

7:1-9

1-2: “How beautiful your sandaled feet, O prince's daughter! Your graceful legs are like jewels, the work of a craftsman's hands. Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies.” (NIV)

1-2: “Young Man: ‘How beautiful are your sandaled feet, O queenly maiden. Your rounded thighs are like jewels, the work of a skilled craftsman. Your navel is as delicious as a goblet filled with wine. Your belly is lovely, like a heap of wheat set about with lilies.’” (NLT)

“They are back in the bedroom again!” (T. Nelson P162)

Feet:

“Now, at a more mature stage in their marriage, Solomon began at her feet. To make such a statement to his wife, Solomon very likely was on his knees before her, holding her feet in his hands as he unwrapped the thongs of her sandals. In essence, he was

bowing before his wife. We've all heard the statement, 'He worships the ground she walks on.' Well, this is not a far cry from what Solomon was doing. He was showing a tremendous sign of respect to his wife. He was not demanding that she bow before him; rather, he was on his knees before her."

"In Bible times it was customary for a servant to take off the shoes of the master or mistress of a home and then to bathe the person's feet in a basin of water. Wealthy homes and palaces, such as Solomon's, were carpeted with beautiful handmade carpets, large and small, often layered for added softness. One generally went barefoot in such a home. Solomon was serving his wife just as servant might have."

Sandals (trust):

"Let me point out one other thing related to sandals. Sandals were worn by those who were trusted to leave the confines of a home or palace. Slaves were kept barefoot, and so were the women in the harems of wealthy or powerful men. Solomon trusted his wife explicitly to come and go from his presence. He neither controlled nor confined her. He had total faith that she would behave in an honorable manner when she was away from their home, and that she would return to him. He trusted her to appear publicly without him, knowing he could rely on her to be loyal to him and to bring honor to his name."

Thighs/navel/waist:

"First, Solomon complemented what he alone knew to be true about his wife....Solomon focused totally on the positive. Wives in Solomon's time didn't wear bikini's to the beach. A woman's body belonged exclusively to her husband and was for his pleasure alone. He never mentioned a single flaw in his bride. He praised her good qualities and brought them to her attention." (T. Nelson P164)

"The Hebrew *shor* is translated here as 'navel,' but it probably does not refer to Tirzah's belly button. While *shor* could mean that, it is generally translated as 'vulva.' The description that the *shor* 'never lacks mixed wine' speaks of it as a source of sexual pleasure and moistness. Furthermore, the belly button is not noted as a place of moisture or sexual pleasure, but this description fits the vulva well. As she dances before him, Solomon views his wife's shore and says it looks to him like a 'round goblet' or 'a bowl in the shape of a half moon.' The allusion to her vulva seems obvious and makes sense, given the sequential progression of Solomon's description of his wife's body." (Dillow P221)

Thighs/Upper legs:

"Second, Solomon complimented more than just his wife's physical attributes. He also admired her strength. In the Bible, the upper legs are used as a symbol for steadfast loyalty and strength. The woman was strong in character, and she carried her strength clothed in graciousness. She didn't buckle under pressure or fall apart in a crisis. She didn't burst into anger or rage, or go into hysterics, when things didn't go her way. Her bearing communicated, 'I know who I am in the Lord, and I am going to endure to the end in my faith and in my loyalty to my husband. I will not be moved from righteousness. I will stand for what is good and noble, and I will speak and act in a way that others appreciate and admire.'" (T. Nelson P164-165)

Wheat and wine:

“Solomon admired her fruitfulness. Both wheat and wine are signs of harvest—wheat is harvested in the spring and wine is the result of a fall harvest of grapes. Solomon was conveying, ‘From the beginning to end, you have been fruitful and diligent in your giving to me and to others.’ She was indeed the crown of a proud husband.” (T. Nelson P165)

“Wine is used throughout the Song and in eastern erotic poems as a symbol of sexual pleasure. Solomon is suggesting that Tirzah’s vulva is a never-lacking source of sexual pleasure for him. ‘Mixed wine’ refers to mixing of his sexual pleasure with hers—of wine and milk (see 5:1).” (Dillow P221-222)

“In Syria, perfect skin was compared in color to the yellowish-white of wheat after it had been threshed and winnowed. Here Tirzha’s *shor* is described as wine and wheat, food commonly associated with a meal. The combination of these images compose a feast and suggest Solomon’s desire to kiss these areas as he later expresses a desire to kiss her breasts.” (Dillow P222)

3 “Your breasts are like two fawns, twins of a gazelle.” (NIV)

3 “Your breasts are like twin fawns of a gazelle.” (NLT)

Twins of a gazelle:

“That was exactly what he said to her about her breasts on their wedding night. In saying that at that point in their marriage, Solomon conveyed two messages.” (T. Nelson P165)

“First, Solomon admired his wife’s ongoing youthfulness. In reality, her breasts might not have been sleek and taut as a gazelle in flight, but Solomon saw in his wife a youthfulness of spirit that continued to fill her being. She was forever young in his eyes.” (T. Nelson P165)

“Second, Solomon admired his wife’s responsiveness to him. She was still bashful in his sight, and yet quick to respond to his touch. He delighted in the fact that he could still sexually excite her.”

“In the way they loved each other, they might as well have been newlyweds. They desired each other, and each had a keen awareness of what would delight the other.” (T. Nelson P165)

“This phrase, also found in Song 4:5, suggests that the softness of her breasts invited his touch.” (Dillow P222)

4-5 Your neck is like an ivory tower. Your eyes are the pools of Heshbon by the gate of Bath Rabbim. Your nose is like the tower of Lebanon looking toward Damascus. Your head crowns you like Mount Carmel. Your hair is like royal tapestry; the king is held captive by its tresses. (NIV)

4-5 Your neck is as stately as an ivory tower. Your eyes are like the sparkling pools in Heshbon by the gate of Bath-rabbim. Your nose is as fine as the tower of Lebanon overlooking Damascus. Your head is as majestic as Mount Carmel, and the sheen of your hair radiates royalty. A king is held captive in your queenly tresses. (NLT)

Neck like an Ivory Tower?:

“First, Solomon referred to his wife’s neck as a tower. On their wedding night, he was taking off her wedding necklace, he saw her neck as a tower of strength for fending off all enemies. Now, Solomon saw his wife’s neck as a white tower—great in strength and in value, but also as a symbol of purity. She had borne her strength of character as well as her inner pride at being Solomon’s wife with a purity of heart. She had not trampled over others or sought vengeance against others. Rather, she stood tall and proud in her position as Solomon’s wife. She always had a regal dignity about her.” (T. Nelson P167)

“Tirzah’s neck is important to Solomon. IN Song 4:4 he praised her stately and adorned neck, and he is doing the same here. With her hair swept up, her smooth pale neck looked like a tower of ivory.” (Dillow P222)

Eyes/deep pools of water:

“You can tell a great deal about a person by gazing deeply into the eyes. What did Solomon see in his wife’s eyes? He spoke of the Bath Rabbim pools near Heshbon. The city of Heshbon was a Levitical city—in other words, it was a city in which the priests purified themselves ceremonially before and after their service as priests. (T. Nelson P167) Solomon saw his wife as being completely cleansed of all sin. She stood in righteousness and purity before the Lord. Nothing in her was tainted by guile, sin, or guilt.” (T. Nelson P167-168)

“In addition to being a means of cleansing, pools of water are sources of refreshment, and perhaps especially so since the city and the pools were out in the desert area, about twenty miles east of the north end of the Dead Sea. Solomon seemed to take delight in the ‘refuge’ of his wife—the refreshment she gave to his soul and the delight she provided him at the end of a hard day at work.” (T. Nelson P168)

“As he gazes into their depths, her eyes cause him to feel calm and tranquil. Solomon longs to penetrate the mysterious depths of his beloved’s body and soul.” (Dillow P222)

Nose/tower of Lebanon looking toward Damascus. “Damascus was the seat of power for Assyria, a major enemy to the Israelites throughout Bible times. Solomon regarded his wife as always being on the alert to the things that might bring trouble to

him. In our terms today we might say, 'She looks out for her husband.' She wasn't about to let another woman get his attention or draw him away. She wasn't about to let someone willingly hurt her husband or damage his reputation. The wife no doubt was also looking out for her husband through intercessory prayer on his behalf. She was aware that he had enemies—both in the nature and in the spiritual realms—and she set herself to be his foremost lookout post." (T. Nelson P168)

"One commentator believes that the comparison is linguistic and not visual, for the root of the Hebrew words can mean Lebanon and frankincense. So Solomon could be saying that her nose is straight, like the tower of Lebanon, or he may be saying it's pale and fragrant." (Dillow P222-223)

Hair: "...like a crown. As a young bride, she let her tresses fall down around her shoulders. Solomon observed that her hair was cascading like a flock of goats running down a mountain. Perhaps now she had her hair up and perhaps braided in such a way that it was like a crown on her head. Purple, of course, was the color for royalty in the Bible, and that was what Solomon saw in his wife's appearance at that stage of her life. She was truly a queen, worthy at all times of wearing a royal crown."

"Solomon saw his wife as being worthy of much public acclaim. Queens wore their crowns only at royal, public events. Solomon saw his wife as being worthy of recognition as a righteous queen at all times." (T. Nelson P169)

"As majestic Mount Carmel crowned the fertile plains of Palestine, so Tirzah's beautiful face sits exquisitely atop her lovely figure. Purple is a royal color and Solomon sees his wife's hair as queenly. Her magnificent flowing tresses hold him captive." (Dillow 223)

6 How beautiful you are and how pleasing, O love, with your delights! (NIV)

6 "Oh, how delightful you are, my beloved; how pleasant for utter delight! (NLT)

Delights: "One of the meanings of the word delight is 'charm.' Solomon was totally under the spell of his wife: he was fully captivated by her. Though king of his domain, he is enslaved by the delight of his wife." (T. Nelson P170)

"The Hebrew word for charm *tahanug*, is very intensive and refers to 'the delights of love' and combines the ideas of luxury and exquisite delight; she was a 'daughter for all pleasure.' Tirzah is a master at pleasing her husband." (Dillow P223)

7 "Your stature is like that of the palm, and your breasts like clusters of fruit." (NIV)

7 "You are tall and slim like a palm tree, and your breasts are like its clusters of dates." (NLT)

Palm Tree and fruit: “Solomon initially called his young bride a garden. Now he had come to see her as an oasis in the desert. She was a place of rest, refreshment, and nourishment to him—still a delight, but in a different way. At the beginning of their marriage, Solomon was attracted to the beauty and intrigue and bloom of his young bride as well as to her potential. At the later stage of their marriage, Solomon was no less attracted, but he was attracted to different things; his wife’s stateliness and fruitfulness to his life. The younger groom Solomon was eager for what his wife would give him. The older husband Solomon was grateful and appreciative for all that his wife gave him. Of all the people on earth, he most longed to come to her. A man told me, ‘My hope is wherever my wife happens to be at the time.’ That was how Solomon felt. His wife was his place of refuge and pleasure.” (T. Nelson P170)

“Solomon was increasingly aroused as he gazed upon his wife’s breasts and swaying body. The palm tree serves as a very exotic description of Solomon’s beloved. It sways in the wind with inexpressible gracefulness but seldom breaks.” (Dillow P223)

8-9 “I said, ‘I will climb the palm tree; I will take hold of its fruit.’ May your breasts be like the clusters of the vine, the fragrance of your breath like apples, and your mouth like the best wine. May the wine go straight to my lover, flowing gently over lips and teeth.” (NIV)

8-9 I said, 'I will climb up into the palm tree and take hold of its branches.' Now may your breasts be like grape clusters, and the scent of your breath like apples. May your kisses be as exciting as the best wine, smooth and sweet, flowing gently over lips and teeth. "(NLT)

Palm Trees, fruit, and wine: “This is a picture of two people overcome by wine. Not the wine of drunkenness but the wine of passion and love. They sleep the restful sleep of a contended couple. Palm clusters, apples, wine—Solomon’s wife was an absolute delight to him, and oasis of refreshment. He adored her breasts, breath, mouth, and lips. A strong sexual expression is evident here. To pollinate a palm tree, one would climb the tree and seize the flowers. So Solomon here entered his wife. Is the dying of romantic love? Not on your life!” (T. Nelson P174)

“In this verse [8], Solomon is mixing two images of fruit – the date palm and the grape vine – to say to his wife, ‘I want you now! I will make love to you and caress your breasts.’” (Dillow P223)

“The phrase *climb the palm tree* has very erotic connotations. Since the earliest times, female flowers on date palms have been artificially fertilized. The male and female flowers grow on separate trees, in clusters among the leaves. In order to fertilize the female tree, one must climb the male tree and get some of its flowers and then ascend

the female tree and tie a bunch of the pollen-bearing male flowers among the female flowers. So climbing the palm tree is essentially fertilizing it.” (Dillow P224)

Grape clusters: “...grape clusters likely because grapes swell and become increasingly round as they ripen, similar to the female breasts when sexually aroused. This metaphor too is highly erotic. In Palestine, a vine grower had an almost personal relationship with his vines. The farmer had to work lovingly with each one to cause them to ripen and then he would get to taste the yield. In effect, Solomon has aroused Tirzah to the point that her breasts are ripened and engorged and ready to yield the best ‘wine’ possible.” (Dillow P224)

Breath like apples: “Solomon longs to taste not only her breasts but also her breath, which is deliciously scented with apples and like the best-vintage wine. The mingling of the sweet scents enhances the experience of their lovemaking. Also, the use of the word apple, which was thought to be an aphrodisiac, indicates Solomon’s longing for Tirzah to be excited and eager to reach the heights of pleasure with him.” (Dillow P224)

7.12

“...there I will give you my love.” (NIV)

“And there I will give you my love.” (NLT)

“Solomon’s wife responded to his romantic gestures and deeds with a strong desire to make love to her husband. She had some pleasures for him both “new and old.” She was still willing to experiment in the bedroom. She had some surprises remaining in her storehouse of creativity for Solomon.” (T. Nelson P177)

“They will rise early before other people are awake and go to the rows of grapevines, where it is easy to hide among the branches laden with leaves and fruit. They will bask in the fresh air and beauty of the springtime morning—and in one another—for outdoors, in God’s glorious creation, Tirzah promises to give Solomon her love.” (Dillow P240)

8.3

“His left arm is under my head and his right arm embraces me.” (NIV)

“Your left hand would be under my head and your right hand would embrace me.” (NLT)

“Tirzah imagines Solomon’s left hand under her head as she lies on her back, and his right hand ‘embracing’ or ‘fondling’ her breasts and ‘garden.’” (Dillow P241)

8.10

“I am a wall, and my breasts are like towers. Thus I have become in his eyes like one bringing contentment.” (NIV)

““I am chaste, and I am now full breasted. And my lover is content with me.” (NLT)

Wall/Towers: “Solomon’s wife made a proud claim: ‘I was a wall. My breasts were towers of defense. I was a virgin. I didn’t allow any man to so much as touch me sexually.’ And what was the result? Solomon saw her as a woman he was to wed. She became to her husband, Solomon, a source of peace. He could trust her completely. He didn’t have a moment’s worry concerning the possibility she might be unfaithful.” (T.Nelson P195)

“Tirzah chose to be a wall. When she matured, her breasts were ‘like towers.’ Before you imagine Tirzah with breast implants, let us explain. Although the reference to her breasts as towers is somewhat ambiguous, it appears that they, ‘like the silver battlements, are decorative and attractive. She is not flat chested, but full, mature and ripe for love. She will give her consoling breasts only to the one to whom she is committed.” (Dillow P260)

Content: “There is a small play on words in this final statement by Solomon’s wife, that she ‘became in his eyes as one who found peace.’ Solomon’s name meanse ‘peace’ –shalom, wholeness, total peace in one’s life. She was saying, ‘He found his inner peace in mea; he found his very soul in me.’” (T.Nelson P196)

“The next phrase is emphatic in the Hebrew, ‘Then I became in his eyes as one who finds peace.’ When? After deciding to be a wall. As a result of assuming personal responsibility for her virtue, Tirzah found favor in Solmon’s eyes. The phrase seems to be a play on words. Tirzah’s name in the Hebrew sounds like the word *Shulamith*. Solomon’s name in the original Hebrew sounds like *Shulomoh*. The Hebrew word for peace is *shalom*. Tirzah says, ‘*Shulamith* has found *shalom* with *Shulomoh*.’ She found love and romance when she found Solomon. Her responsible behavior concerning her own sexuality attracted the king’s love.”

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