

## Song of Solomon

1

1:1

- [1-2] Song of the Songs –  
 [3] which (is) for Solomon  
 [4] let him kiss me from kisses of his mouth  
 [5] because better (is) your love than wine  
 [6] for fragrance, your oils (are) good  
 [7-8] oil, having been poured-out, (is) your name  
     [1] upon thus, virgins have loved you –  
     [2-3] “draw me after you! let us run!  
 [9] has brought me, the king, into his chambers  
     [4-5] let us rejoice and be glad in you  
     [6] let us remember your love, more than wine” –  
     [7] rightly do they love you

--- minor paragraph break<sup>1</sup> ---

- [1-2] dark (am) I, and beautiful – (O) daughters of Jerusalem – like tents of Kedar  
 [3] like curtains of Solomon  
     [8] do not look at me –  
 [4-5] which, I (am) dark; which, (there) has gazed upon me, the sun  
 [6] sons of my mother had become angry with me  
 [7-8] they set me, keeping the vineyards  
 [9-10] my vineyard, which (is) to me, I have not kept

[10] tell me –

- [1] whom, has loved, my soul  
 [1-2] where do you pasture? where do you lie-down at noontimes?  
     [2-3] which, for what, I should be as (one) having veiled upon flocks of your friends?  
     [4-5] if you do not know – the beautiful among women – follow in heelprints of the sheep  
     [6] and pasture your young-goats upon dwelling-places of the shepherds

--- minor paragraph break<sup>2</sup> ---

- [7-8] to my mare among chariots of Pharaoh, I have likened you, my beloved  
 [9-10] are comely, your cheeks (two), with ornaments  
     [1] your neck, with strings-of-jewels  
     [9] ornaments of gold, we will make for you, with points of the silver  
 [3] until which, the king (was) upon his couch  
     [2] my nard had given its fragrance  
 [4] a sachet of the myrrh (is) my beloved to me  
 [5-6] between my breasts (two), he lodges  
 [7] a cluster of the henna (is) my beloved to me, in vineyards of Engedi

--- minor paragraph break<sup>3</sup> ---

This is a translation and a study of the Song of Solomon. This work presents the possible presence of a literary numbering system in Song of Solomon (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Song of Solomon, as it is in other books of Scripture.

This study and its accompanying video (pending) are freely available at [pebblecounting.com](http://pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts, and notes: © Steve and his Bride, 2025. Update: 13-May-2025.

Song of Solomon features several literary devices operating simultaneously:

- Literary sets. Tenfold and fivefold sets are used consistently. The total literary count, 500, may reflect the tenfold literary identities of Solomon and his Bride, being given to one-another.
- Chiasm. The twenty one songs, demarcated by paragraph breaks, appear to have a chiastic structure. At the focus of this chiasm, in the middle song, is the Bride's thousandfold literary stature. Her literary stature puts her on par with the thousandfold faith heroes of Genesis (see remarks at the end of that book study). The chiastic structure will be presented in the back half of this study.
- Special numbers 60, 60, 80, and 200. The Song appears to use these numbers to create literary mirroring about the midpoint of the Song's literary count. This will be discussed along with the chiastic structuring.
- Tenfold word count. Although literary sets are uniformly complete at the end of stanza 7, there are no tenfold word counts at this point. It appears the Song was structured to offer a literary title derived from the tenfold words counts from the entire book. See remarks, below.
- Following the same time valuations seen in elsewhere in Scripture, Solomon may employ a sevenfold literary stature for “day”:  

$$(5x) \text{ “day”} + (1x) \text{ “dawn”} + (1x) \text{ “noontimes”}$$

$$= (5x) (1) + (1x) (0.5) + (1x) (3 \times 0.5) = \text{sevenfold}$$
 This device may correspond with seven days of celebration for weddings (e.g., Gen. 29:27-28).

[3-4] behold, **you (are)** beautiful, my **love**  
 [5] behold, you **(are)** beautiful!  
 [6-7] your eyes **(two) (are)** doves  
 [8-9] behold, **you (are)** beautiful, my **beloved**  
**[10]** indeed, **pleasant**  
  
 [8] indeed, our couch **(is)** green  
 [9] beams of our houses **(are)** cedars  
**[10]** our rafters **(are)** cypresses 1:17  
  
 [1-2] I **(am)** a **rose** of the Sharon, a **lily** of the valleys 2:1  
 [3-4] as a lily **(is)** among the brambles, so **(is)** my love among the daughters  
 [1-2] as an apple-tree **(is)** among trees of the forest, so **(is)** my beloved among the sons  
 [5-6] in his shadow, I **have delighted**, and I **have sat**  
 [3] and his fruit **(is)** sweet to my palate  
 [4] he **has brought** me to house of the wine  
 [5] and his banner over me **(is)** love  
 [6] **sustain** me with raisin-cakes  
 [7] **support** me with apples  
 [7] because, **becoming sick** with love, **(am)** I  
 [8-9] his left-hand **(is)** under my head, and his right-hand **clasps** me  
 [8-9] I **adjure you, daughters** of Jerusalem, by gazelles  
**[10]** or by **does** of the field  
  
**[10]** if you **stir-up** –  
 [1-2] and if you **awaken** the love, until which, it **delights**  
  
 --- minor paragraph break<sup>4</sup> ---  
**[10]** (it **is**) voice of my beloved!  
 [1-2] behold, this (one) **is coming, is leaping** upon the mountains  
 [3] **is springing** upon the hills  
 [4-5] **is being similar** – my beloved – to a **gazelle** or to a **youth** of the stags  
 [6] behold, this (one) **is standing** behind our wall  
 [7] **is gazing** from the windows  
 [8] **is looking** from lattices  
 [9-10] **has answered** – my beloved – and **has spoken** to me –  
  
 [1-2] **arise**, my **love**, my **beautiful** (one), and **come**!  
 [1] for behold, the winter **has passed-over**  
 [2-3] the rain **has passed-by, has gone**  
 [4] the blossoms **have appeared** in earth  
 [5] **time** of the song **has arrived**

[6] and voice of the turtledove **has been heard** in our land  
 [7] the **fig-tree has ripened** its figs  
 [8] and the **vines (are)** a grape-blossom  
 [9] they **have given** fragrance  
 [3-4] **arise**, my **love**, my **beautiful** (one), and **come!**

--- minor paragraph break<sup>5</sup> ---

[5-6] my dove – in **clefts** of the rock, in **secret** of the steep-place, **make** me **see**  
 your appearances, **make** me **hear** your voice  
 [7] because your voice (**is**) sweet  
 [8] and your appearance (**is**) lovely

--- minor paragraph break<sup>6</sup> ---

[3] **catch**, for us, **foxes** –  
 [4-5] **foxes**, **little**, **destroying** vineyards

[9] and our vineyards (**are**) a grape-blossom

**[10]** my beloved (**is**) for me

**[10]** and I (**am**) for him –

[1] the, **pasturing** among lilies –  
 [2] until which, (there) **breathes-out**, the **day**  
 [3] and (there) **flee**, the shadows  
 [4-5] **go around**, **be similar** – my beloved – to a **gazelle** or to a **youth** of the stags, upon  
 mountains of *Bether* [*“cut-in-two”*]

2:17

--- minor paragraph break<sup>7</sup> ---

[1-2] upon my bed in nights, I **sought** (him) whom, **has loved**, my soul  
 [3-4] I **sought** him and **did not find** him!  
 [5-6] “I **will arise** now and **go around** in **city** –  
 [7-8] in **streets** and in **wide-places** –  
 [9-10] I **will seek** (him) whom, **has loved**, my soul”

3:1

[1-2] I **sought** him and **did not find** him!

**[1-2]\*** (there) **found** me, the, **watching** –

**[3]** the, **going-around** in city

[3] “(him) whom **has loved**, my soul –

**[4]** **have** you **seen?**”

[4] as a little, which, I **had passed** from them

[5-6] until which, I **found** (him) whom, **has loved**, my soul

[7-8] I **grasped** him and **did not relax**

[9] until which, I **had brought** him into **house** of my mother

**[10]** and into **private-chamber** of (her) **having conceived** me

“(there) found me, the, watching” | The four elements indicated with gold highlights here are counted to Solomon’s subject column. They are necessary to the completeness and flow of Solomon’s literary sets, here and later in the Song. Yet the reference is masculine plural rather than singular (Solomon). There are fifteen such literary elements in Solomon’s subject column. These appear to establish a tenfold literary identity arising from within Solomon, who will receive something (10 + 5 = 15). See remarks at the end of this study for a discussion of this literary identity and its significance.

[1-2] I **adjure you, daughters** of Jerusalem, by gazelles

[3] or by **does** of the field –

[1] if you **stir-up** –

[2-3] and if you **awaken** the love, until which, it **delights**

--- minor paragraph break<sup>8</sup> ---

[5] who **(is)** this

[6] **coming up** from the wilderness like columns of smoke

[7-8] **smoking** of **myrrh** and **frankincense** from all scented-powders of (one) **trading?**

[9-10] behold (it **is**) his couch, which **(is)** for Solomon!

60

[1-2] sixes [**sixty**] mighty-men (**are**) around it, from mighty-men of Israel –

[3-4] each of them **wearing** a sword, **having been taught** of war

[5] man, his sword (**being**) upon his thigh, from dread, in nights

--- minor paragraph break<sup>9</sup> ---

[6-8] a palanquin, **has made**, for **himself**, the **king** – **Solomon** – from trees of Lebanon

[9] its **pillars**, he **has made** (of) silver

[10] its **back (is)** gold

[1] its **seat (is)** purple-cloth

[2] its **midst, is having been fitted** (for) love, from daughters of Jerusalem

[4-5] **go out** and **look**, daughters of Zion, at **King Solomon**, at (the) **crown**  
which –

[6] (there) **has crowned** him, his mother, on **day** of his wedding

[7] and on **day** of gladness of his heart!

3:11

--- minor paragraph break<sup>10</sup> ---

[4-5] behold, **you (are)** beautiful, my **love**

4:1

[6] behold, you **(are)** beautiful!

[7-8] your eyes (**two**) (**are**) doves from behind your veil

[9-10] your hair **(is)** like a flock of goats which **has descended** from (the) mountain  
of Gilead

[1-2] your teeth (**two**) (**are**) like a flock, the, **having been shorn**

[3] which **has ascended** from the bath

[4-5] which, all of them **are bearing twins**, and bereaved, there **is not**, among them

[6] like a thread of the scarlet (**are**) your lips

[7] and your mouth **(is)** lovely

[8] like a slice of the pomegranate **(is)** your temple from behind your veil

[9-10] like (the) tower of David **(is)** your neck, **having been built** for an armory

## Song of Solomon

1000

[1] a **thousand** of the shield **are hung** upon it  
 [2] all (**are**) shields of the mighty-men  
 [3-4] your **two** breasts (**are**) like two fawns –  
 [5] **twins** of a gazelle, the, **pasturing** among lilies  
 [6] until (there) **breathes-out**, the **day**  
 [7] and (there) **flee**, the shadows –

[3-4] I **will go** to the **mountain** of myrrh and to the **hill** of frankincense

[8-9] **all** of you (**is**) beautiful, my **love**  
**[10]** and a blemish, there **is not**, in you

--- minor paragraph break<sup>11</sup> ---

[1] with me, from Lebanon, bride!  
 [2] with me, from Lebanon, **come**!  
 [3-5] **journey** from peak of **Amana** [*“firm support”*], from peak of **Senir** [*“pointed”*]  
 and **Hermon** [*“consecrated place,” highest peak in the region*]  
 [6] from **dwelling-places** of lions  
 [7] from **mountains** of leopards  
**[8-10]** **you have taken my heart**, my **sister, bride**!

[1-2] you **have taken** my heart with **one** from your eyes (two), with **one** chain from  
 your necklaces  
 [3-4] how, **is beautiful**, your love, my **sister, bride**!  
 [5-6] how, **is better**, your **love**, than wine, and **fragrance** of your oils, than all spices!  
 [7] flowing-honey **drips** (from) your lips, bride;  
 [8-9] **honey** and **milk** (**are**) under your tongue  
**[10]** and fragrance of your garments (**is**) like fragrance of Lebanon

--- minor paragraph break<sup>12</sup> ---

[1-2] a garden, **having been locked**, (**is**) my **sister, bride**  
 [3] a spring, **having been locked**  
 [4] a fountain, **having been sealed**  
 [5] your shoots (**are**) an **orchard** of pomegranates with fruit of excellence –  
 [6] **henna** with nards  
 [7-8] **nard** and **saffron**  
**[9-10]** **calamus** and **cinnamon** with all trees of frankincense

[1-2] **myrrh** and **aloes** with all choicest spices  
 [3] a **fountain** of gardens  
 [4-5]\* a well of **waters, alive** and **flowing** from Lebanon

“a well of waters, alive” | In this immediate context, Solomon’s bride has been described as a virgin (“locked,” “sealed”). The use of a literary half-set at the conclusion of this description may correspond with the change in her identity as Solomon consummates the marriage.

[5-6] awake, north-wind, and come, south-wind!  
 [7] breath-out (upon) my garden  
 [8] let flow, his spices!  
 [9-10] let come, my beloved, into his garden and eat fruit of his choicest!

4:16

[1-2] I have come into my garden, my sister, bride  
 [3] I have gathered my myrrh with my spice  
 [4] I have eaten my honeycomb with my honey  
 [5] I have drunk my wine with my milk  
 [8]\* eat, friends!  
 [9-10]\* drink and be drunk (with) loves!

5:1

--- minor paragraph break<sup>13</sup> ---

[1] I (was) asleep  
 [2] and my heart was awakening  
 [1-2] (there is) a sound of my beloved, knocking!  
 [3-6] "open to me, my sister, my love, my dove, my perfect (one)!"  
 [3] "which, my head is being filled with dew  
 [4] my locks-of-hair (with) drops of night"  
 [7-8] I had stripped off my inner-garment – how could I put it on?  
 [9-10] I had bathed my feet (two) – how could I defile them?  
 [5]\* my beloved sent his hand from the hole  
 [1] and my bellies made commotion upon him  
 [2-3] I arose, myself, to open for my beloved  
 [4-5]\* and my hands (two) dripped myrrh, and my fingers – myrrh, passing-through  
 – upon handles of the bolt  
 [1-2] I opened, myself, to my beloved –  
 [1-2] and my beloved turned about, passed on –  
 [3-4] my soul went out, in his, to speak  
 [5-6] I sought him and did not find him  
 [7] I called him  
 [3] and he did not answer me  
 [4-6]\* (there) found me, the, watching, the, going-around in city  
 [7-9] (there) smote me, (there) bruised me, (there) took-away my veil from upon me –  
 [10] (those) watching the walls  
 [8-9] I adjure you, daughters of Jerusalem –  
 [1] if you find my beloved  
 [2] what you will tell to him:  
 [10] that, being sick with love, am I!

"eat, friends! drink and be drunk (with) loves!" | The subject of the imperative verbs is plural, referring to Solomon and his bride, who are to perform these actions. The literary elements of this married couple are counted to Solomon's subject column as head-of-household.

"my beloved sent his hand" | The sending of a hand is reflected in the use of a fivefold literary half-set here.

"and my hands (two) dripped" | The bride's use of hands is reflected in a fivefold half-set. Again, the impending change of her identity (no longer to be a virgin) may be implied by the use of a half-set.

"(there) found me, the, watching" | Here are seven more elements in Solomon's subject column, which are referenced in plural rather than singular. Thus far: 4 + 7 = 11.

[1] what (is) your beloved, more than a beloved – (O) the beautiful among women?

[2] what (is) your beloved, more than a beloved –

[1] which, thus, you adjure us?

[3-4] my beloved (is) radiant and red, being conspicuous from a myriad [ten-thousand]!

[5-6] his head (is) gold, fine-gold

[7-8] his locks (are) wavy (?), black as a raven

[9-10] his eyes (two) (are) like doves upon channels of water, bathing in milk –

[1] sitting upon a setting

[2-3] his cheeks (two) (are) like beds of the spice, herbs of perfume

[4-5] his lips (are) lilies, dripping –

[6] myrrh passing through

[7-8] his hands (two) (are) rods of gold, having been filled with beryl

[9-10] his bellies (are) a plate of ivory, being covered with sapphires

[1-2] his legs (two) (are) pillars of alabaster being founded upon sockets of pure-gold

[3-4] his appearance (is) like Lebanon, being chosen as cedars

[5] his palate (is) sweet (things)

[6] and all of him (is) precious

[7] this (is) my beloved

[8] and this (is) my friend – daughters of Jerusalem!

5:16

[9] where, has gone, your beloved, (O) beautiful among women?

6:1

[10] where, has turned, your beloved –

[3] that we may seek him with you?

[1-2] my beloved has gone down to his garden, to beds of the spice, to pasture among gardens

[3] and to gather lilies

[2] I (am) for my beloved

[4-5] and my beloved (is) for me – the, pasturing among lilies!

--- minor paragraph break<sup>14</sup> ---

[3-4] beautiful (are) you, my love, as Tirzah [“pleasant”]

[5] lovely as Jerusalem

[6] awesome as (hosts) having been bannered

[7-8] make march-around, your eyes (two), from before me, for they beset me!

[9-10] your hair (is) like a flock of the goats which has descended from Gilead

## Song of Solomon

[1-2] your teeth (**two**) (**are**) like a flock of the ewes which **have gone up** from the bath

[3-4] which, all of them **are bearing twins**, and bereaved, there **is not**, among them

[5] like a slice of the pomegranate (**is**) your temple from behind your veil

[6-7] sixes [**sixty**] (**are**) **they – queens**

[8-9] and eights [**eighty**] concubines

[10] and (of) virgins, there **is not** a number

60

80

[1-3] **one** (**is**) **she**, my **dove**, my **perfect**

[4] **one** (**is**) she to her mother

[5-6] pure (**is**) she, to (her) **having borne** her

[7-8] **have seen** her, **daughters**, and **call** her **blessed**

[9-10] **queens** and **concubines**, and **praise** her

--- minor paragraph break<sup>15</sup> ---

[1-2] who (**is**) **this**, the, **looking-down** like (the) **dawn**

[3-4] **beautiful** as (the) moon, **clear** as (the) sun

[5] **awesome** as (hosts) **having been bannered?**

--- minor paragraph break<sup>16</sup> ---

[6-7] to an orchard of nut, I **went down**, **to look** among green-shoots of the valley

[8] **to see** –

[1-2] if (there) **had sprouted**, the vine, **had bloomed**, the pomegranates

[9-10] I **had not known** – my soul **set** me (upon) chariots of my **people, noble** 6:13

[1-2] **turn-to**, **turn-to**, (O) Shulammitte! 7:1

[3-4] **turn-to**, **turn-to** –

[4] that we **may look** at you!

[5] what **will** we **behold** in (the) Shulammitte?

[6-7] (it **is**) as a dance of the encampments (**two**)!

[5-6] how, **are beautiful**, your footsteps in sandals – **daughter, noble!**

[7-8] curves (**are**) your thighs (**two**), like ornaments –

[9-10] work of hands (**two**) of a master-craftsman



## Song of Solomon

[1] your naval (*is*) a bowl of the roundness  
 [2] *let* it *not lack* the mixed-wine!  
 [3-4] your belly (*is*) a heap of wheat, *having been encircled* with lilies  
 [5-6] *two* of your breasts (two) (*are*) like *two* fawns –  
 [7]\* *twins* of a gazelle  
 [8] your neck (*is*) like a tower of the ivory  
 [9-10] your eyes (*two*) (*are*) pools in *Heshbon*, upon gate of *Bath-Rabbim* [*“daughter of multitudes”*]

[1-2] your nose (*is*) like the Tower of *Lebanon*, *watching* faces of *Damascus* [*“well-watered land”*]

[3] your head upon you (*is*) like Carmel [*“garden”*]

[4] and hair of your head (*is*) like purple

[3] (the) king *is being bound* with your tresses

[5-7] how *you are beautiful*, and how *you are pleasant*, *Love*, with delights!

[8] this, your height, *is similar* to a palm-tree

[9-10] and your breasts (*two*) (*are*), to clusters

[4] I *have said*

[5] I *will go up* in (the) palm-tree

[6] I *will grasp* at its date-clusters

[1-2] and *let be*, please, your breasts (*two*), like grape-clusters of the vine

[3] and *fragrance* of your nose, like apples!

[4-5] and your palate, like *wine*, the *good*!

[7] (it) *has been going* to my beloved, for smoothness

[8-9] *flowing-over* lips (*two*) of (those) *sleeping*

[1] I (*am*) for my beloved

[10] and upon me (*is*) his desire

--- *minor paragraph break*<sup>17</sup> ---

[1-2] *come*, my beloved, *let* us *go out* to the field

[3] *let* us *lodge* in (the) henna

[4-5] *let* us *rise early* to vineyards, *to see* if –

[6-7] (there) *has sprouted*, the vine, (there) *has opened*, the grape-blossom

[8] (there) *have bloomed*, the pomegranates!

[2] there, I *will give* my loves to you!

[3] the mandrakes *have given* a fragrance

[4-5] and upon our openings (*are*) all *choice-things*, *new*

[6-7] also old, my *beloved*, I *have hidden* for *you*!

7:14

“twins of a gazelle” | As previously, the general plural noun “twins” is used. This word stands in apposition to “fawns.” Because the contextually dual nature has already been captured in the previous line, “twins” is counted with a single element as a general plural noun here.

[8-10] who will give you as a brother to me, a tender-plant?

8:1

[1-2] (at) breasts (two) of my mother, I will find you!

[3] in (the) street, I will kiss you!

[4] moreover, they will not despise me

[5-7] I will lead you, I will bring you into house of my mother, teaching me

[8-9] I will cause you to drink from wine, the spiced

[10] from juice of my pomegranate

[9-10] his left-hand (is) under my head, and his right-hand clasps me!

[1] I adjure you, daughters of Jerusalem –

[8] why – you will stir-up!

[9-10] and why – you will awaken the love – as far as which, it will please!

--- minor paragraph break<sup>18</sup> ---

[2] who (is) this –

[3-4] going-up from the wilderness, leaning over her beloved?

[5] under the apple-tree, I awakened you

[1] there, labored for you, your mother

[2-3] there, she labored, she bore you

[4-5] set me as a seal over your heart, as a seal upon your arm –

[1] because mighty as death (is) love

[2] severe as Sheol [death's place] (is) jealousy

[3-4] its flames (are) flames of fire, flame of YHWH

[5-6] waters, many, are not able, to quench the love

[7] and floods will not overwhelm it

[8] if (there) gave, a man, all wealth of his house for love

[9-10] to despise, they would despise him

--- minor paragraph break<sup>19</sup> ---

[1-2] a sister – (there is) to us – little

[3-4] and breasts (two), there are not, to her

[5] what shall we do for our sister –

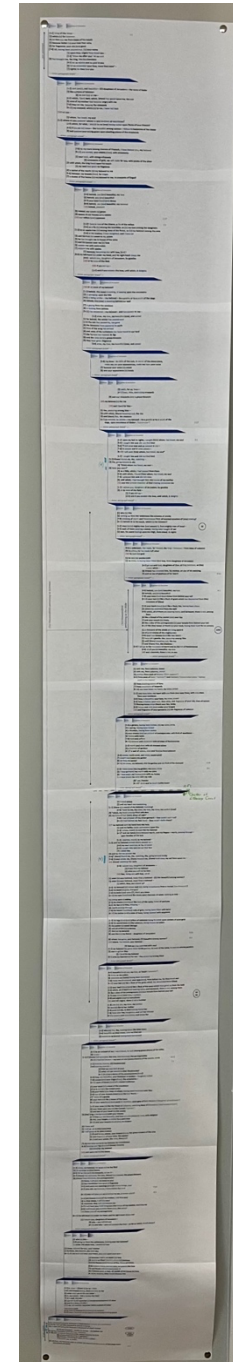
[6] in day which – (it) is spoken for her?

[7] if, a wall, (is) she –

[8] we will build upon her a circular-encampment of silver

[9] and if, a door, (is) she –

[10] we will enclose upon her (with) a plank of cedar



[1] I **was** a wall!  
 [2-3] and my breasts (**two**) (**were**) as towers!  
 [4-5] then I **became** in his eyes (**two**) as (one) **finding** peace

--- major paragraph break<sup>20</sup> ---

[1] a vineyard (**was**) to Solomon in Baal-Hamon [*owner of a multitude*]

[2] he **had set** the vineyard

[3] to (men) **keeping** –

[4] a man **will bring** for his fruit a **thousand** of silver-money

1000

[6-7] my vineyard – which (**is**) to me – (**is**) before me

[5-6] the **thousand** (**are**) for **you, Solomon**

1000

[7-8] and **hundreds** (**two**) (**are**) for (men) **keeping** its fruit

200

[8] O (woman) **dwelling** in gardens –

[9] friends, **attending** to your [*Bride's*] voice –

[10] **cause** me **to hear**!

[9-10] **flee**, my beloved, and **be similar** to a **gazelle** or to a **youth** of the stags upon mountains of spices

8:14

In this Song, the “daughters of Jerusalem” are established as a literary subject. They have words to speak! Their literary elements are to be distinguished from the Bride’s, judging by the completeness and flow of the literary sets. These “daughters of Jerusalem” are meant to be taken as actual people. They are initially presented as virgins chasing the king. They are then admonished to catch those “foxes” (note the 15-fold value of their subject column at this point). They are placed under oath to give the Bride’s love the time it needs, even as she grows up into womanhood. They are ultimately instrumental in awakening the love between Solomon and his Bride. The ode to love (purple subject column, page above) may even be spoken by these “daughters of Jerusalem,” as it can be rearranged to follow smoothly from their previous literary set, bringing their count up to 45x (a number for good faith).

In contrast, there are references to those (men) “watching” and “going around in city,” who smite and bruise the Bride and take away her veil (probably a reference to her virginity). There are references to those (men) “keeping” the fruit of Solomon’s vineyard, valued at thousandfold in literary stature. These don’t (yet) have any words of their own to speak. Their literary elements remain within the count of Solomon’s subject column. They are presented in fifteenfold literary elements: tenfold to establish a literary identity and fivefold in view of receiving something (see gold highlights, stanza 21, above). These may be a euphemism for Solomon’s seed. Their tenfold identity, aligned with their mother’s while nursing, may form dual 10 x 10 = 100-fold literary statures (see remarks at right).

In addition to the literary count as a consistent literary design, Song of Solomon exhibits significant chiasm. A visual rendering of this chiasm is presented in the following pages, which may be printed, trimmed, and taped together for a vertical wall-hanging.

Solomon	175x
Bride	280x
Love	10x
Daughters of Jerusalem	35x
<b>Subtotal:</b>	<b>500x</b>
Sixty mighty-men	60x
Sixty queens	60x
Eighty concubines	80x
<b>Two hundred (silver-money)</b>	<b>200x</b>
<b>Total:</b>	<b>900x</b>

The 500x subtotal of tenfold and fivefold literary sets may be composed as:  
 (Solomon) x (Bride) x (literary fivefold) =  
 (10) x (10) x (5) = 500

The fivefold indicates something being given. Solomon and his bride are giving themselves to one-another in marriage.

Following the language of verse 4:8 (“from peak of Amana, from peak of Senir and Hermon” – see word meanings there), literary devices may highlight sexual focal points having singular and then dual aspects:

- Singular aspect: The Bride’s thousandfold literary stature is given in the middle of the central stanza. She mentions her stature again (“the thousand”) as she gives Solomon her “vineyard” in the final stanza.
- Dual aspect: The special numbers 60, 60, and 80 total to the quantity 200. This 200-fold forms a literary inclusio that is placed evenly about the center point of the Song’s literary count: the completion of 250 literary elements, which is also the completion of stanza 13. This inclusio is a symmetrical 100-fold on either side of this focal point. See pages below for a visual, in green. This literary device may be a euphemism for the Bride’s anatomy – “and hundreds (two)” – which are for those “keeping” Solomon’s fruit (see remarks at left). The Bride may speak of becoming a nursing mother.

The three Hebrew words that occur exactly ten times<sup>1</sup> in Song of Solomon are “if,” “love,” and “to come.” Following the literary device observed elsewhere in Scripture, if these tenfold words are taken together, they may form the literary title “If Love Comes” or “If Love Should Come.” If accurate, such a literary title could cast a shadow on the Song by shifting its quality of love into the realm of hypothetical and – ultimately – out of reach for Solomon, the king having a thousand women. Alternately, the Song may have been written for Solomon in anticipation of the day he might have such a young woman as this song celebrates – and, having waited for the proper time, in celebration of the day this woman ultimately gave herself to Solomon in love.

<sup>1</sup>Based upon the word counting capabilities of Accordance Bible Software, version 14.

[1-2] Song of the Songs –  
 [3] which (is) for Solomon  
 [4] let him kiss me from kisses of his mouth  
 [5] because better (is) your love than wine  
 [6] for fragrance, your oils (are) good  
 [7-8] oil, having been poured-out, (is) your name  
     [1] upon thus, virgins have loved you –  
     [2-3] “draw me after you! let us run!  
 [9] has brought me, the king, into his chambers  
     [4-5] let us rejoice and be glad in you  
     [6] let us remember your love, more than wine” –  
     [7] rightly do they love you

--- minor paragraph break<sup>1</sup> ---

[1-2] dark (am) I, and beautiful – (O) daughters of Jerusalem – like tents of Kedar  
 [3] like curtains of Solomon  
     [8] do not look at me –  
 [4-5] which, I (am) dark; which, (there) has gazed upon me, the sun  
 [6] sons of my mother had become angry with me  
 [7-8] they set me, keeping the vineyards  
 [9-10] my vineyard, which (is) to me, I have not kept

[10] tell me –

[1] whom, has loved, my soul  
 [1-2] where do you pasture? where do you lie-down at noontimes?  
     [2-3] which, for what, I should be as (one) having veiled upon flocks of your friends?  
     [4-5] if you do not know – the beautiful among women – follow in heelprints of the sheep  
     [6] and pasture your young-goats upon dwelling-places of the shepherds

--- minor paragraph break<sup>2</sup> ---

[7-8] to my mare among chariots of Pharaoh, I have likened you, my beloved  
 [9-10] are comely, your cheeks (two), with ornaments

[1] your neck, with strings-of-jewels  
     [9] ornaments of gold, we will make for you, with points of the silver  
 [3] until which, the king (was) upon his couch  
     [2] my nard had given its fragrance

[4] a sachet of the myrrh (is) my beloved to me  
 [5-6] between my breasts (two), he lodges  
 [7] a cluster of the henna (is) my beloved to me, in vineyards of Engedi

--- minor paragraph break<sup>3</sup> ---

Solomon    Bride    Daughters of Jerusalem

[3-4] behold, you (are) beautiful, my love  
 [5] behold, you (are) beautiful!  
 [6-7] your eyes (two) (are) doves  
 [8-9] behold, you (are) beautiful, my beloved  
 [10] indeed, pleasant

[8] indeed, our couch (is) green  
 [9] beams of our houses (are) cedars  
 [10] our rafters (are) cypresses

1:17

[1-2] I (am) a rose of the Sharon, a lily of the valleys

2:1

[3-4] as a lily (is) among the brambles, so (is) my love among the daughters

[1-2] as an apple-tree (is) among trees of the forest, so (is) my beloved among the sons

[5-6] in his shadow, I have delighted, and I have sat

[3] and his fruit (is) sweet to my palate

[4] he has brought me to house of the wine

[5] and his banner over me (is) love

[6] sustain me with raisin-cakes

[7] support me with apples

[7] because, becoming sick with love, (am) I

[8-9] his left-hand (is) under my head, and his right-hand clasps me

[8-9] I adjure you, daughters of Jerusalem, by gazelles

[10] or by does of the field

[10] if you stir-up –

[1-2] and if you awaken the love, until which, it delights

--- minor paragraph break<sup>4</sup> ---

Solomon    Bride    Daughters of Jerusalem

[10] (it is) voice of my beloved!

[1-2] behold, this (one) is coming, is leaping upon the mountains

[3] is springing upon the hills

[4-5] is being similar – my beloved – to a gazelle or to a youth of the stags

[6] behold, this (one) is standing behind our wall

[7] is gazing from the windows  
[8] is looking from lattices  
[9-10] has answered – my beloved – and has spoken to me –

[1-2] arise, my love, my beautiful (one), and come!

[1] for behold, the winter has passed-over

[2-3] the rain has passed-by, has gone

[4] the blossoms have appeared in earth

[5] time of the song has arrived

[6] and voice of the turtledove has been heard in our land

[7] the fig-tree has ripened its figs

[8] and the vines (are) a grape-blossom

[9] they have given fragrance

[3-4] arise, my love, my beautiful (one), and come!

--- minor paragraph break<sup>5</sup> ---

Solomon    Bride    Daughters of Jerusalem

[5-6] my dove – in clefts of the rock, in secret of the steep-place,  
make me see your appearances, make me hear your voice

[7] because your voice (is) sweet

[8] and your appearance (is) lovely

--- minor paragraph break<sup>6</sup> ---

Solomon    Bride    Daughters of Jerusalem

[3] catch, for us, foxes –

[4-5] foxes, little, destroying vineyards

[9] and our vineyards (are) a grape-blossom

[10] my beloved (is) for me

[10] and I (am) for him –

[1] the, pasturing among lilies –

[2] until which, (there) breathes-out, the day

[3] and (there) flee, the shadows

[4-5] go around, be similar – my beloved – to a gazelle or to a youth of the  
stags, upon mountains of Bether ["cut-in-two"]

--- minor paragraph break<sup>7</sup> ---

Solomon    Bride    Daughters of Jerusalem

[1-2] upon my bed in nights, I **sought** (him) whom, **has loved**, my soul  
 [3-4] I **sought** him and **did not find** him!  
 [5-6] "I **will arise** now and **go around** in **city** –  
 [7-8] in **streets** and in **wide-places** –  
 [9-10] I **will seek** (him) whom, **has loved**, my soul"

3:1

[1-2] I **sought** him and **did not find** him!

[1-2] (there) **found** me, the, **watching** –

[3] the, **going-around** in city

[3] "(him) whom **has loved**, my soul –

[4] **have** you **seen**?"

[4] as a little, which, I **had passed** from them

[5-6] until which, I **found** (him) whom, **has loved**, my soul

[7-8] I **grasped** him and **did not relax**

[9] until which, I **had brought** him into **house** of my mother

[10] and into **private-chamber** of (her) **having conceived** me

[1-2] I **adjure you**, **daughters** of Jerusalem, by gazelles

[3] or by **does** of the field –

[1] if you **stir-up** –

[2-3] and if you **awaken** the love, until which, it **delights**

--- minor paragraph break<sup>8</sup> ---

Solomon    Bride    Daughters of Jerusalem

[5] who (**is**) this

[6] **coming up** from the wilderness like columns of smoke

[7-8] **smoking** of **myrrh** and **frankincense** from all scented-powders of (one) **trading**?

[9-10] behold (it **is**) his couch, which (**is**) for Solomon!

[1-2] sixes [**sixty**] mighty-men (**are**) around it, from mighty-men of Israel –

[3-4] each of them **wearing** a sword, **having been taught** of war

[5] man, his sword (**being**) upon his thigh, from dread, in nights

--- minor paragraph break<sup>9</sup> ---

60

Solomon    Bride    Daughters of Jerusalem

[6-8] a palanquin, **has made**, for **himself**, the **king** – **Solomon** – from trees of Lebanon

[9] its **pillars**, he **has made** (of) silver

[10] its **back** (**is**) gold

[1] its **seat** (**is**) purple-cloth

[2] its **midst**, **is having been fitted** (for) love, from daughters of Jerusalem

The thousandfold literary stature of Solomon's fruit,  
even as the Bride gives her stature to him  
(stanza 21, parallel to stanza 1)

The Bride's thousandfold  
literary stature

[4-5] go out and look, daughters of Zion, at King Solomon, at (the)  
crown which –  
[6] (there) has crowned him, his mother, on day of his wedding  
[7] and on day of gladness of his heart!

3:11

--- minor paragraph break<sup>10</sup> ---

Solomon Bride Daughters of Jerusalem

[4-5] behold, you (are) beautiful, my love  
[6] behold, you (are) beautiful!  
[7-8] your eyes (two) (are) doves from behind your veil  
[9-10] your hair (is) like a flock of goats which has descended from (the)  
mountain of Gilead

4:1

[1-2] your teeth (two) (are) like a flock, the, having been shorn  
[3] which has ascended from the bath  
[4-5] which, all of them are bearing twins, and bereaved, there is not, among  
them

[6] like a thread of the scarlet (are) your lips  
[7] and your mouth (is) lovely  
[8] like a slice of the pomegranate (is) your temple from behind your veil  
[9-10] like (the) tower of David (is) your neck, having been built for an armory

1000

[1] a thousand of the shield are hung upon it  
[2] all (are) shields of the mighty-men  
[3-4] your two breasts (are) like two fawns –  
[5] twins of a gazelle, the, pasturing among lilies  
[6] until (there) breathes-out, the day  
[7] and (there) flee, the shadows –  
[3-4] I will go to the mountain of myrrh and to the hill of frankincense  
[8-9] all of you (is) beautiful, my love  
[10] and a blemish, there is not, in you

--- minor paragraph break<sup>11</sup> ---

Solomon Bride Daughters of Jerusalem

[1] with me, from Lebanon, bride!  
[2] with me, from Lebanon, come!  
[3] journey from peak of Amana ["firm support"]  
[4-5] from peak of Senir ["pointed"] and Hermon ["consecrated place," highest  
peak in the region]



[6] from dwelling-places of lions  
 [7] from mountains of leopards  
 [8-10] you have taken my heart, my sister, bride!  
 [1-2] you have taken my heart with one from your eyes (two), with one chain  
 from your necklaces  
 [3-4] how, is beautiful, your love, my sister, bride!  
 [5-6] how, is better, your love, than wine, and fragrance of your oils, than all spices!  
 [7] flowing-honey drips (from) your lips, bride;  
 [8-9] honey and milk (are) under your tongue  
 [10] and fragrance of your garments (is) like fragrance of Lebanon

--- minor paragraph break<sup>12</sup> ---

Solomon      Bride      Daughters of Jerusalem

[1-2] a garden, having been locked, (is) my sister, bride  
 [3] a spring, having been locked  
 [4] a fountain, having been sealed  
 [5] your shoots (are) an orchard of pomegranates with fruit of excellence –  
 [6] henna with nards  
 [7-8] nard and saffron  
 [9-10] calamus and cinnamon with all trees of frankincense  
 [1-2] myrrh and aloes with all choicest spices  
 [3] a fountain of gardens  
 [4-5]\* a well of waters, alive and flowing from Lebanon

[5-6] awake, north-wind, and come, south-wind!  
 [7] breath-out (upon) my garden  
 [8] let flow, his spices!  
 [9-10] let come, my beloved, into his garden and eat fruit of his choicest!

4:16

[1-2] I have come into my garden, my sister, bride  
 [3] I have gathered my myrrh with my spice  
 [4] I have eaten my honeycomb with my honey  
 [5] I have drunk my wine with my milk

5:1

[8]\* eat, friends!  
 [9-10]\* drink and be drunk (with) loves!

--- minor paragraph break<sup>13</sup> ---

250 elements

250 elements

Center point of the literary count

- [1] I (was) asleep  
 [2] and my heart was awakening  
 [1-2] (there is) a sound of my beloved, knocking!  
 [3-6] “open to me, my sister, my love, my dove, my perfect (one)!”  
 [3] “which, my head is being filled with dew  
 [4] my locks-of-hair (with) drops of night”  
 [7-8] I had stripped off my inner-garment – how could I put it on?  
 [9-10] I had bathed my feet (two) – how could I defile them?
- [5]\* my beloved sent his hand from the hole  
 [1] and my bellies made commotion upon him  
 [2-3] I arose, myself, to open for my beloved  
 [4-5]\* and my hands (two) dripped myrrh, and my fingers – myrrh, passing-through –  
 upon handles of the bolt
- [1-2] I opened, myself, to my beloved –  
 [1-2] and my beloved turned about, passed on –  
 [3-4] my soul went out, in his, to speak  
 [5-6] I sought him and did not find him  
 [7] I called him  
 [3] and he did not answer me  
 [4-6]\* (there) found me, the, watching, the, going-around in city  
 [7-9] (there) smote me, (there) bruised me, (there) took-away my veil from upon me –  
 [10] (those) watching the walls
- [8-9] I adjure you, daughters of Jerusalem –  
 [1] if you find my beloved  
 [2] what you will tell to him:  
 [10] that, being sick with love, am I!
- [1] what (is) your beloved, more than a beloved – (O) the beautiful among women?  
 [2] what (is) your beloved, more than a beloved –  
 [1] which, thus, you adjure us?
- [3-4] my beloved (is) radiant and red, being conspicuous from a myriad [ten-thousand]!  
 [5-6] his head (is) gold, fine-gold  
 [7-8] his locks (are) wavy (?), black as a raven  
 [9-10] his eyes (two) (are) like doves upon channels of water, bathing in milk –
- [1] sitting upon a setting  
 [2-3] his cheeks (two) (are) like beds of the spice, herbs of perfume  
 [4-5] his lips (are) lilies, dripping –  
 [6] myrrh passing through  
 [7-8] his hands (two) (are) rods of gold, having been filled with beryl  
 [9-10] his bellies (are) a plate of ivory, being covered with sapphires

[1-2] his legs (two) (are) pillars of alabaster being founded upon sockets of pure-gold  
 [3-4] his appearance (is) like Lebanon, being chosen as cedars  
 [5] his palate (is) sweet (things)  
 [6] and all of him (is) precious  
 [7] this (is) my beloved  
 [8] and this (is) my friend – daughters of Jerusalem! 5:16

[9] where, has gone, your beloved, (O) beautiful among women? 6:1  
 [10] where, has turned, your beloved –

[3] that we may seek him with you?  
 [1-2] my beloved has gone down to his garden, to beds of the spice, to pasture among gardens  
 [3] and to gather lilies  
 [2] I (am) for my beloved  
 [4-5] and my beloved (is) for me – the, pasturing among lilies!

--- minor paragraph break<sup>14</sup> ---

Solomon Bride Daughters of Jerusalem

[3-4] beautiful (are) you, my love, as Tirzah [“pleasant”]  
 [5] lovely as Jerusalem  
 [6] awesome as (hosts) having been bannered  
 [7-8] make march-around, your eyes (two), from before me, for they beset me!  
 [9-10] your hair (is) like a flock of the goats which has descended from Gilead  
 [1-2] your teeth (two) (are) like a flock of the ewes which have gone up from the bath  
 [3-4] which, all of them are bearing twins, and bereaved, there is not, among them  
 [5] like a slice of the pomegranate (is) your temple from behind your veil  
 [6-7] sixes [sixty] (are) they – queens  
 [8-9] and eights [eighty] concubines  
 [10] and (of) virgins, there is not a number  
 [1-3] one (is) she, my dove, my perfect  
 [4] one (is) she to her mother  
 [5-6] pure (is) she, to (her) having borne her  
 [7-8] have seen her, daughters, and call her blessed  
 [9-10] queens and concubines, and praise her

--- minor paragraph break<sup>15</sup> ---

Solomon Bride Daughters of Jerusalem

[1-2] who (is) this, the, looking-down like (the) dawn  
 [3-4] beautiful as (the) moon, clear as (the) sun

[5] awesome as (hosts) having been bannered?

--- minor paragraph break<sup>16</sup> ---

Solomon

Bride

Daughters of Jerusalem

[6-7] to an orchard of nut, I went down, to look among green-shoots of the valley

[8] to see –

[1-2] if (there) had sprouted, the vine, had bloomed, the pomegranates

[9-10] I had not known – my soul set me (upon) chariots of my people, noble

6:13

[1-2] turn-to, turn-to, (O) Shulammitte!

7:1

[3-4] turn-to, turn-to –

[4] that we may look at you!

[5] what will we behold in (the) Shulammitte?

[6-7] (it is) as a dance of the encampments (two)!

[5-6] how, are beautiful, your footsteps in sandals – daughter, noble!

[7-8] curves (are) your thighs (two), like ornaments –

[9-10] work of hands (two) of a master-craftsman

[1] your naval (is) a bowl of the roundness

[2] let it not lack the mixed-wine!

[3-4] your belly (is) a heap of wheat, having been encircled with lilies

[5-6] two of your breasts (two) (are) like two fawns –

[7]\* twins of a gazelle

[8] your neck (is) like a tower of the ivory

[9-10] your eyes (two) (are) pools in Heshbon, upon gate of Bath-Rabbim [“daughter of multitudes”]

[1-2] your nose (is) like the Tower of Lebanon, watching faces of Damascus [“well-watered land”]

[3] your head upon you (is) like Carmel [“garden”]

[4] and hair of your head (is) like purple

[3] (the) king is being bound with your tresses

[5-7] how you are beautiful, and how you are pleasant, Love, with delights!

[8] this, your height, is similar to a palm-tree

[9-10] and your breasts (two) (are), to clusters

[4] I have said

[5] I will go up in (the) palm-tree

[6] I will grasp at its date-clusters

[1-2] and let be, please, your breasts (two), like grape-clusters of the vine

[3] and fragrance of your nose, like apples!

[4-5] and your palate, like wine, the good!

[7] (it) has been going to my beloved, for smoothness

[8-9] flowing-over lips (two) of (those) sleeping

[1] I (am) for my beloved

[10] and upon me (is) his desire

--- minor paragraph break<sup>17</sup> ---

Solomon

Bride

Daughters of Jerusalem

[1-2] come, my beloved, let us go out to the field

[3] let us lodge in (the) henna

[4-5] let us rise early to vineyards, to see if –

[6-7] (there) has sprouted, the vine, (there) has opened, the grape-blossom

[8] (there) have bloomed, the pomegranates!

[2] there, I will give my loves to you!

[3] the mandrakes have given a fragrance

[4-5] and upon our openings (are) all choice-things, new

[6-7] also old, my beloved, I have hidden for you!

7:14

[8-10] who will give you as a brother to me, a tender-plant?

8:1

[1-2] (at) breasts (two) of my mother, I will find you!

[3] in (the) street, I will kiss you!

[4] moreover, they will not despise me

[5-7] I will lead you, I will bring you into house of my mother, teaching me

[8-9] I will cause you to drink from wine, the spiced

[10] from juice of my pomegranate

[9-10] his left-hand (is) under my head, and his right-hand clasps me!

[1] I adjure you, daughters of Jerusalem –

[8] why – you will stir-up!

[9-10] and why – you will awaken the love – as far as which, it will please!

--- minor paragraph break<sup>18</sup> ---

Solomon

Bride

Daughters

Love

[2] who (is) this –

[3-4] going-up from the wilderness, leaning over her beloved?

[5] under the apple-tree, I awakened you

[1] there, labored for you, your mother

[2-3] there, she labored, she bore you

[4-5] set me as a seal over your heart, as a seal upon your arm –

[1] because mighty as death (is) love

[2] severe as Sheol [death's place] (is) jealousy

[3-4] its flames (are) flames of fire, flame of YHWH

[5-6] waters, many, are not able, to quench the love  
 [7] and floods will not overwhelm it  
 [8] if (there) gave, a man, all wealth of his house for love  
 [9-10] to despise, they would despise him

--- minor paragraph break<sup>19</sup> ---

Solomon    Bride    Daughters of Jerusalem

[1-2] a sister – (there is) to us – little  
 [3-4] and breasts (two), there are not, to her  
 [5] what shall we do for our sister –  
 [6] in day which – (it) is spoken for her?  
 [7] if, a wall, (is) she –  
 [8] we will build upon her a circular-encampment of silver  
 [9] and if, a door, (is) she –  
 [10] we will enclose upon her (with) a plank of cedar  
  
 [1] I was a wall!  
 [2-3] and my breasts (two) (were) as towers!  
 [4-5] then I became in his eyes (two) as (one) finding peace

--- major paragraph break<sup>20</sup> ---

Solomon    Bride    Daughters of Jerusalem

[1] a vineyard (was) to Solomon in Baal-Hamon [owner of a multitude]  
 [2] he had set the vineyard  
 [3] to (men) keeping –  
 [4] a man will bring for his fruit a thousand of silver-money

1000

[6-7] my vineyard – which (is) to me – (is) before me  
 [5-6] the thousand (are) for you, Solomon  
 [7-8] and hundreds (two) (are) for (men) keeping its fruit  
 [8] O (woman) dwelling in gardens –  
 [9] friends, attending to your [Bride's] voice –  
 [10] cause me to hear!

1000

200

[9-10] flee, my beloved, and be similar to a gazelle or to a youth of the stags upon mountains of spices

8:14

“for you, Solomon”