

Song of Solomon

1:1

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

--- minor paragraph break¹ ---

- [1-2] dark (am) I, and beautiful – (O) daughters of Jerusalem – like (the) tents of Kedar
 [3] like (the) curtains of Solomon
 [7] let you not look at me –
 [4-5] which, I (am) dark; which, (there) has gazed upon me, the sun
 [6] (the) sons of my mother were 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 to me –
 [1] whom, (there) loves, my soul –
 [1-2] where do you pasture? where do you lie-down at noontimes?
 [2-3] which, for what, I should be as (her) having veiled upon flocks of your friends?
 [4-6] if (there) does not know – to you, O beautiful among women – go out – to
 you – in (the) heelprints of the sheep
 [7] and pasture your young-goats upon dwelling-places of the –
 [3] (those) shepherding

--- minor paragraph break² ---

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

--- minor paragraph break³ ---

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. 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 is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. See also the "Intro to PebbleCounting" PDFs.

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts and measures, and notes:

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Song of Solomon features several literary devices operating simultaneously:

- Literary sets. Tenfold and fivefold sets are used consistently. The total literary count may reflect the tenfold literary identities of Solomon and his Bride, being given to one-another in marriage. The exercise of discerning the literary sets – particularly the arrangement of verbs by primary subject – is helpful for distinguishing voice and verb subject. At one location, the voice changes within a single line, as the Bride finishes the sentence for Solomon.
- Tenfold literary identities. In addition to Solomon, his Bride, and the “Daughters of Jerusalem” (primary subjects), another tenfold literary identity arises from within Solomon’s subject column. See notes.
- Chiasm. The twenty-one songs, demarcated by paragraph breaks, have a chiasmic 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.
- Special numbers 60, 60, 80, and 200. The Song appears to use these numbers to create literary mirroring about the midpoint context of the Song’s literary count.
- Literary measures appear to be benchmarked from phrases “from behind, to...” and “until,” as observed elsewhere in Scripture.
- 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 design may correspond with seven days of celebration for weddings (e.g., Gen. 29:27-28).
- Tenfold word count. It appears the Song was structured to offer a literary title derived from the tenfold words counts from the entire book.

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

[1] the **fig-tree has ripened** its figs
 [2] and the **vines**, a grape-blossom
 [3] they **have given** fragrance
 [4-7] **arise** – to **you**, my **love**, my **beautiful** (one) – and **come** – to **you!**

--- minor paragraph break⁵ ---

[8]* my **dove** – in clefts of the rock,
 [9-10] in secret of the steep-place – (you) **make** me **see** your appearances; **make**
 me **hear** your voice
 [1] because your voice (**is**) sweet
 [2] and your appearance (**is**) lovely

--- minor paragraph break⁶ ---

[4] **catch**, for us, (the) **foxes** –
 [5-6] **foxes**, **little**, **destroying** (the) vineyards
 [7] and our vineyards (**are**) (in) grape-blossom

[1] my beloved (**is**) for me
 [3] and I (**am**) for him –
 [2] the, **pasturing** among lilies –

[4] until which, (there) **breathes-out**, the **day**
 [5] and (there) **flee**, the shadows

[3-4] **go around**, **be similar** – to **you**, my **beloved** – to a gazelle
 [5-6] or to a youth of the stags, upon mountains of **Bether** ["cut-in-two"] 2:17

--- minor paragraph break⁷ ---

[1-2] upon my bed in (the) nights, I **sought** (him) whom (there) **loves**,
 my soul 3:1

[3-4] I **sought** him and **did not find** him!
 [5-6] "let me **arise** now and **go around** in (the) **city** –
 [7-8] in (the) **streets** and in (the) **wide-places** –
 [9-10] let me **seek** (him) whom (there) **loves**, my soul"

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

[7-8]* (there) **found** me, the, (those) **watching** –

[9] the, (those) **going-around** in (the) city

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

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

[4] as a little, which, I **had passed** from them
 [5-6] until which, I **found** (him) whom (there) **loves**, my soul
 [7-8] I **grasped** him and **did not let** him go
 [9] until which, I **had brought** him into (the) house of my mother
 [10] and into (the) 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 (the) gazelles
 [3] or by (the) does of the field –
 [8-9] if you stir-up, and if you awaken the love
 [10] until which, it delights

--- minor paragraph break⁸ ---

[1] what (is) this, coming up from the wilderness like columns of smoke?
 [2-3] smoking of myrrh and frankincense
 [4] from all scented-powders of (him) trading?
 [5-6] behold, (it is) his couch, which (is) for Solomon!

[7-8] sixes [sixty] mighty-men (are) around it, from (the) mighty-men of Israel
 [9-10] each of them wearing a sword, having been taught of war –

[1] a man, his sword (being) upon his loin, from dread in nights

--- minor paragraph break⁹ ---

[2-4] a palanquin, (there) has made for himself, the king, Solomon, from the trees of Lebanon

[5] its pillars, he has made (of) silver
 [6] its back (is) gold
 [7] its seat (is) purple-cloth

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

[1-2] (you) go out and look, daughters of Zion, at King Solomon
 [9-10] at (the) crown which (there) has crowned him, his mother, on (the) day of his wedding, and on (the) day of (the) gladness of his heart!

3:11

--- minor paragraph break¹⁰ ---

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

4:1

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

[9-10] like (the) tower of David (is) your neck, having been built for armories:
 [1] a thousand of the shield are hung upon it
 [2] all (are) shields of the mighty-men

1000

15-fold reflection

12-fold reflection

4-fold

3-fold

60

60-fold "mighty-men" | 60 elements

“your teeth (two)” | The Hebrew dual word for “teeth (two)” does not indicate that Solomon’s bride had but two teeth. Rather, the concept of the word was two rows of teeth. Interestingly, the Hebrew word for “lips” was not a dual noun, but a general plural noun.

“like a slice of the pomegranate (is) your temple from behind, to your veil” | This phrase may signal a literary measure occurring at this location in the Song: the center point of the middle stanza, measured from paragraph breaks. The purple dashed line is the literary center of stanza 11 of 21. It corresponds with the placement of the Bride’s thousandfold literary stature: “a thousand of shield.” The same stature is mentioned again at the very end of the Song, where the Bride gives herself to Solomon.

In the event the paragraph breaks were not original to the Song in Ancient Hebrew, the same literary center may still be indicated. Notice the second occurrence of “from behind, to your veil,” just above; and the placement of “until,” just below. These may form a 12-fold literary reflection about the same point. Notice the symmetry of the 3-fold praise of the Bride’s beauty, on each side of this 12-fold literary reflection.

15-fold reflection
12-fold reflection

[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 –

[1-2] I will go for myself to the mountain of myrrh
[3] and to the **hill** of frankincense

3-fold

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

--- minor paragraph break¹¹ ---

[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

4-fold

[3-4] how (there) **is beautiful**, your love, my **sister, bride!**
[5-6] how (there) **is better**, your **love**, than wine; and (the) **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 (the) fragrance of your garments (is) like (the) fragrance of Lebanon

--- minor paragraph break¹² ---

[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

60-fold “mighty-men” | 60 elements

60-fold “queens” | 60 elements

“with one from your eyes (two), with one chain” | This line may have significance as an allusion to the literary structuring of the immediate context. “One from... two” may allude to the dual 60-fold statures, one of which is being completed here, and the next 60-fold stature being mirrored about the gray dashed line. “With one chain” may allude to the 80-fold stature that will follow, to complete the overall 200-fold measure.

[1-2] (you) awaken, (O) north-wind
 [3-4] and (you) come, (O) south-wind!
 [5-6] breath-out (upon) my garden; let (there) flow, its spices!
 [4-5] let (there) 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 5:1
 [3] I have gathered my myrrh with my spice
 [4-5] I have eaten my honeycomb with my honey; I have drunk my wine with my milk

4-fold ↙ [7-8]* (you) eat, friends!
 ↘ [9-10]* drink and be drunk (with) loves! 260
 260

--- minor paragraph break¹³ ---

4-fold ↙ [1] I (was) asleep
 ↘ [2] and my heart was awakening 100
 100

[1-2] (there is) a sound of my beloved, knocking!
 [3-5] (you) open to me, my sister, my love –

[1-2] my dove, my perfect (one)!

[3] “which, my head is being filled with dew
 [4] my locks-of-hair, (with) drops of (the) night”
 [3-4] I had stripped off my inner-garment – how could I put it on?
 [5-6] I had bathed my feet (two) –
 [7] how could I defile them?
 [5]* my beloved sent his hand from the hole

[8] and my bellies made commotion upon him
 [9-10] I arose – I – to open to my beloved –

↙ [1-2] and my hands (two) dripped myrrh
 ↘ [3] and my fingers – myrrh passing-through – upon handles of the bolt
 [4-5] I opened – I – to my beloved –

[1-2] and my beloved turned about, passed on –
 [1-2] my soul went out, in his, to speak
 [3-4] I sought him and did not find him
 [5] I called him

[3] and he did not answer me

[4-6]* (there) found me, the, (those) watching; the, (those) going-around in (the) city
 [7-9] they smote me; they bruised me; they took-away my veil from upon me –
 [10] (those) watching the walls

[1-2] I adjure you, daughters of Jerusalem –
 [3] if you find my beloved
 [4] what you will tell to him –
 [3] that, being sick with love, am I!

60-fold “queens” | 60 elements
 80-fold “concubines” | 80 elements

“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 are counted to the bride’s subject column, where Solomon has been invited to come. The purple dashed line represents the center of the literary count, measured without special numbers: 260 elements on each side.

Below, the gold horizontal line represents the center of a 200-fold literary stature for the Bride. This literary stature is composed as the sum of 60-fold + 60-fold + 80-fold = 200-fold, shown with the vertical measurement lines in this section of the Song. The same stature is mentioned again at the very end of the Song, where the Bride indicates that the stature will be a benefit to the fruit of the vineyard. (See comments there.)

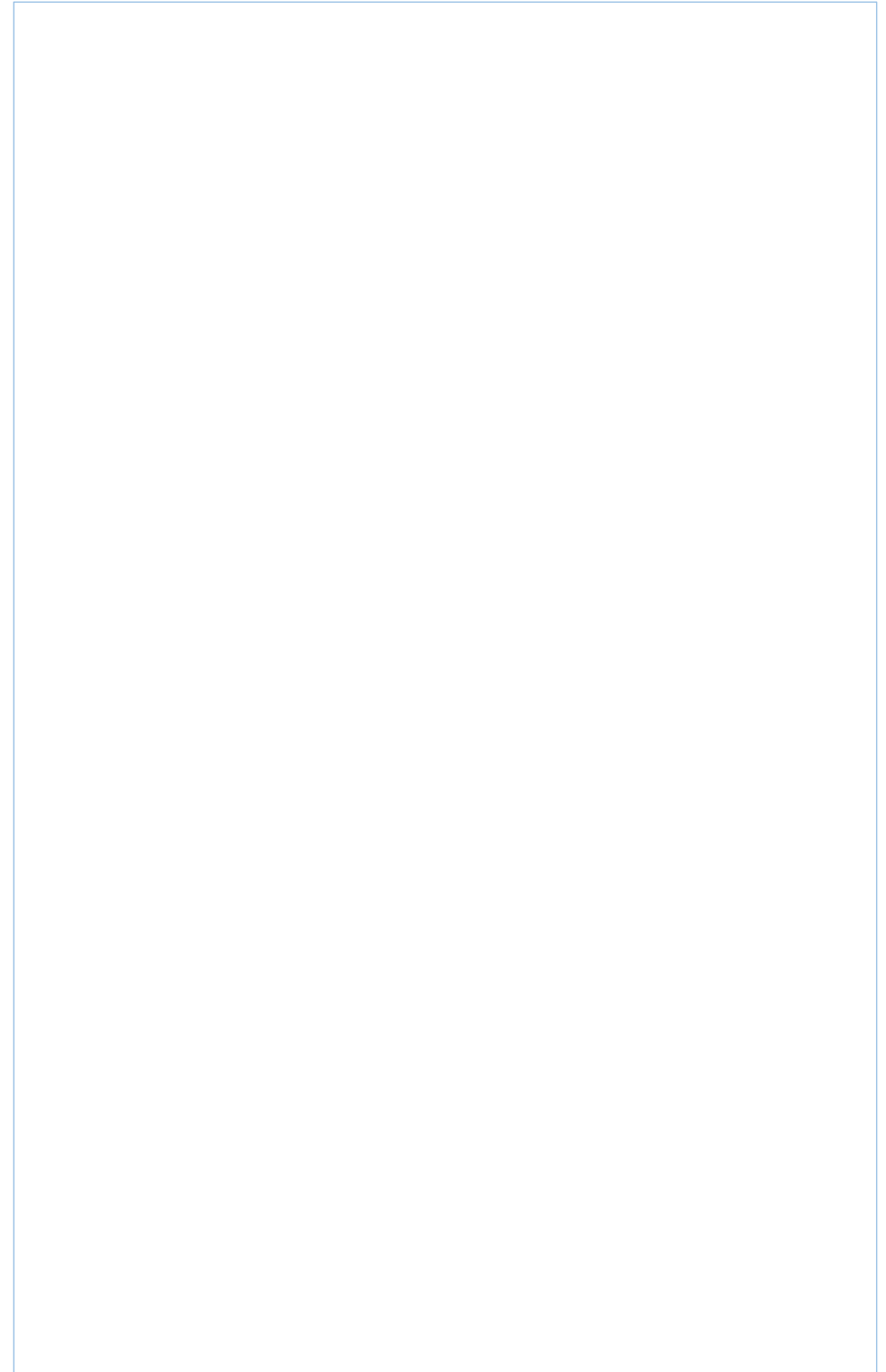
The purple and golden measures appear to be closely aligned, by design, to show that the 200-fold stature is symmetrically placed about this second literary center of the Song.

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

“(there) found me, the, (those) 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 beautiful among women?
 [2] what (is) your beloved, more than a beloved –
 [4] 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, pure
 [7-8] his locks (are) wavy, black as a raven
 [9-10] his eyes (two), like doves upon channels of water, (are) bathing in milk, sitting upon a setting
- [1-2] his cheeks (two) (are) like beds of the spice,
 [3] raised-beds of perfumes
 [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 – (O) daughters of Jerusalem! 5:16
- [9] where has (there) gone, your beloved, (O) beautiful among women? 6:1
 [10] where, has (there) turned, your beloved –
 [5] 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
 [5] I (am) for my beloved
 [4-5] and my beloved (is) for me – the, (he) pasturing among lilies!
- minor paragraph break¹⁴ ---
- [1-2] beautiful (are) you, my love, as Tirzah [“pleasant”]
 [3] lovely as Jerusalem
 [4] awesome as (those) carrying banners
 [5-6] make (there) go around, your eyes (two), from before me
 [7-8] for they – they have beset me!
 [9-10] your hair (is) like a flock of the goats which has descended from Gilead

80-fold “concubines” | 80 elements



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

[3] which, each of them is bearing twins

[4] and bereaved, there is not, among them

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

4-fold [1-2] sixes [sixty] – they are – queens

[3-4] and eights [eighty] concubines

[5] 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

[1-2] (there) have seen her, daughters, and they call her blessed

[3-4] queens and concubines –

[5] and they praise her!

--- minor paragraph break¹⁵ ---

[7-8] who (is) this, the, (she) looking-down like (the) dawn?

[9-10] beautiful as (the) moon, clear as (the) sun?

[1] awesome as (those) carrying banners?

--- minor paragraph break¹⁶ ---

[2-4] to an orchard of nut, I went down, to look among green-shoots of the valley, to see

[5-6] if (there) had sprouted, the vine, had bloomed, the pomegranates

[7] I had not known!

[8-9]* my soul set me (upon) chariots of my people,

[10] noble

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

[3-4] turn-to, turn-to –

[1] that we may look at you!

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

[5-6] (it is) as a dance of the encampments (two)!

[7-8] how (there) are beautiful, your footsteps, in (the) sandals – (O) daughter, noble!

[9-10] (the) curves of your thighs (two) (are) like ornaments –

[1-2] (the) work of hands (two) of a master-craftsman

80-fold

60

80

6:13

7:1

“from behind, to your veil” | This phrase may signal a literary measure in the immediate context. The measure arises from special cardinal numbers 60 and 80, as discussed above, and measured to the gray dashed line shown here.

“my soul set me” | This line is counted as two elements due to its reflexive nature.

[3] your naval (is) a bowl of the roundness
 [4] let it not lack the mixed-wine!
 [5-6] your belly (is) a heap of wheat, having been encircled with lilies
 [7-8] (the) two of your breasts (two) (are) like two fawns –
 [9]* twins of a gazelle
 [10] your neck (is) like a tower of the ivory
 [1-2] your eyes (two) (are) pools in Heshbon, upon (the) gate of Bath-Rabbim
["daughter of multitudes"]
 [3-4] your nose (is) like the Tower of Lebanon, watching (the) faces of Damascus
["well-watered land"]
 [5] your head upon you (is) like Carmel *["garden"]*
 [6] and (the) hair of your head (is) like purple
 [1] (the) king is being bound with your tresses!
 [7-9] how you are beautiful, and how you are pleasant, Love, with delights!
 [10] this, your stature, is similar to a palm-tree
 [1-2] and your breasts (two) (are), to clusters
 [2] I say –
 [3] I will go up into (the) palm-tree
 [4] I will grasp at its date-clusters
 [3-4] and let (there) be, please, your breasts (two), like grape-clusters of the vine
 [5] and (the) fragrance of your nose, like apples!
 [6-7]* and your palate, like wine, the good – going down to my beloved, for smoothness!
 [8-9] flowing-over lips (two) of (those) sleeping
 [10] I (am) for my beloved
 [1] and upon me (is) his desire
 --- minor paragraph break¹⁷ ---
 [5-6] (you) come, my beloved, let us go out to the field
 [7] let us lodge in (the) henna
 [8-9] let us rise early to vineyards; let us see if –
 [2-3] (there) has sprouted, the vine; (there) has opened, the grape-blossom
 [4] (there) have bloomed, the pomegranates
 [5] there, I will give my loves to you!
 [6] the mandrakes have given a fragrance
 [7-8] and upon our openings (are) all choice-things, new
 [9-10] also (the) 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 dual nature has already been captured in the previous line, “twins” is counted with a single element as a general plural noun here.

“and your *[the Bride’s]* palate, like wine, the good – going down to my beloved *[Solomon]...*” | Note the change in voice within this line. Solomon speaks the first part, and his bride completes the line.

[10] who will give you as a brother to me?

[1-2] a tender-plant (at) (the) breasts (two) of my mother,

[3] I will find you!

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

[3] moreover, they will not despise me

[5-6] I will lead you, I will bring you into (the) house of my mother

[7] she taught me!

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

[10] from juice of my pomegranate

[1-2] his left-hand (is) under my head, and his right-hand clasps me!

[1-2] I adjure you, (O) daughters of Jerusalem –

[4] why – you will stir-up!

[5-6] and why – you will awaken the love – as far as which, it will please!

--- minor paragraph break¹⁸ ---

[3-4] who (is) this, going-up from the wilderness, leaning over her beloved?

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

[3] there, labored for you, your mother

[4-5] there, she labored, she bore you

[1-2] set me as a seal over your heart, as a seal upon your arm!

[7] because mighty as death (is) love

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

[9-10] its flames (are) flames of fire, (the) flame-of-YH

[1-2] waters, many, are not able, to quench the love

[3] and floods will not overwhelm it

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

[4-5] to despise, they would despise him!

--- minor paragraph break¹⁹ ---

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

[1-2] and breasts (two), there are not, to her

[3] what shall we do for our sister –

[3] in (the) day which, (there) is spoken for her?

[4] if, a wall, (is) she –

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

[5] and if, a door, (is) she –

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

8:1



(This photo is of the May 13, 2025 version of this translation/study.)

[1] I **was** a wall!

[2-3] and my breasts (**two**) (**were**) as towers!

[4-5] then I **was** in his eyes (**two**) as (her) **finding** peace

--- major paragraph break²⁰ ---

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

[5] he **put out** the vineyard:

[1] to (those) **keeping**

[2] a man **will bring** for his fruit, a **thousand** of silver-money 1000

[1-2] my vineyard – which (**is**) to me – (**is**) before me:

[3-4] the **thousand** (**is**) for **you**, (O) **Solomon!** 1000

[5-6] and (the) hundreds (**two**) (**are**) for (those), **keeping** its fruit! 200

[3] O (you), **dwelling** in gardens –

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

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

[7-8] (**you**) **flee**, my **beloved**

[9-10] and **be similar** – to you – to a **gazelle** or to a **youth** of the stags upon (the) 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, which is a measure for adversity). They are placed under oath to give the Bride’s love the time it needs, even as she grows up into womanhood. They are instrumental in awakening the love between Solomon and his Bride. They speak the ode to love (page above), honoring the covenant-keeping God for His role in bringing together these lovers.

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 $10 \times 10 = 100$ -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. (It is unknown to this author whether the Hebrew paragraph breaks were original.)

Solomon	160x
Bride	305x
Daughters of Jerusalem	55x
Subtotal:	520x
Sixty mighty-men	60x
Sixty queens	60x
Eighty concubines	80x
Two hundred (silver-money)	200x
Total:	920x

The 520x subtotal of tenfold and fivefold sets may be composed as:

(Solomon) x (Bride) x (literary 5-fold)
= $(10) \times (10) \times (5) = 500$

+ (Posterity) + (Daughters of Jerusalem)
= $500 + (10\text{-fold}) + (10\text{-fold})$
= 520

The fivefold indicates something being given. Solomon and his bride are given 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 of the Song’s literary count: the completion of 260 literary elements, which is at the completion of stanza 13 (see measurements there). This inclusio is a symmetrical 100-fold on either side of the focal point. 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 times¹ 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.

¹Based upon the word counting capabilities of Accordance Bible Software, version 14.

[1-2] Song of the Songs, which (is) for Solomon
 [3] let him kiss me from kisses of his mouth
 [4] because better (are) your loves than wine
 [5] for fragrance, your oils (are) good
 [6-7] oil, having been poured-out, (is) your name
 [1] upon thus, virgins have loved you –
 [8] “draw me after you!
 [2] let us run!
 [9] (there) has brought me, the king, into his chambers
 [3-4] let us rejoice and be glad in you!
 [5] let us remember your love, more than wine” –
 [6] rightly do they love you
 --- minor paragraph break¹ ---

[1-2] dark (am) I, and beautiful – (O) daughters of Jerusalem – like (the) tents of Kedar
 [3] like curtains of Solomon
 [7] let you not look at me –
 [4-5] which, I (am) dark; which, (there) has gazed upon me, the sun
 [6] (the) sons of my mother were 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, (there) loves, my soul –
 [1-2] where do you pasture? where do you lie-down at noontimes?
 [2-3] which, for what, I should be as (her) having veiled upon flocks of your friends?
 [4-6] if (there) does not know – to you, O beautiful among women – go out – to you – in (the) heelprints of the sheep
 [7] and pasture your young-goats upon dwelling-places of the –
 [3] (those) shepherding
 --- minor paragraph break² ---

[4-5] to my mare among chariots of Pharaoh, I have likened you, my love!
 [8-9] (there) are comely, your cheeks (two), with ornaments
 [10] your neck, with strings-of-jewels
 [8] ornaments of gold, we will make for you, with points of the silver
 [6] until which, the king (was) upon his couch
 [1] my nard gave its fragrance
 [7] a sachet of the myrrh (is) my beloved to me

[8-9] between my breasts (two), he lodges
[10] a cluster of the henna (is) my beloved to me, in vineyards of Engedi

--- minor paragraph break³ ---

Solomon

Bride

Daughters of Jerusalem

[2-3] behold, you (are) beautiful, my love

[4] behold, you (are) beautiful!

[5-6] your eyes (two) (are) doves

[1-2] behold, you (are) beautiful, my beloved

[3] indeed, pleasant

[7] indeed, our couch (is) green

[8] beams of our houses (are) cedars

[9] our rafters (are) cypresses

1:17

[10] I (am) a rose of the Sharon –

[1] a lily of the valleys

2:1

[2-3] as a lily (is) among the brambles, so (is) my love among the daughters

[4-5] as an apple-tree (is) among trees of the forest, so (is) my beloved among the sons

[4-5] in his shadow, I have delighted, and I have sat

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

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

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

[9] sustain me with raisin-cakes

[10] 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

[1-2] if you stir-up, and if you awaken the love

[3] until which, it delights

--- minor paragraph break⁴ ---

Solomon

Bride

Daughters of Jerusalem

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

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

[3] is springing upon the hills

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

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

[7-8] (he) is gazing from the windows, is looking from lattices

[9-10] (there) has answered – my beloved – and has spoken to me:

[1-4] **arise** – to **you**, my **love**, my **beautiful** (one) – and **come** – to **you**!
 [5] for behold, the winter **has passed-over**
 [6-7] the **rain has passed-by**, **has gone** for **itself**
 [8] the blossoms **have appeared** in (the) earth
 [9] (the) **time** of the song **has arrived**
 [10] and (the) voice of the turtledove **has been heard** in our land

[1] the **fig-tree has ripened** its figs
 [2] and the **vines**, a grape-blossom
 [3] they **have given** fragrance
 [4-7] **arise** – to **you**, my **love**, my **beautiful** (one) – and **come** – to **you**!

--- minor paragraph break⁵ ---

Solomon Bride Daughters of Jerusalem

[8] my **dove** – in clefts of the rock,
 [9-10] in secret of the steep-place, (**you**) **make** me **see** your appearances, **make** me **hear** your voice

[1] because your voice (**is**) sweet
 [2] and your appearance (**is**) lovely

--- minor paragraph break⁶ ---

Solomon Bride Daughters of Jerusalem

[4] **catch**, for us, (the) **foxes** –
 [5-6] **foxes**, **little**, **destroying** (the) vineyards
 [7] and our vineyards (**are**) (in) grape-blossom

[1] my beloved (**is**) for me
 [3] and I (**am**) for him –
 [2] the, **pasturing** among lilies –
 [4] until which, (there) **breathes-out**, the **day**
 [5] and (there) **flee**, the shadows

[3-4] **go around**, **be similar** – to **you**, my **beloved** – to a gazelle
 [5-6] or to a youth of the stags, upon mountains of **Bether** [“cut-in-two”]

2:17

--- minor paragraph break⁷ ---

Solomon Bride Daughters of Jerusalem

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

3:1

[9-10] let me seek (him) whom (there) loves, my soul”

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

[7-8] (there) found me, the, (those) watching –

[9] the, (those) going-around in (the) city

[3] “(him) whom has loved, my soul –

[10] have you seen?”

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

[5-6] until which, I found (him) whom (there) loves, my soul

[7-8] I grasped him and did not let him go

[9] until which, I had brought him into (the) house of my mother

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

[1-2] I adjure you, daughters of Jerusalem, by (the) gazelles

[3] or by (the) does of the field –

[8-9] if you stir-up, and if you awaken the love

[10] until which, it delights

--- minor paragraph break⁸ ---

Solomon

Bride

Daughters of Jerusalem

[1] what (is) this, coming up from the wilderness like columns of smoke?

[2-3] smoking of myrrh and frankincense

[4] from all scented-powders of (one) trading?

[5-6] behold, (it is) his couch, which (is) for Solomon!

[7-8] sixes [sixty] mighty-men (are) around it, from (the) mighty-men of Israel –

[9-10] each of them wearing a sword, having been taught of war –

[1] man, his sword (being) upon his loin, from dread in nights

--- minor paragraph break⁹ ---

Solomon

Bride

Daughters of Jerusalem

[2-4] a palanquin, (there) has made for himself, the king, Solomon, from trees of Lebanon

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

[6] its back (is) gold

[7] its seat (is) purple-cloth

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

[1-2] (you) go out and look, daughters of Zion, at King Solomon

[9-10] at (the) crown which (there) has crowned him, his mother, on (the) day of his wedding,
and on day of gladness of his heart!

--- minor paragraph break¹⁰ ---

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

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, to 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, to your veil
[9-10] like (the) tower of David (is) your neck, having been built for armories:

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 –
[1-2] I will go for myself to the mountain of myrrh
[3] 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 break¹¹ ---

Solomon Bride Daughters of Jerusalem

[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]
[6-7] from dwelling-places of lions, 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 (there) is beautiful, your love, my sister, bride!
[5-6] how (there) is better, your love, than wine; and (the) 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 (the) fragrance of your garments (is) like (the) fragrance of Lebanon

--- minor paragraph break¹² ---

[1-2] a garden, **having been locked**, (is) my **sister, bride**
 [3-4] a spring, **having been locked**; 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

[1-2] (**you**) **awaken**, (O) **north-wind**
 [3-4] and (**you**) **come**, (O) **south-wind!**
 [5-6] **breath-out** (upon) my garden; **let** (there) **flow**, its spices!
 [4-5] **let** (there) **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** 5:1
 [3] I **have gathered** my myrrh with my spice
 [4-5] I **have eaten** my honeycomb with my honey; I **have drunk** my wine with my milk

} [7-8] (**you**) **eat, friends!** 260 elements
} [9-10] **drink and be drunk** (with) loves! 260 elements

--- minor paragraph break¹³ ---

[1] I (**was**) asleep
 [2] and my heart **was awakening**

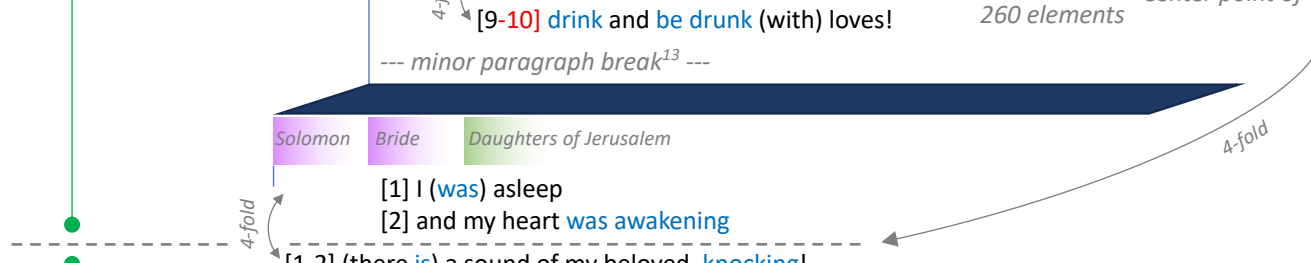
[1-2] (there **is**) a sound of my beloved, **knocking!**
 [3-5] “(**you**) **open** to me, my **sister**, my **love** –

[1-2] my **dove**, my **perfect** (one)!

[3] which, my **head is being filled** with dew
 [4] my **locks-of-hair** (with) drops of night”
 [3-4] I **had stripped off** my inner-garment – how **could** I **put it on?**
 [5-6] I **had bathed** my feet (**two**) –
 [7] how **could** I **defile** them?
 [5] my beloved **sent** his hand from the hole

[8] and my bellies **made commotion** upon him
 [9-10] I **arose** – I – **to open** to my beloved –

[1-2] and my hands (**two**) **dripped** myrrh
 [3] and my fingers – myrrh, **passing-through** – upon handles of the bolt
 [4-5] I **opened** – I – to my beloved –



[1-2] and my beloved **turned about, passed on** –
 [1-2] my soul **went out**, in his, **to speak**
 [3-4] I **sought** him and **did not find** him
 [5] I **called** him

[3] and he **did not answer** me

[4-6] (there) **found** me, the, (those) **watching**, the, (those) **going-around** in (the) city

[7-9] they **smote** me; they **bruised** me; they **took-away** my veil from upon me –

[10] (those) **watching** the walls

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

[3] if you **find** my beloved

[4] what you **will tell** to him –

[3] that, **being sick** with love, **am** !!

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

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

[4] 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, pure**

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

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

[1-2] his cheeks (**two**) (are) like beds of the spice,

[3] **raised-beds** of perfumes

[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

[5-6] his palate (is) sweet (things); 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** (there) **gone**, your beloved, (O) beautiful among women?

6:1

[10] where, **has** (there) **turned**, your beloved –

[5] 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

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

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

--- *minor paragraph break*¹⁴ ---

Solomon Bride Daughters of Jerusalem

[1-2] beautiful (are) you, my love, as Tirzah ["pleasant"]
[3] lovely as Jerusalem
[4] awesome as (those) carrying banners
[5-6] make (there) go around, your eyes (two), from before me
[7-8] for they – they have 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, each of them is bearing twins; and bereaved, there is not, among them
[5] like a slice of the pomegranate (is) your temple from behind, to your veil
[1-2] sixes [sixty] – they are – queens
[3-4] and eights [eighty] concubines
[5] 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
[1-2] (there) have seen her, daughters, and they call her blessed
[3-4] queens and concubines –
[5] and they praise her

--- minor paragraph break¹⁵ ---

Solomon Bride Daughters of Jerusalem

[7-8] who (is) this, the, (she) looking-down like (the) dawn?
[9-10] beautiful as (the) moon, clear as (the) sun?
[1] awesome as (those) carrying banners?

--- minor paragraph break¹⁶ ---

Solomon Bride Daughters of Jerusalem

[2-4] to an orchard of nut, I went down, to look among green-shoots of the valley, to see
[5-6] if (there) had sprouted, the vine, had bloomed, the pomegranates
[7] I had not known!
[8-9] my soul set me (upon) chariots of my people,
[10] noble
[1-2] (you) turn-to, turn-to, (O) Shulammitte!
[3-4] turn-to, turn-to –
[1] that we may look at you!
[2] what will we behold in (the) Shulammitte?
[5-6] (it is) as a dance of the encampments (two)!

6:13

7:1

60
80

[7-8] how (there) **are beautiful**, your footsteps, in (the) sandals – (O) **daughter, noble!**

[9-10] (the) curves of your thighs (**two**), like ornaments –

[1-2] (the) work of hands (**two**) of a master-craftsman

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

[4] **let it not lack** the mixed-wine!

[5-6] your belly (**is**) a heap of wheat, **having been encircled** with lilies

[7-8] (the) **two** of your breasts (two) (**are**) like two fawns –

[9] twins of a gazelle

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

[1-2] your eyes (**two**) (**are**) pools in Heshbon, upon (the) gate of Bath-Rabbim [*“daughter of multitudes”*]

[3-4] your nose (**is**) like the Tower of Lebanon, **watching** (the) faces of Damascus [*“well-watered land”*]

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

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

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

[7-9] how **you are beautiful**, and how **you are pleasant**, **Love**, with delights!

[10] this, your stature, **is similar** to a palm-tree

[1-2] and your breasts (**two**) (**are**), to clusters

[2] I **say** –

[3] I **will go up** into (the) palm-tree

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

[3-4] and **let be**, please, your breasts (**two**), like grape-clusters of the vine

[5] and (the) **fragrance** of your nose, like apples!

[6-7] and your palate, like **wine**, the **good** – **going down** to my beloved, for smoothness!

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

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

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

--- minor paragraph break¹⁷ ---

Solomon

Bride

Daughters of Jerusalem

[5-6] (**you**) **come**, my **beloved**, **let us go out** to the field

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

[8-9] **let us rise early** to vineyards, **to see** if –

[2-3] (there) **has sprouted**, the vine; (there) **has opened**, the grape-blossom

[4] (there) **have bloomed**, the pomegranates

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

[6] the mandrakes **have given** a fragrance

[7-8] and upon our openings (**are**) all **choice-things, new**

[9-10] also (the) old, my **beloved**, I **have hidden** for you!

7:14

[10] who **will give** you as a brother to me?

8:1

[1-2] a tender-plant (at) (the) breasts (two) of my mother,
[3] I will find you!
[4] in (the) street, I will kiss you!
[3] moreover, they will not despise me
[5-6] I will lead you, I will bring you into (the) house of my mother
[7] she taught me!
[8-9] I will cause you to drink from wine, the spiced
[10] from juice of my pomegranate

[1-2] his left-hand (is) under my head, and his right-hand clasps me!
[1-2] I adjure you, (O) daughters of Jerusalem –
[4] why – you will stir-up!
[5-6] and why – you will awaken the love – as far as which, it will please!

--- minor paragraph break¹⁸ ---

Solomon Bride Daughters of Jerusalem

[3-4] who (is) this, going-up from the wilderness, leaning over her beloved?
[5] under the apple-tree, I awakened you!

[3] there, labored for you, your mother
[4-5] there, she labored, she bore you
[1-2] set me as a seal over your heart, as a seal upon your arm!
[7] because mighty as death (is) love
[8] severe as Sheol [death's place] (is) jealousy
[9-10] its flames (are) flames of fire, flame-of-YH
[1-2] waters, many, are not able, to quench the love
[3] and floods will not overwhelm it
[3] if (there) gave, a man, all (the) wealth of his house for love –
[4-5] to despise, they would despise him!

--- minor paragraph break¹⁹ ---

Solomon Bride Daughters of Jerusalem

[1-2] a sister, (there is) to us, little
[1-2] and breasts (two), there are not, to her
[3] what shall we do for our sister –
[3] in (the) day which, (there) is spoken for her?
[4] if, a wall, (is) she –
[4] we will build upon her a circular-encampment of silver
[5] and if, a door, (is) she –
[5] 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 (her) **finding** peace

--- major paragraph break²⁰ ---

Solomon Bride Daughters of Jerusalem

[4] a vineyard (**was**) to Solomon in Baal-Hamon [*owner of a multitude*]
[5] he **put out** the vineyard:

[1] to (those) **keeping** –

[2] a man **will bring** for his fruit, a **thousand** of silver-money
[1-2] my vineyard – which (**is**) to me – (**is**) before me:

[3-4] the **thousand** (**is**) for **you**, (O) **Solomon!**

[5-6] and hundreds (**two**) (**are**) for (those) **keeping** its fruit

[3] O (you), **dwelling** in gardens –

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

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

[7-8] (**you**) **flee**, my **beloved**

[9-10] and **be similar** – to you – to a **gazelle** or to a **youth** of the stags upon
(the) mountains of spices

1000

1000

200

8:14

“for you, (O) Solomon”