**THE SONG OF SOLOMON*.**

THE STRUCTURE OF THE BOOK AS A WHOLE †.

| 1:1—11. | THE INTRODUCTION. THE SHULAMITE SEPARATED. TAKEN BY SOLOMON FROM HER HOME AND HER BELOVED (SHEPHERD) INTO THE ROYAL TENTS, PITCHED NEAR THEM. |
| 1:12—2:7. | THE SHULAMITE AND HER BELOVED TOGETHER. |
| 2:8—3:5. | THE SHULAMITE AND HER BELOVED APART. |
| 3:6—5:1. | THE SHULAMITE AND HER BELOVED TOGETHER. |
| 5:2—8:4. | THE SHULAMITE AND HER BELOVED APART. |
| 8:5-14. | THE CONCLUSION. THE SHULAMITE RESTORED. RETURN FROM SOLOMON TO HER HOME WITH HER BELOVED (SHEPHERD). |

* In the Hebrew, *lish'ı̂lomoh*, is not the Genitive case, meaning "of Solomon", or "Solomon's" (v. 1). The Preposition ָּלָּהָו (Lamed =1) means " to ", or " for ", as in the Psalm-Titles, and in the expression " for the chief Musician ". It is therefore not necessarily limited to authorship, as may be further seen from the title of Ps. 72, where we have the same word (*lish'ı̂lomoh*) rendered " for Solomon ". It may well mean *concerning or relating to* Solomon " the king's son ". Moreover, the Relative Pronoun *'asher* ( = which) takes it out of the category of ordinary authorship, and may rightly require the rendering " which [is] concerning Solomon ". The Preposition has a wide range of meaning (divided into some twenty-two classes) according to the Verbs used; but, when used without a Verb (as it is here), it may refer to the *subject*, and be well rendered " concerning ", as it is in Jer. 49:1, 7, 23, 28, &c. The question of authorship therefore does not, of necessity, arise, and need not be discussed.

† For further notes on the book as a whole, see p. 921.

This is page 920 from The Companion Bible.
The scope of the book is determined by the Structure of the book as a whole.
The story gradually develops itself; and, from the key which is found in the last chapter (8. 5-14), the whole may be pieced together in the words of Dr. C D. Ginsburg (Commentary, London, 1857, pp. 4-6), to which the references have been added in order to connect the threads of the events.

"There was a family living at Shulem, consisting of a widowed mother, several sons, and one daughter, who maintained themselves by farming and pasturage. The brothers were particularly fond of their sister, and took her under their special care, promising that her prudence and virtue should be greatly rewarded by them (8. 8-14).

"In the course of time, while tending the flock, and, according to the custom of the shepherds, resorting at noon beneath a tree for shelter against the meridian sun, she met with a graceful shepherd youth to whom she afterward became espoused (1:7; 2:16; 6: 3).

"One morning, in the spring, this youth invited her to accompany him into the field; but the brothers, overhearing the invitation, and anxious for the reputation of their sister, sent her [in order to prevent their meeting] to take care of the vineyards (2:15).

"The damsel, however, consoled her beloved and herself with the assurance that, though separated bodily, indissoluble ties subsisted between them, over which her brothers had no control (2:16).

"She requested him to meet her in the evening (3:1); and, as he did not come, she feared that some accident had befallen him on the way, and went in search of him (3:2), and found him (3:4).

"The evening now was the only time in which they could enjoy each other's company, as, during the day, the damsel was occupied in the vineyards.

"On one occasion, when entering a garden, she accidentally came into the presence of King Solomon (6:11,12), who happened to be on a summer visit to that neighbourhood (6:6-11).

"Struck with the beauty of the damsel, the King conducted her into his royal tent (1:2-4), and there, assisted by his court-ladies (1:5-8), endeavored with alluring flatteries and promises, to gain her affections, but without effect (1: 6-11).

"Released from the King's presence, the damsel soon sought an interview with her beloved shepherd (1:12—2:7).

"The King, however, took her with him to his capital in great pomp, in the hope of dazzling her with his splendour (3:1-11); but neither did this prevail : for while even there, she told her beloved shepherd, who had followed her into the capital (4:1-5), and obtained an interview with her, that she was anxious to quit the gaudy scene for her own home (4: 6).

"The king, on hearing this, praised her constancy (4:7-16); and such a manifestation of their mutual attachment took place, that several of the court-ladies were greatly affected by it (6:1).

"The King, still determined if possible to win her affections, watched for another favourable opportunity; and with flatteries and allurements, surpassing all that he had used before, tried to obtain his purpose (6:4—7:9).

"He promised to elevate her to the highest rank, and to raise her above all his concubines and queens, if she would comply with his wishes ; but, faithful to her espousals, she refused all his overtures, on the plea that her affections were pledged to another (7:10—8: 4).

"The King, convinced at last that he could not possibly prevail, was obliged to dismiss her; and the shepherdess, in company with her beloved shepherd, returned to her native place (8:5-14).

"On their way home (8:5-7), they visited the tree under which they had first met, and there renewed their vows of fidelity to each other.

"On her arrival in safety at her home, her brothers, according to their promise, rewarded her greatly for her virtuous conduct" (8:8, 9).

The above is an Interpretation. The Application is an incentive to loyalty and fidelity to the One "Who loved us and gave Himself for us"; and to stand fast, in our love and loyalty to Him, in the face of the fiercest temptations and severest trials.

To Israel this would be expressed : "Be thou faithful unto death" (Jas. 1:3. 1 Pet. 1:7. Heb. 10:23); "To him that overcometh", &c. (Rev. 2:7, 11, 17, 26; 3:5, 12, 21); also Heb. 13:9, 13. 1 Pet. 1:4-7, &c.


This is page 921 from The Companion Bible.
THE SONG OF SOLOMON.

1 THE ° song of songs, which is ° Solomon's.
2 Oh for a kiss [from my beloved shepherd] with the kisses of his mouth: for thy endearments are better than thess; 3 Sweet is the odour of thy good ointments thou art as ointment poured forth, therefore do the damsels love thee.
4 Draw me after thee, let us flee together, [we will run to any one for refuge]: ° the king hath brought me into his inner apartments: we will be glad and rejoice in thee, we will praise thy endearments more than fermented wine: upright ones have loved thee.
5 I am swarthy, but comely, O ye ladies of Solomon's court, as the tents of ° Kedar, [but comely] as the curtains of Solomon.
6 Regard me not, because I am black, because the sun has tanned me: my mother's sons were angry with me; they made me the keeper of the vineyards; but mine own vineyard ° I never kept.
7 ° Tell me, O thou whom my soul loveth, where thou shepherdest, where thou makest thy flock to lie down at noon: for why should I be as one that strayeth among the flocks of thy companions?
8 ° If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.
9 ° I have compared thee, O one beloved, to my mare in the chariot of Pharaoh.

1: 1-11. THE INTRODUCTION.
Introducing most of the seven speakers of the book: the Shulamite's soliloquy (talking to herself) of her beloved shepherd (vv. 2-4, 7); ° the king (vv. 4, 9-11); the court-ladies (vv. 5, 8); her brothers (v. 6).

1. Solomon's Song about the Shulamite.
2-4. The Shulamite soliloquizes about her beloved (shepherd).
5, 6. The Court-Ladies (who disdain her) answered by the Shulamite.
7. The Shulamite soliloquizes about her beloved (shepherd).
8. The Court-Ladies (who tell her to return) answered by the Shulamite.

The Shulamite speaks. She has been taken into Solomon's tents, and soliloquizes about her beloved (vv. 2, 3); she implores him to come and rescue her (v. 4); she repels the scorn of the court-ladies (v. 5); she implores him to come and rescue her (v. 7); ° the court-ladies ironically reply (v. 8); meanwhile the king comes in and commences by expressing his admiration (v. 9). 2 Let him ° kiss me = Oh for a kiss. him: i.e. the Shulamite's beloved, the shepherd, from whom she has been taken by ° Solomon. thy love is = thy endearments [are]. ° Because of the savour = Sweet is the odour. thy ° name = thou (emph.). Name put for the person. ° Run after = run to any one for refuge. the ° king. This explains the circumstances described on p. 921. chambers = inner apartments. remember = praise. the ° upright love thee = upright ones have loved thee. ° black = swarthy (Fem.). daughters of Jerusalem: i.e. the ladies of Solomon's court. ° Kedar = dark. All Kedar's tents were black. ° Required by the Alternation: —

<table>
<thead>
<tr>
<th>a</th>
<th>swarthy. b</th>
<th>as Solomon's curtains.</th>
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6 Look not upon me = Look not down on: i.e. regard me not. ° the sun had looked. Fig. Prosopopoeia (Ap. 6), to emphasize the cause of her swarthisness. ° children = sons: i.e. her brothers are referred to as speaking as in 2, 15, and see note on p. 921 and cp. 8:8. I have ° not kept = I never kept. She says this to show the harsh treatment of her brothers. ° Tell me, &c. Again soliloquizing. See Structure above. 

7 If thou, &c. Answer of the court-ladies: ironical. ° I have, &c. ° Solomon now speaks to her. my ° love = my friend, or one beloved. ° a company of horses = my mare. in ° Pharaoh's chariots = in the chariot of Pharaoh.
SONG OF SOLOMON.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee bead-rows of gold with studs of silver.

12 As the lily among thorns, so is my love among the daughters.

13 A little bag of myrrh is my wellbeloved unto me; the little bag of myrrh will lodge all night betwixt my breasts.

14 My beloved is unto me as a cluster of cypress flowers in the vineyards of En-gedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our couch is verdant.

17 Our bower are cedar arches, and our retreat of cypress roof.

2 I am a mere wild-flower of the plains, and a lily of the valleys.

2 As a lily among thorns, so is my friend among the damsels.

3 As the apple tree among the wild trees, so is my beloved among the sons. I sat down under its shadow with great delight, and its fruit was sweet to my taste.

4 He brought me to the vineyard-bower, and he overshadowed me with love.

5 Strengthen me with grape-cakes, refresh me with 3 apples: for I am sick with love.

6 His left hand is under my head, and his right hand will embrace me.

7 I adjure you, O ye daughters of Jerusalem, by the gazelles, and by the hinds of the field, that ye excite not, nor incite my affection, till she please.

8 The footsteps of my beloved! behold, this very one came leaping upon the mountains, bounding upon the hills.

again, showing that it is the shepherd who is speaking. daughters = damsels. Heb. banoth, fem. pl. of beyn, a son. 3 the apple tree. Occurs only six times in Scripture: four times in this book (2. 3, 5; 7. 8, 8, 5); once in Proverbs (25. 11); and once in Joel (1.12); three times for the tree, and three times for the fruit. Probably the orange tree. the trees of the wood. i.e. the wild trees. my loved. Masculine. Showing that it is the Shulamite speaking. his = its.

4 banqueting house = vine-arbour or vineyard-bower. his banner over me was love = he overshadowed me with love; degel, from dagal, to shade; then an ensign because of the shade it gives and protection which it ensures. love. Heb. 'ahabah (Fem.). See note on v. 7. 5 Stay = Strengthen, flagons = grape-cakes. comfort = refresh. of = with. 6 doth embrace = will embrace. 7 I charge = I adjure thee. This and the verbs here are Masculine. It is not uncommon to find this: but when we do, we find true femininity has been lost. roes = gazelles. stir not up = excite not. Heb. 'or (in the Hiphil). awake = incite. Heb. 'or (in the Piel) = not to rouse from sleep, but to excite the passions. See Isa. 42. 13. Prov. 10. 12. my love = my feelings or affection (Fem.). till he = till she. It is Feminine, to agree with love, 'ahabah = love never used in the abstract, as in 3. 10, and 8. 4 (a person). This is an appeal to the court-ladies not to try and incite her affection for Solomon.

2: 8—3: 5.

THE SHULAMITE AND HER BELOVED, APART.

(She, still in the royal tents in the country, tells the court-ladies the story of her love.)

2: 8-14. The Shulamite tells the court-ladies about her beloved: how he once came and invited her to go out with him.

2: 15. Hindered by her brothers, they met and exchange their vows.

2: 16, 17. The Shulamite tells the court-ladies how she waited for her beloved to come again in the evening.

3: 1-3. Hindered by the watchmen, she tells how she went out and sought him.

3: 4. The Shulamite tells the court-ladies how she found her beloved again.

3: 5. Hindered by the court-ladies, she again adjures them not to hinder, as before, in 2: 17; in 3: 1-5, and again in 8: 4.

8 voice = sound: e.g. footsteps (Gen. 3: 8). my beloved. Masculine. Showing that the Shulamite is the speaker. he : emphatic = this (very one). cometh = came. skipping = bounding.

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8 My beloved is like a gazelle or a young hart: behold, there he was standing behind our wall, he looked through at the windows, he glanced through the lattice.

9 My beloved spake, and said unto me, Rise up, 2 my friend, my fair one, and come away.

10 For, lo, the winter is past, the rain is over and gone;

11 The flowers appear in the fields; the time of the singing of birds is come, and the cooing of the turtle dove is heard in our land;

12 The fig tree ripens forth her green figs, and the vines blossoms they give a good smell. Arise, friend, my fair one, and come away.

13 O my dove, that art in the clefts of the rock, in the hiding places of the cliff; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

14 Catch for us ... foxes, ... little foxes, that spoil the vines: for our vineyards are in bloom.

15 My beloved is mine, and I am his: he who feedeth among the lilies.

16 When the day cools, and the shadows flee away, return, my beloved, and be thou like a gazelle or a young hart upon the mountains of Bether.

3 By night on my couch I still sought him whom I loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom I loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom I loveth?

4 Scarcely a little while I passed them, when I found him whom I loveth: I seized him, and would not let him go, until I had brought him into my mother's house, and into the inner chamber of her that conceived me.

5 I have adjured you, O ye daughters of Jerusalem, by the gazelles, and by the hinds of the field, that ye stir not up, nor awake my love, till she please.

6 What is this that cometh up from the country like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Lo! it is the sedan, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the nights.

9 King Solomon made himself a palanquin of the wood of Lebanon.

10 He made the pillars thereof of silver, its support of gold, its seat of purple, its interior tesselated most lovely, by the daughters of Jerusalem.
11  Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart.

4  Behold, thou art fair, my friend; gaze on, thou art fair; thou hast doves' eyes through thy veil: thy hair is as a flock of goats, springing down from mount Gilead.

2  Thy teeth are like a flock of sheep that are evenly shorn, which came up from the washing; all of which are paired, and none is bereaved among them.

3  Thy lips are like a braid of scarlet, and thy mouth is comely; thy cheeks are like a part of a pomegranate through thy veil.

4  Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5  Thy two breasts are like two young roes that are twins, which feed among the lilies.

6  When the day cools, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7  Thou art all fair, my friend; there is no spot in thee.

8  Thou wilt come with me from Lebanon, my betrothed, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9  Thou hast put heart into me, my sister, my betrothed; thou hast put heart into me with one of thine eyes, with one chain round thy neck.

10  How sweet is thy endearments, my sister—betrothed! how much better is thy endearments than fermented wine! and the smell of thine ointments than all spices!

11  Thy lips, O my betrothed, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12  A garden bolted and barred is my sister, my betrothed; a spring barred, a fountain sealed.

13  Thy plants are a paradise of pomegranates, with pleasant fruits; cypress, with spikenard,

14  Spikenard and saffron; calamus and cinnamon, with all sort of frankincense trees; myrrh and aloes, with all the chief spice plants:

15  With a garden of fountain, a well of living waters, and streams from Lebanon.

16  Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.

5  I am coming into my garden, my sister, my betrothed: I am gathering my myrrh with my spice; I am eating my honeycomb with my honey; I am drinking my fermented wine with my milk: 

"eat, O friends; drink, yea, drink abundantly, O beloved."
2 I was sleepy, but my heart kept awake: it was the voice of my beloved. He is knocking, saying, Open to me, my sister, my friend; my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat; bow shall I put it on? I have washed my feet; how shall I soil them? 4 My beloved withdrew his hand by the hole of the door, and my heart was disquieted within me. 5 I immediately arose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. 6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: I failed when he was speaking of it: I sought him, but I could not find him; I called him, but he gave me no answer. 7 The watchmen that were on patrol about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. 8 I adjure you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am love-sick with love. 9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou hast so adjured us? 10 My beloved is white and ruddy, distinguished above thousands. 11 His head is as the most fine gold, his locks are curled, and black as a raven. 12 His eyes are as the eyes of doves by the channels of waters, bathed with milk, and set as gems in a ring. 13 His cheeks are as a raised bed of balsam, as sweet flowers: his lips like lilies, distilling liquid myrrh. 14 His hands are like golden cylinders adorned with gems of Tarshish: his belly is as polished ivory overlaid with sapphires. 15 His legs are as pillars of white marble, set upon bases of fine gold: his aspect is as Lebanon, choice as the cedars. 16 His voice is most sweet: yea, he is sufficiently desired. Such is my beloved, and such is my friend, O daughters of Jerusalem.

5.2 SONG OF SOLOMON.

6.4
6.  SONG OF SOLOMON.

5 Turn away thine eyes from me, for they have taken me by storm: thy hair is like a flock of goats springing down from Gilead.
6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.
7 As a part of a pomegranate are thy temples behind thy veil.
8 I have three-score queens, and fourscore concubines, and damsels without number.
9 But he is my dove, my undefiled is my only one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her saying.
10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and awe-inspiring, as a banded hosts?
11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.
12 I know not how it was, I was brought the chariots of Amminadib.
13 Return, return, O Shulamite; return, return, that we may gaze upon thee. What will ye gaze on in the Shulamite? Like the view Mahanaim.

7 How beautiful are thy feet with sandals, O noble maiden! thy rounded thighs are like jewels, the work not hastily done.
2 Thy navel is like a round goblet, which wanteth not spiced wine: thy body is like an heap of well set about with lilies.
3 Thy two breasts are like two young fawns that are twins.
4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the populous gate: thy nose is as the tower of Lebanon which looketh toward Damascus.

renderings that the text is said to be "hopelessly corrupt" by modern critics. The A.V. follows the Sept., Arab., Ethiopic, and Vulgate, by treating it as a proper name (with variations in the orthography). The Heb. is "the chariots of my People, the noble", or, of my noble People. From which, when we note the context, and who is speaking, and what fact she is referring to, the Shulamite plainly seems to be saying that she came unwittingly on the royal chariots and the retinue of nobles with Solomon when he first saw her (see p. 921).

13 Return, return. This was the entreaty of Solomon, as she turned to go away, the moment her necessary explanation had been made.

Shulam. Shulem is thought to be the same as Shunem, now Solam, about three and a half miles from Zerin, north of Jezreel, mentioned in Josh. 19.18. 1 Sam. 28. 4. 1 Kings 1. 3, 15; 2. 17, 21, 22. 2 Kings 4. 8, 12, 25, 36. Instead of this proper name causing "great difficulty", it is necessary, to enable us to fix the locality of the whole subject of the song. Abishag came from Shunem (1 Kings 1. 4); and is here used as being synonymous with "fairest among women" (1. 8; 5. 9; 6. 1). look = gaze on.

What will ye see ... ? This is her answer to Solomon's request as she was departing. see = gaze on. the company of two armies. Instead of "of two armies", the A. V. marg. and R. V. text reads "of Mahanaim", and the R. V. renders the phrase: "the dance (or steps) of Mahanaim". Modern critics say "This is another proper name which must in all probability vanish from the text". But the text needs this here, though it does not need "Ammi-nadib" in v. 12. The Quarterly Statement of the Palestine Exploration Fund (1891, pp. 244, 245) shows that in kimloth hammahdndyim, the root of the former word (hul, to be round) is the common name for a circle (hence another suggested rendering is "like a dance to double choirs"; one even ventures on "a sword-dance"), or geographical "basin", and ml hanayim as meaning a plain or camp on a plain. Remembering that a man was seen by David's watchman from "the wood Ephraim" (2 Sam. 18. 6. Cp. 17.27) running on "a plain" (2 Sam. 18. 24-27. Cp. 2 Sam. 19. 32), and now putting the word "plain" by Fig. Metonymy (of Adjunct), Ap. 6, for the view obtained of it, we have the suitable rendering, "Like the view of Mahanaim", i.e. a view as beautiful as that, which would be the answer to her question, "What will ye behold in the Shulamite?" For "Mahanaim" see Gen. 32. 2. Mahanaim = two camps.

1. with shoes = with sandals. prince's daughter = noble maiden. the joints of thy thighs = thy rounded thighs. the hands of a cunning workman = hands of steadiness, i.e. work not hastily done. See note on "as one brought up", &c., Prov. 8. 30. 2 liquor = spiced wine. belly = body.
3 roes = fawns. 4 the gate of Bath-rabbim = the populous gate.
5 Thine head upon thee is like the mount Carmel, and the hair of thine head like purple; the king is captivated by the ringlets.

6 How fair and how charming art thou, O love, among delightsome things!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the speech like the best fermented wine for my beloved, that goeth down sweetly, causing slumbering lips to speak.

10 I belong to my beloved, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge among the vineyards.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my endearments.

13 The mandrakes diffuse their fragrance, and at our gateways are all manner of pleasant fruits, new and old, which I have reserved for thee, O my beloved.

8 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be reproached.

2 I would fain lead thee thence in triumph, and bring thee into my mother's house, she would instruct me: I would cause thee to drink of the aromatic wine of the juice of my pomegranate.

3 Let his left hand be under my head, and his right hand should embrace me.

4 I have adores you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until she please.

5 Who is this that cometh up from the plain, leaning upon her beloved? I won thy heart under the orange tree: thither came she that bare thee to bring thee forth.

6 O place me as a signet upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is hard as Sheol: The flames thereof are flames of fire, The vehement flames of Jah.

7 Earthly things cannot destroy that which is Divine: if a man would give all the substance of his house for love, it would utterly be contemned.
Our sister is still young, and she is not yet marriageable: what shall we do for our sister in the day when she shall be demanded in marriage?

If she be a wall [that keeps out all intruders], we will build upon her a battlement of silver: and if she be a door [accessible to any one], we will inclose her with planks of cedar.

I am a wall, and my breasts like towers: then was I in my shepherd lover’s eyes as one that found favour.

Solomon had a vineyard at Baal-hamon; he let out the vineyard unto the tenants; every one for the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine, is my own: thou, O Solomon, mayst keep his thousand, and the keepers may keep their two hundred.

Oh thou that dwellest in the gardens, my companions are listening to thy voice: cause me and our companions to hear it.

Make haste, my beloved, and be thou like to a roe or to a young hart that boundeth over the mountains of spices; [and no longer over the mountains of separation.]