

Finally, the holy grail Mysteries are all Solved!!

*** Literally, the most valuable discoveries of all time ***



Painting by Dante Gabriel Rossetti

H = Hidden
O = Outstanding
L = Legendary
Y = Yonder

G = Goblet (*Grail*)
R = Royal (*Real*)
A = Ancient
I = Important
L = Lifeblood (*Sang*)
S = Sacred (*San*)

PART 0: Introduction to the Seven *Literal* Grail Truths

► PART 1: Christ's *Literal* Wedding, in Song of Songs

PART 2: Christ's *Literal* Virgin Queen, in Biblical Records

PART 3: Christ's *Literal* Ark, in Old Covenant Scriptures

PART 4: Christ's *Literal* San-gReal, in New Covenant Prophecy

PART 5: Christ's *Literal* Son, in New Testament Writings

PART 6: Christ's *Literal* Daughter, in Books by Paul

PART 7: Christ's *Literal* Wife, in Revelation by John

PART 1: Christ's *Literal* Wedding, in Song of Songs

IMPORTANT: This PDF is detailed, scholarly, and fully documented. [Click here](#), for a shorter ePub version. Also, it is highly recommended that you [first read Part 0](#), listed above (and be sure to read the “Technical Notes” paragraph, in Part 0—because it will improve your reading speed, and comprehension).

A. Introduction to Part 1

Canticle of Canticles 1:1 ♦ “The **song of songs**, which is Solomon’s.”

Wikipedia: “The *Song of Songs* ... also called the *Canticle of Canticles* or the *Song of Solomon* ...” (https://en.wikipedia.org/wiki/Song_of_Songs; see [A-3](#)).

“Song of Songs” (SOS) means the best of the best; it is similar to phrases like: “God of gods” and “King of kings” and “Lord of lords” (a). The “holy of holies” is yet another such phrase; and this phrase refers to where the ark of the covenant was located—the inner and most sacred part of the wilderness sanctuary, as well as Solomon’s temple (b). a - Deuteronomy 10:17; Psalm 136:3; 1 Timothy 6:15; Revelation 17:14; 19:16; etc; b - [see 0b](#); Exodus 26:34; 1 Kings 8:6; Hebrews 9:3,4; etc.

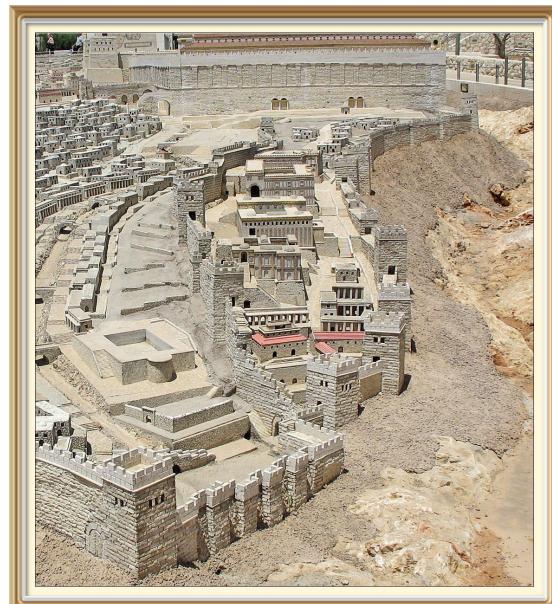
Speaking of which: both Jews and Christians have referred to SOS, as the “holy of holies” (in the Bible). Furthermore, it is located near the middle of the Christian Bible; and it was written roughly 3,000 years ago—which is the chronological middle, of about 6,000 years (from Adam to the advent, or second coming). So SOS is the center, or heart, of the whole Bible; and it was placed there intentionally, by Jehovah, to illustrate His message of love in SOS—including and especially, romantic love (♥).

ADULT CONTENT: This article contains NO profanity, or vulgarity; and no sexual images (there is one pomegranate photo, which represents female anatomy). Yet there are some sexual descriptions—both in the text of SOS, and in the comments. Please keep in mind that God inspired SOS; and one of His purposes for this book, is to teach moral versus immoral sexual behavior. This article has no official parental guidance rating; however, it is probably appropriate—maybe even needed—for those who have already reached puberty. Nevertheless, for minors: parental review and consent are recommended.

To the right is a picture of the City of David area (in the time of Christ); this photo shows part of the “Holyland Model of Jerusalem” (the orientation is facing north).

The banquet hall, where Jesus got married, was where the furthest large building is located (between the two walls, in the center of the picture—where the arrow points). It is roughly the same location as the current visitor’s center, for the City of David (<https://cityofdavid.org.il/en/>). Compare this picture with the photo of modern Jerusalem, on page 18 ([see Compilation 1](#)). The circle on the right, in that photo, is the banquet hall location (and current visitor’s center).

Photo: “City of David”; credit, Ariel; copyright, 2008 (Attribution 3.0 Unported)
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https://commons.wikimedia.org/wiki/File:City_of_David.jpg



A-1. Outline of Part 1

A. Introduction to Part 1

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A-2. Is Song of Songs in the Bible, by Mistake?

Amplified Bible, Classic (note): “Among the multitudes who read the Bible there are comparatively few who have a clear understanding of the Song of Solomon. Some have thought it to be a collection of songs, but it is more generally understood to be a sort of drama, the positive interpretation of which is impossible ...” (<https://www.biblegateway.com/quicksearch/?quicksearch=Song+of+Solomon&version=AMPC>).

Some claim that SOS is just fiction, while others say that it's a random selection of romantic poetry; also, some complain that SOS has inappropriate sexual content, especially for the Bible, and therefore it does not belong in the biblical canon. The Ellicott commentary, quoted below, claims that SOS cannot be understood; and IF that were actually true (and it's not), then indeed SOS shouldn't be in the Bible. Generally speaking: Christian commentaries treat the Bible, with a fairly high level of reverence; but these next two quotes expose a shocking lack of faith, in the reliability of the holy scriptures.

Ellicott's Commentary (Introduction): “THE ‘Song of Songs’ ... holds, without question, the first place among the puzzles of literature. ... The history of the interpretation of the book from the earliest times has been a long apology to account for its place in the sacred Canon. ... The strangeness lies in the fact of the admission of a specimen of amatory [meaning: sexual love] poetry into the sacred collection. How did the vigilance of those who watched the formation of the Canon allow it? ... The poem has the appearance of a collection of scattered pieces. ... The poem does not consist of one continuous narrative, nor exhibit a plot progressively developed, but the same story of courtship is repeated again and again in different forms, with the same conclusion. ... Descriptions, images, phrases, refrains, repeat themselves [normal, for a song]. ... the attempts of so many eminent scholars to present the poem as a regular drama ... the unsatisfactory nature of all such attempts ... The pieces have a certain unity of subject and style. This is now generally admitted, but they are so loosely connected that they might easily be detached, and a new arrangement made without altering the sense and purpose. Indeed various suggestions of such alterations

have at times been made. [P] The division we accept gives the following lyrical pieces, which we regard not, strictly speaking, as separate poems, but as stanzas of the same poem, somewhat loosely strung together, and not arranged after any definite artistic method.” (<https://biblehub.com/commentaries/ellicott/songs/1.htm>).

Ellicott's Commentary: “... the whole passage is hopelessly obscure. ... the above seems to show— (1) That the Hebrew text has not come down to us in its integrity. [P] (2) That the Greek translators had before their eyes another text. [P] (3) That neither they nor St. Jerome understood the text which came to them already incomplete. [P] Yet this impossible passage, ‘the rags of a text irremediably corrupt,’ has become for many scholars the key to the entire book. ... no reliance whatever can be placed [on SOS 6:11-13], since it is so obviously corrupt. ... As to ‘the dance of Mahanaim,’ ... the connection with the context is almost inexplicable.” (<https://biblehub.com/commentaries/songs/6-11.htm>).

That last above quote, in context, is not referring to the entire book (SOS); instead, it refers to three specific verses (6:11-13). The amazing thing is that these very verses, which are so severely doubted, are literally the climax of the whole story; these verses describe the consummation of the marriage, when the bride became pregnant with twins: Mahanaim, “the dance of the **two camps**” ([see 4f](#)).

When you understand SOS correctly, you can easily see that there is absolutely nothing “obscure” or “incomplete” or “corrupt”—or randomly scattered pieces, etc. And you can also see, that SOS certainly belongs in the sacred canon; it is the “holy of holies”—in the heart of the Bible—and is intentionally placed right beside the book of Isaiah ([see D-2](#)). God did succeed, in keeping SOS in the Bible—in spite of man’s attempts to keep it out; and this proves that Jehovah is in control, of the 66-book canon!

A-3. Three Titled Applications: Solomon, Canticles, Songs

As mentioned in Part 0: when sincere students of the Bible disagree, whether a passage is literal or symbolic, the correct answer is probably: both!! Furthermore, many passages in the Bible have three intended applications—not merely one literal, and one symbolic (nevertheless, countless applications is false; and four or more genuine applications is quite rare). Whether two or three applications: there is almost always at least one literal, and at least one symbolic (not all literal, or all symbolic). With SOS: there is unmistakable evidence, that God intended three applications (two literal, and one symbolic).

The Bible has many references, to the principle of needing at least “**two or three** witnesses” ([a](#)). And this principle itself, has 3 applications: #1 human witnesses, testifying about known events (often crimes); #2 the word of God—which has at least two or three statements, or witnesses, in support of important doctrines (just one verse is not enough); #3 as just stated above, much of God’s word has two or three applications. [a - see Exodus 31:18; 32:15; 34:29; Deuteronomy 17:6; 19:15; Matthew 18:16; John 1:1-18; 8:17,18; 10:24,25; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28; 1 John 5:6-8; Revelation 1:1,2; 11:3-10; etc.](#)

And there is plenty of further evidence: that God does operate, on the principle of double or triple. The very title, of Deuteronomy, means the “second law” (the instruction was repeated, a second time). During OT times: God gave one tabernacle, and two temples—all three of which had a similar layout, and were designed for the same basic purpose ([see Exodus 25:8; 2 Samuel 7:1-13; 1 Kings 5:5; Ezra 6:14,15; etc](#)).

Genesis 41:25,26,32 ♦ “... The **dream** of Pharaoh is **one**: God hath shewed Pharaoh what he is about to do. The seven good kine are **seven years**; and the seven good ears are **seven years**: the dream is **one**. ... the **dream** was **doubled** unto Pharaoh **twice** ...” ([see 41:1-32](#)).

Here we see that Jehovah gave two different illustrations, to represent one application (seven years). Who then can prevent God from giving one illustration, to represent two applications?? This point is being emphasized here: because some reject the NT usage, of quotes from the OT; for example, Orthodox Jews say there is no basis for dual applications, or reapplications, of various OT passages—but they are

wrong! The OT has hidden truths (a); and one way that God hides truth, is through double or even triple applications. a - see Job 28:1-28; Proverbs 2:1-6; 8:1-36; 25:2; Daniel 12:4-10; etc.

Some dual applications are stated directly, in the OT; for example, 40 days is *literal*—and it is also symbolic, representing 40 years (a). Other cases are not stated directly; for example, SOS says nothing about symbolic marriage, although that concept is biblical (b). Yet it is generally recognized, by Jews and Christians alike, that SOS does have two applications—one *literal* (Solomon and his bride), and one symbolic (God / Christ and His people). a - see Numbers 14:28-39; Ezekiel 4:4-9; b - see Isaiah 54:1-6; Jeremiah 31:32; etc.

Amplified Bible (note): “The ancient rabbis understood it [the romance in SOS] as an allegory of the relationship between God and Israel, and viewed the details as symbolic.” (<https://biblehub.com/amp/songs/1.htm>).

Also, there are some who think that this is the only application (symbolic); and SOS is not about any *literal* romance, or marriage. However, Solomon was in love with “Abishag the Shunammite”; and he did indeed marry that “Shulamite” virgin—who is mentioned, specifically, in SOS (a). Solomon did NOT want any competition over his true love, Abishag (also, he did not want competition for his throne). This explains why Solomon killed his own brother: when his brother, Adonijah, asked to marry Abishag (b). a - see 6:9-13; 1 Kings 1:1-5,15: 2:17-22; b - see 1 Kings 2:1-46.

As discussed in Part 0: the truth, about Christ’s literal marriage, was hidden by God—to be revealed shortly before the glorious return, of Jesus Christ. Because of the hidden nature of this subject: until now, it has not been clearly understood and taught from the Bible; instead, the legends and fictional accounts have used extra-biblical sources (the Gnostic gospels, etc). These sources are not 100% reliable; yet it is not surprising, that this basic truth—Jesus and Mary Magdalene were lovers—was indeed remembered and written down, in a few ancient texts. This fact has also been believed and taught, down through the centuries, by groups such as the Albigenses or Cathars (a); and many taught this doctrine in secret, because it made them a target for persecution. So don’t be surprised if there is rejection—maybe even persecution—of those in our day, who teach this same truth. a - https://en.wikipedia.org/wiki/Jesus_bloodline

This third application, of SOS, is the most carefully hidden; and it’s also the most important. The 3 SOS titles are linked, very directly, to these 3 applications: #1 Song of Solomon, obviously applies to Solomon’s own *literal* wedding (with Abishag); #2 Canticle of Canticles fits very well, with the symbolic application—since the word “canticle” usually refers to songs, or poems, in a divine worship / church setting (<https://en.wikipedia.org/wiki/Canticle>); #3 Song of Songs is about Christ’s *literal* wedding, and it is indeed the best of the best! Song of Songs is not merely the best, out of 1005 “songs”—which Solomon wrote (1 Kings 4:32)—no, it is the **GREATEST HIT OF ALL TIME**: past, present, and future!!!

B. Here Comes the Bride—and Groom

For two of the three applications (of SOS): the identity, of the bride and groom, has long been understood; but the third application has not been understood, at all (until now). So this section will show who the bride and groom are, in this third application; and this evidence, in and of itself, will make it very clear—God planned this third application (it’s not imagination, or coincidence, etc).

B-1. The Groom Is Both Shepherd and King

Christians have long recognized who the groom is, in the second application: Christ (a). So it’s not too hard to see the parallel, in the third application; the groom is one and the same person: Christ! This is further verified by the Triumphal Entry, and the ten virgins parable (see Part 0). Nevertheless, there are some additional clues, in SOS, about the identity of the groom ([detailed here in B-1](#)). a - see Psalm 45:6-11; Isaiah 62:4,5; Matthew 9:14,15; 25:1-13; John 3:27-31; etc.

Song of Songs 1:3 ♦ “Because of the fragrance of your good ointments, Your NAME is ointment poured forth; Therefore the virgins love you.” (NKJV; see Ecclesiastes 7:1).

Here, we see that the NAME of the groom is clearly stated: “ointment poured forth”—which has the same meaning, as the following three words: anointed (in English), Messiah (in Hebrew), and Christ (in Greek); so the groom’s NAME, is CHRIST!!! The same root word is found in “Christen”; and this word can also refer to anointing (for example, christening a ship). Furthermore, the word “myrrh” is found eight times, in SOS (a); this word is found only three times, in the entire NT—and all three of them, are about the birth and death of Christ (b). Those verses show that Jesus was anointed, with myrrh. Why? In the OT system, the priests were anointed with myrrh; and in the NT system, Jesus became the ultimate “high priest” (c). a - see 1:13; 3:6; 4:6,14; 5:1,5,13; b - see Matthew 2:1,11; Mark 15:23,24; John 19:39,40; c - see Exodus 30:22-33; Hebrews 2:14-18; 3:1; 4:14,15; 6:20; 8:1-3; etc.

There was a man named “David”: he was born in Bethlehem, and he conquered a GIANT (Goliath); furthermore, he was both a shepherd and a king (a). There was another man named “Jesus”: He was born in Bethlehem, and He conquered a GIANT (Satan); furthermore, He was both a shepherd and a King (b). It’s very interesting that baby Jesus was visited, in Bethlehem, by both shepherds and kings (c); and to top it all off, Jesus was born on the anniversary of David’s birth (<https://7GRAILS.world/7-symbolic/chr/>). Interesting also, is the fact that the above underlined words (David, shepherd, and king), are all found in SOS (d). a - see 1 Samuel 17:15-54; 1 Kings 1:1-4; Ezekiel 34:23; 37:24; etc; b - see Matthew 2:2; 27:11,37; John 10:1-27; Hebrews 2:9-18; etc; c - see Matthew 2:1-12; Luke 2:8-20; d - see SOS 4:4; 1:7,8; 4:1-5; 6:1-6; 1:4,12; 3:9-11; 7:5.

Everyone knows that Solomon, the son of David, was also a king. Some teach that Solomon was both the shepherd and the king, in SOS; while others teach that the shepherd was a third person (not Solomon), in a love triangle. The problem here is that Jehovah would not teach us to get tangled up, in a jealous rivalry—either literal, or symbolic. Another problem, with this idea, is that David and Jesus were shepherd kings—not merely kings; and Solomon was David’s son. So it is abundantly clear: like David, Solomon was both a shepherd and a king (in the SOS romance and wedding).

Some also teach that Solomon disguised himself, as a shepherd, in order to win the heart of Abishag (without her realizing that he was the king). This is indeed what actually happened; and it leaves no doubt, that the shepherd and the king were one and the same person (Solomon). King Solomon probably had to do this, in order to gain Abishag’s interest. She had already lived in the royal palace, taking care of David—so the glitter of royalty had faded some, for her (see 1 Kings 1:1-4); Solomon knew this, and figured that if he approached her as the king: she might not be very interested.

It’s also true that the heavenly King, Jesus Christ, disguised Himself as a human (and a shepherd); and this is the second application, of SOS (Canticles application). The bloodline grail legends teach that Jesus got married, and this is in fact true; however, NONE of the grail legends teach this truth—that Jesus disguised Himself, as a shepherd from Bethlehem, when He was courting His lover (without revealing His full identity, as both Messiah and King). Therefore, with all three SOS applications: the king disguised himself as a shepherd, in order to help win the bride.

For clarity, the disguised shepherd boy-friend, from Bethlehem, will be called “Manny”—which is short for “Immanuel” (Matthew 1:23). However, Matthew 1:23 was not written yet, when Jesus identified Himself as a shepherd named “Immanuel”; so Magdalene had NO idea, that this was another name for Jesus. Also, He was known as “Jesus of Nazareth”—NOT “Jesus of Bethlehem” (see Mark 1:9; John 7:40-42; 1:45,46; 18:4-8; 19:19; etc); this is because Joseph and Mary were only in Bethlehem, for a few days (not two years, or even forty days). God intentionally hid the truth, about where Jesus was born (until later, when Matthew was written); this was for a few reasons: including the need for Manny to tell His girl-friend, honestly, that He was from Bethlehem (and yet not spill the beans, about who He really was).

But wait a minute, isn’t that practicing deception? Not necessarily: because NOT stating what IS true (hidden truth), isn’t the same as STATING what is NOT true (lie, deception). If you hide facts, in order to harm someone: then that is positively wrong; but if you hide something, to help someone, then that can be morally acceptable (see Proverbs 25:2; 2 Corinthians 12:16; etc). For example, we are told explicitly:

that Jesus disguised Himself, on the walk to Emmaus; and this is actually one of the intentionally hidden puzzle pieces, in the third application of SOS (see Mark 16:12; Luke 24:13-35; John 20:14-16).

Solomon had a lot of women in his life, especially as he got older; but Abishag was his one true love, when he was a young king. Therefore, Abishag was not just another woman, to add to his royal harem; so Solomon's disguise was not a trick, to harm her or deceive her. And Jesus actually became a real human, in order to save humans; therefore, His disguise was also not a trick, or a deception. Finally, with Christ's *literal bride*: Jesus was actually a shepherd, from Bethlehem; therefore, this too was neither a harmful trick, nor a lying deception.

Students of the various grail legends, and traditions, will probably recognize the following general facts: #1 many who teach that the holy grail is a bloodline, also teach that Christ was human—but not divine (like Photinus, or Sozzini); #2 many who teach that the grail is an artifact, also teach that Christ was divine—but not human (like Gnosticism, or Docetism); #3 the majority of Christians believe that Christ is both human and divine. Although the last option is closer to the truth, than the other options: yet none of them are fully accurate, and complete. Nevertheless, if the King represents Christ's divinity (kings are powerful): then the shepherd represents His humanity (most shepherds are not very powerful).

Ever since the time of Christ: there have been a lot of controversies, regarding the nature of Christ—His humanity, and/or His divinity; as well as related controversies, about God and the Godhead, etc. Like many other truths: the complete picture was hidden, and saved, for the last days (which is now). For those interested in the most advanced information yet, regarding these subjects: please see the following web page (<https://7GRAILS.world/7-symbolic/love/>).

B-2. The Bride's Married Name

Today, most people have a first and last name; furthermore, middle names are fairly common, in our day. In the Bible days, though, it wasn't quite the same. People did sometimes have a second name; but it was usually the father's name ("son of ..."), a trade ("Simon the tanner"), or a town name: "Jesus OF NAZARETH" (rather than a family name, surname, or last name—passed down through generations). Obviously, then, it was not normal in Bible times, for a bride to take her husband's last name.

Nevertheless, the bride of Christ did take a new married name; but it was *not* "Mary Nazareth" or "Mary Christ" (or "the wife of Jesus"—or any other name from Jesus, her husband). Instead, the bride's married name was "Magdalene"; and yes, this is one aspect of the bloodline and grail legends, which is correct: Jesus did indeed get married, to Mary Magdalene (*Jesus MARYied Magdalene, in Song of Songs*).

Many believe that Mary's additional name, Magdalene, indicated where she lived: in Magdala, by the Sea of Galilee (a). Others think that it's probably a symbolic name, since she was NOT called "Mary OF Magdala" (like Jesus OF Nazareth, Joseph OF Arimathea, Lazarus OF Bethany, etc); instead, she was: "Mary CALLED Magdalene" (b). Actually, the name "Magdalene" has multiple meanings (including both literal, and symbolic). First, Mary was indeed living in Magdala—when she met Jesus, at Mount Arbel, when He gave the Sermon on the Mount (c). Next, Magdala means "tower" (#3093); Mary was a literal and symbolic TALL tower, when she became the bride of Christ (see SOS 7:7). Finally, their wedding was close to where the ancient literal "tower of David" once stood (d); also, their wedding was precisely where the ancient palace complex—of David and Solomon—had been located (which was the location of the first SOS wedding, between Solomon and Abishag). a - see the comments on SOS 4:8; see Matthew 27:55,56; Mark 15:40,41; b - Luke 8:2; see 6:15; c - <https://7GRAILS.world/7-symbolic/arch/lakes/>; d - see the banquet hall pictures (pages 2,18).

Most significant, though, about the name Magdalene: is the fact that Mary did not receive this name, until she became the bride of Christ; so "Magdalene" was her MARRIED NAME!! Everyone has missed this glaring fact—because mainstream Christianity has never taught, that Jesus had a *literal marriage*; and others have gone outside of the Bible, for statements about Magdalene and Jesus. If you look INSIDE the Bible, though, it is slam-dunk obvious that "Magdalene" was her married name! And this makes perfect sense: because two of the "tower" meanings (see above), are directly related to her marriage.

“Magdalene” is found twelve times, in the Bible (a). All four gospels mention this name; and only one of the twelve cases, is NOT in the clear context of Christ’s death and resurrection—which happened almost immediately, after they got married. The less clear case, in Luke 8, is a general statement (that Mary traveled with Jesus); and it refers to traveling with Him, for about 2 years (before and after they got married). A similar case from Luke, is the name “Abraham”; it refers backwards in time, to before he actually had this name (b). So Mary was not known as Mary Magdalene, until her wedding; then later, Luke used this name—referring back to a time, before she actually had this name. This is, in fact, a rather common and acceptable type of anachronism (meaning against chronology, or out of the actual sequence). a - Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10; John 19:25; 20:1,18; b - see Acts 7:2; Genesis 12:1-4; 17:1-5.

Furthermore, there is a very important reason—why Luke used the “Magdalene” name, near the beginning of chapter 8; it’s a simple puzzle piece: to help identify the unnamed woman, in the previous verses (7:36-50). This is Luke’s account, of Mary anointing the Messiah (again, Messiah means anointed); and it is one of the few events, which is recorded in all four of the gospels—so it was definitely very important (see Matthew 26:6-13; Mark 14:3-9; Luke 7:36-50; John 11:2; 12:1-9).

Some think that Luke’s anointing is a similar event, which happened earlier in Galilee; this idea is based on the fact that the other events, in Luke 7, clearly did happen in Galilee. However, Luke 7:36 is a break in subject, time, and location; verse 37 says “in the city”—without identifying what city. Both “Capernaum” and “Nain” are mentioned by name, earlier in the same chapter (7:1,11); yet verse 37 obviously refers to a SINGLE city—therefore, it can’t be both of those cities. And if it doesn’t have to be both of those two cities, then it doesn’t have to be either of those two cities.

God expects us to think, and study, and figure out a few things—without being told directly (see Isaiah 1:18); this is one of the reasons, for hidden truths. By comparing the four gospels: the “city” of Luke 7:37, is clearly Jerusalem (where Mary was living, when she anointed Jesus in Bethany); this story in Luke refers to the same place, and the same time, as the other three gospel accounts—and it was also the same woman, Mary Magdalene. Most agree that the other three accounts happened, during Passion Week; and aside from the loaves miracle: EVERY event, that’s recorded in all four gospels, happened during Passion Week. Therefore, the anointing of the Messiah (this word MEANS anointed)—which was just a few days before His death—is so important, that it POSITIVELY MUST BE IN ALL FOUR GOSPELS!!!! And indeed, it is in all four; Luke’s version, of the Passion Week anointing, is found in Luke 7:36-50!

If this is the same anointing, as the other three: then why did Luke put it in chapter 7, with Galilee events (in the same chapter)? Because Mary Magdalene first met Jesus, in Galilee (Arbel / Magdala); and that was the very same day, when Jesus gave the Sermon on the Mount—which is precisely the context, of Luke chapters 6 & 7 (see 6:12-49; 7:1-11). Luke did not organize his gospel accounts, by chronology; instead, he organized them primarily by subject matter (a). Also, the focus of Luke’s gospel is hidden truths: about Christ, His bride, His disciples, and their relatives; once you understand this—many things, in Luke, can easily snap into very sharp focus. a - <https://7GRAILS.world/7-symbolic/arch/lakes/>

Finally, John wrote the following, about Mary Magdalene: “Jesus saith unto her, Touch [#680] me not; for I am not yet ascended to my Father ...” (John 20:17). Why would Jesus care if Mary, or anyone else, happened to make brief physical contact (touch Him)? Recognizing this problem, some people think that Jesus meant, “do not delay me”; but out of 35 or so other cases, in the Bible, NOT ONCE does this Greek word (#680) mean: delay. Many Bible versions use the word “cling” (don’t cling to me)—and surely, since Jesus was about to rise up into the sky, clinging to Him would’ve been a risky adventure; yet “cling” is NOT the meaning, for any of the 35 other cases. Most cases refer to momentary contact, for miraculous healing; and such cases were anything but clinging (see Mark 6:56; Luke 8:43-47; etc).

Yet it’s possible, that Mary was actually “clinging” to Jesus—at this time (see 41); but even if that was the case, the real issue had little to do with her clinging. The word translated “touch” (me not)—in John 20:17—is the same Greek word, which is found in this verse: “It is good for a man not to touch [#680] a woman.” (a). In context, Paul was using “touch” to represent intimacy. Jesus was telling Mary, that He could not be romantic with her (with or without sexual intimacy)—because He was going to His Father.

Also, because death ends marriage; so they had no moral right to be sexually intimate, prior to another wedding (b). Now that makes sense! Once you understand the truth, that Jesus and Mary Magdalene were married: many, many, MANY things—in the Bible—make a whole lot more sense!!! Obviously, spending time alone would CAUSE a delay; but it would NOT redefine the word “touch” (#680). Bottom line, once again: the word “touch” was far more about intimacy, than it was about chronology (delay). a - 1 Corinthians 7:1; b see Romans 7:1-3; 1 Corinthians 7:39; see 4k, 4l.

B-3. Three Black Queens: Zipporah, Sheba, Candace

Mary, the mother of Jesus, is sometimes depicted as the “Black Madonna”; however, the mother of Jesus wasn’t Black—she was a descendant of Judah, on her father’s side; and of Levi, on her mother’s side (see Parts 3 & 7). Neither of these tribes were Black, in spite of the false claims from the Black Hebrew Israelite movement; this very book, SOS, does a great job of refuting that movement (see 1b, 4b).

On the other hand, though, Mary Magdalene was indeed Black; and she is actually the true “Black Madonna”—in fact, there is some tradition, supporting this correct identification (a). Of course, tradition alone is not reliable; but in this case, there are several biblical evidences in support of it—not the least of which, is SOS itself (as well as the three Black queens). a - <https://tnielsen.com/miriam-of-magdala-mary-ma/>; https://en.wikipedia.org/wiki/Talk:Black_Madonna

Wikipedia: “The bride of the Canticles is assumed to have been black due to a passage in Song of Songs 1:5 ...” (https://en.wikipedia.org/wiki/Queen_of_Sheba).

There are many parallels, between Jesus and Moses; this fact is so commonly recognized, that it doesn’t need any documentation here. By the providence of God, to help show that Christ’s bride was Black, the wife of Moses was an “Ethiopian” (a). If the mother of Jesus was indeed the true “Black Madonna”—then the mother of Moses, NOT his wife, should’ve been the Black Ethiopian; but God knew what He was doing, when He had Moses marry an Ethiopian WIFE. Also, some think that Moses married twice (which is not true); either way, Zipporah was certainly the same person, as the Black Ethiopian wife of Moses (b). a - see Numbers 12:1-15; Exodus 2:25; 4:25; 18:2; b - <https://en.wikipedia.org/wiki/Zipporah>

Wikipedia: “Ethiopians see their country as God’s chosen country, the final resting place that he chose for the Ark – and Sheba and her son were the means by which it came there ... According to one tradition, the Ethiopian Jews ... also trace their ancestry to Menelik I, son of King Solomon and the Queen of Sheba [Makeda]. ... According to Josephus (Ant. 8:165–173), the queen of Sheba was the queen of Egypt and Ethiopia ...” (https://en.wikipedia.org/wiki/Queen_of_Sheba).

Is the true ark in Axum, Ethiopia? Find out the unmistakable truth, in Part 3. For now, though, what about this tradition: that Solomon and Sheba had a son (a)? Again, traditions aren’t always true, but they aren’t always false; and this is another tradition, which is indeed supported by the Bible. Solomon had a thousand wives, princesses, and concubines (b); so it is highly probable, that he had an affair with the Queen of Sheba—who was enamored with him (c). In fact, Solomon was the son of BathSHEBA (d); his mother had this name, by God’s providence, as a prophecy about Sheba. a - https://en.wikipedia.org/wiki/Menelik_I; b - see 1 Kings 11:1-11; c - see 1 Kings 10:1-13; 2 Chronicles 9:1-12; d - see 2 Samuel 12:24; 1 Kings 1:11; 2:13.

Jesus healed His bride, at Magdala—on the same day, that He gave the Sermon on the Mount. On that occasion: Jesus inferred that Magdalene had descended from Solomon, and the: “queen of the south [Sheba]”; He even said that she’s “greater than Solomon” (a). What!?! He said that a WOMAN is greater than Solomon??? Yes, because she was His own bride! a - see F2, <https://7GRAILS.world/7-symbolic/arch/lakes/>

Acts 8:27 ♦ “... and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,”

The Queen of Sheba was very impressed with Solomon, and the temple, etc (a); as a result, her descendants had a practice of coming to worship at Jerusalem (during the festivals, no doubt). And as seen in the above quote, this was still being practiced a thousand years later! God gave us this above account, in Acts 8:27, as yet another puzzle piece: to show that Mary Magdalene was indeed a Black Ethiopian. She was not born in Ethiopia, as some people think; but she did have a royal father, who was from Ethiopia. According to the Bible accounts, Mary herself was conceived and born at Jerusalem (b). This happened, when Mary's father came to one of the festivals—at Jerusalem—where he met Mary's mother; then they had a love child (very similar to the situation with Solomon, and Sheba). a - see 1 Kings 10:1-13; 2 Chronicles 9:1-12; b - see [Compilation 1](#).

C. Marry Merry Mary

This section provides additional details, about the history of Mary Magdalene (including some of her relatives). These details are necessary: in order to clearly understand some of the statements, in SOS. Some things will be stated as fact, without further documentation (in order to save time and space, in this article); nevertheless, documentation for everything stated can be found, in the *literal* and/or symbolic grail studies. Nothing stated in this grail series is based on mere imagination, or guesswork, etc; it is ALL found in the inspired word of God—although much of it is carefully hidden: in SOS, or in the parables of Jesus, and/or in other locations (see [Matthew 13:34,35](#)). It's all a matter of connecting the dots, finding the puzzle pieces, and putting them in the right places. Many specific examples are shown, in this very article; but countless more are documented, in the other grail articles.

C-1. Which Mary Did Jesus Marry?

The name Mary means “beloved”; and this word is used about 30 times, in SOS. Usually, it was spoken by the bride, referring to the groom; but the groom was not named Mary. Nevertheless, the term applies both ways: the bride TO the groom, Mary said “beloved”; and the groom to the BRIDE, she was His “beloved” (and she was named Mary). Therefore, it's easy to see the connection between the BRIDE, and the name MARY. But which Mary did Jesus marry?

Well, as we have seen already: *Jesus MARYied Magdalene*, the tower from Magdala. However, the name “Magdalene” ONLY appears, in the context of her engagement and marriage to Jesus—and this includes Luke 8:1,2, which is placed immediately “after” Mary's anointing of Jesus (in [Luke 7:36-50](#)); plus, it was the very next day, after this anointing, when she got engaged to Jesus ([see 2c](#)).

Yet the name “Mary” is found in the NT, more than 40 times—without the additional “Magdalene” name. It is unreasonable to conclude that NONE, of these 40+ other cases, refer to the same Mary who eventually married Christ (Magdalene); if so, it would mean that His bride suddenly popped up out of nowhere—and then a few days later, Jesus married her (and He was crucified, shortly after that). To put it in more specific terms: very obviously, Mary (of Bethany) had a close relationship with Jesus (whether romantic or not); and her siblings, Lazarus and Martha, were also His close friends. Yet this Mary suddenly vanished, shortly before the crucifixion; and at the same time, someone else also named Mary (Magdalene) suddenly appeared—who was already very close to Jesus (He even appeared to her first, after His resurrection). Does this make ANY sense, at all?????? Is it not far, FAR more reasonable—to conclude that these two were one and the SAME person; and the only change, was in her NAME (Mary, to Mary Magdalene, when she got engaged and married)?

Then who was this so-called “Mary of Bethany”? And how many times, does the name “Mary” (without the additional “Magdalene” specified)—actually refer to this same woman, Mary Magdalene (a)? Or better yet: how many different Marys are there, in the NT; can we sort them all out—and figure out which ones refer to Magdalene, and which ones refer to somebody else? Actually, this is a question that

has long been a point of interest (b); and until now, nobody has ever published a clear and correct answer.
a - see Luke 10:39,42; John 11:1,2,19,20,28,31,32,45; 12:3, etc; b - https://en.wikipedia.org/wiki/New_Testament_people_named_Mary; https://en.wikipedia.org/wiki/The_Three_Marys

The funny thing—about the commonly titled “Mary of Bethany” (a)—is that she NEVER actually lived in Bethany. There is only one Bible verse, which even leaves this impression: “Now a certain man was sick, **NAMED Lazarus, of Bethany**, the **town of Mary** and her sister **Martha**.” (b). Notice here that it is Lazarus, NOT Mary, who had the specific name: “Lazarus of Bethany” (and then “the town of Mary and ... Martha” was mentioned, as a side note). Mary was listed before Martha—not because she lived in Bethany (with Lazarus and Martha)—but because she was older, and more prominent, than Martha (and this verse introduces the entire chapter, and subject). a - https://en.wikipedia.org/wiki/Mary_of_Bethany; b - John 11:1.

Also, “Mary of Bethany” would indeed be a name; but that phrase is not found, anywhere in the Bible. Instead, we read: “Bethany, the **town of Mary** and ... Martha”—obviously, this is NOT her personal name (nor is it a GPS latitude / longitude, for her official residence); rather, it describes the fact that she spent a lot of time in that town. Three of her close relatives, were living there (Simon, Lazarus, and Martha); plus, it was just a couple of miles away, from her own house in Jerusalem (see John 11:18). This is why she was frequently in Bethany, and why it was called the “town of Mary” (Magdalene).

Some think that Martha was the oldest, and owned the house in Bethany, based on this: “... a certain woman named **Martha** received him [Jesus] into her house. And she had a sister called **Mary** ... [Then Martha] said, Lord, dost thou not care that my sister [Mary] hath left me to serve alone??” (a). But Simon the Pharisee owned that house, not Martha (b); the phrase “her house” simply means that she was living there, with her relatives—she was not living with her parents, because they were both dead (c). Also, please notice that it does NOT say the same thing about Mary (not “her house”); because Mary was NOT living there! Martha was indeed living there; but she was way too young, to OWN any house—because at that time, she was pre-puberty (prepubescent): “We [Mary and Lazarus] have a little sister [Martha], and she hath no breasts ...” (d). Understanding this fact, brings Martha's complaint into very sharp focus: Mary, the adult, was not helping Martha—the little girl, all by herself, in the kitchen! a - Luke 10:38-40; b - see Matthew 26:6; Mark 14:3; Luke 7:39,40,44; c - see C-3; d - SOS 8:8.

Mary was the oldest, of the siblings; and she was born and raised, at Jerusalem. We have no known name, for her father; but for clarity, we'll call him “Shebo” (descendant of Queen Sheba, and ending with the masculine “o”). Lazarus and Martha were also born, and raised, at Jerusalem (but they had a different father); again, we have no biblical or historical name for their father, so we will use “Limon” (father of Lazarus, and brother of Simon). Limon's wife will be called “Lanna”—since she was the wife of Limon, mother of Lazarus, and daughter of Anna (see C-3). While dishing out unofficial names, Mary Magdalene gets the nickname: “Maggie”; it's much shorter, and it distinguishes her from all the other Marys. And the mother of Jesus is “Marian”; again, this distinguishes her from all the other Marys, plus it's already a common name used for her (a memory crutch, if needed, is the letter “n” in Marian: it connects with the word “Nativity”—which is about the birth of Jesus, and His mother).

About four years before the crucifixion, both parents died (Limon and Lanna). At that time, even Maggie was still a little too young (to financially support, and raise the siblings, by herself); so all three moved in with Simon, who was living in Magdala at the time. But he became a leper, so he had to live outside of any city—and Mary resorted to selling her body (see C-2); later, after Jesus cured his leprosy, Simon moved to Bethany. About six months before the crucifixion: Maggie moved back into her same former house, in Jerusalem, and started courting a shepherd from Bethlehem (who was Jesus, disguised, as mentioned above). In order to live close to Maggie: Lazarus and Martha, who were several years younger, again moved in with Simon (who was then living in Bethany, and no longer in Magdala).

But Maggie did NOT live in Bethany, and this explains why Jesus told her to: “**GO** in peace” (a); certainly, He wasn't kicking her out of her own home—no, He knew that she lived in another house (in Jerusalem). Sometimes, Martha is listed before Maggie—even though Maggie was much older than Martha (b); this is simply because Martha was a resident in that house, but Maggie was not. Therefore,

once again, the so-called “Mary of Bethany” NEVER actually lived in Bethany; instead, she lived in Jerusalem, then Magdala, then Jerusalem again (and in Ephesus, after Jesus ascended to heaven). a - Luke 7:50; see SOS 1:4; b - see Luke 10:38,39; John 11:5,19; etc.

But what about all the other Marys, in the NT: how many were there, and what else do we know about them? Actually, there are only 3 other Marys, in the NT (5 total, including Maggie and Marian): #1 “**Mary** the [sister of Joseph, and] wife of Cleophas” / Cleopas (a); #2 Mary, the wife of Alphaeus (b)—it is NOT true, that Cleophas and Alphaeus are the same person (c); #3 “**Mary** the mother of John, whose surname was Mark [John Mark]” (d). For more details, about all 3 of these Marys (and their relatives), see the symbolic grail category: GeneSIS (e). Also, there is NO biblical “**Mary Salome**” (f); that will be irrefutably debunked (e). a - Luke 24:18; see Gill’s, John 19:25; <https://en.wikipedia.org/wiki/Cleopas>; b - Matthew 10:3; 27:56; Mark 3:18; 15:40,47; 16:1; Luke 6:15; Acts 1:13; c - <https://en.wikipedia.org/wiki/Alphaeus>; d - Acts 12:12; see Luke 7:15,37; Romans 16:6,7; 1 Peter 5:13; etc; e - <https://7GRAILS.world/7-symbolic/sis/>; f - https://en.wikipedia.org/wiki/Mary_Salome_and_Zebedee

C-2. Was Christ’s Bride a Virgin?

Wikipedia: “The portrayal of Mary Magdalene as a prostitute began in 591 [actually, it began centuries earlier], when Pope Gregory I identified Mary Magdalene, who was introduced in Luke 8:2, with Mary of Bethany (Luke 10:39) and the unnamed ‘sinful woman’ who anointed Jesus’s feet in Luke 7:36–50. Pope Gregory’s Easter sermon resulted in a widespread belief that Mary Magdalene was a repentant prostitute or promiscuous woman. … [It] was still a major controversy in the years leading up to the Reformation, and some Protestant leaders rejected it. … In 1969, Pope Paul VI removed the identification of Mary Magdalene with Mary of Bethany and the ‘sinful woman’ from the General Roman Calendar, but the view of her as a former prostitute has persisted in popular culture.” (https://en.wikipedia.org/wiki/Mary_Magdalene).

How Mary Magdalene Became a Whore: “Today it’s official. Roman Catholic and Protestant doctrines agree with that of Eastern Orthodoxy in distinguishing among three separate female Gospel characters: Mary Magdalene, Mary of Bethany, and the unnamed ‘sinner’ in Luke 7.”

(Jane D. Schaberg; <https://library.biblicalarchaeology.org/article/how-mary-magdalene-became-a-whore/>).

These quotes describe a transition of belief; sadly, though, it’s NOT a transition from error to truth, not from darkness to light. Quite the opposite: it is a classic example of a downhill trend, from light to darkness; the ten virgins parable—which is in its primary fulfillment right now—represents our time, as the “midnight” of spiritual darkness (Matthew 25:6). People are in great darkness, about this very parable—such as who got married, at this wedding (most don’t even know that it was a literal wedding); and there is also darkness about the bride, Mary Magdalene (and countless other important truths).

Clement Harrold has a great scholarly article (7-21-2023), refuting the false modern view (a). His one mistake, is a common assumption that everything in the Bible is chronological (this error is used by skeptics, to promote alleged contradictions; yet secular works are never held to such an absurd standard). Again, the Luke 7 anointing is NOT chronological; instead, it’s the SAME anointing that’s in the other three gospels. Some details are not listed in all of the accounts (such as tears); this should be expected (with ALL biblical narratives). Also, the past tense in John 11:2 is based on when John was writing (not on when John 11 happened). a - <https://churchlifejournal.nd.edu/articles/a-retrieval-of-the-traditional-view-of-mary-magdalene/>

Attempting to rescue Maggie’s reputation, with the modern view, may seem like a wonderful service for her (a). However, if she really was a harlot, then NO amount of wishful imagination can change it. Far worse, though, is the false and misleading symbolic message; Jesus could’ve chosen to marry a virgin, and/or a harlot—and He chose a harlot, to represent His fallen spiritual bride (b). Jesus came to save sinners; NOT sinless spiritual virgins, who don’t need salvation (c). If we say that Mary Magdalene was a pure virgin, then we are virtually destroying the entire plan of salvation!! And we are also robbing hope, from the modern harlots and sinners (regardless of whether or not Magdalene was Christ’s literal bride). a - see John 16:2,3; b - see Jeremiah 3:1-20; Ezekiel 16:1-63; 23:1-49; Hosea 1:1 to 4:19; etc; c - see Mark 2:17; Luke 5:31,32; etc.

Wikipedia: "... Magdala, which, by the late first century, was infamous for its inhabitants' alleged vice and licentiousness." (https://en.wikipedia.org/wiki/Mary_Magdalene).

Yes, Mary Magdalene was a "sinner" from Magdala, a town that had a bad reputation; this is why Jesus needed to cast out the "seven devils" (a)—including, no doubt, the demon of lust. As usual, this number is both literal and symbolic (b). All 3 out of 3 statements by Jesus, on marriage and adultery, were closely connected with Magdalene: #1 the Sermon on the Mount, right beside Magdala, where her demons were cast out (c); #2 in the Magdala house, with Lazarus, when the Lazarus parable was told (d); #3 the day before she anointed Jesus, and two days before she got engaged to Him (e). a - Luke 7:37,39,48; 8:2; Mark 16:9; b - see Exodus 20:14; Matthew 5:27-32; 19:3-9; Luke 16:18; etc; c - Matthew 5; d - Luke 16; e - Matthew 19; Mark 10.

Furthermore, Jesus said: "... the **publicans** [plural] and **harlots** [plural] go into the kingdom of God before you." (a). This would need to include at least two people, from each of the categories: Matthew and Zacchaeus were converted publicans, while Magdalene and Susanna were converted harlots (b). If you can't name at least two repentant harlots, in the gospels (again, it requires at least two to be plural)—without including Magdalene—then you need to accept the reality, that Maggie was indeed one of the "harlots" (which Jesus was referring to). a - see Matthew 21:31,32; b - 10:3; Luke 5:27-32; 19:2-10; 8:2,3; John 8:3-11; etc.

Nevertheless, even if there was zero NT evidence: SOS has plenty of evidence, that Magdalene was a harlot (see Compilation 1). The bride referred to herself as "**black**" (SOS 1:5,6); this, again, is both literal (an Ethiopian), and symbolic (a sinner). And she even admitted: "... mine own **vineyard** [sexual purity] have I **NOT kept**." (1:6). Also, after changing her ways, she was concerned about her reputation still following her: "... I will be **considered a prostitute** wandering ..." (1:7). And her former ways are clearly documented, in this verse: "Thy **neck** [a common place for sensual kissing] is like the **tower** [Magdalene] of David builded for an armoury, whereon there hang **a thousand** bucklers [her body count], all shields of **mighty men** [all conquered by her, with illicit sex]." (4:4). Additionally, the "**scarlet thread**" (or ribbon) has an unmistakable link, with "Rahab the **harlot**" (SOS 4:3; Joshua 2:1,18; 6:17,22,25; James 2:25; see Genesis 38:1-30).

In SOS chapter 8, the concept of paying for love (prostitution) is mentioned; and there is discussion about protecting the virginity, of the "little sister" (Martha). This is clearly in contrast with Maggie, who failed to protect her own virginity; yet Maggie had repented—and she was practicing moral purity, and chastity before marriage (see 4:12). Notice also that the Hebrew word, for virginity, is NEVER used in SOS (see #1330, #1331; *bethulah*); this is because Maggie, the most prominent SOS bride, was not a virgin.

Luke 19:30 ♦ "Saying, Go ye into the village over against you; in the which at your entering ye shall find a **colt** tied, whereon yet never man sat..."

This is the young male donkey, which Jesus rode; and the phrase "whereon yet never man sat" is NOT a meaningless filler—instead, it is very important information! It represents the fact that Jesus Himself was a literal virgin (as well as the colt: it had never been ridden, and it was not yet a father). But the female mother donkey, that Maggie rode, was positively NOT a virgin (it had been ridden before, and it was a mother). This is the final slam-dunk proof, that Mary Magdalene was certainly not a virgin! For details about these two riders, on the two donkeys, at the Triumphal Entry: see "Donkey-Gate" (in Part 0).

C-3. Three Close Relatives: Anna, Martha, Lazarus

Vincent's Word Studies: "Asher [¶] That tribe was celebrated in tradition for the beauty of its women, and their fitness to be WEDDED to high-priests or kings." (<https://biblehub.com/commentaries/luke/2-36.htm>).

Maggie was very beautiful, and also wedded to Jesus—who is high priest and King!! Anna was the grandmother of Maggie, on her mother's side; and from the tribe of Asher (see the next quote, below). Anna lived in a house that was near the northeastern edge, of the temple complex; it was very near the

Bethesda pool, and not far from the sheep gate. This house is mentioned specifically, in SOS: because it's the house where Maggie was conceived, and raised in—until she moved to Magdala; then later, she lived in it again, after moving back to Jerusalem (from Magdala). This is also the house where the bride had three of her four dreams (in SOS); and it is where the ten virgins were waiting for the bridegroom, when they fell asleep (a). Last but not least: it is where Jesus and Magdalene consummated their marriage, and the twins were conceived. For details about the location of the first, second, and third temples: see the archaeology grail studies (b). a - see Matthew 24:1-3; 25:1-13; Mark 13:1-4; b - <https://7GRAILS.world/7-symbolic/arch/dome/>

Luke 2:36,37 ♦ “And there was one, Anna, a prophetess, the daughter of Phanuel, of the **tribe of Asher**. She was of a great age ... this woman was a widow of about eighty-four years, who did **not depart from the temple** [because she lived in her house, right beside the temple complex] ...” (NKJV).

Gill's Exposition: “Which departed not from the temple that is, she was constant in her devotion there, at the time of divine service, whether by night or day; not that she was in it, for she had been out of it [until] now; otherwise it could not with propriety be said of her, that [P] she coming in that instant [see the next verse (2:38)] ... but that she always was there when there was any worship performed, in which women might be concerned ...” (<https://biblehub.com/commentaries/luke/2-37.htm>; see Benson, Luke 2:36-38).

Wikipedia: “In the tenth century, Odo of Cluny (c. 880 – 942) wrote a sermon in which he described Mary [Magdalene] as an extraordinarily wealthy noblewoman of royal descent. ... one manuscript goes into great detail describing her family's purported land holdings in Bethany, Jerusalem, and Magdala.” (https://en.wikipedia.org/wiki/Mary_Magdalene).

Historical documents are *not* always reliable; however, the above statements hit the nail squarely on the head! Maggie indeed had royal blood; additionally, she and her close relatives lived in Jerusalem (right next to the temple complex)—plus they also had houses in Magdala, and in Bethany.

Martha was the younger sister, who ended up marrying the apostle John (on 9-17-37; he was the youngest, of the twelve disciples). John wrote the name “Martha” far more, than any other NT writer (a); and he even wrote a letter, to his wife and children: “The elder [John] unto the **elect LADY** [the name Martha means ‘LADY’ (see *Wikipedia*, below)] and her children, whom I love [he was writing to HIS OWN FAMILY] ... The children of thy elect sister [the twins, the son and daughter of Martha's sister, Maggie] greet thee.” (b). Many have questioned whether this “lady” was symbolic (the church), or literal; and the answer is, as usual: *both symbolic AND LITERAL!!* a - see John 11:1,5,19-24,30,39; 12:2; b - 2 John 1:1,13.

Wikipedia: “The name Martha is a Latin transliteration of the Koine Greek Μάρθα ... ‘the mistress’ or ‘the LADY’, from מִרְתָּה ‘mistress,’ feminine of מִרְתָּה ‘master.’ ... The words of St. John (11:1) seem to imply a change of residence for the family [true, because Martha and Lazarus had moved to Bethany, from Magdala].” (<https://en.wikipedia.org/wiki/Martha>; see also <https://www.ancestry.com/first-name-meaning/martha>).

The parents (Limon and Lanna) both died, at the same time, when “the tower in Siloam fell” (a); shortly after that, the three siblings moved in with their uncle Simon (at his house, in Magdala). Martha and Lazarus were the “two disciples”—who led the two donkeys, at the Triumphal Entry (b). Martha was also one of the five wise virgins, at her sister’s wedding, along with the other: “**four** ... virgins” (c). a - see Luke 13:1-5, “tower” connects this with Maggie; b - see Matthew 21:1; Mark 11:1; Luke 19:29; John 12:9-18; c - see Acts 21:8,9.

Shortly after the Triumphal Entry, there is no more direct mention of Lazarus; he was not at the cross—even though his sister Maggie, the apostle John, and several others were there (see John 19:25-27; etc). What happened to Lazarus? The rest of the story about him, is very carefully hidden: there are puzzle pieces in all four of the gospels, plus other NT books; see if you can figure out where he went, and why.

D. Transition to the Translations

1 Kings 4:30,31 ◆ “And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.”

Those who have less wisdom than Solomon, have erroneously concluded that Solomon was not the author of SOS. In one sense, this is correct—because God is the author of SOS (and all other books, in the Holy Bible). However, Solomon is indeed the one who wrote the book; it could not possibly have been written by some incompetent fake, centuries after Solomon (which is a common view). Only the real Solomon had the wisdom, to write this most amazing book; and even Solomon himself could NOT have written it, without supernatural help. All of the skeptics admit, that SOS was written long before the time of Christ; yet it details—with stunning precision—the who, when, and where, of Christ’s *literal* wedding (and related events). No human could’ve ever done this, without divine inspiration!

D-1. THREE Passovers; Three Days, and Three Nights

The SOS chronology alone, without any other evidence, is more than sufficient to prove both of the following: that Solomon was the human author, and that SOS was divinely inspired. By the providence of God: SOS is read by Jews, during Passover (a). This is by providence, because Solomon was born on the exact day of Passover (14th day, of the 1st Hebrew month); likewise, Magdalene was born on Passover—and finally, her wedding also occurred on Passover (very obviously, the SOS narrative occurs in the spring). For extensive details on biblical chronology: including the exact date (day, month, and year) for EVERY SINGLE EVENT, recorded in the four gospels—plus every major event, and some minor events, in the rest of the Bible—see the chronology series (b). a - see https://en.wikipedia.org/wiki/Song_of_Songs; Barnes, SOS 2:8; b - <https://7GRAILS.world/7-symbolic/chr/>

These THREE Passover alignments are NOT just cherry-picked; each of the three can be verified, by several methods. For one thing, all three of them land on the same Julian date (proleptic calendar, for Solomon); Passover only lands on a specific Julian date, once every few decades—making it unlikely that randomly selected dates, would even come close to realistic timing (for Solomon’s birth, Maggie’s birth, and her wedding). Plus, there are other verification methods (again, see the chronology series).

Far more striking, though, is the fact that the Bible reveals the exact number of years—between Solomon’s birth, and Magdalene’s birth (the bride, in SOS). “And he [Solomon] spake three thousand proverbs: and his songs were a thousand and five.” (1 Kings 4:32). The first quantity is a round number (3000); but 1005 is not round—and it has BOTH a *literal* meaning, and a symbolic meaning (as is so often the case). It is a *literal count*, of the songs by Solomon; but it also represents 1005 years, from his own birth to Magdalene’s birth. And here we have undeniable proof that: #1 these three Passover / Julian alignments can’t possibly be cherry-picked; #2 only Jehovah could plan and execute these chronological designs, which are so amazing; #3 Solomon was indeed the author, of SOS; #4 Magdalene was indeed the bride, in the SOS wedding (third application); #5 this third application of SOS, was indeed planned by God (not merely a fanciful human misapplication); #6 Jesus did *literally* get married (to Maggie); #7 there can be no uncertainty, about the year of the crucifixion.

Speaking of the crucifixion date: neither, of the two most common dates, are correct (4-7-30, and 4-3-33). What almost everyone has missed, is the fact that in NT times: there were multiple competing methods for calendar calculation; this resulted in there being not one, or two—but THREE different days, that were Passover (1-14, on each calendar), during the Passion Week. The first Passover was on the wedding day (associated with the bloodline holy grail); the second Passover was the last supper (usually associated with the grail artifact); the third Passover was the crucifixion day (again, associated with the artifact holy grail: the blood of Christ, from the cross, caught in the grail). This understanding eliminates the so-called contradictions, between the synoptic gospels and John’s gospel (regarding Passover timing).

The most commonly held belief, is that Jesus died on a Friday; while others claim that it was a Wednesday, or a Thursday. With the previous paragraph in mind, it shouldn't be too hard to figure out whether the crucifixion was on Wednesday, Thursday, or Friday. Once you have the three Passovers figured out, then the correct year is quite obvious. And then the next step, the resurrection date, yields the most amazing astronomy alignment—EVER!!! But that's not all; when you get these dates right: you can find many, many, MANY more hidden chronology alignments (<https://7GRAILS.world/7-symbolic/chr/>).

Matthew 12:40 ♦ “... the Son of man [shall] be **three days and three nights** in the **heart** of the earth.”

Yet again, the above statement is both literal and symbolic. It's true that in one application, the “heart” refers to the tomb (where Jesus was buried); it's also true, that the “heart” is especially referring to a romantic meaning (much like “heart” is used, in our day). Additionally, this statement was made by Jesus at Capernaum, on a Wednesday; then after three inclusive days, and two full nights, He resurrected the young girl at Capernaum—on a Friday! Jesus was not confused, nor did this timing happen by mistake; instead, He gave an intentional illustration: of the three days and three nights, in the symbolic application (idiom). But there's more; Jesus also planned this timing, for another illustration: the three weekdays, in the three Passovers, during Passion Week (see Numbers 9:1-14; for more details, see the chronology series).

D-2. Learning the Love Lessons

One of the most important lessons, from SOS, is the fact that God knew exactly what books to include—in the Holy Bible (and what books to leave out); and He was also able to make it happen. Orthodox Jews accept SOS; this is good, because the literal marriage of Jesus, in SOS, is quite possibly the strongest OT evidence: that Jesus Christ is indeed, the true Messiah! However, the Hebrew Bible does not have SOS and Isaiah placed beside each other, as they are in the 66-book Christian canon (a). This is also by the providence of God—because in OT times, when these two books were written, Jesus and Magdalene were not married yet; additionally, this shows that the canon was not complete yet, with the Hebrew Bible. But the complete canon, including the NT, was after Jesus and Magdalene got married; so in NT times, SOS and Isaiah are together, representing the marriage. For reasons why SOS represents the bride, and Isaiah represents the groom: see Part 0. a - https://en.wikipedia.org/wiki/Hebrew_Bible

Another extremely important lesson, from SOS, is simply the wisdom and power of God—not only in the development, of the OT and NT canon; but also in Magdalene's marriage, which was so carefully hidden (until the right time, now). In our current condition of society, the whole world desperately needs hope; and many have been robbed of all hope, by evil lies and deceptions (about God, and the Bible, etc). The seven grails, including and especially the SOS wedding, were designed by God “for such a time as this”—when Jesus is about to return, very soon!! We are living in a time when, more than ever before: everyone needs to have their faith restored—in the truthfulness, and reliability, of the Bible!

Of course, SOS also includes many important lessons: about romantic love, marriage, and sex, etc (far too many lessons, to list them all here). Very obviously, Jesus was in favor of godly marriage (a). And according to SOS: marriage is a public commitment, with witnesses (b). Some claim that SOS promotes sex outside of marriage, but they have misinterpreted things; it is right after the SOS wedding, when there is consummation and pregnancy (c). a - see Genesis 2:18-25; Proverbs 18:22; Matthew 9:14,15; 22:1-14; 25:1-13; Luke 5:33-35; 12:36,37; 14:8; John 2:1-11; 3:29; 1 Corinthians 9:5; Hebrew 13:4; etc; b - see SOS 6:8,9; etc; c - see Compilation 1.

And this is a classic example, of yet another important lesson. When anyone complains, about the Bible, you can be 100% certain that there is indeed a BIG problem; but the problem is never in the Bible itself—instead, the problem is always in the complainers! Once you understand this: Satan's countless deceptions easily vanish away, into wispy ghosts.

As the saying goes: actions speak louder than words. The actions of Jesus, related to marriage, speak very loudly—both in what He did do, and also in what He did not do. Jesus did NOT do any of the

following: #1 marry an animal (bestiality); #2 marry a male human being (homosexuality); #3 marry a ten-year-old child (pedophilia); #4 cheat on His wife (adultery); #5 dump His wife (divorce); #6 pretend to be a woman (drag); #7 have sex change surgery (transgender); #8 use birth defects—which are the result of sin—to excuse sexual sins, and claim that there are 9,876,543,210.666 genders (lies); #9 demand that others use He/Him/His, she/shim/shis, they/them/theirs, ey/em/eirs, its/ats/ooops own self-assigned and preferred pronouns (arrogance); #10 claim that it's not possible, to define what a “woman” is—yet it is possible, that Jesus Himself/herself could personally become pregnant (insanity).

And Jesus DID do all of the following: #1 saved Himself for marriage, in chaste purity (virginity); #2 married a female (heterosexuality); #3 married a Black woman (awoke); #4 married a converted harlot (love); #5 had sex within marriage (consummation); #6 got His bride pregnant (fatherhood); #7 then had passionate sex again, even after conception (eroticism). Remember, Jesus is our “example” ([1 Peter 2:21,22](#)).

Surely, many of these examples are not politically correct; and surely, that is good news! Since when was Jesus, or biblical truth, ever politically correct?? Never. Being politically correct is not the goal; instead, the most important goal, is being biblically correct! And this is one important way, to distinguish real grail claims, from fakes: God does not allow those who are politically correct, to discover the real holy grails. Jesus knew about the apostasies, that would come at the end of time; so He planned His own example of marriage, as a needed rebuke to the “politically correct” errors of our day. And this is another reason why the truth—about His marriage (the bloodline grail)—was hidden, until the right time.

As detailed already, Jesus married a harlot ([see C-2](#)); although this is a shocking fact—yet it is one of the examples that He gave, regarding marriage. Therefore, it's not wrong for a virgin to marry a partner, who did not keep his or her body pure—as long as there is genuine repentance, and reformation. For those who have sinned in the past (whether sexual sins, and/or other sins): Jesus can and will forgive and heal, if you sincerely repent ([see Proverbs 28:13; 1 John 1:6-9; etc](#)). For questions about celibacy, see Parts 2 & 3.

Also, there were harlots and adultery, in the ancestors of Jesus ([a](#)). And Mary Magdalene was a descendant, of an immoral affair between Sheba and Solomon—who was the most famous playboy, of all time ([b](#)). Last, but not least: Mary spent her prostitution income, to buy the perfume—which she later used, to anoint the Messiah! This fact sheds very clear light, on the complaints from both Judas and others; Simon even thought that Jesus was ignorant, about the source of the prostitution perfume ([c](#)). If Maggie had not repented (was still an active prostitute): then the perfume would've been a stench, in the nostrils of Christ; but her genuine and deep repentance, made it smell extra sweet! Yet this anointing was NOT a romantic gesture; Jesus had not yet revealed to her, that He was one and the same person—as her shepherd boy-friend ([d](#)). [a - see Genesis 38:1-30; 2 Samuel 11:1-27; 12:1-24; Matthew 1:3-6; Luke 3:33; etc; b - see 1 Kings 11:1-8; see B-3; c - see Luke 7:36-47; John 12:3-7; d - see Compilation 1.](#)

Finally, some think that Mary Magdalene was the woman at the well ([a](#)); or, more commonly, that Magdalene was the woman caught in adultery ([b](#)). However, these are three different women, with three very different histories—though all three are amazing and wonderful examples, of Christ's mercy and redeeming love! The “rest of the story” (about the woman at Jacob's well, and the adulterous woman) will be revealed, in the literal and symbolic grail studies. For those “scholars” ([c](#)) who think that the John 8 passage, pericope adulterae, was a later addition (not actually written by the apostle John): plan on that false idea being so thoroughly unmasked—that it will be extremely embarrassing, for anyone to ever repeat it again (much like “Donkey-Gate”). [a - see John 4:5-44; b - see John 8:2-11; c - <https://7GRAILS.world/babel/>](#)

D-3. Information on Compilation 1 & 2

This subsection, D-3, is mostly technical information (about the compilation). Everything below is actually the primary part, of this whole article; everything above, is extensive background information (sections A through D). It's called a “Translation Compilation”; this is because no single Bible version is used, for more than one or two verses in a row (then another version is used). As of this writing: there is no Bible version, that has correctly translated the entire SOS book (this is because of the hidden nature, of

the content in SOS). Nevertheless, each verse or phrase, in SOS, has already been translated correctly—in at least one existing version (as is shown, by the following compilation).

All of the versions used below (about 40), can be found at one or more of these websites (a). Bible version abbreviations used herein, are the same as on those websites. Capitalization, punctuation, and emphasis herein, do not necessarily match the original Bible publications. Please note: quoting a verse, from a particular Bible version, is NOT—in the *LEAST* sense—any endorsement, of that Bible version!

a - <https://biblehub.com/>; <https://www.bible.com/>; <https://www.biblegateway.com/>; <https://www.thepassiontranslation.com/>

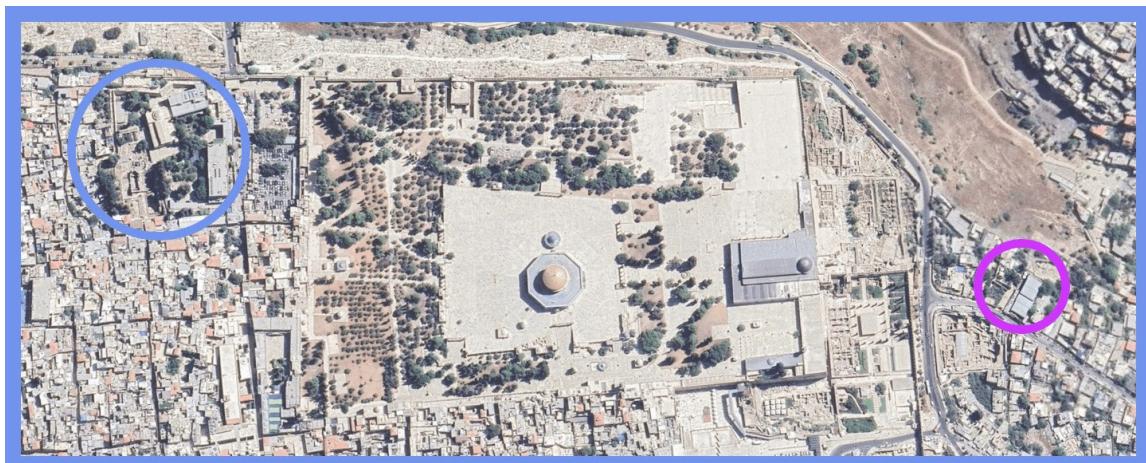
The compilation format, below, is somewhat different than the above sections. The compilation has four main sections, which are the bride's four dreams. There are ALL CAPS heading titles (see outline, below)—the titles give a brief description, of the subject matter in the following verse(s); please note that these titles are added, to SOS (they're not from the original Hebrew text). Each verse has the book abbreviation, followed by chapter and verse numbers (SOS 1:1, SOS 1:2, etc); and after each verse, the specific Bible version used is listed, in parentheses (KJV, etc).

Occasionally, a single verse is split: either for content reasons (because verse breaks were not in the original Hebrew)—and/or to use more than one Bible version (in a single verse). When a verse is split physically: the verse number has a lowercase letter, after the verse number (1:1a, 1:1b, etc). Alternatively, if the complete verse is quoted—yet more than one Bible version is used—then asterisks mark where the version changes (and each version used is listed, after the verse, in parentheses).

After each Bible verse, a COMMENT on that verse is included; but only in Compilation 1. The purpose of Compilation 2, is to facilitate a smooth reading (of the entire SOS book)—without added commentary, other than the heading titles (also, some people may gain a better understanding: by reading Compilation 2, both before and after reading Compilation 1). Finally, Compilation 2 also shows that (with the background understood, and the correct translation): the entire book of SOS makes perfect sense; it is very well organized, and it contains important messages.

SOS TRANSLATION COMPILATION 1 (With Comments)

E
N + S
W



0. INTRODUCTION TO THE BOOK, SONG OF SONGS

NOTE: In order to best understand the verses and comments below, please first read sections A through D (above). Also, if you have a Bible that has headings—listing who is speaking, in each verse—those are not necessarily correct: “The parenthetical headings indicate that the speakers [in the Amplified Bible, and in some other versions] are NOT from the Hebrew text nor the Septuagint, but reflect an ancient tradition which appears in some manuscripts.” (Amplified Bible, footnote b, <https://biblehub.com/amp/songs/1.htm>).

0a. SOS TRANSLATION COMPILATION OUTLINE

0. INTRODUCTION TO THE BOOK, SONG OF SONGS

- 0a. SOS TRANSLATION COMPILATION OUTLINE [You Are Here]
- 0b. COMPOSED BY SOLOMON

1. THE BRIDE'S FIRST DREAM

- 1a. WINE REPRESENTS LOVE
- 1b. ROYAL BLOODLINE, FROM SOLOMON
- 1c. CONSIDERED A PROSTITUTE
- 1d. THE SHEPHERD STILL LOVES HIS GIRL-FRIEND
- 1e. SWEET SMELLING SAVIOUR
- 1f. ROMANCE IN THE GREEN OUTDOORS
- 1g. JESUS IS BOTH SHEPHERD AND MESSIAH KING
- 1h. SO OVERWHELMED THAT SHE FAINTED
- 1i. DON'T INTERRUPT HER DREAM (#1)
- 1j. TIME TO RISE AND SHINE
- 1k. SPRINGTIME LOVE IN FULL BLOOM
- 1l. ENGAGEMENT PROMISES

2. THE BRIDE'S SECOND DREAM

- 2a. HER RECURRING DREAM
- 2b. DON'T INTERRUPT HER DREAM (#2)
- 2c. KING AND QUEEN AT THE TRIUMPHAL ENTRY
- 2d. THE BRIDE IS VERY BEAUTIFUL

3. THE BRIDE'S THIRD DREAM

- 3a. BREAKING IN, THROUGH THE GATES OF HELL
- 3b. PRACTICING PREMARITAL PURITY
- 3c. WEDDING PLANS AND INVITATIONS

4. THE BRIDE'S FOURTH DREAM

- 4a. RECURRING DREAM BECOMES A NIGHTMARE
- 4b. WHY IS YOUR MISSING GROOM WORTH THE TROUBLE?
- 4c. BRIDEGROOM FINALLY ARRIVES AT MIDNIGHT
- 4d. WEDDING VOWS AND CEREMONY
- 4e. BANQUET HALL RECEPTION
- 4f. CONSUMMATION AND CONCEPTION
- 4g. PREGNANT WITH ROYAL TWINS
- 4h. MAGDALENE'S IVORY TOWER
- 4i. THE NEWLYWEDS SLEEP TOGETHER
- 4j. OUTDOOR HONEYMOON
- 4k. DEATH OF THE GROOM
- 4l. RESURRECTION OF THE GROOM
- 4m. STEP-PARENTS FOR THE HOLY GRAIL TWINS
- 4n. ASCENSION OF THE GROOM
- 4o. THE GROOM AWAKENS HIS DREAMING BRIDE

0b. COMPOSED BY SOLOMON

SOS 1:1 ♦ This **song of songs**, more wonderful than any other, was **composed by King Solomon**. (TLB)

COMMENT: As mentioned above, Solomon was the one who wrote this book (and song). Some think that he was *not* a good example, for marriage; therefore, he didn't write this book. However, SOS was his first book, written at age 28—before he fell into idolatry, and the many heathen wives, etc; Abishag was his one true love, and this book is about their relationship (as well as Jesus, and Magdalene). SOS was composed by Solomon, with supernatural help, in ONE DAY: on Pentecost, June 6 (proleptic Julian), Sabbath (Saturday), 965 BC; also, this year was both a sabbatical year, and a Jubilee year (9th—see I-3, in Part 0). “The entire history of the world ... does not outshine THAT DAY [6-6-965 BC] on which this book [SOS] was given ...” (Rabbi Akiva). For extensive chronological details about this SOS date, Christ’s wedding date, and much more: see the chronology grail articles (<https://7GRAILS.world/7-symbolic/chr/>).

1. THE BRIDE’S FIRST DREAM

NOTE: This first dream occurred, a few hours after Mary anointed Jesus; much of this dream was already history, when she had the dream. However, she also dreamed about getting engaged—which happened in the morning, after this dream (so the last part of this dream was still future, when she had it). This first night began with a recurring dream—which was the first part of the dream, in all four nights; the recurring part is about the bride searching for her missing lover. In the first three nights, the recurring part was identical; so in order to save space, in SOS, Solomon listed it only once (in the bride’s second dream, chapter 3). In the final night, the recurring part was very different—so it’s detailed, specifically (in the fourth dream, chapter 5).

1a. WINE REPRESENTS LOVE

SOS 1:2 ♦ Kiss me with the sweet **kisses** of your **lips**, for your **love** delights me more than **wine**. (Voice)

COMMENT: The *Gospel of Philip* is not part of the biblical canon, for good reasons; nevertheless, it does record the same thing, that is in the above verse—the fact that Jesus would “kiss her [Mary Magdalene] often” (<http://gnosis.org/naghamm/gop.html>). Also, wine (lips) is here used to represent love (kisses); so it should be easy to understand this symbolism, wherever we find it in SOS.

SOS 1:3 ♦ Because of the fragrance of your good ointments, Your name is ointment poured forth; Therefore the **virgins** love you. (NKJV)

COMMENT: His name is Christ, which means anointed (see B-1). The number of virgins is not stated, in SOS; but Matthew did give the number, waiting for the bridegroom: there were ten virgins (see 25:1-13).

SOS 1:4 ♦ Hurry, my **King**! Let’s hurry. **Take me to your home**. We are happy for you! And we praise your **love** even more than **wine**. Young women of Jerusalem, it is only right that you should adore him. (CEV)

COMMENT: Jesus is the King! As a human, Jesus did *not* technically own a house: but at the time, His residence would have been in Bethany, with Lazarus and Martha. Maggie’s house was in the city that is named, in this verse, “Jerusalem”; and this explains why she said: “take me to **your home**”—because she was not living in the same city, that He was living in. So it’s quite obvious that the so-called “Mary of Bethany” (see C-1), did not actually live in Bethany. Finally, this verse again uses wine, to represent love.

1b. ROYAL BLOODLINE, FROM SOLOMON

SOS 1:5 ♦ Women of Jerusalem, I am **dark** but beautiful, **dark** as the desert tents of Kedar, but **beautiful** as the draperies in **Solomon's palace**. (GNT)

COMMENT: This palace is where the Queen of Sheba got pregnant (from Solomon). And this verse is an allusion, to Magdalene's royal descent (from these two); also, it's the place of her own wedding (see B-2).

SOS 1:6 ♦ Look not upon me, because **I am black**, because the sun hath looked upon me: **my mother's children** were **angry** with me; they **made me the keeper** of the vineyards; but **mine own vineyard** have **I not kept**. (KJV)

COMMENT: The “dark” and “black”—in these above verses—are symbolic (dark history of prostitution), and also literal (she was part Ethiopian, a royal descendant of Sheba). It's possible that she also had a tan, from the “sun” (even though she was a hooker, *not* an actual vineyard worker). Notice that her dark appearance was abnormal, showing that the ancient Jews were NOT a Black race (debunking the Black Hebrew Israelite movement). It's quite possible that Abishag, Solomon's bride, was dark merely from outdoor work (sun tan); but if so, this would again show that the Jews were not a Black race. Notice that Maggie's mother is missing, in this verse (and missing in all of SOS); this is because her mother, Lanna, was dead. However, her “mother's **children**” (Lazarus and Martha) were still alive. Most versions mistranslated it: “my mother's sons” or “my brothers”—both of which indicate only male siblings, even though the Hebrew word (#1121) can refer to male and/or female children (Martha was not a “son” or “brother”). Generally, #1121 does refer to males; however, the very first usage is this: “... in **pain** thou shalt bring forth **children** [#1121, *ben*] ...” (Genesis 3:16, SLT)—obviously, painful birth includes both male and female “children” (*ben*). Additionally, “my **mother's children**” indicates Maggie's royalty—because she had the same mother, as Lazarus and Martha; but a different father (royal Shebo). After the mother died: Maggie (the oldest) was in charge of raising, and guarding the sexual purity, of Lazarus and Martha; however, she failed to keep herself pure (her own vineyard was not kept, which explains their anger).

1c. CONSIDERED A PROSTITUTE

SOS 1:7 ♦ Please tell me, you whom I love, **where do you graze your flock?** Where does your flock lie down at noon? Tell me, or I will be considered a prostitute wandering among the **flocks** of your companions. (GW)

COMMENT: After the above background statements, the story gets into specific events; this is now after Jesus had started courting Maggie, and before revealing His double identity (Manny and Messiah). Mary Magdalene's reputation, as a harlot, followed her; so whenever she went looking for Manny—wandering aimlessly among the local flocks, and shepherds—people thought that she was looking for clients (to hire her, for sex). Maggie had moved from Magdala, back to Jerusalem, just before the Feast of Tabernacles (about six months before the crucifixion). This is also when Maggie's siblings moved to Bethany, on Olivet; interestingly, before this time, neither “Bethany” nor Olivet is mentioned in the gospels (a). Jesus was in or near Jerusalem, from Tabernacles (in the fall)—until Hanukkah (in the winter); it was precisely during this time, that He started courting Maggie (and He saw her fairly often, as the shepherd “Manny”). It was also precisely at this time—Tabernacles and Hanukkah—that Jesus referred to Himself, as the good “**shepherd**” (b); additionally, the Bible connected those same circumstances, with “**Solomon**” (c). Later, however, Jesus was away from the area (until the last week, before His death); this is when Maggie was trying so desperately, to find her lover; but she could not. He did come back, once, to resurrect her brother (Lazarus); it was after this, though, when Jesus revealed to Maggie, that He was both Manny and

Messiah (d)—therefore, she did not realize, that her boy-friend was briefly in town (e). a - see John 7:2; 8:1; etc; b - see John 7:1 to 10:42; c - John 10:23; d - see 1h; e - see John 11:1-16,53-57; 12:1-3.

SOS 1:8 ♦ If you do not know where your lover is, O you **Fairest Among WomeN**, Run along, follow the tracks of the flock, And pasture **your young goats** by the tents of the shepherds. (AMP)

COMMENT: Maggie became so desperate, to find Manny, that she got her own flock—then she could look for Him, among the other shepherds, without being considered a prostitute. The three-word phrase “**Fairest Among WomeN**” is found three times, in the Bible—and all three are in SOS (1:8; 5:9; 6:1); this phrase is also used as the name, for the **7GRAILS** music group (<https://7GRAILS.world/fawn/>).

1d. THE SHEPHERD STILL LOVES HIS GIRL-FRIEND

SOS 1:9 ♦ **My darling**, you are **more exciting to me** than **any mare** among the stallions pulling Pharaoh’s chariots. (ERV)

COMMENT: Finally, one week before the crucifixion, Jesus returned to Bethany (see John 12:1-3); and He also visited Maggie, disguised as Manny. As soon as He saw her, He immediately referred to her as “**my darling**”—and gave her very positive romantic compliments; He was reassuring her, that He still loved her (even though He had been missing in action, for so long). What reason did He give her, for his absence? It doesn’t say; but we do know that it was only a matter of hours, after this, when He revealed His true identity to her—and then she fully understood why He was gone, and where He went, etc. Many have wondered if the horse comparison, was actually a compliment (today, such terminology might not be very romantic). “This reference to Egyptian chariots and horses is specially Solomonic (cp. 1 Kings 10:26-29), as he first introduced the horse and chariot as a regular part of the army of Israel. To us this may seem a very unbecoming simile, but in the East women are held in lighter esteem than with us, and the horse in higher esteem. Arabic poets often use such comparisons for the women they love.” (Cambridge, SOS 1:9).

SOS 1:10 ♦ Your **hair** is **beautiful** upon your **cheeks** and **falls along your neck** like jewels. (GNT)

COMMENT: This is the very same hair that Maggie used, to wipe the feet of Jesus—and that event is mentioned, just two verses down (see SOS 1:12; Luke 7:38,44; John 11:2; 12:3).

SOS 1:11 ♦ We make **garlands of gold** for you, **with studs of silver!** (LSV)

COMMENT: These romantic compliments, from Manny to Maggie, were like gold and silver ornaments. “**A word fitly spoken** is like **apples of gold in pictures of silver**.” (Proverbs 25:11).

1e. SWEET SMELLING SAVIOUR

SOS 1:12 ♦ While the **King sat at his table**, My **SPIKENARD sent forth its fragrance**. (ASV)

COMMENT: The apostle John wrote, “... Lazarus was one of them that sat at the table with him [the King, Jesus]. Then took **Mary** a pound of ointment of **SPIKENARD**, very costly, and anointed the feet of Jesus, and wiped his feet with her **hair**: and the house was filled with the odour of the ointment.” (a). The word “spikenard” is found only five times, in the Bible; three are in SOS, and the other two are gospel accounts of Magdalene anointing Jesus (b). So this is a slam-dunk connection, between SOS and Mary Magdalene!! How is it even POSSIBLE, that everyone missed this—for two thousand years? Only because God hid this truth, for the right time (now). Actually, some have noticed the similarities (but they

failed to see the big picture): “... the bride [in SOS] represents herself as anointing the king, like Mary [in] John 12:3 ...” (c). “... Mary of Bethany poured from an alabaster box ... There, in Bethany, the love [from Mary Magdalene] which is willing to sacrifice all expressed itself in the nard [spikenard]; here, the nard [in SOS] is a figure of the happiness of love ...” (d). Notice that Mary’s act was NOT romantic: Jesus intentionally waited, until she had shown her genuine dedication to Him (as her Saviour, not as her lover); then, later that evening, He revealed His amazing surprise—that He was both Manny and Messiah. a - John 12:2,3; b - SOS 1:12; 4:13,14; Mark 14:3; John 12:3; c - Barnes, SOS 1:12; d - Keil, SOS 1:12; see Pulpit, SOS 1:12.

SOS 1:13 ♦ **My beloved** is like a fragrant pouch of **myrrh** spending the night between **my breasts**. (NET)

COMMENT: above, Mary had the “spikenard”; and here, the “myrrh” represents the Messiah (see B-1). Mistranslations and misinterpretations, of this verse, have led some to conclude that the couple spent an intimate night together—before marriage. However, the fragrance pouch (that represents the man)—NOT the man Himself—spent all night, between her breasts (suspended from her neck). Furthermore, this was a dream at “night”; the entire book, SOS, is just dreams (although most of the events, in her dreams, also occurred in real life). And in dreams, many things happen out of chronological order; so it could mean BOTH: the pouch of fragrance, *before* the wedding—and then intimacy, *after* the wedding (see 4i).

SOS 1:14 ♦ He is like a bouquet of **henna** blossoms—henna plucked near the **vines** at the **fountain of the Lamb**. (TPT)

COMMENT: This is the location, just outside of Jerusalem, where Christ was crucified (Calvary)—which was near vines and a winepress (a). Also, the word here translated “henna” means ransom, “Definition: the price of a life, ransom” (b). This location is where the “Lamb” (of God) shed His blood, as a ransom: “... a fountain opened to the house of David and to the inhabitants of Jerusalem **for sin and for uncleanness**.” (c). “Engedi” (or “the fountain of the **Lamb**”) literally means goat (see #5872, #1423); however, the death of Jesus was represented by both lambs and goats (d). Do you want to know how to distinguish the true crucifixion site, from any fake sites? If so, see the archaeology grail series (e). a - see Isaiah 63:3; Matthew 21:33-46; Revelation 14:14-20; etc; b - <https://biblehub.com/hebrew/3724.htm>; c - see Zechariah 13:1-9; John 1:29,36; d - see Exodus 12:3-21; Leviticus 16:3-16; etc; e - <https://7GRAILS.world/7-symbolic/arch/north/>

1f. ROMANCE IN THE GREEN OUTDOORS

SOS 1:15 ♦ How **beautiful** you are, **my love**; how your eyes **shine with love**! (GNT)

COMMENT: This is what Manny said to Maggie (at Calvary). He can see the love in her eyes! There is something about the eyes, which can express true love—as much or more, than through any other method.

SOS 1:16a ♦ Behold, how fair and **handsome** you are, **my beloved**; And so delightful! (AMP)

COMMENT: This is what Maggie said to Manny, in return.

SOS 1:16b,17 ♦ The **green grass** will be our **bed**; the **cedars** will be the **beams** of our **house**, and the **cypress trees** the **ceiling**. (GNT)

COMMENT: It was springtime, and everything was “**green**”—like Eden; this was their outdoor love nest. And it was also the sad site, where Jesus would be crucified—in less than one week: “... the cypress emerged as a symbol of mourning, sadness, and loss ...” (a). For comment on the “cedars” of Lebanon, see 5:15 (below). When Judas, Simon, and others criticized Mary’s offering—she felt bad, and tried to

sneak away; but Jesus defended her, corrected Simon, and then told her to “go in **peace**” (b). So she left in peace, with dignity (not shame). And she went to her house, in Jerusalem, which means—the city of “peace”; the words of Jesus had a double meaning: go *peacefully*, and go to Jerusalem (where He would soon come, and visit her). After leaving Simon’s house: Jesus (as Manny) went to see Maggie, at her house (in Jerusalem). Then He took her to the crucifixion site (Calvary), for some outdoor romantic time together (c). This is also the time and location, which Jesus chose, to start revealing His most amazing secret. a - <https://en.wikipedia.org/wiki/Cypress>; b - see Luke 7:36-50; John 12:1-7; etc; c - see 1:14-17; 8:5.

1g. JESUS IS BOTH SHEPHERD AND MESSIAH

SOS 2:1 ♦ I am the **rose of Sharon**, and the **LILY of the valleys**. (KJV)

COMMENT: Many think that the woman was talking, here, even though there is nothing—in the original Hebrew, and/or the immediate context—which requires this interpretation (a); in fact, the next verse is positively spoken by the man (and quite possibly, the previous verse also). In some Christian songs: “the rose of Sharon, and the lily of the valley” is definitely Jesus. At Calvary, Jesus began explaining, to Maggie, His two natures—not only in general, as the divine and human Saviour; but also in His dual relationship with her, as both Messiah and Manny. The “rose of Sharon” represents His divinity, the Messiah, from Nazareth (the divine incarnation occurred first, in northern Nazareth); and the “lily of the valleys” represents His humanity, Manny, from Bethlehem (the human birth occurred second, in southern Bethlehem)—even the north and south, are symbolic (north is up, and divinity is higher than humanity). “But in the time of Eusebius and Jerome there was a smaller plain of Sharon (Saron) situated between Mount Tabor and the sea of Tiberias ...” (b). To this day, there is a town named “Sharona”—which is between Tabor and Tiberias; and it is less than 10 miles from Nazareth. So again, the “rose of Sharon” represents His divinity, from Nazareth: “... blossom as the rose. ... the glory of **Lebanon** shall be given unto it, the excellency of **Carmel** and **Sharon**, they shall see the **glory of the LORD** [divinity], and the **excellency of our God** [divinity].” (c). a - see Benson, SOS 2:1; b - Barnes, SOS 2:1; c - Isaiah 35:2.

SOS 2:2 ♦ Like a **LILY** among **thorns**, that is what **she is**; my dear is a captivating beauty **among the young women**. (Voice)

COMMENT: The mention of “thorns” is yet another clue, about their location—at the crucifixion site (a). Here it is clearly the man talking, Jesus; and the same Hebrew word “lily” (#7799) is applied to both Himself (2:1), and her (2:2). This again shows that “lily” does represent humanity (b); and Maggie was certainly a human, NOT a goddess. Mary worship is one of the many wrong ideas, found in some of the unbiblical grail legends (and Gnostic gospels); they say that she was a goddess, or the feminine Christ, etc. And this is precisely the source—of various attempts to erase Magdalene’s true history, as a harlot; but sincere Christians should NOT idolize Mary Magdalene, or worship her as a goddess. a - see Mark 15:17; John 19:2,5; etc; b - see Matthew 6:28,29; Luke 12:27.

SOS 2:3 ♦ Like an **apple tree** among the wild **trees**, so is my lover **among the young men**. In his shade I take pleasure in sitting, and his **fruit is sweet to my taste**. (CEB)

COMMENT: “... as late as the 17th century, the word ‘apple’ was used as a generic term for all (foreign) fruit other than berries, but including nuts.” (a). This apple tree was symbolic and literal, located at the crucifixion site (b). Here in verse 3, there is no doubt that the woman was talking (but not in verse 1, above). The sweet-tasting fruit represents love, in general, and tongue kissing specifically (before they were married); but not sex. Even after they were married, the similar terminology is only about kissing: “... your **breath** [while kissing] is the aroma of **apples**.” (c). And the whole book starts—not with sex,

but with “**kisses**” (1:2); see also the section below, titled “PRACTICING PREMARITAL PURITY” (in 3b).
a - [https://en.wikipedia.org/wiki/Apple_\(symbolism\)](https://en.wikipedia.org/wiki/Apple_(symbolism)); b - see comments on 1:14; 8:5; c - 7:8, CEV; see 7:9.

1h. SO OVERWHELMED THAT SHE FAINTED

SOS 2:4 ♦ He **brings** me to the **banquet hall**, and **everyone can see** how **much he loves me**. (TLB)

COMMENT: The process of revealing His dual relationship, with Maggie, was not instantaneous. First, He talked to her for a while, at Calvary, preparing her mind for the final reveal; then, He took her to the wedding hall (where they would get married, in a few days). Upon entering this hall: He changed His appearance, so that she would recognize Him for who He really was—Jesus Christ, the Messiah (see Luke 24:16,31). Others also recognized Him; and saw, for the first time, that they had a romantic relationship.

SOS 2:5 ♦ Oh! Give me something refreshing to eat—and quickly! Apricots, raisins—anything. I’m about to faint with love! (MSG)

COMMENT: This was Maggie’s reaction—when she fully understood the reality, and magnitude, of the situation. And it’s easy to understand why she reacted this way! Some versions translate it: “lovesick”; and although this is true, it was far more than just being lovesick.

SOS 2:6 ♦ His left hand **cradles my head**, and his right arm **encircles my waist!** (MSG)

COMMENT: She was so overwhelmed by it all, that she literally fainted; but Jesus was right there, beside her, and carried her weight—gently letting her limp body down, onto a place where she could rest (in His loving arms, at first; and later, for the night). He prevented her from actually collapsing, on the floor.

1i. DON’T INTERRUPT HER DREAM (#1)

SOS 2:7 ♦ Promise me, Jerusalem maidens, by the gentle gazelles and delicate deer, that you’ll **not disturb my love until she is ready to arise**. (TPT)

COMMENT: Some translations make this verse about love itself (not a person); for example, “... not to awaken love until the time is right.” (NLT). However, this is a very poor translation (a); the Hebrew word for “time” is #6256 (*eth*); it is used in SOS 2:12, but NOT here in this verse (2:7). The word here is #2654 (*chaphets*), and it means “please” (or desire, delight); therefore, IF indeed it were about love itself, then the meaning would be the opposite of caution: don’t awaken love, until it PLEASES—in other words, DO AWAKEN LOVE, AS SOON AS IT FEELS ANY DESIRE OR PLEASURE! Very obviously, this would be a wrong message. Another common mistranslation, of this verse, is the male gender: “The Authorised Version, ‘till *he* please,’ is a mistake in grammar. Read, *till she please*. The poet imagines his beloved sleeping in his arms, and playfully bids her companions [to] keep from intruding on her slumbers. This verse (which is repeated in Song of Solomon 3:5; Song of Solomon 8:4) marks natural breaks in the poem and adds to the dramatic effect.” (b). After fainting, Maggie had her first dream—right then and there, in the banquet hall. Carefully notice, though, that the events in her dream did NOT start, at this event (her fainting); instead, it started with the recurring part, and then SOS 1:2. Because of the great importance, of these prophetic dreams, her sleep was not to be interrupted. a - see YLT, and all literal translations; b - Ellicott, SOS 2:7.

1j. TIME TO RISE AND SHINE

SOS 2:8 ♦ I hear the voice of the one I love, as he comes **leaping over mountains and hills**. (CEV)

COMMENT: Once her dream caught up to this point, the events in her dream were still future (and would happen in the morning, when she woke up). When Maggie began to awaken, she heard the voice of her true love; and now that she knew His real identity, it reminded her of when He had healed her own voice: in the Magdala house, by Mount Arbel (a). She actually had a romantic attraction to Him, at the time, because God put it in her heart; but she thought that He was way too holy, to marry a harlot, so she dismissed the idea. “The mountains [here in SOS 2:8] might be those round about Jerusalem, but more probably they are the Northern hills [in the Galilee area] ... Some think the bride speaks here of some past scene when her lover came to meet her ...” (b). These mountains and hills are *literal* (for example, Arbel); and as usual, they are also symbolic—representing the obstacles, that Jesus eagerly leaped across, in order to win His bride. a - <https://7GRAILS.world/7-symbolic/arch/lakes/>; b - Cambridge, SOS 2:8.

SOS 2:9 ♦ **My lover** is like a swift gazelle or a young stag. **Look, there he is** behind the wall, **looking** through the window, **peering** into the room. (NLT)

COMMENT: SOS often refers to deer, fawn, stag, etc; among other things, this illustrates the “leaping” mentioned above (because some deer can jump as much as 30 feet, horizontally). It was late in the evening, when Maggie fainted; so she had her dream, and then slept the whole night, before waking up. In the morning: Jesus was patiently standing by, not disturbing her, and waiting for her to wake up. The “window” was probably more like a grid, grate, or lattice (as most versions translate it).

SOS 2:10 ♦ My beloved said to me, **Get up**, my **true love**, my **beautiful** one, and **come with me**. (GW)

COMMENT: When she saw Him, and He knew that she was awake—He came into the room, and talked lovingly to her. This was now the morning, of the next day (after she fainted); and it was also the same day, as the Triumphal Entry. But that event was in the late afternoon (see Mark 11:1-11); yet the gospels say nothing—about what Jesus did that day, before the Triumphal Entry. However, SOS does record what He did: He got engaged, and had a wonderful romantic time—with His new fiancée.

1k. SPRINGTIME LOVE IN FULL BLOOM

SOS 2:11 ♦ **Look!** **Winter is over.** The **rainy season** has come to an **end**. (EHV)

COMMENT: Without a doubt, this was springtime (after the rains of late winter, and early spring).

SOS 2:12 ♦ **Blossoms** appear in the land. The time of the **songbird** has arrived. The cooing of the **mourning dove** is heard in our land. (GW)

COMMENT: Again, this was clearly springtime; and Passover was near.

SOS 2:13 ♦ The **green figs ripen**. The grapevines **bloom** and give off a fragrance. **Get up**, my **true love**, my **beautiful** one, and **come with me**. (GW)

COMMENT: The timing of ripening “figs” is specifically mentioned, in the NT account; and that was literally the next day, after the Triumphal Entry (a). The Hebrew word, here in SOS 2:13, is found only once in the OT: it is *paggah* (#6291, figs); plus the word *bayith* (#1004, meaning “house”), makes up the NT name, “Bethphage” (#967, house of figs). This village name is used only three times, and all three are about the Triumphal Entry (b). Therefore, once again: SOS is about Jesus, Maggie, the Triumphal Entry, and their wedding. That last phrase, “**come with me**” (in 2:13), is a repeat (from 2:10); come, not only for the day, but also for life—come, let’s get married! a - see Mark 11:1-22; b - see Matthew 21:1,2; Mark 11:1,2; Luke 19:29,30.

11. ENGAGEMENT PROMISES

SOS 2:14 ♦ My dove in the clefts of the rock, in the hollows of the wall, reveal to me your face. Let your voice sound in my ears. For your voice is sweet, and your face is graceful. (CDV)

COMMENT: The terminology here (dove, face, and voice) actually refers to both the bride, and the groom; they both want to see each other's face, and hear each other's voice, as they make their sincere engagement promises. And indeed, this is an example worth following: because the facial expressions, and the tone of the voice, can positively unmask the sincerity (or lack thereof). So if someone wants to get engaged to you—via text, email, letter, or even by phone: that would be a good sign to flee!

SOS 2:15 ♦ Catch all the foxes, those little foxes, before they ruin the vineyard of love, for the grapevines are blossoming! (NLT)

COMMENT: This expression—“little foxes which spoil the vine” (KJV)—represents the apparently little things, which can become very big (if ignored); and they can totally ruin a love relationship. The bride and groom wisely promised, in their engagement vows, to kindly and respectfully deal with those little foxes (that will inevitably come up—and ruin their relationship, if ignored).

SOS 2:16a ♦ My darling, I am yours, and you are mine. (CEV)

COMMENT: Here is the promise, when they became officially engaged. Notice that this engagement promise is almost identical, to the wedding vow (see SOS 6:3); and rightly so, the promises were made by the same persons, for the same purpose (marriage). “Presentation of the ring (Betrothal) … often with a quote from the Song of Songs: ‘Ani l’dodi, ve dodi li’ (I am my beloved’s and my beloved is mine), which may also be inscribed on the [wedding] ring itself.” (https://en.wikipedia.org/wiki/Jewish_wedding).

SOS 2:16b ♦ He is the one who shepherds *his flock* among the *lilies*. (ISV)

COMMENT: Jesus wisely did not propose to her, and become engaged, until she knew that He (Jesus Christ, the divine Messiah) was also her boy-friend, Manny, the human “**shepherd**” from Bethlehem (“*his flock*” is supplied, it’s not in the original Hebrew). Speaking of which: Jesus then took Maggie, with Lazarus and Martha, to see His birthplace in Bethlehem; while returning to Bethany, Jesus sent Lazarus and Martha into Bethphage—to get the two donkeys, for the Triumphal Entry (see comment on 2:13).

SOS 2:17 ♦ Delighting in the flowers until dawn breathes its light and **night slips away**. Turn to me, **dear lover**. Come like a gazelle. **Leap** like a *young **deer** on the **mountains** of Bether. (MSG, *NLV)

COMMENT: This is the end of her first dream; and in the morning (“dawn”), she actually woke up—to experience the day’s events, which she had already dreamed about (a). In order to connect her dream, about waking up (2:8,9)—with her actual awakening, in the morning (2:17): these three verses use very similar illustrations (deer, leaping over the mountains, etc). The word “Bether” is from #1336 (see also #1334, #1335); and several versions translate #1336 as “separation” or “division” (b). Again, much like verse 8, this represents eagerly leaping over obstacles—crossing the literal, and symbolic mountains—in order to reach the “**dear lover**” (dear deer, see image). a - in 1j, 1k, and 1l; b - based on Genesis 15:10; Jeremiah 34:18,19.



2. THE BRIDE'S SECOND DREAM

NOTE: This second dream began, with the recurring part (below, verses 1-4). And the entire dream (including the recurring part, and the DREAM about the Triumphal Entry) occurred in the night, immediately after the REAL Triumphal Entry. Also, if you skip over the recurring part (because it was not real events): then the end, of the previous dream, flows very nicely into this dream.

2a. HER RECURRING DREAM

SOS 3:1 ♦ Asleep on my bed, night after night I dreamed of the one I love; I was looking for him, but couldn't find him. (GNT)

COMMENT: This same recurring part happened, three nights in a row (“night after night”); then, on the fourth night, it was similar—but turned into a nightmare. In each of the four cases: the circumstances detailed did not all occur, in reality (almost everything else, in SOS, actually did happen); nevertheless, as with many dreams, real-world experiences heavily influenced the recurring part. For example, Maggie was haunted by her former experiences, of looking for Manny (but couldn't find Him). Furthermore, He went missing again, on their wedding night; the bridegroom tarried, until “midnight” (Matthew 25:5,6).

SOS 3:2 ♦ So I got up, went out and roved the city, hunting through streets and down alleys. I wanted my lover in the worst way! I looked high and low, and didn't find him. (MSG)

COMMENT: This recurring dream took place in a “city” (3:2,3), with “watchmen” and “walls” (3:3; 5:7); these details identify the location, as Jerusalem (a)—it was NOT the small village of Bethany (with no watchmen on the walls, etc). Once again, then, the so-called “Mary of Bethany” did NOT actually live in Bethany (b). Often, Jesus went to Bethany, at night; yet in three of the four nights, He was last seen at Jerusalem (so in her dream she searched Jerusalem, not Bethany). a - see Nehemiah 2:13; 4:7; Isaiah 62:6; b - see C-1.

SOS 3:3 ♦ And then the night watchmen found me as they patrolled the darkened city. “Have you seen my dear lost love?” I asked. (MSG)

COMMENT: ““The city-guard creeps softly about in utter darkness, and apprehends all found walking in the streets without a light” (Thomson, *Land and Book*, p. 32—in description of Beirut).” (Ellicott, SOS 3:3). This quote helps to explain, why the five foolish virgins were in big trouble—when they didn't have enough oil (see Matthew 25:8-10). So this verse, in SOS, is a clear connection with the ten virgins parable!

SOS 3:4 ♦ Not long after I left them, I found him—I found my soul's true love. I pulled him to me and would not let him go until I brought him to my mother's house, to the very room where she conceived me. (Voice)

COMMENT: On the first night, Maggie was dreaming at the banquet hall (wedding location); but the other three nights, she was in her own home (at the northeastern edge, of the temple complex). This had been the home of her grandmother (Anna), as well as her mother (Lanna)—who met Shebo, there at the temple complex, during a fall festival. In her dream: Maggie took her lover to the very same room, where she herself had been conceived (by Shebo and Lanna). As with many dreams, however, this part of the dream ended abruptly (those who have experienced falling in love, have probably had similar incomplete dreams). And Maggie wanted to conceive—not just in a dream, but in reality (in this article, conception and pregnancy are used to mean sexual intercourse, with fertilization); and she actually did conceive, on the fourth night (after her last dream, and after the wedding).

2b. DON'T INTERRUPT HER DREAM (#2)

SOS 3:5 ♦ Promise me, Jerusalem maidens, by the gentle gazelles and delicate deer, that you'll **not** disturb my love until she is ready to arise. (TPT)

COMMENT: This same statement is made, three times in SOS (2:7; 3:5; 8:4); once in each dream, except the shortest one (the third dream). In all three cases, the gender (in Hebrew) is neither masculine nor feminine; this is why some translations have the male pronoun: "until HE please." (KJV, etc). Yet the contexts (in chapter 2, and chapter 3, etc)—very clearly show, that it was the bride who fainted (and had the dreams); so there is no valid reason here, to translate it as masculine (till he please). The recurring part ended, in verse 4 (above)—but she did NOT then wake up (she was still sleeping, here in verse 5); instead, her second dream continued, with the Triumphal Entry (and other details, from that same day).

2c. KING AND QUEEN, AT THE TRIUMPHAL ENTRY

SOS 3:6 ♦ Who is this WOMAN coming from the desert with this large group of people? *Like palm-trees of smoke, Perfumed with myrrh and frankincense, From every powder of the merchant? (ERV, *YLT)

COMMENT: The first three words of this verse are identical, to the question asked about Jesus—at the Triumphal Entry (a). But the Triumphal Entry had two donkeys, and two riders (Jesus and Magdalene); for this "Donkey-Gate" hidden truth, see Part 0. Therefore, the question—"Who is this?"—was not only asked about Jesus, it was also asked about Maggie: the "WOMAN" (b). Literal translations include the word "up" (coming UP, from the desert or the wilderness); and this is an accurate description, of the procession ascending the eastern side of Olivet (from Bethany)—going towards Jerusalem (c). There is indeed desert, to the east of Olivet (see Google Earth); but the west side (towards Jerusalem), was well watered: it had the garden of Gethsemane, the brook Kedron, and the Gihon spring, etc (d). The "large group of people" and "palm-trees" (above), is a very clear connection to these verses: "And a very great multitude spread their garments in the way; others cut down branches from the [palm] trees ..." (e). "Took branches of palm trees, and went forth to meet him ..." (f). It's also interesting that the two spices listed here—"myrrh and frankincense"—are the same spices, at the birth of Jesus (g). a - see Matthew 21:10; b - see DARBY, DRA, ERV, GNV, GW, TLV, WYC; c - see Matthew 21:1-10; Mark 11:1-11; Luke 19:29-37; d - see 2 Chronicles 30:14; 32:30; John 1:23-28; 18:1; etc; e - Matthew 21:8; f - John 12:13; see Hebrew #8490, #8558; g - Matthew 2:11.

SOS 3:7 ♦ Look! It is the King's marriage carriage—the love seat surrounded by sixty champions, the mightiest of Israel's host, are like pillars of protection. (TPT)

COMMENT: Many think that these verses are about the wedding (whether Solomon himself, and/or some other application); however, the couple did NOT get married, on this day. Nevertheless, it was a public announcement that Jesus, the King, had a queen bride (and very soon, they would get married). Notice the "sixty" men here, match the "sixty" queens at the wedding (a)—this was a *literal* quantity, in one or more of the applications (b); and it also has a symbolic meaning. a - see SOS 6:8,9; b - see Luke 10:1,17; Acts 1:15.

SOS 3:8 ♦ They stand ready with swords to defend the King and his fiancée from every terror of the NIGHT. (TPT)

COMMENT: The "sixty" with "swords" represent godly men, who can "defend" the truth about Jesus—and His bride—using the Bible, which is the spiritual sword (a). Additionally, we know that the disciples of Jesus carried literal swords (b). The Triumphal Entry occurred during the daylight; but the dream about

it, was at NIGHT. Furthermore, the wedding procession was *literally* at NIGHT: “**midnight**” (c). And as usual, it also has a symbolic meaning: the “night” refers to the spiritual darkness—regarding this very subject, Christ’s literal bride, and so much more (d). a - see Ephesians 6:17; Hebrews 4:12; Revelation 19:13-15; etc; b - see Luke 22:36-38,49,50; etc; c - Matthew 25:6; d - see Isaiah 60:1-3; John 12:35; etc.

SOS 3:9 ♦ King Solomon **built** his own **royal carriage** from the **trees** of Lebanon. (Voice)

COMMENT: This was done by Solomon, in the first application of SOS. With our case, though, the groom was Jesus; and He also built a royal “marriage carriage”—or palanquin, which is the word used in several translations: “... a palanquin, or litter ... a movable litter, rather than of a State bed.” (a). We know that Jesus was a skilled carpenter (b); and He was from northern Israel, near Lebanon. Probably Jesus even used wood from Lebanon, like Solomon did. a - Ellicott, SOS 3:9; b - see Matthew 13:55; Mark 6:3.

SOS 3:10 ♦ Its posts are **covered** with silver; over it is cloth **embroidered** with gold. *The hangings thereof of purple, whose midst was **paved with the love** of the **daughters of Jerusalem**. (GNT, *GNV)

COMMENT: Jesus was on a tight budget (a); so “embroidered” cloth is reasonable, rather than expensive and heavy solid gold. Also, the palanquin was lightweight and simple, designed to set on the donkey; so it didn’t have any floor, or bottom (as is found in some translations). The bottom, where Maggie sat, was directly on the donkey—which was lovingly “paved” with their “clothes” (b). Maggie rode the adult mother donkey (because it could carry the extra weight, of the palanquin); this means that women (“daughters”), put their clothes on the female donkey—and clothes were put on both donkeys (c)—so men put their clothes, on the young male donkey. And again, Martha and Lazarus were the “two disciples”—who led the two donkeys (d). So very obviously, this was an intentional TWO-gender illustration (for those who might need it, in our day): **FEMALE** clothes were under the **FEMALE** bride, while a **FEMALE** sister (of the bride) led the **FEMALE** donkey (mother of the colt); and **male** clothes were under the **male** groom, while a **male** brother (of the bride) led the **male** colt. a - see Leviticus 12:1-8; Luke 2:24; 2 Corinthians 8:9; etc; b - Matthew 21:7; see Mark 11:7; Luke 19:35; c - Matthew 21:1-7; d - see Matthew 21:1; Mark 11:1; Luke 19:29; John 12:9-18.

SOS 3:11 ♦ Go forth, O ye **daughters of Zion**, and **behold KING** Solomon with the **crown** wherewith his **mother crowned** him in the day of his **espousals**, and in the day of the **gladness** of his heart. (KJV)

COMMENT: Notice the underlined words, in these last two verses (3:10,11); and compare them, with this following Triumphal Entry prophecy: “**Rejoice** greatly, O **daughter of Zion**; shout, O **daughter of Jerusalem**: **behold**, thy **KING** cometh unto thee: he is just, and having salvation; lowly, and [the queen] **riding** upon an ass, **AND** [the King, riding] upon a **colt the foal of an ass**.” (a). How did everyone miss this blatantly obvious connection, for two thousand years? Also, we see here that Marian (the mother of Jesus) put a “crown” on her Son, for the Triumphal Entry. And why not? He certainly was a “**King**” (b). And this crown underscores the mockery, just a few days later: the crown of thorns, royal robe, scepter, bowing, and His official accusation, “the **King** of the Jews” (c). The English word “espousals”—in the above verse—can refer either to a wedding, or an engagement (betrothal ceremony); this is also true, of the Hebrew word (#2861, see #2860). Many have taught that chapter 3 is about the wedding, but this idea overlooks the Triumphal Entry (here in chapter 3); the wedding was a few days later (d). Notice also the chronological accuracy, in this verse: “... his mother **crowned** him in the **DAY** of his **espousals** ...”—they got engaged, on the same day as Triumphal Entry (e). Finally, it was: “... the **day of the gladness** of his heart.” It’s very interesting that this is the final phrase, about the Triumphal Entry (the next verse, in SOS, is a new chapter); everyone was so shocked, when “the gladness” suddenly turned into weeping (f). a - Zechariah 9:9; see Matthew 21:4,5; John 12:14,15; b - SOS 3:11; Zechariah 9:9; etc; c - see Matthew 27:28-31,37; Mark 15:17-32; Luke 23:11,37,38; John 19:2-5,19,21; d - see SOS 6:3-9; Matthew 25:1-13; e - see 1j, 1k, 1l; f - see Luke 19:37-44.

2d. THE BRIDE IS VERY BEAUTIFUL

SOS 4:1 ♦ How fair and **beautiful** you are, my **darling**, How **very beautiful!** Your **eyes behind your VEIL** are like those of a **dove**; Your **hair** is like the shimmering **black** fleece of a flock of Arabian **goats** that have descended from Mount **Gilead** beyond the Jordan. (AMP)

COMMENT: After the procession halted (when Jesus was weeping), Lazarus and Martha returned the two donkeys; meanwhile, Jesus and Maggie, with the twelve disciples, went to the temple. This was right by her house; and there He: “**looked** round about upon all things” (a)—including His beautiful bride—and said the following things about her (b). Notice that she was still wearing the bridal VEIL, which indicates engagement (so they were not married, in the previous verses, contrary to popular teachings about SOS). Some are puzzled by the goat hair comparison: “... probably here it is the long, soft, delicate, generally black hair of the Oriental goat which is compared to that of the lady, as well as the general appearance presented by the whole flock suspended on [or descending] the mountain side.” (c). For the significance of “Gilead” in SOS, see Part 2. a - see Mark 11:7-11; b - here in SOS 4:1-5; c - Ellicott, SOS 4:1.

SOS 4:2 ♦ Thy **teeth** are like a flock of **sheep** that are even shorn, which came up from the washing; whereof every one bear twins, and **none is barren** among them. (KJV)

COMMENT: “The perfect and regular rows of teeth are exactly paired, upper to lower ...” (Ellicott, SOS 4:2). In addition to her literal teeth, this verse also has a symbolic meaning (as is so often the case); the fact that Maggie would “bear twins” is hinted at here (and repeatedly, throughout SOS).

SOS 4:3 ♦ Your **lips** are like a scarlet ribbon; how lovely they are when you **speak**. *Your **cheeks**, rosy and round, are beneath your **VEIL**, like the halves of a pomegranate. (GNT, *Voice)

COMMENT: The “scarlet ribbon” or “thread” (KJV), is found in only three Bible passages; and in the other two cases, the context specifically mentions a scarlet harlot (a). Sure, the “scarlet ribbon” refers to the literal appearance of Maggie’s “lips”; but it also represents her past, as a harlot—and why God’s judgment, on those misused lips, was her becoming “dumb” (b). Jesus healed her speech problem; and this is why He referred to her lips, as being “lovely ... when you speak.” The lips, cheeks, neck, and breasts (in 4:3-5), are all sensual parts of the body; and when used within marriage, they are a blessing. Jesus knew about the illicit sensual pleasures, of her past life—and Maggie knew that He knew; so some of these statements are more for us, than for her. And these statements do positively verify, that she was indeed a “harlot”; but they also show the kindness and compliments, that Jesus used, even when talking about her sinful past! This verse again mentions the bridal “veil” (see 4:1,3); and her cheeks, behind that veil, were compared to a “pomegranate” (c). a - Genesis 38:1-30; Joshua 2:1,18; 6:17,22,25; Hebrews 11:31; James 2:25; see Revelation 17:4,5; b - see Luke 11:14,27,31; <https://7GRAILS.world/7-symbolic/arch/lakes/>; c - see comments on SOS 4:13; 6:11; 7:12; 8:2.

SOS 4:4 ♦ Your **neck** is strong and beautiful like the tower of David. That tower is built with rows of stones. A **thousand** shields are **hanging** on it. All of them belong to **mighty soldiers**. (NIRV)

COMMENT: There are five times, in SOS, where the Hebrew word “migdal / migdalah” is used (#4026, meaning “tower”); this word is one of many clear indications, in SOS, that Mary Magdalene was indeed the bride (see Greek #3094, #3093). Also, the “**tower of David**” refers to the wedding site—not only when Solomon married Abishag, but also when Jesus married Magdalene. When taken in context, the 1,000 soldiers represents Maggie’s body count—from when she was a harlot (a); the number is very round, so it should not be taken as an exact count. Some may wonder why Jesus married a harlot, since the “high priest” was required to marry a “virgin” (b). There is a long answer, to this question, too long

for this article; the following is a short and simple answer. This requirement, in Leviticus, applied to the Levitical high priests (“the sons of Aaron”); but Jesus was a descendant of Judah, **NOT** Levi, and He was: “... an **high priest** after the **order of Melchisedec**. ... another priest [Jesus] should rise after the **order of Melchisedec**, and **NOT** be called after the **order of Aaron** [NOT a Levitical priest]?” (c). Also, Christ’s marriage to Maggie does not glorify sexual sin, or excuse prostitution; for details on why not, see Part 2. a - see Ezekiel 27:11; b - see Leviticus 21:1,10-14; c - see Psalm 110:4; Hebrews 5:6,10; 6:20; 7:11-21; Matthew 1:3,16; etc.

SOS 4:5 ♦ Thy two breasts as two fawns, twins of the roe deer **feeding** among the lilies. (SLT)

COMMENT: Her “breasts” were mentioned, by Jesus, four times in SOS (4:5; 7:3,7,8); all cases were after getting married—except this single case, where He was delicately discussing her illicit sexual past (*literal* breasts). Also, her two breasts again represent the “twins”; both would breastfeed, at the same time.

SOS 4:6 ♦ Until the morning dawns and the shadows flee away, I will go to the **mountain of myrrh** and to the **hill of frankincense**. (TLB)

COMMENT: Notice the close similarities between this verse, and 2:17—which was the end, of her first dream; so this verse marks the end, of her second dream. “We have come to another break in the poem, the end of another day ...” (Ellicott, SOS 4:6). In 3:6 (above), the “**myrrh** and **frankincense**” was positively in the context of Olivet; so the last part of this verse (4:6), *also* refers to the Mount of Olives. And to verify that everything is tracking correctly—Mark, bless his heart, made it very clear: “And when they came nigh to Jerusalem, unto Bethphage and **Bethany**, at the **mount of Olives**. ... And Jesus entered into Jerusalem [after the donkey ride], and into the **temple** [by Maggie’s house]: and when he had **looked** round about upon **all things** [including His beautiful bride, and said the above things about her], and now the **eventide** was come [the ‘end of another day’ (Ellicott, above)], he went out unto **Bethany** with the twelve. And on the **morrow**, when they were **come from Bethany** ...” (Mark 11:1,11,12). Jesus left His bride at her house, in Jerusalem (near the temple); then she went to sleep for the night, and had her second dream (which ends in this verse). Meanwhile, Jesus and the “twelve” disciples went to “Bethany”—on the Mount of Olives—for the night: “**Until the morning dawns** ... I [Jesus] will **go** to [Bethany, and Olivet, which is] the **mountain of myrrh** and ... **frankincense**.”

3. THE BRIDE’S THIRD DREAM

NOTE: This third dream happened just one night, *before the wedding night*; it began with the recurring part (which is not stated again here; but it was the first part of each dream, in all four nights). This third dream is the shortest, of the four dreams. It is clearly a separate dream: because dream 2 ends in 4:6, above (“Until the morning dawns ...”)—and because dream 4 starts in 5:2, below (“One night as I was sleeping ...”). Also, this is the only dream, which uses the Hebrew #3618, “bride” (see comment on 4:9).

3a. BREAKING IN, THROUGH THE GATES OF HELL

SOS 4:7 ♦ You’re **beautiful** from head to toe, **my dear love**, **beautiful beyond compare**, absolutely **flawless**. (MSG)

COMMENT: Maggie was flawless, in physical beauty; but far more important—she was also flawless, in spiritual beauty; she had repented, and Jesus had forgiven her (a). When you understand the immediate context, of this “flawless” statement, it is most amazing: even shocking! The very next verse, is about her history—as a Hermon harlot—at the “gates of hell” (b). a - see Luke 7:39-50; b - Matthew 16:18.

SOS 4:8a ♦ Thou shalt **come with me** from Lebanon, O **bride**, with me from **Lebanon**: thou shalt go round about from the **head** of faith, from the **head** of **Shenir** and **Hermon**. (SLT)

COMMENT: “Four peaks in the same mountain-system are here named as a poetical periphrasis for northern Palestine, the ... home [Magdala] of the bride [Magdalene].” (a). Hermon is a mountain, the tallest in Israel; it is also called “Shenir” (b). Most Bible versions have mistranslated this verse, as coming down (or looking down) from the “TOP” of the mountain; but it really means quite the opposite, the BOTTOM of Mount Hermon. The Hebrew word *rosh* (#7218) can mean: top, chief, head, New Year (*Rosh* Hashanah), etc; and here in dream 3, the context is referring to the “head” of the Banias RIVER, at the foot of Mount Hermon (c). “The spring is the source [head / *rosh*] of the Banias River, one of the [three] main [northern] tributaries of the Jordan River. ... The ancient city was mentioned in the Gospels of Matthew and Mark, under the name of Caesarea Philippi, as the place where Jesus confirmed Peter’s confession [of faith] that Jesus was the Messiah ...” (d). The word “Amana” (or Abana) refers to another river, that also flows from the same mountain range (called Anti-Lebanon); the above translation of Amana is “faith”—which again verifies the location as Banias / Philippi, and Peter’s confession of “faith”! This place is also called the “gates of hell”; it is infamous for human sacrifice, prostitution, public sex, goat bestiality, and worship of the Greek god “Pan”—from which we get the words panic, panpipes, etc (e). Jesus intentionally brought His disciples here, including Maggie, as the ideal spot to make this following statement: “This is the rock on which I will put together my church, a church so expansive with energy that **NOT even the gates of hell will be able to KEEP IT OUT.**” (f). Some think that Jesus meant: the gates of hell, will never ever conquer His church; but “gates” are NOT weapons—instead, they are designed to KEEP PEOPLE IN OR OUT! This verse isn’t even about people breaking out, from the inside; rather, it’s about God’s people breaking IN, from the outside—in order to rescue the lost, who are trapped inside. Maggie had a prostitution history, at those very same “gates of hell” (Banias is 30-35 miles, from Magdala); and Jesus took her back there, again, as an amazing example of this truth! a - Barnes, SOS 4:8; b - see Deuteronomy 3:8,9; 1 Chronicles 5:23; c - see Genesis 2:10; 2 Kings 5:12; SOS 4:15; d - see Matthew 16:13-28; <https://en.wikipedia.org/wiki/Banias>; e - [https://en.wikipedia.org/wiki/Pan_\(god\)](https://en.wikipedia.org/wiki/Pan_(god)); f - Matthew 16:18, MSG.

SOS 4:8b ♦ From the lions’ **dangerous den**, from the **mountain** hideouts of leopards. (Voice)

COMMENT: “To suppose a literal journey, as some do, to these peaks of the mountain chain one after another, is absurd. They are named as emblems of height and difficulty.” (a). “... there is no necessity to think of either the lover or his beloved as actually on the mountains, the idea is simply that of the mountainous region - Turn thy back upon it, look away from it.” (b). “From the lions’ dens, from the mountains of the leopards; from these or other such-like mountains, which are inhabited by lions and leopards; which seems to be added as an argument to move the [future] spouse to go with him, because the places where now she was[,] were not only barren, but also dangerous, as being the habitations of tyrants and persecutors, and wild or savage people, who are oft described by the names of wild beasts, whose natures they have, and whose practices they imitate.” (c). These two verses (4:7,8) are a short flashback, to events that happened half a year earlier (at Banias)—which was about one week before the Transfiguration, and ten days before the Feast of Tabernacles (when Manny started courting Maggie). While at Banias, Maggie knew nothing about Manny yet; but Jesus knew, and this is why He urged her to move south (back to her former house, in Jerusalem). Nevertheless, the reason that He actually did give her, for moving away, was also true; she needed to get away from those bad influences, of her past life (as a harlot at Banias, Magdala, etc). Jesus had already given her a similar warning, when He cast out her “seven devils” (d); now He repeated the warning, with the additional advice to move away from the area. And to verify all this, the gospels went to the trouble of documenting the following facts: #1 after feeding the 4,000; #2 Jesus and His disciples crossed the lake, to Magdala; #3 Jesus spent a few seconds, disputing with some Pharisees; #4 they immediately left, in such a hurry that they forgot to “take” any

bread (from the house, that they were at); #5 then they crossed the lake again, back to the eastern side; #6 and went north—stopping at several places, including Banias (e). Why, oh why, would they spend hours and hours: crossing the lake, twice—for nothing other than a very short stop, to NOT get any bread, at a house in Magdala? The answer is simple: they went to get Maggie, and take her with them to Banias—the very “gates of hell”! a - Ellicott, SOS 4:8; b - Pulpit, SOS 4:8; c - Poole, SOS 4:8; d - Luke 8:2; see 11:1-14,24-31; e - see Matthew 15:38,39; 16:1-28; Mark 8:9-38; Luke 9:17-27; 11:1-16.

3b. PRACTICING PREMARITAL PURITY

SOS 4:9 ♦ I love you so much that I never want to leave you, my sister and my bride. *You looked at me, and I fell in love. **One look** my way and I was hopelessly in love! (EASY, *MSG)

COMMENT: The word “bride” here is #3618; it is used six times, in SOS, all six of which are in dream 3 (a). This word is good evidence, that the wedding was still in the future. According to Brown-Driver-Briggs: “2 bride, usually [P] a. just BEFORE marriage Isaiah 49:18; 61:10; 62:5; Jeremiah 2:32 ... 7:34; 16:9; 25:10; 33:11; Joel 2:16; Songs 4:8,9,10,11,12; 5:1 [repeat book titles are all removed].” (b). Unfortunately, some versions have translated it “spouse” (probably thinking that the wedding had already happened, back in chapter 3). Also, this verse talks about love at first sight, which *can* be genuine love; all too often, though, it’s just infatuation, or lust, etc. a - 4:8,9,10,11,12; 5:1; b - <https://biblehub.com/hebrew/3618.htm>

SOS 4:10 ♦ How **beautiful** is your love, my sister, my promised bride! How much **better** is your love than wine, And the fragrance of your oils than all kinds of balsam and spices. (AMP)

COMMENT: The Hebrew phrase translated “sister ... bride” is in SOS, four times (4:9,10,12; 5:1); but it is found nowhere else, in the OT. Therefore, it is a unique phrase—because it refers to a very unique dual relationship: Jesus as her human lover, and also as her divine Saviour; plus, this fits BEST with the third SOS application. Another point, about this verse, is that it again uses wine to represent love (see SOS 1:2,4).

SOS 4:11 ♦ The taste of honey is on your lips, my darling; your tongue is milk and honey for me. Your clothing has all the fragrance of Lebanon. (GNT)

COMMENT: Like several other places, in SOS, this verse is poetically illustrating kissing; and it is prior to the marriage, in chapter 6. Therefore, premarital purity may include “tongue” kissing—especially if you are engaged (as they were, at this point); but the rest of the body is off limits, until marriage (as is very clear, in the next verse below).

SOS 4:12 ♦ My sister, my bride, is a garden locked up, a pool covered over, a spring sealed shut. (CJB)

COMMENT: Some claim that the woman was giving her body, to only one person; but this is probably based on the false idea, that they were already married (in chapter 3). This verse certainly does NOT say that she was locked and sealed, except for whenever she unlocked and unsealed herself—which would be meaningless (and would allow for an affair with anyone, anytime, if it really said that). Taken as it reads, her body was locked up—period, with no exceptions! And this is a very good example, of chastity before marriage; the wedding was only one day later, yet she remained chaste. Much of dream 3—including this verse—refers to the current situation, as well as six months earlier (at Banias). Maggie was not a virgin; nevertheless, she had been and was now practicing premarital purity. She had truly repented, and was keeping herself pure; this is why Jesus declared her “flawless” (4:7). To claim that this verse refers to circumstances, after the wedding (which was supposedly in chapter 3)—is a really good way to totally destroy the good meaning, value, and purpose, of this premarital purity example (see Proverbs 5:1-23).

SOS 4:13 ♦ Body and soul, you are **paradise**, a whole **orchard** of succulent **fruits**—Ripe apricots and peaches, oranges and pears; *an orchard of **pomegranates** with all the best fruit, filled with flowers and **nard**. (MSG, *EXB)

COMMENT: Here, the “body” of the bride is represented as an **orchard**, of various fruits—including the “pomegranates”; and this word is found **six times**, in SOS (a). In two cases, the **external** halves (or pieces) of a pomegranate are used: to **visually compare** with the woman’s round **cheeks**, behind her veil (4:3; 6:7). This can represent **kissing**, on the cheeks, even **before** marriage; in fact, the second case is **during** the wedding **ceremony**: you may now **kiss the bride** (6:7). However, starting immediately **after** the wedding, “pomegranates” represent the **female sex organs** (b). Once again, then, when **properly** interpreted: SOS teaches **premarital purity**. a - 4:3,13; 6:7,11; 7:12; 8:2; b - see comments on 6:11; 7:12; 8:2.

SOS 4:14 ♦ Nut **trees** and cinnamon, and **all scented woods**; Mint and lavender, and **all herbs aromatic**. (MSG)

COMMENT: This verse just **continues the list** of items, from the previous verse. Also, **both** of these **verses** have the Hebrew word “nard” (or spikenard, #5373)—which is used **only three times**, in the entire OT, and **all three** are in SOS (1:12; 4:13,14). Again, then, this shows that **Magdalene** was indeed the **bride**, in this SOS wedding (see comment on 1:12).

SOS 4:15 ♦ **Fountains** water the garden, **streams** of flowing water, **brooks** gushing **down** from the **Lebanon Mountains**. (GNT)

COMMENT: Water flows **downhill**, not up; and the Banias **River** flows to the **Jordan**, which flows **south** (by Jericho, near Jerusalem, to the Dead Sea). This is **unmistakable** proof, that the **bride** was NOT called to **go north**—or **climb UP** the mountains—as has been **erroneously taught**, about this chapter (see 4:8).

3c. WEDDING PLANS AND INVITATIONS

SOS 4:16 ♦ **Awake**, O north **wind**, And **come**, O south! Blow upon my garden, That its **spices** may flow out. Let my **beloved** come to his garden and **eat** its pleasant fruits. (NKJV)

COMMENT: “Awake” is a clue that the bride was **sleeping**, soon to awaken (at the **end** of her **3rd dream**); because this is the **same Hebrew word** (#5782), used in **three other verses**—referring to when the bride would **wake up**, from the **three other dreams** (a). The word “wind” is **supplied**, it’s not in the Hebrew text (see GNV); it is somewhat **inferred**, by the context, and almost **all Bible versions** **do include** the supplied word (**wind**). Nevertheless, wind is **not the primary meaning** here; this is obvious, for several reasons: #1 the word “wind” is **not in the original text**; #2 **commentaries**, about the north wind and south wind, are **all over the map** (literally)—showing that there is **no clear meaning**, regarding **two winds**; #3 there are “**four winds**” (N, S, E, W)—**not two** (b); #4 the **Hebrew words** translated “blow” and “flow”—here in 4:16—are used elsewhere (in SOS) to mean **dawn** (2:17; 4:6), and **streams** (4:15); #5 there is a very **clear explanation**, for north and south, which **fits the context** (and has little to do with wind). This, again, represents the **two natures** of Christ: His **divinity** from Nazareth (north), and His **humanity** from Bethlehem (south). It also represents **Maggie’s sinful past**, in the north (Magdala, Banias)—and Jesus **inviting** her to “**come thou south**” (KJV), to Jerusalem, and away from those bad influences (clearly, the verse does NOT say “come north”). Some see **sexual imagery**, in these two verses (4:16; 5:1); however, they were getting **married the next night**—so if indeed it is sexual, then (in context) it’s what they were **anticipating** (see 5:1). Also, the context certainly fits with **literal eating and drinking**, at the wedding **reception**. Some might wonder **why** Christ’s **literal marriage**, here in SOS, **didn’t** follow all of the ancient and/or modern **traditions**—for a

Jewish wedding (c); it's probably because Jesus was *not* a champion, of man-made traditions (d). a - see 2:7; 3:5; 8:4; b - Daniel 7:2; 8:8; 11:4; Mark 13:27; Luke 13:29; Revelation 21:13; etc; c - https://en.wikipedia.org/wiki/Jewish_wedding; https://www.chabad.org/library/article_cdo/aid/476757/jewish/Jewish-Wedding-Ceremony-Traditions.htm; d - see Mark 7:3-13; etc.

SOS 5:1 ♦ My **bride**, my **sister**, I **will** come to my garden. I **will** gather my myrrh with my spice. I **will** eat my **honeycomb** with my **honey**. I **will** drink my **wine** with my milk. **Eat**, my **friends**! Drink and become **intoxicated** with expressions of **love**! (GW)

COMMENT: “Some suppose an invitation to an actual marriage feast ...” (a). Notice the similar wording in this verse, with the kissing in SOS 4:11. The word “intoxicated” (#7937) is a correct translation, it does indeed mean “drunk”; however, in this case it refers to being drunk with love—not with alcohol (b). Wouldn’t that be wonderful: if nobody was ever drunk on alcohol, and everybody was always drunk on love! This verse actually doesn’t belong, here in chapter 5; instead, it should be the last verse in chapter 4 (chapter and verse breaks, and numbering, weren’t in the original Hebrew). This verse has the last usage, in SOS, of the word “bride”—because the wedding night is next (and “bride” is only in dream 3; so 5:1, here, belongs in the previous chapter). a - Ellicott, SOS 5:1; see comment on 6:2; b - see Proverbs 20:1; 23:19-35; etc.

4. THE BRIDE’S FOURTH DREAM

NOTE: This was the fourth night in a row, that the bride had a prophetic dream—all four of which started with the recurring part; however, this night the recurring part was very different (with a few similarities). Also, this was the wedding night; but the bridegroom went missing, for several hours, and didn’t show up until midnight. It was while waiting for Him, that the ten virgins fell asleep (see Matthew 25:1-13); the bride also fell asleep, and had her final dream.

4a. RECURRING DREAM BECOMES A NIGHTMARE

SOS 5:2 ♦ One night as I was **sleeping**, my **heart awakened in a dream**. I heard the **voice** of my beloved; he was **knocking** at my bedroom door. “**Open** to me, my darling, my lover, my lovely dove,” he said, “for I have been **out in the night** and am covered with dew.” (TLB)

COMMENT: Here is a dream within a dream, that is about waking up from a dream (while actually still dreaming). All four of the dreams, in SOS, are about real events (other than the recurring parts); but the double-layer dream, here, shows that some things in it were merely a dream. Like most dreams, much of it was similar to reality; for example, Jesus was indeed “out in the night” for hours (until midnight).

SOS 5:3 ♦ I have **taken off** my **dress**, How can I **put it on again**? I have **washed** my **feet**, How can I **dirty** them again? (NASB)

COMMENT: This was her wedding “dress”; and after waiting a long time, for Him to show up—and He didn’t show—she took it off, and went to bed (and had this dream). Just a few days earlier: she had washed His feet, with her hair and tears (see Luke 7:37-45; etc); now, she teases Him, by saying that if she gets up—and puts her dress back on—then it will be His turn, to wash her feet!!

SOS 5:4 ♦ My beloved **tried to unlatch** the door, *and my **heart began pounding** at the thought of him. (TLB, *CJB)

COMMENT: She realized how much she loved Him, and wanted Him—in spite of His very late arrival.

SOS 5:5 ♦ I got up to open the door to my lover, sweetly ready to receive him, *and my hands dripped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. (JUB, *MSG)

COMMENT: Initially, she wasn't very warm, because He had gone missing again—and He had left her waiting, for hours. Now, though, her attitude changed; and she got up, dripping with eager anticipation.

SOS 5:6 ♦ I opened my soul to my beloved, but suddenly he was gone! And my heart was torn out in longing for him. I sought his presence, his fragrance, but could not find him anywhere. I called out for him, yet he did not answer me. I will arise and search for him until I find him. (TPT)

COMMENT: This sudden disappearance, is typical of dreams (but not real life); so again, this part did not happen in reality (only in the dream). Furthermore, when Jesus did finally show up (at midnight): He was not alone, and He did not magically vanish; clearly, then, some of this dream never became reality.

SOS 5:7 ♦ The night watchmen found me as they made their rounds. They beat and bruised me and stripped off my veil, those watchmen on the walls. (NLT)

COMMENT: This phrase, “watchmen on the walls” (as noted earlier), indicates that Maggie’s house was in Jerusalem—not Bethany. Also, one more time, the “veil” indicates that she was still not married; three out of three literal translations, on Bible Hub, have this same word: “veil”—and Peshitta even has “bridal veil” (a). But a false view—that chapter 3 is the wedding—has led several Bible versions, to use a word other than “veil” (for example, robe, shawl, cloak, etc). The beating and bruising, thankfully, did not occur (in reality); yet this verse illustrates the very real hatred—that existed towards Jesus, His bride, and her brother Lazarus (b). a - <https://biblehub.com/parallel/songs/5-7.htm>; b - see John 11:43-53; 12:1-11.

4b. WHY IS YOUR MISSING GROOM WORTH THE TROUBLE?

SOS 5:8 ♦ I beg you, sisters in Jerusalem—if you find my lover, Please tell him I want him, that I'm heartsick with love for him. (MSG)

COMMENT: The recurring dream continued, so some of the details here are not real; for example, Maggie was sleeping, so she did not actually have this conversation with anyone. When she finally awoke, the bridegroom had arrived; so she never actually went searching for Him, on her wedding night.

SOS 5:9 ♦ How is your beloved better than another beloved, you Fairest Among WomeN? *What's so special about him, that you beg for our help? (WEB, *MSG)

COMMENT: Once again, “Fairest Among WomeN” is used as the name, for the 7GRAILS music group (a). If the bride is the “Fairest Among WomeN”—then the groom must be the “Fairest Among meN” (FAWN FAN). Here, the question is asked: why is your missing groom worth the trouble, what is so special about Him? Some commentators say that the groom could not possibly be Solomon, or Jesus, because if it were someone so important—then the above question wouldn't make sense. However, it's a dream; and things often happen in dreams, which don't make sense in real life. Furthermore, the question might betray a tinge of jealousy, and/or a desire to hear the answer—even though the answer was already known (see Psalm 24:7-10). In fact, if this question was not asked, then WE wouldn't get the answer; so the question was asked, if for no other reason, than for our sake. a - <https://7GRAILS.world/fawn/>

SOS 5:10 ♦ My darling is white, *tanned, and handsome; better than ten thousand others! (WYC, *TLB)

COMMENT: The “tanned” in this verse—and the “golden” in the next verse—show that although Jesus had “white” skin, He was not pale or an albino. Quite a few versions translate this verse, with the word “white” (#6703); and quite a few translate it some other way (radiant, dazzling, etc). This Hebrew word comes from a similar one—which is found only once, in the OT: “... purer than snow, they were whiter [#6705] than milk ...” (a); clearly, this context of “snow” and “milk” shows that “white” is indeed a very good translation. Additionally, “**black**” hair—in the next verse (5:11)—is a description of color; so by context, the above verse (5:10) must also refer to a color (white), rather than merely a dazzling radiance. Surely, Jesus had a pure white character (b); nevertheless, the “**white**” refers especially to His appearance (c). This “**white**” appearance also applies to the bridegroom, King Solomon, in the original application. Therefore, as discussed already, the Jews were not Black (d); but Maggie was Black, because she had Ethiopian genes. The “ten thousand” is no doubt poetic; but it could also have some other meanings, see Part 2 (e). a - Lamentations 4:7; b - see 1 Peter 1:19; 2:22; Revelation 6:2; 19:8,11,14; etc; c - in 5:10; see also 5:14,15; d - see B-3; e - see Psalm 68:17; 91:7; Luke 14:1,28,31; etc.

SOS 5:11 ♦ My **golden** one, pure and untarnished, with **raven black** **curls** tumbling across his **shoulders**. (MSG)

COMMENT: Essentially all versions have the word “**black**” (in this verse), for His hair color; so the previous verse, in this context, does indeed mean “**white**” (5:10). Furthermore, when Jesus rose from the dead, He had “**white**” hair (a). This change of His hair color, is a large part of what kept people from recognizing Him—after His resurrection (b). Furthermore, Jesus would change His hair to reddish brown, like David (c), whenever He disguised Himself as Manny (a shepherd from Bethlehem). a - see Revelation 1:14,18; Daniel 7:9,13; Matthew 5:36; XVEW; etc; b - see Matthew 28:17; Luke 24:16,31; John 20:13-17; etc; c - 1 Samuel 16:12; 17:42.

SOS 5:12 ♦ His **eyes** are as **beautiful as doves** by a **flowing brook**, doves washed in milk and standing by the **stream**. (GNT)

COMMENT: As noted earlier, there is something magical—about true love—which is communicated through the eyes, more clearly than through any other method. No amount of complex math formulas, or multi-billion dollar particle colliders (like CERN), can even begin to compete—with the information that is communicated, through loving eyes.

SOS 5:13 ♦ His **bearded cheeks** are like a spice garden, with **towers** of spice: His **lips** are lilies dripping and flowing with **myrrh**. (Voice)

COMMENT: Again, there are five times, in SOS, where the Hebrew word “migdal / migdalah” is used (#4026, meaning “tower”); this verse is one of those five. In the other four cases, it refers to the bride; in this verse, though, it refers to the bridegroom—because in a matter of minutes, Jesus will Marry Merry Mary (Mary Magdalene, the “tower” from Magdala). So He gets her last name, not the other way around!

SOS 5:14 ♦ See how his **hands** hold **unlimited power!** *His **body** is **bright ivory**, inlaid with **sapphires**. (TPT, *MEV)

COMMENT: Ivory is generally white, especially “**bright** ivory” (a). Sapphires are blue; and this color represents the throne of God, and His law (b). Also, one of the foolish virgins was named “Sapphira” (c). a - see 5:10,15; b - see Exodus 24:10-18; Numbers 4:5,6; 15:27-41; Ezekiel 1:26; 10:1; Matthew 23:5; etc; c - Acts 5:1.

SOS 5:15 ♦ His **legs** are like strong and steady **pillars of marble** set upon **bases** of fine **gold**. His appearance is like **Lebanon**, excellent, stately, and **majestic as the cedars**. (AMPC)

COMMENT: It is rather difficult to comment, on such poetic beauty as this. Nevertheless, the “pillars of marble” are a good illustration—of the white marble pillars, in Solomon’s temple (a). Additionally, in constructing the sacred temple, Solomon used cedars of Lebanon (b). a - see 1 Chronicles 29:2; 2 Chronicles 3:17; etc; b - see 1 Kings 5:5-10; 2 Chronicles 2:1-16; Ezra 3:6-8; etc.

SOS 5:16 ♦ His **mouth is sweetness** itself; he is **altogether lovely**. *That’s **my lover**, that’s **my man**, dear Jerusalem sisters. (NIV, *MSG)

COMMENT: This verse completes the answer, to the above question: what is so special, about your lover? Why is your missing groom worth the trouble? Now that this question has been answered, it’s time for the bridegroom to show up.

4c. BRIDEGROOM FINALLY ARRIVES, AT MIDNIGHT

SOS 6:1 ♦ Where has your **beloved** gone, O **Fairest Among WomeN**? *Where on earth can he be? **Can we help you look for him?** (NKJV, *MSG)

COMMENT: Convinced that He is worth the trouble, the friends volunteer to help look; yet they never do actually look for Him, or find Him—neither in reality, nor even in this dream! Why not?? Traditional interpretations have no good explanation: for why these friends never looked for, or found, the missing groom; nor is there any explanation, for how the bride suddenly knew (a)—without any search party—the answer to the trillion-dollar question, where is the missing groom? If you understand the fact that SOS is the same wedding, as the ten virgins parable: then the answer is easy, the groom finally showed up. “At midnight someone shouted, ‘The groom is here! Come to meet him!’” It was this voice, that awoke the ten virgins (b). But whose voice was it? It was not Martha, because she was one of the sleeping virgins; it was not Jesus Himself, because somebody else announced His presence. It was actually Lazarus, the brother of the bride; he was also one of the servants—who helped Jesus “gather” more guests, for His wedding banquet (a). a - see 6:2, next; b - see Matthew 25:6,7, GWT.

SOS 6:2 ♦ My beloved went down to his **garden**, to the beds of spices: *to **shepherd his flock** in the gardens, and **gather lilies**. (SLT, *LSB)

COMMENT: Once the groom finally arrived—everything happened in reality, from here to the end of the book (including the above verse). The statement here was made by Maggie, but where did she get this information? How could she state this so confidently—after being at a total loss, for hours, regarding the whereabouts of her missing groom? Similar to the nightmare: Jesus finally arrived, and awoke His sleeping bride (a); but He did not disappear—instead, He told her what He had been doing. Notice the word “went” (above); most versions translate the verb “is gone” or else “has gone”—but three out of three literal translations, on Bible Hub, have the correct word “went” (b). The difference between “has gone” and “went” is that “has gone” refers to someone, who has not yet returned; while “went” is used to describe a completed trip. Therefore, the word “went”—which is the correct translation—shows that the groom had already arrived, at Maggie’s house. The next word, in the same verse, is “**down**”; and it does literally mean, descend. Anyone who has been to the Old City of Jerusalem, in person: knows that it is positively downhill, to the “garden” of Gethsemane (from either Olivet, or Jerusalem). Gethsemane is one of the places, that Jesus went to (c); and He also went to other “gardens” (d). The phrase “**his flock**” (above) is in *italics*—which means that it is supplied, by the translator (not in the original Hebrew); nevertheless, several versions do include this supplied phrase, and it no doubt refers to His few disciples. In SOS 2:1,2, we learned that “lily” represents humanity; so “gather lilies” (in our current verse, 6:2), refers to gathering humans—to attend the wedding—although many declined the invitation (e). Jesus

even told parables, about these very events—a few days before His wedding (f); and again, on the evening of the wedding: “... as he sat upon the mount of Olives over against the temple [with Maggie’s house in view] ...” (g). After gathering enough, to fill the wedding hall, Jesus came and got Maggie (at midnight). Then the bridal party moved on, going to the hall; meanwhile, the five foolish virgins wandered off, vainly hoping to find an all night oil store—or at least one that was open after midnight (h). a - see 5:2-7; b - <https://biblehub.com/parallel/songs/6-2.htm>; c - see Matthew 26:36; Mark 14:32; John 18:1-10,26; d - SOS 6:2; 8:13; see John 19:39-41; 20:15; etc; e - see 3c; f - see Luke 13:6-15,22-35; 14:7-24,28,31; g - Mark 13:3; see 13:1-37; Matthew 22:1-14; 23:37-39; 24:1-51; 25:1-13; Luke 21:6,37,38; h - see Matthew 25:6-12.

4d. WEDDING VOWS AND CEREMONY

SOS 6:3a ♦ I belong to my lover. And my lover belongs to me. (ICB)

COMMENT: Here, the bride and groom committed themselves, to each other; this is when they made their vows (compare this, with the very similar engagement promises, in 2:16). Some may ask, why don’t these vows include the phrase: “until death do us part”? Many details happened in reality, but we’re not recorded; it’s also possible, in those days, that this phrase was not normally used (this phrase is *not* found even once, in the entire Bible). Last but not least: in this wedding, there was no need for it; hardly would their very short honeymoon be over, and the groom would be dead.

SOS 6:3b ♦ He who shepherds *his flock* among the lilies. (LSB)

COMMENT: This is a short statement, by the bride. She was acknowledging who her groom is: Manny, the shepherd; and He is also the Messiah, who guided His disciples (the flock)—as they gathered the wedding guests (lilies). Then the groom gave His speech, which was much longer than hers (see 6:4-9).

SOS 6:4 ♦ You are beautiful, my darling, like the lovely city of Tirzah. Yes, as beautiful as Jerusalem, as majestic as an army with billowing banners. (NLT)

COMMENT: “Tirzah” became the northern capital, after Shechem (a); so with Tirzah and Jerusalem (the southern capital), we again have the north and south concept (see 4:16). Additionally, there is a hidden connection here with a woman, named “Tirzah” (b). The “army with billowing banners” represents the enthusiastic crowd, at the wedding; many, of these same people, had also been waving palm banners—at the Triumphal Entry (c). a - see 1 Kings 15:33; 16:8,15,23; etc; b - see Part 2; [https://en.wikipedia.org/wiki/Tirzah_\(name\)](https://en.wikipedia.org/wiki/Tirzah_(name)); c - see Matthew 21:7; Mark 11:8; John 12:13; SOS 3:6.

SOS 6:5 ♦ Your beauty is too much for me—I’m in over my head. I’m not used to this! I can’t take it in. *Look the other way, for your eyes have overcome me! Your hair, as it falls across your face, is like a flock of goats frisking down the slopes of Gilead. (MSG, *TLB)

COMMENT: In this verse (above), and the next two verses (below), Jesus repeated some of His former private compliments (see 4:1-3); but this time, it was publicly—at the wedding. Genuine marriage needs to have witnesses; it’s NOT enough, for lovers to just secretly promise themselves to each other.

SOS 6:6 ♦ 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. (KJV)

COMMENT: Once again, the fact that Maggie would bear “twins” is stated here (as well as repeatedly, throughout SOS). In fact, that very same night—and shortly after the wedding ceremony—Maggie would have two of her eggs fertilized (the twins).

SOS 6:7 ♦ Your cheeks are rosy and round beneath your veil, like the **halves of a pomegranate**. (Voice)

COMMENT: This was the grand finale, of the ceremony, when the groom lifted the bridal veil—and kissed her: you may now kiss the bride! This is the last verse, in SOS, which even mentions any veil; therefore, the wedding ceremony was concluded, with this verse: they were officially married!!! “A seudat nissuin (Hebrew, lit. ‘wedding feast’ or ‘marriage supper’) is ... AFTER a Jewish wedding. It is a mitzvah [command] to have a joyful wedding reception. ... In the New Testament, Jesus tells two parables about a seudat nissuin called the Parable of the Wedding Feast and the Parable of the Great Banquet [BOTH of which are true stories, about His own wedding].” (https://en.wikipedia.org/wiki/Seudat_nissuin).

4e. BANQUET HALL RECEPTION

SOS 6:8 ♦ I have **sixty** other **wives**, all **queens**, and eighty **concubines**, and unnumbered **virgins** available to me. (TLB)

COMMENT: Notice that the “sixty” wives, here, exactly match the “sixty” men at the Triumphal Entry (see 3:7); so they were the husbands, of the sixty wives mentioned here. Some think that this is about Solomon’s royal harem; but even IF that were true, it would only be so of the original application (his literal wedding). In the final, and most important application—Christ’s literal wedding—it refers to 3 categories of women, who were attending: #1 “wives” or “queens” who were already married (couples should always treat each other, as kings and queens); #2 those who were not married, and also not virgins; #3 those who were literal “virgins” (including the five wise). The phrase “**unnumbered** **virgins**”—or “**without number**” (as is found in many translations)—could mean that there were too many to count; and that is probably the correct meaning, with Solomon’s wedding. However, it can also mean that the quantity is not stated, in the text (which is true); in fact, a few versions translate it: “**no number** [is given]” (SLT, PHBT). We don’t know the quantity of virgins, in attendance; but we do know about the five wise—plus any others, who were gathered before midnight (see 6:2).

SOS 6:9a ♦ But my dove, my undefiled and **perfect** one, stands alone **above them all**; she is the **only one of her mother**, she is the choice one of her who bore her. (AMPC)

COMMENT: It is stated repeatedly, that Christ’s bride is the “**Fairest Among WomeN**” (1:8; 5:9; 6:1). And she was the only royal child of her mother, Lanna (the word “only” is supplied); some versions have “special” or “favorite” or “unique”—rather than the “only one” (a). Remember, Lanna actually did have two other children, Lazarus and Martha; but they did not have a royal father (b). a - see NABRE, NCB, NET, NIRV, etc; b - see C-1.

SOS 6:9b ♦ The **virgins** saw her and called her **blessed**; yea, the **queens** and the **concubines** and they praised her. (JUB)

COMMENT: Before all the guests, at the reception, Jesus had just declared that His bride was better—than all of the other women, who were present (see 6:8,9). And instead of jealous complaints: they agreed with His wonderful assessment, of the lovely bride (see 1 Corinthians 12:26).

SOS 6:10 ♦ Who is that young woman that shines out like the dawn? She is as **pretty** as the moon, as **bright** as the sun; *astonishing to behold as a majestic **army waving banners** of victory. (NCV, *TPT)

COMMENT: “**Who is this?**” It’s the same question that was asked, three times: at the Triumphal Entry, right here, and at the resurrection of Christ (see 3:6; 8:5). And this verse has yet another illustration, of the

twins—one female, represented by the “moon”; and one male, represented by the “sun” (a). In fact, the daughter (moon) was born before the son (sun); so the listed sequence, in the above verse, is correct (see Parts 5 & 6). The above statement was made by Martha, about her older sister, while the bride and groom were victoriously departing—going to their house, to passionately consummate their new marriage. As they were exiting the hall: many of the people, once again, were waving banners of enthusiasm—like at the Triumphal Entry, and also at the wedding ceremony (see 6:4). a - see Genesis 37:9,10; Romans 16:1-7; Acts 20:4; etc.

4f. CONSUMMATION AND CONCEPTION

SOS 6:11 ♦ I went down into the garden of **nuts** to see the **fruits** of the valley, and to see whether the **vine flourished**; *and yf [if] the **pomgranates** were **shot forth**. (KJV, *Coverdale Bible of 1535)

COMMENT: As is often the case in dreams—and even in written records, of actual events—the scene may abruptly change, from one time and place to another. In this case, the couple had walked from the reception, to Maggie's house—which was about half a mile away (~10 minutes, walking); and this did indeed fulfill one part, of the recurring dream (only this time it was real, and her lover did not disappear): “I pulled him to me and **would not let him go** until I brought him to **my mother's house**, to the **very room where she conceived me**.” (SOS 3:4, Voice). Based on the context—of the above verse (6:11)—you probably don't even need to itemize things, in order to understand what it's depicting; nevertheless, the “nuts” and “vine” can easily represent male anatomy (see John 15:1,5), while “pomegranates” can easily represent female anatomy (see picture in 4k, page 47). With or without specifics: this verse certainly represents the arousal and climax, of both partners. The Greek Septuagint even contains a direct mention of her breasts, in this very same verse: “Here the LXX [Septuagint]. insert, ‘There I will **give thee my breasts**'; reading, as in Song i, 2 [SOS 1:2], *dadaï* (breasts) for *dôdai* (caresses).” (Ellicott, SOS 6:11; see 7:12).

SOS 6:12 ♦ Before I realized it, I was among the **royal** chariots of my people. (NIRV)

COMMENT: “The Pomegranate … often used in works of art to allude to the beauty and exuberance of the vagina, it specifically is meant to represent the ovary and ova cells.” (Gina M. Florio, *7 Beautiful Historical Symbols for the Vagina*). The previous verse depicts the bride's two eggs, in her Fallopian tubes, receiving sperm: “… the **pomgranates** were **shot forth**.” As a result, before she even knew it, she was impregnated with twins; therefore, she would have “royal” descendants—the holy grail bloodline!!

SOS 6:13 ♦ Return, return, O **Shulamite**; Return, **RETURN**, that we may **look upon you!** What would you see in the **Shulamite**—As it were, the **dance of the two camps?** (NKJV)

COMMENT: Some scholars do recognize the close connection—between “the **Shulamite**” here, and “Abishag the **Shunammite**” (a). Just as Solomon represents the groom, in all three SOS applications: the Shulamite represents the bride, in all three applications. “Their marriage is consummated when they have been left together alone in this room. … After the wedding ceremony and the *Yichud* [consummation], the bride and groom will make a grand entrance [RETURN] into a room filled with friends and family …” (b). While in Maggie's house, Jesus even said the following—about His own literal wedding (as well as the symbolic application): “And ye yourselves like unto men that **wait for their lord**, when he will **RETURN** from the **wedding**; that when he cometh … he shall gird himself, and make them to **sit down to meat**, and will come forth and serve them. And if he shall come in the **second watch**, or come in the **third watch** [about midnight to 3am], and find them so, **blessed** are those servants.” (c). The timing, listed here, perfectly fits the actual chronology: #1 Jesus first came, at midnight (end of the second watch); #2 then He went to the hall, with the bridal party; #3 the bride and groom were officially wedded; #4 they had a short visit, with the wedding guests; #5 they walked to Maggie's house; #6 consummation,

and conception; #7 they walked back to the hall, fulfilling the “RETURN”—by then, it would’ve been between 2am and 3am, which is indeed the “third watch”; #8 more joyful celebration, food, drink, and the “**dance** of the two camps”; #9 the couple again walked to Maggie’s house, for a few hours of sleep; #10 they got up early, for their honeymoon (in the great outdoors). Here is a Jewish dance tradition: “The gladdening of the bride, in which guests dance around the bride, and can include the use of ‘shtick’—silly items such as signs, banners ...” (b). The “**dance** of the **two** camps” is a reference, once again, to the bride carrying twins; and several versions translate it: “the **dance** of Mahanaim”—which is where Jacob, who was himself a twin, met with two camps of “**angels**” (d). Also, notice this similar Jewish tradition: “After the meal [wedding feast], Adam and Eve dance with the angels.” (e). a - 1 Kings 1:3,15; 2:17-22; see Bible Hub commentaries, on SOS 6:13; and Ellicott, on SOS 6:11; b - https://en.wikipedia.org/wiki/Jewish_wedding; c - Luke 12:36-38; d - see Genesis 25:21-26; 32:1,2; e - https://en.wikipedia.org/wiki/Seudat_nissuin

4g. PREGNANT WITH ROYAL TWINS

SOS 7:1 ♦ Shapely and graceful [are] your sandaled feet, *you daughter of a prince. Your round thighs are like jewels shaped by an artist. (MSG, *NCV)

COMMENT: The “sandaled feet”—or “feet with shoes” (KJV, etc)—hints at the fact that Maggie was walking (during this verse, and the next few verses); the bride and groom were again going from the hall, to their house, where they will love each other to sleep (often called “sleeping together”). And Maggie was indeed the “daughter of a prince”; she was the daughter of Prince Shebo—who descended from Solomon, and the Queen of Sheba (see B-3 & C-1).

SOS 7:2 ♦ Thy navel is like a round goblet, which wanteth not wine: *thy womb is as an heap of wheat; **they are the sons and daughters. (OJB, *WYC, **TPT; see also Bishops’ Bible of 1568)

COMMENT: This above verse depicts the bloodline holy grail, in terminology that is amazingly clear (especially with these selected translations). The word “grail” literally means goblet, cup, bowl, or platter; and the word here translated “goblet”—is translated “bowl” in some versions, and “cup” in some versions. The word “navel” (bodice) is translated correctly above, as well as in other Bible versions (see #8326 & #8270); today, the navel is often called a “belly button”—which is precisely where the growth, of a pregnant woman, is most pronounced. Once again, the “wine” represents love; but here it’s from a different Hebrew word, which means “mixture”—and is a good description of the male seed (semen, which is a mixture of sperm, and several other ingredients). The twins were growing, in her “womb”; and soon her belly would indeed look like a “heap of wheat”! The wheat also represents good character (a); in this case, it shows the positive influence, that the parents had on the twins—called prenatal influence, which can be either good or bad (b). Finally, these twins were one “son” and one “daughter” (canticles application is sons and daughters, plural); the whole thing is summarized well, in this statement: “... the sangraal [holy grail] of medieval lore ... [represents] the vessel of Mary Magdalene’s womb and the Sang Real, the blood royal of Jesus represented in a lineage descended from them [sons and daughters].” (c). a - see Matthew 13:24-30; etc; b - see Psalm 58:3; Luke 1:15,41; etc; c - https://en.wikipedia.org/wiki/Jesus_bloodline

SOS 7:3 ♦ Thy two **breasts** as two fawns, twins of the **roe-deer**. (SLT)

COMMENT: Yet again, we have another representation of the “twins”! Also, as the bride was walking, the groom compared her “breasts” to deer—which seem almost to defy gravity—as they go skipping, gently and gracefully, through the fields and hills. Seeing this in action, for many, has a very strange and inexplicable fascination. “Let thy fountain be blessed: and **rejoice** with the **wife** of thy youth. Let her be as the **loving** hind and pleasant **roe**; let her **breasts** **satisfy** thee at all times; and be thou **ravished always** with her **love**

4h. MAGDALENE'S IVORY TOWER

SOS 7:4 ♦ Your **neck** is smooth and beautiful like an **ivory tower**. *Your **eyes** sparkle like the **pools** of **Heshbon**, **by the **gate** of a **princess**. ***Your **face** as a **tower** of Lebanon **looking to Damascus**. (NIRV, *CEV, **LB, ***LSV)

COMMENT: While the couple were still walking, to their house, Jesus gave more poetic compliments; and He intentionally used wording, which pinpointed the location of their house! First of all, the word “tower” appears twice, in this verse; and again, it refers to Magdala / Magdalene (#4026). So the “ivory tower” represents Maggie’s house, where the newlyweds went to disconnect from the rest of the world to follow of their own interests ... The term originated from the Biblical Song of Songs (7:4) ... In the Christian tradition, the term *ivory tower* is used as a symbol for noble purity [white, like ivory].” (a). Magdalene’s “face” was pointed or looking north, in the direction of Damascus (and Lebanon)—as they were walking towards their home (which was almost directly north, from the wedding hall). The city of “Heshbon” was east of Jerusalem, in modern-day Jordan (b); and these two compass directions (north & east), define the general location of that house: the north-eastern corner of old Jerusalem (see the photo, left circle, on page 18). Furthermore, this house was near the two Bethesda pools, and the sheep gate—which are thus illustrated, very poetically: “... the pools of Heshbon, by the gate of a princess [Magdalene, daughter of the royal Shebo].” (c). John even made a special point to mention the “sheep” gate, and the “Hebrew” meaning of “Bethesda”—which literally means: “HOUSE” of mercy (d). a - https://en.wikipedia.org/wiki/Ivory_tower; b - see Joshua 12:1-6; etc; c - 7:4; see 7:1; #1337, #1323; d - see #964, #1004; John 5:2; SOS 4:2; 6:6.

SOS 7:5 ♦ Your **head** is as stately as Mount **Carmel**; your **hair** shines like a tapestry of **royal purple** cloth. *Your **long flowing hair** captures even a **King**. (Voice, *ERV)

COMMENT: Mount Carmel is in northern Israel; it is closer to Magdala—than the Lebanon mountains, Mount Hermon, or Damascus. Furthermore, it is closer yet to the home of the original bride: Abishag, the Shunammite (who lived at Tel Shunem, near modern Sulam, ~15 miles from Carmel). As of this verse, the King and queen were in their new home: where He was blissfully captivated, by her “long flowing hair”—and her stunning beauty!!

4i. THE NEWLYWEDS SLEEP TOGETHER

SOS 7:6 ♦ You are so beautiful! You please me so much! *How happy you make me! (NIRV, *NLV)

COMMENT: Jehovah ordained marriage, for several reasons—including happiness. Both partners, in a marriage, should be very happy; and if not, there is certainly a spiritual problem—which, unfortunately, is all too common. Nevertheless, God can heal spiritual problems: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,” (Jude 1:24).

SOS 7:7 ♦ You are **TALL** and **slender** like a palm **tree**; *and your **breasts** are **sweet**, **attractive**, and **round** like clusters of its fruit. (CEV, *Voice; NOTE: Maggie was 6 feet tall, see Luke 12:25; 19:3; Jesus was 5 feet, 7 inches tall)

COMMENT: The word “breasts” is found only twice, in half a dozen chapters (up to the wedding); then, starting right after the wedding—her “breasts” are mentioned half a dozen times, in two chapters! This shows, once again, that the wedding is in chapter 6 (not chapter 3). Once married, it is a good thing: for the man to enjoy the taste (“sweet”), appearance (“attractive”), shape (“round”), and feel (“caress”), of his wife’s breasts! God created them, for the husband to enjoy (and for infants to nurse).

SOS 7:8 ♦ I say, “I’m going to **climb** that palm **tree**! I’m going to **caress** its fruit!” Oh yes! Your **breasts** will be clusters of **sweet** fruit to me; Your **breath**, clean and cool, *is the **aroma of apples**. (MSG, *CEV)

COMMENT: Notice the lesson here, which fits the context; this was after a long day and night, when they were both very tired. On the one hand, they did not here engage in vigorous intimacy, with climax; and on the other hand, they did not coldly ignore each other, and fall asleep. Instead, they were loving each other to sleep: gently kissing, and softly caressing, as they gradually drifted into a few hours of shut-eye.

SOS 7:9 ♦ **Kissing** you is more **delicious** than drinking the finest **wine**, *that goes down in the **mouth** of my beloved, **gliding **gently** over our **lips** as we **sleep together**. (CEV; *LB, **NET)

COMMENT: They gradually fell asleep—while their lips were gently kissing each other, and whispering romantic things (see 7:6-10). The phrase “sleep together” is an expression, meaning sexual activity; it can also have a literal meaning (two people asleep, in the same bed)—in the above verse, it means both!!

SOS 7:10 ♦ I belong to my lover, and **he wants me**. (ERV)

COMMENT: The previous verse ended, with the two of them sleeping together—first in the romantic sense, and then in the literal sense. But the bride was also sleeping, in a third sense: “... there may be in it [SOS 7:9] the idea of a DREAM making the lips move as in speech.” (Ellicott). There is a literal Bible translation, which states this very clearly: “... causing the lips of the sleeping [bride] to flow softly.” (7:9, SLT). Let’s not forget that at this point, in SOS, everything was just a dream—the bride was still at her house, and dreaming (while waiting for the bridegroom to arrive); in her dream, she was kissing the groom, and whispering: “I belong to my lover, and he wants me.” Her dream was so intense—that her lips were actually moving in reality, even while she was still sleeping (known as sleep talking). And then in a few more hours, these things would actually happen (compare SOS 2:16; 6:3).

4j. OUTDOOR HONEYMOON

SOS 7:11 ♦ **Come**, my lover, let’s **go out** into the **country**. *Let’s **spend the night** among the **henna flowers**. (NCV, *GW)

COMMENT: In the actual experience, after getting a few short hours of rest, the bride woke up “early” (7:12)—and invited her groom, to a wonderful outdoor honeymoon! It will be about 24 hours of heaven, and then Jesus will have to go face hell: His betrayal, mock trial, and crucifixion. In fact, this word “henna” (7:11) again refers to the crucifixion site (see 1:14); and by God’s hand of providence, it’s also the exact place where Maggie was born (see 8:5). Many versions have mistranslated the last part: “spend the night in the villages”; but “night” is singular—and indeed, their honeymoon did last only one night (the next night, Jesus would be arrested). But it is unreasonable, that they would spend one night—lodging in multiple “villages” (this word is plural, in the Hebrew text); so “henna flowers” is a better translation (or, as in some versions, “henna blossoms”).

SOS 7:12 ♦ 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 I shall **give you my breasts**. (KJV, *PHBT)

COMMENT: It was still “early” morning, after only a few hours of rest—yet they were eager to go spend the day together, and enjoy some honeymoon intimacy. This verse is rather similar, to the verse about the consummation (see 6:11); so it’s easy to get the general idea. However, as with the consummation verse, this verse can also be understood quite specifically. The “vine flourish” represents male arousal (some

literal vines have a similar width); the vine is listed first, because males usually become aroused sooner than females. The “grape” (or, in some versions, “blossom”) is small and round: representing the “tender” areola and nipple, which can also become aroused. In some cases, perhaps ideally, the vine and the pomegranates will climax (“bud forth”) at the same time. The “breasts” add so much beauty, to the whole experience (for both of them). The listed sequence is very realistic, including the last phrase (“my breasts”); even after climax, the woman still needs loving affection, and soft caressing of her breasts, etc. Sadly, some men have failed to do this; and such indifference can cause alienation, or worse.

SOS 7:13 ♦ The **mandrakes** send out their **seductive fragrance**, and the finest fruits wait at our doors—**New pleasures** as well as **old**—I have stored them up for you, **my lover**. (Voice)

COMMENT: The “mandrakes” represent sexual arousal, and/or fertility; the same Hebrew word is used five times, in Genesis 30, clearly referring to conception (#1736, compare #1730). According to Brown-Driver-Briggs: “... mandrakes, as exciting sexual desire, and favouring procreation ...” (a). The new and old refers to repeating the same past experiences, that were previously enjoyed by both—as well as experimenting with new ways, for variety—as long as there is mutual consent, and it is morally pure (see 8:2). Finally, please notice the fact that, after the consummation: Jesus and Maggie had romantic intimacy, including sexual intercourse; and this was when she was already pregnant, with twins (see 7:2-13). She did not yet know about her pregnancy, but God knew; and He inspired SOS to include these details, so we may know that God created sex—for MORE than just reproduction! Some teach that sex is bad, even in marriage, unless it’s for the purpose of procreation; such do NOT understand the character of God, or the beautiful lessons in SOS. It is a duty, and should be a pleasure, for married couples to have sex fairly often (see 1 Corinthians 7:1-9)—and have some degree of intimacy (snuggling, kissing), every single day! God created sex and intimacy, for holy joy and supreme happiness. Among other benefits: it helps to bind the couple together, in loving unity. It is Satan, not God, who wants to destroy the many benefits of loving sexuality. This is why Jesus gave us His own example, of sex for procreation; AND sex for morally pure, sacred PLEASURE—all of which is so clearly prophesied, in SOS! a - <https://biblehub.com/hebrew/1736.htm>

4k. DEATH OF THE GROOM

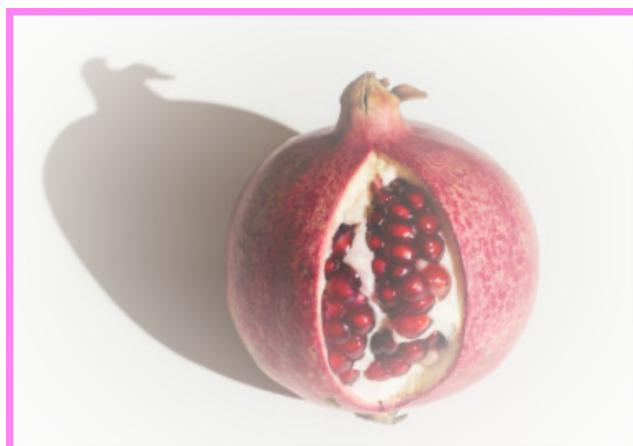
SOS 8:1 ♦ Oh, that you were like my brother, Who nursed at my mother's breasts! If I should find you outside, I would kiss you; I would not be despised. (NKJV)

COMMENT: Because of bad translation (“sucked the breasts”)—and even worse imagination—some have complained that this verse promotes incest; and then they use their own falsehood, to attack SOS (or the entire Bible). Warning: this same misinterpretation trick is used by skeptics, with countless Bible passages; but those who WANT the truth, need not be deceived—and those who ARE deceived, want not the truth. God has carefully planned the grail truths: so that every complaint against the Bible will be refuted, shortly before the second coming of Jesus; and that time is now. In the above case, it actually refers to Maggie's brother, nursing as an infant (not adult incest); this verse shows that these siblings had the same mother (but not the same father)—which positively points to Lazarus (not a son of Shebo). SOS could not mention “Lazarus” by name, and still be a hidden prophecy; so nursing was used, for positive identification. Many Bible commentaries, and even some translations, make this verse about PDA (public display of affection); IF that were the actual meaning, then there would be absolutely no need or reason whatsoever—for this identification of exactly which brother!! Furthermore, public kissing was indeed acceptable, in Bible times—even for those who were not siblings (a). Perhaps passionate kissing in public was not acceptable; but this would be far more acceptable with a spouse, than with a sibling—because making out with a sibling would be incest! So this verse has nothing to do with PDA. The real meaning is resurrection; Lazarus was her specific brother, whom Jesus had raised from the dead. Shortly after the

honeymoon, Jesus was crucified; so Maggie was longing for Jesus Himself to be raised—just “like” her brother Lazarus! The “great stone” had already sealed the tomb (b); so if Maggie found Jesus alive—and “outside” of the tomb (8:1)—it would mean that indeed, He had risen again from the dead. Then she would be so happy, that she would “kiss” Him! She did not have the least concern, about public affection (c); instead, she was concerned about her public image: being the wife, of a crucified criminal. If only her husband would walk alive, out of that tomb, then they would both be vindicated; she would no longer carry that stigma, and “would not be despised.” She had been devastated by His death, like the other disciples. Yet she had seen her brother raised, and had heard Jesus talk of His own resurrection (d); more than the others: Magdalene maintained some hope, that Jesus would rise again (at this point, though, He was still dead). a - see Genesis 29:11; Proverbs 24:26; Romans 16:1-16; 1 Corinthians 16:19,20; 1 Thessalonians 1:1; 4:13,18; 5:1,4,12, 14,15,25-27; etc; b - see Matthew 27:60-66; Mark 16:1-4; c - see Luke 7:37-46; d - see Matthew 16:13,21; Luke 9:22.

SOS 8:2 ♦ I would lead you and I would **bring** you to the **house of my mother** and to the **bedroom** *of her that **conceived me**. I would give you spiced **wine** to **drink**, **from the **new wine of my pomegranate**. (Lamsa, *RSVCE, **SLT; note: “would” is used here in Lamsa—rather than the original “shall”—to fit this context)

COMMENT: Notice that this “house” is the same one, where the bride and groom consummated their marriage (see 4f, 4h); notice also that this was a very private location—so the context here, once again, has nothing to do with public affection (PDA). Rather obviously, this is about a private sexual encounter: especially since it’s the same “bedroom”—where Maggie herself was “conceived” (as well as where her own marriage was consummated, and the twins were conceived). And remember that “wine” represents love (stated repeatedly, in SOS); and in this context, it is sexual love. Two verses clearly establish that “pomegranates” can refer to the female reproductive organs—the place where she got pregnant (see 6:11; 7:12); but pomegranates can also represent the cheeks, behind her veil (see 4:3; 6:7). In this verse, it’s not about an outdoor “kiss” on the cheeks (see 8:1); instead, it required being indoors (in the “bedroom”). And she wanted her lover to “drink … wine” (or juice, in many versions), from her “pomegranate”; her cheeks do not fit this description, but her vulva does—and as a former prostitute, no doubt she had already experienced oral sex. This fact, alone, doesn’t make it right (or wrong); however, God inspired SOS, including this verse: especially for the purpose of sex education. And there isn’t the slightest hint here, or anywhere else in SOS, that oral is immoral (although many, throughout history, have condemned oral sex). Additionally, the word “pomegranate” is singular, in the above literal translation (some versions have the plural); so it’s not about her cheeks, or lips, or breasts (plural)—instead, it’s about the appearance of a single pomegranate (see the picture, below). Also, one version says: “referring to the woman’s … genital organs” (see 4:13, EXB). In some ways, oral can be more intimate than standard intercourse; but it should only be practiced with mutual consent, and care for hygiene (see 7:13; Genesis 31:34,35; Leviticus 12:2,5; 15:1-33; 18:19; 20:18; Ezekiel 18:4-9; 22:10; 1 Corinthians 6:9-20; 7:1-40; 2 Corinthians 7:1; commentaries on Leviticus 18:19; etc).



SOS 8:3 ♦ **Imagine!** His left hand **cradling my head**, his right arm **around my waist!** (MSG)

COMMENT: This could be understood as a continuation, of the previous intimacy. But more importantly, it is basically the same as 2:6 (above); and that verse is about when she fainted, and her first dream began. At this point, in the reality, when Jesus died—Maggie was again on the verge of fainting. And at this point, in her sleep—she was nearing the end of her last dream: when the bridegroom would awaken her, at midnight, by lifting her out of the bed—in the same manner as He had let her down (when she fainted, at the beginning of her first dream). Also, at some weddings or honeymoons, the groom carries the bride.

SOS 8:4 ♦ **Promise** me, brides-to-be, by the gentle gazelles and delicate deer, that you'll **not disturb** my love until he is ready to **arise**. (TPT)

COMMENT: In this translation (TPT), the pronoun is “he” (see 2:7; 3:5); in this context, it actually refers to both (bride & groom). She was still asleep, near the end of her last dream; and in the dream's fulfillment, at this point, He was still sleeping in death (a). Now you can understand why neither gender is specified, in the Hebrew (because it's both, at least in this context). Soon, the bride would “arise” from her last dream; and a few days after that, the groom would “arise” from the dead!!! a - see Daniel 12:2; John 11:11-14; etc.

41. RESURRECTION OF THE GROOM

SOS 8:5a ♦ **Who is this** one? She **arises** out of her **desert**, **CLINGING** to her **beloved**. (TPT)

COMMENT: This is the third time, in SOS, that the same question was asked: “Who is this?” (a). And in all three cases: the “who” question applies to both the bride, and the groom; in the last two cases, though, it especially applies to the bride. The resurrection here, was one week after the Triumphal Entry (see 3:6); and both cases use the same Hebrew words (#5927, #4057), referring to the same woman (Maggie), coming up out of the same “desert” (Bethany)—plus, she was also in an emotional desert, while Jesus was dead (and His resurrection brought her up, out of that desert). Her house was in Jerusalem; however, once Jesus died, she stayed with her relatives in Bethany—much like when Lazarus was sick, and died (b). This explains why she was coming up from Bethany, going to the tomb, on the resurrection morning. “Now on the first day of the week Mary Magdalene came early to the tomb [shortly after Jesus had risen] ... Jesus said to her, ‘Stop **CLINGING** to Me, for I have not yet ascended to the Father ...’” (c). “I [the bride] **found him** whom my soul loveth: I **held him**, and **would not let him go** [CLINGING].” (SOS 3:4). “I **held him** ...— Bossuet, following Bede, regards this as prophetic of Mary Magdalen (type of the Church) on the morning of the Resurrection.” (d). a - 3:6; 6:10; 8:5; b - see John 11:1-3,19-32; c - John 20:1,17, NASB; see B-2; d - Ellicott, SOS 3:4.

SOS 8:5b ♦ I stirred up your **passions** under the **apple tree** **where you were born**. *Your mother **went into labor** under that **tree**, and under that very **tree** **she bore you**. (CEV, *MSG)

COMMENT: This is about Manny, first wooing Maggie, at the crucifixion site; and amazingly, by God's special providence, she was also born there. “I raised thee up [KJV].—Literally, aroused: i.e., I inspired thee with love. For this sense of exciting a passion, given to the Hebrew word, compare Proverbs 10:12; Zechariah 9:13. ... There thy mother [KJV] ...—Not necessarily under the apple-tree ... but near it. ... So in later times the tree has been taken to stand for the Cross, the individual [Maggie] excited to love under it [who represents] the Gentiles redeemed at the foot of the Cross, and the deflowered and corrupted mother [Lanna, who represents] the synagogue of the Jews (the mother of the Christian Church) ...” (a). Maggie was conceived, in her mother's house (see 3:4; 8:2); however, she was born outdoors—not in any house—because her birth was unexpected, and premature (at about six months). By God's wise design:

Maggie was born at a very special place (crucifixion site), and at a very special time (see D-1). To fit this timing, Maggie had to be born in the spring; however, Shebo only came to Jerusalem, for the main festivals: which were Passover (spring), and Tabernacles (fall)—therefore, Maggie had to be conceived in the fall, and born in the spring (about six months). The above versions (and several others) correctly translated the “labor” (outdoors), and the birth; but many versions rendered it rather poorly, because they didn't understand what it's all about. This “apple tree” was also near the tomb, where Jesus was buried and resurrected (see John 19:41). a - Ellicott, SOS 8:5.

SOS 8:6 ♦ **Fasten** me upon your **heart** as a **seal of fire** forevermore. This living, consuming **flame** will **seal** you as my **prisoner of love**. My **passion** is **stronger than the chains of death and the grave**, all consuming as the very flashes of **fire** from the **burning heart of God**. Place this fierce, unrelenting **fire** over your entire being. (TPT)

COMMENT: True love, that is “**stronger**” than “**death and the grave**”—was quite *literally fulfilled*, in the literal resurrection of Christ. Some have complained that SOS doesn't mention God, even once in the whole book; in some translations, though, the above verse does have “God” (or Jehovah). Many versions translate this verse with: “... jealousy is cruel as the grave ...” (or something similar); nevertheless, even though this fact is absolutely true—and even though jealousy motivated the crucifixion—yet the primary context here, is resurrection. “Now **when Jesus was risen** early the first day of the week, he appeared **first** to **Mary Magdalene** ...” (a). “... Mary Magdalene always appears **first**, whenever she is listed in the Synoptic Gospels as a member of a group of women, [this] indicates that she was seen as the most important out of all of them.” (b). Notice also that after Jesus had risen (but she didn't know it yet), she assumed authority over the body: “... tell me where thou hast laid him, **and I will take him away**.” (c). These things only make sense, if Magdalene was the wife of Jesus (NOT merely a female friend). There are two reasons why, at first, she did not recognize her own husband: her eyes were blinded, with tears (d); and His hair color had been changed, from black to white (see 5:11). Both Maggie and Jesus had the “**love**” and “**passion**” for each other, mentioned in the above verse (8:6); yet it refers to far more, than romantic passion. While He was dead, Maggie had longed for Him to rise—and she even dreamed that they could be intimate again (see 8:1-3); when He actually rose, though, intimacy was *not* the main thing on her mind. Jesus probably said: “touch me not”—more for our sake, than for hers; so we would know, that they had indeed been married (see B-2). When Lazarus was resurrected, one month earlier: he had the same mortal body, as before his death; and this is probably what Maggie had imagined, about Jesus. But Christ was raised in a white-haired, heavenly, immortal, spiritual, and tangible body (e). There is no indication, that Jesus and Maggie were ever sexually intimate again—after His resurrection (f). Nevertheless, their “**love**” for each other was on “**fire**”; in fact, it was “**burning**” even hotter than ever! a - Mark 16:9; see John 20:1-18; b - https://en.wikipedia.org/wiki/Mary_Magdalene; c - John 20:15; d - see John 20:11-15; e - see Luke 24:36-43; John 14:1-3; 16:28; Acts 1:9; 1 Corinthians 15:39-50; 2 Timothy 1:10; Revelation 1:5,12-19; 2:8; etc; f - see Matthew 22:30; Mark 12:25; Luke 20:34-36.

4m. STEP-PARENTS FOR THE HOLY GRAIL TWINS

SOS 8:7 ♦ Many waters **cannot quench love**, neither can floods drown it. If a man would **offer all the goods** of his house **for love**, he would be **utterly scorned and despised**. (AMPC)

COMMENT: Before ascending to heaven—Jesus wanted to make sure, that His offspring would be left in good hands. After He ascended, Maggie did *not* get remarried. However, the apostle John did marry her sister, Martha (see C-3); and they became the step-parents, for the twins—the holy grail bloodline! So these few verses are primarily about Martha; and guarding her purity, in preparation for her marriage (to John). The above verse draws a contrast between true love, which cannot be quenched, and purchased “love” (so-called); previously, Martha's sister had been a prostitute—selling her body, for illicit sex. But it's **IMPOSSIBLE** to pay someone, or force someone, to volunteer (for charity service, or whatever); this is

because as soon as money is paid, or force is used, it's no longer voluntary—by definition! And genuine romantic love is also a voluntary, free-will choice; if there is any payment (prostitution), or force (sexual assault, rape)—then it is NO LONGER LOVE, BY DEFINITION!!!

SOS 8:8 ♦ We have a little sister whose breasts have not yet developed. *What will we do to guard her for her wedding day? (Voice, *TPT)

COMMENT: “*We have a little sister.*—Commentators are almost all at one in the feeling that the poem properly ends with Song of Solomon 8:7 [the previous verse]. Those who construct the poem on the plan of a drama can find no proper place for what follows (unless as a meaningless epilogue), and the want of cohesion with the main body of the work is so evident that many scholars have rejected it as a later addition; others have tried to find a place for it by re-arranging the whole poem.” (a). Here is yet another sad, but classic example: of men lacking faith, in God’s holy word! They can’t make sense, out of these last seven verses: because they are way off track, about the whole book! When you understand SOS properly, the entire book is very well organized; each verse and section flows very naturally—and in most cases, chronologically—into the next verse or section. After the resurrection (4l, above), and before the ascension (4n, below): this section deals with the care for Martha, and later the twins, once Jesus was no longer on earth; there is no better place, for this section (4m). Additionally, this specific verse has been highly misunderstood: as if the little girl was just a memory, of the bride’s younger self; this error comes from the brothers only idea, with no female sibling (other than the bride herself)—which, in turn, is from a bad translation (see 1:6). But the above verse is NOT a flashback, to the bride’s younger past; the “little sister” existed in the present tense: “have” (b). The “we” (plural siblings) refers to Maggie and Lazarus, who had a younger sister (Martha). This verse is actually about protecting Martha: helping her avoid going down the same road, that Maggie took (sexual promiscuity); and the question, about how to guard Martha for her wedding day, is answered in the next verse. a - Ellicott, SOS 8:8; b - see 8:8, in any Bible version.

SOS 8:9 ♦ She’s a virgin and vulnerable, and we’ll protect her. If they think she’s a wall, we’ll top it with barbed wire. If they think she’s a door, we’ll barricade it. (MSG)

COMMENT: “*If she be a wall.*—The wall and door are emblems of chastity and its opposite. … If the maiden grows up virtuous and inaccessible to seduction we will build upon her a palace of silver, i.e., we will so provide for her in marriage that from her may spring an illustrious house [including and especially, for the holy grail twins]; but if otherwise, we will enclose her with boards of cedar, i.e., the strongest precautions shall be taken to guard her honour.” (a). In the original Hebrew, and most translations, the “wire” is made of silver (#3701); this represents the word of God—which is a better source of protection, than any human (b). In our efforts to protect people, we need to remember that both victims and criminals can be male or female; a 2017 article documents some unexpected findings, regarding sexual crimes with female perpetrators: “… more than nine in ten juveniles who reported staff sexual victimization were abused by a woman. … A recent study of youth found, strikingly, that females comprise 48 percent of those who self-reported committing rape or attempted rape at age 18-19. … Male-perpetrated sexual victimization finally came to public attention after centuries of denial and indifference, thanks to women’s rights advocates and the anti-rape movement. Attention to sexual victimization perpetrated by women should be understood as a necessary next step in continuing and expanding upon this important legacy.” (c). The point is NOT to put greater blame, on either males or females; the point is that everyone (of all ages) is in danger of being a sexual victim, and/or a sexual criminal. Very often, perpetrators are former victims; we all need the true gospel, and the blood of Jesus Christ, in order to break the vicious cycle: of victims becoming criminals, and creating more victims, who become criminals, ad infinitum. a - Ellicott, SOS 8:9; b - see Genesis 39:1-23; Psalm 12:6; Jeremiah 17:5-10; John 8:1-11; etc; c - *Sexual Victimization by Women Is More Common Than Previously Known*; <https://www.scientificamerican.com/article/sexual-victimization-by-women-is-more-common-than-previously-known/>

SOS 8:10 ♦ I'm a city wall, and my breasts are the towers. *In his presence, I have become like one who has discovered peace. (CEB, *Catholic Public Domain Version)

COMMENT: Some might think this is referring to extra-large breasts (towers). Although that is a realistic possibility: the main point, in context, is about Maggie's maturity (she was an adult woman)—in contrast with her undeveloped “little sister” (Martha); therefore, Jesus was not a pedophile. This verse also identifies, once again, exactly who had these well-developed breasts: Mary Magdalene, the tower from Magdala. Very strangely, both Lazarus and Mary rather suddenly disappeared, from the gospel records—and even the other NT books. What happened to them? Why the deafening silence? They both had such major roles, in the gospels. Where did they go, and why? Some claim that Mary went to France, or the desert, etc; but the apocryphal books, and the traditional grail legends, are not fully reliable. One thing is very clear: both Lazarus and Mary lived out the rest of their lives, in the same city. A positively verified location is hidden, in the Bible—and has also been “discovered” (8:10)—for the bones, of both Mary and Lazarus; and the specific location will be revealed, in this holy grail series. But the true location is not anywhere near the Louvre Pyramid, in France; though that location is a well-known theory, from the fictional account: *The Da Vinci Code*.

4n. ASCENSION OF THE GROOM

SOS 8:11 ♦ My bridegroom-king has a vineyard of love made from a multitude of followers. *He entrusted his vineyard to the keepers; people paid **one thousand shekels of silver for its fruit. (TPT, *LEB, **LSB)

COMMENT: This verse and the next verse contain hidden information, about the ascension of Jesus—including where it happened, and how long He would be gone. They also contain shocking information, about the literal son of Jesus (one of the grail twins, born a few months after the ascension). As with much of SOS, many people have misunderstood and mistranslated this verse; but it's NOT about the king renting or leasing the vineyard, NOR is it about each person paying 1,000 shekels (to the king). Instead, it's the total value of the produce, or harvest: “... anyone who might sell the fruit would get 1,000 shekels for it.” (a). In two of the three SOS applications: the King represents Jesus, who had caretakers for His vineyard (b); also, His vineyard had a fig tree in it, which was near Bethany—and very close to the ascension spot (c). The ascension location is also hidden, in the above verse, with the word: “Baalhamon” (d); this word means: “Lord of the multitude” (#1174, #1167, #1995). At the Triumphal Entry, which passed right through the ascension spot: Jesus was indeed the Lord, of that “multitude” of followers (e). So these things show us that the main topic, at hand, is indeed the ascension of Christ. a - Cambridge, SOS 8:11; b - see Matthew 21:28-41; Mark 12:1-9; Luke 20:9-16; c - see SOS 2:11-15; Matthew 21:17-21; Mark 11:11-21; Luke 13:6-9; 24:50,51; d - SOS 8:11, KJV; e - see Matthew 21:8; Mark 11:1-8; Ephesians 4:8; etc.

SOS 8:12 ♦ My vineyard is mine; I tend it, myself. *The thousand shekels belong to you, O Solomon, and two hundred shekels belong to those who maintain it for its fruit. (CJB, *NET)

COMMENT: With this verse, we need to do a little bit of simple math. This is why we must understand that it is 1,000 shekels income, per vineyard—NOT 1,000 shekels owed to the King, per person. These verses do indeed talk of exactly two specific vineyards: the bridegroom, Jesus, had one vineyard; and the bride, Maggie, also had her own vineyard (a). So the total income is: 2 vineyards, times 1,000 shekels each, equals 2,000 shekels; very simple math!! Why does it matter? Because this is a hidden time prophecy, representing 2,000 years—from the ascension of Christ, to His return! And there are several other time prophecies, in the Bible, also revealing the same period—about 2,000 years—between the first and second advents, of Jesus Christ (b). The 200 shekels is payment, to the keepers, for their services; and it represents 100 shekels each, for the twins (raised by John and Martha). Most importantly, though, is the

connection between 200 shekels, and Absalom—son of King David, and brother of Solomon (c). Also, the 1,000 shekels is linked to Absalom's death: “And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son [Absalom] … And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.” (d). Sadly, this represents the fact that the literal son, of King Jesus, was also put to death (by people from his own nation); Jesus Himself made this clear, in His own vineyard parable (e). “A certain man [Jesus] planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.” (f). It is NOT God the Father, but Jesus, who went far away for a long time (and will return); so the murdered son, in this parable, is not Jesus Himself (Son of God)—but rather, it was the literal son of Jesus! He was killed, in the spring of AD 66—at the same age, on the same date, during the same festival (Passover), and at the same city, as Jesus Himself (crucifixion). And true to the parable: “He shall come and destroy these husbandmen …”—it was only a few months later, when this destruction began. “The Jewish–Roman wars … between 66 and 135 CE.” (g). And it was only a few years later, when this destruction left the whole city of Jerusalem—including the temple—in utter ruins! This history provides an explanation, for why most bloodline legends mention only a daughter (because the son died young). a - see 1:6; 8:11,12; b - see I-3, in Part 0; Hosea 6:1-3; Luke 13:31-35; 2 Peter 3:8; etc; c - see 2 Samuel 3:2,3; 12:24; 14:26; see Joshua 7:21; Judges 17:4; d - 2 Samuel 18:12-15; e - see Matthew 21:28-41; Mark 12:1-9; Luke 20:9-16; f - see Luke 20:9-16; Matthew 21:33; 25:5,6,19; Mark 12:1; g - see TS; https://en.wikipedia.org/wiki/Jewish–Roman_wars

4o. THE GROOM AWAKENS HIS DREAMING BRIDE

SOS 8:13 ♦ O you who dwell in the gardens, my companions are listening for your voice; let me hear it. (RSV)

COMMENT: The ten virgins fell asleep, waiting and waiting for the bridegroom; but even while asleep, the ear still hears things—so they are listening, and will wake up to the sound of the bridal party. The bride also is just about to awaken, and hear His voice: as He gently lifts her up, out of the bed (see 8:3,4). And most importantly, this verse refers to the symbolic application: when WE hear this very message, it is our own wake-up call; the bridegroom is arriving—arise, and accompany Him, to the “marriage supper of the Lamb”! It’s the best year for this message, the 70th Jubilee (see Part 0, Part 7; Revelation 19:7-9; 21:2,9; 22:17).

SOS 8:14 ♦ Hurry to me, my darling! Run faster than a deer, *or a fawn on the mountains of spices. (CEV, *BST)

COMMENT: The “deer” or “roe”—mentioned in this verse, and several other places in SOS—is the origin of the name “Dorcas”; she was Christ's older sister (daughter of Joseph), who was raised from the dead (a). This represents the righteous dead, who will be resurrected—when the bridegroom returns to earth, in the very near future (b). The “mountains of spices” are Olivet (Gethsemane), and Moriah (temple, etc); the groom was at both of these locations, in the hours leading up to midnight (when He would “hurry” to awaken His dreaming bride). Although the wedding is depicted in chapter 6, that is only the dream; the actual wedding didn’t occur, until after the bride and virgins woke up. So the REAL action began, right AFTER this verse! This is the ONLY rational explanation—for such a strange, abrupt, and anti-climactic ending to: the song of all songs!! This whole book of SOS, and the wedding of Jesus and Magdalene, would still be very amazing and beautiful—even if it were just fiction; but it is exceedingly more amazing, because it is all historical fact! This is the end of Part 1; but there is still much more biblical history, regarding the REAL HOLY GRAIL BLOODLINE—and the best is yet to come!!!

a - see Greek #1393, #5000; and Hebrew #6643, #6646; SOS 2:7,9,17; 3:5; 4:5; 7:3; 8:14; Matthew 13:55,56; Mark 6:3; Acts 9:36-42; Romans 16:1-5; etc; Dorcas was raised on 11-8-35; b - see 1 Corinthians 15:51-55; 1 Thessalonians 4:13-18; Revelation 20:6; etc.

SOS TRANSLATION COMPILATION 2 (Without Comments)

0. COMPOSED BY SOLOMON

SOS 1:1 ♦ This **song of songs**, more wonderful than any other, was **composed by King Solomon**. (TLB)

1. THE BRIDE'S FIRST DREAM

1a. WINE REPRESENTS LOVE

SOS 1:2 ♦ Kiss me with the sweet **kisses** of your **lips**, for your **love** delights me more than **wine**. (Voice)

SOS 1:3 ♦ Because of the fragrance of your good ointments, Your **name** is **ointment** poured forth; Therefore the **virgins** love you. (NKJV)

SOS 1:4 ♦ Hurry, my **King**! Let's hurry. **Take me to your home**. We are happy for you! And we praise your **love** even more than **wine**. Young women of **Jerusalem**, it is only right that you should adore him. (CEV)

1b. ROYAL BLOODLINE, FROM SOLOMON

SOS 1:5 ♦ Women of Jerusalem, I am **dark** but beautiful, **dark** as the desert tents of Kedar, but **beautiful** as the draperies in **Solomon's palace**. (GNT)

SOS 1:6 ♦ Look not upon me, because **I am black**, because the sun hath looked upon me: **my mother's children** were **angry** with me; they **made me the keeper** of the vineyards; but **mine own vineyard** have I **not kept**. (KJV)

1c. CONSIDERED A PROSTITUTE

SOS 1:7 ♦ Please tell me, you whom I love, **where do you graze your flock**? Where does your flock lie down at noon? Tell me, or I will be **considered a prostitute** wandering among the **flocks** of your companions. (GW)

SOS 1:8 ♦ If you do not know where your lover is, O you **Fairest Among WomeN**, Run along, follow the tracks of the flock, And pasture **your young goats** by the tents of the shepherds. (AMP)

1d. THE SHEPHERD STILL LOVES HIS GIRL-FRIEND

SOS 1:9 ♦ My **darling**, you are **more exciting to me** than **any mare** among the stallions pulling Pharaoh's chariots. (ERV)

SOS 1:10 ♦ Your **hair** is **beautiful** upon your **cheeks** and **falls along your neck** like jewels. (GNT)

SOS 1:11 ♦ We make **garlands of gold** for you, **with studs of silver**! (LSV)

1e. SWEET SMELLING SAVIOUR

SOS 1:12 ♦ While the **King sat at his table**, My **SPIKENARD sent forth its fragrance**. (ASV)

SOS 1:13 ♦ My beloved is like a fragrant pouch of **myrrh** spending the **night** between **my breasts**. (NET)

SOS 1:14 ♦ He is like a bouquet of **henna** blossoms—henna plucked near the **vines** at the **fountain of the Lamb**. (TPT)

1f. ROMANCE IN THE GREEN OUTDOORS

SOS 1:15 ♦ How **beautiful** you are, **my love**; how your **eyes shine with love**! (GNT)

SOS 1:16a ♦ Behold, how fair and **handsome** you are, **my beloved**; And so delightful! (AMP)

SOS 1:16b,17 ♦ The **green grass** will be our **bed**; the **cedars** will be the **beams** of our **house**, and the **cypress trees** the **ceiling**. (GNT)

1g. JESUS IS BOTH SHEPHERD AND MESSIAH

SOS 2:1 ♦ I am the **rose of Sharon**, and the **LILY of the valleys**. (KJV)

SOS 2:2 ♦ Like a **LILY** among **thorns**, that is what **she is**; my dear is a captivating beauty **among the young women**. (Voice)

SOS 2:3 ♦ Like an **apple tree** among the wild **trees**, so is my lover **among the young men**. In his shade I take pleasure in sitting, and his **fruit is sweet to my taste**. (CEB)

1h. SO OVERWHELMED THAT SHE FAINTED

SOS 2:4 ♦ He **brings** me to the **banquet hall**, and **everyone can see** how **much he loves me**. (TLB)

SOS 2:5 ♦ Oh! Give me something refreshing to eat—and quickly! Apricots, raisins—anything. I'm **about to faint** with love! (MSG)

SOS 2:6 ♦ His left hand **cradles my head**, and his right arm **encircles my waist**! (MSG)

1i. DON'T INTERRUPT HER DREAM (#1)

SOS 2:7 ♦ **Promise** me, Jerusalem maidens, by the gentle gazelles and delicate deer, that you'll **not disturb my love until she is ready to arise**. (TPT)

1j. TIME TO RISE AND SHINE

SOS 2:9 ♦ My lover is like a swift gazelle or a young stag. **Look, there he is** behind the wall, **looking** through the window, **peering** into the room. (NLT)

SOS 2:10 ♦ My beloved said to me, **Get up**, my **true love**, my **beautiful** one, and **come with me**. (GW)

1k. SPRINGTIME LOVE IN FULL BLOOM

SOS 2:11 ♦ Look! **Winter is over**. The **rainy season** has come to an **end**. (EHV)

SOS 2:12 ♦ **Blossoms** appear in the land. The time of the **songbird** has arrived. The cooing of the **mourning dove** is heard in our land. (GW)

SOS 2:13 ♦ The **green figs ripen**. The grapevines **bloom** and give off a fragrance. **Get up**, my **true love**, my **beautiful** one, and **come with me**. (GW)

11. ENGAGEMENT PROMISES

SOS 2:14 ♦ My **dove** in the clefts of the rock, in the hollows of the wall, **reveal** to me your **face**. Let your **voice sound** in my ears. For your **voice is sweet**, and your **face is graceful**. (CDV)

SOS 2:15 ♦ **Catch all the foxes**, those little foxes, **before they ruin** the **vineyard of love**, for the grapevines are **blossoming**! (NLT)

SOS 2:16a ♦ My darling, **I am yours**, and **you are mine**. (CEV)

SOS 2:16b ♦ He is the one who **shepherds his flock** among the **lilies**. (ISV)

SOS 2:17 ♦ Delighting in the flowers **until dawn** breathes its light and **night slips away**. Turn to me, **dear lover**. Come like a gazelle. **Leap** like a *young **deer** on the **mountains** of Bether. (MSG, *NLV)

2. THE BRIDE'S SECOND DREAM

2a. HER RECURRING DREAM

SOS 3:1 ♦ Asleep on my bed, **night after night I dreamed** of the one I love; I was **looking for him**, but **couldn't find him**. (GNT)

SOS 3:2 ♦ So I **got up**, went out and roved **the city**, hunting through streets and down alleys. I **wanted my lover** in the worst way! I looked high and low, and **didn't find him**. (MSG)

SOS 3:3 ♦ And then the **night watchmen found me** as they patrolled the **darkened city**. “Have you seen my **dear lost love**?” I asked. (MSG)

SOS 3:4 ♦ Not long after I left them, **I found him**—I found **my soul's true love**. I pulled him to me and **would not let him go** until I brought him to **my mother's house**, to the **very room where she conceived me**. (Voice)

2b. DON'T INTERRUPT HER DREAM (#2)

SOS 3:5 ♦ **Promise** me, Jerusalem maidens, by the gentle gazelles and delicate deer, that you'll **not disturb my love until she is ready to arise**. (TPT)

2c. KING AND QUEEN, AT THE TRIUMPHAL ENTRY

SOS 3:6 ♦ **Who is this WOMAN** coming from the **desert** with this **large group of people**? *Like **palm-trees** of smoke, Perfumed with **myrrh** and **frankincense**, From every powder of the merchant? (ERV, *YLT)

SOS 3:7 ♦ Look! It is the King's **marriage carriage**—the **love seat** surrounded by **sixty** champions, the mightiest of Israel's host, are like pillars of **protection**. (TPT)

SOS 3:8 ♦ They stand ready with **swords** to **defend the King and his fiancée** from every terror of the **NIGHT**. (TPT)

SOS 3:9 ♦ King Solomon **built** his own **royal carriage** from the **trees** of Lebanon. (Voice)

SOS 3:10 ♦ Its posts are **covered** with silver; over it is cloth **embroidered** with gold. *The hangings thereof of purple, whose midst was **paved with the love of the daughters of Jerusalem**. (GNT, *GNV)

SOS 3:11 ♦ Go forth, O ye **daughters of Zion**, and **behold KING** Solomon with the **crown** wherewith his **mother crowned** him in the day of his **espousals**, and in the day of the **gladness** of his heart. (KJV)

2d. THE BRIDE IS VERY BEAUTIFUL

SOS 4:1 ♦ How fair and **beautiful** you are, my **darling**, How **very beautiful!** Your **eyes behind your VEIL** are like those of a **dove**; Your **hair** is like the shimmering **black** fleece of a flock of Arabian **goats** that have descended from Mount **Gilead** beyond the Jordan. (AMP)

SOS 4:2 ♦ Thy **teeth** are like a flock of **sheep** that are even shorn, which came up from the washing; whereof every one **bear twins**, and **none is barren** among them. (KJV)

SOS 4:3 ♦ Your **lips** are like a **scarlet ribbon**; how lovely they are when you **speak**. *Your **cheeks**, rosy and round, are beneath your **VEIL**, like the **halves of a pomegranate**. (GNT, *Voice)

SOS 4:4 ♦ Your **neck** is strong and beautiful like the **tower of David**. That **tower** is built with rows of stones. A **thousand** shields are **hanging** on it. All of them belong to **mighty soldiers**. (NIRV)

SOS 4:5 ♦ Thy **two breasts** as two fawns, **twins** of the roe deer **feeding** among the lilies. (SLT)

SOS 4:6 ♦ Until the morning dawns and the shadows flee away, I will go to the **mountain of myrrh** and to the **hill of frankincense**. (TLB)

3. THE BRIDE'S THIRD DREAM

3a. BREAKING IN, THROUGH THE GATES OF HELL

SOS 4:7 ♦ You're **beautiful** from head to toe, my dear **love**, beautiful **beyond compare**, absolutely **flawless**. (MSG)

SOS 4:8a ♦ Thou shalt **come with me** from Lebanon, O **bride**, with me from **Lebanon**: thou shalt go round about from the **head of faith**, from the **head of Shenir** and **Hermon**. (SLT)

SOS 4:8b ♦ From the lions' **dangerous den**, from the **mountain** hideouts of leopards. (Voice)

3b. PRACTICING PREMARITAL PURITY

SOS 4:9 ♦ I love you so much that I never want to leave you, my **sister** and my **bride**. *You **looked** at me, and I fell in love. **One look** my way and I was **hopelessly in love!** (EASY, *MSG)

SOS 4:10 ♦ How **beautiful** is your love, my **sister**, my promised **bride**! How much **better** is your **love** than **wine**, And the **fragrance** of your oils than all kinds of balsam and spices. (AMP)

SOS 4:11 ♦ The **taste of honey** is on your **lips**, my darling; your **tongue** is **milk** and **honey** for me. Your clothing has all the **fragrance** of Lebanon. (GNT)

SOS 4:12 ♦ My sister, my bride, is a garden **locked** up, a pool **covered** over, a spring **sealed** shut. (CJB)

SOS 4:13 ♦ Body and soul, you are **paradise**, a whole **orchard** of succulent **fruits**—Ripe apricots and peaches, oranges and pears; *an orchard of **pomegranates** with all the best fruit, filled with flowers and **nard**. (MSG, *EXB)

SOS 4:14 ♦ Nut **trees** and cinnamon, and **all scented woods**; Mint and lavender, and **all herbs aromatic**. (MSG)

SOS 4:15 ♦ Fountains water the garden, **streams** of flowing water, **brooks** gushing **down** from the Lebanon Mountains. (GNT)

3c. WEDDING PLANS AND INVITATIONS

SOS 4:16 ♦ **Awake**, O north *wind*, And **come**, O south! Blow upon my garden, That its **spices** may flow out. Let my **beloved** come to his garden and **eat** its pleasant fruits. (NKJV)

SOS 5:1 ♦ My **bride**, my **sister**, I **will** come to my garden. I **will** gather my myrrh with my spice. I **will** eat my **honeycomb** with my **honey**. I **will** drink my **wine** with my milk. **Eat**, my **friends**! Drink and become **intoxicated** with expressions of **love**! (GW)

4. THE BRIDE'S FOURTH DREAM

4a. RECURRING DREAM BECOMES A NIGHTMARE

SOS 5:2 ♦ One night as I was **sleeping**, my **heart awakened in a dream**. I heard the **voice** of my beloved; he was **knocking** at my bedroom door. “**Open** to me, my darling, my lover, my lovely dove,” he said, “for I have been **out in the night** and am covered with dew.” (TLB)

SOS 5:3 ♦ I have **taken off** my **dress**, How can I **put it on again**? I have **washed** my **feet**, How can I **dirty** them again? (NASB)

SOS 5:4 ♦ My beloved **tried to unlatch** the door, *and my **heart began pounding** at the thought of him. (TLB, *CJB)

SOS 5:5 ♦ I **got up to open** the door to my lover, **sweetly** ready to receive him, *and my hands **dripped** with myrrh, and my fingers with sweet smelling myrrh, upon the **handles of the lock**. (JUB, *MSG)

SOS 5:6 ♦ I **opened** my soul to my beloved, but **suddenly** he was **gone**! And my **heart was torn out** in longing for him. I **sought** his presence, his fragrance, but **could not find him** anywhere. I **called out** for him, yet he did **not answer** me. I will arise and **search** for him until I find him. (TPT)

SOS 5:7 ♦ The night **watchmen** found me as they made their rounds. They **beat and bruised** me and **stripped** off my **veil**, those **watchmen on the walls**. (NLT)

4b. WHY IS YOUR MISSING GROOM WORTH THE TROUBLE?

SOS 5:8 ♦ I beg you, sisters in Jerusalem—if you **find my lover**, Please tell him **I want him**, that I’m **heart sick with love** for him. (MSG)

SOS 5:9 ♦ How is **your beloved better** than another beloved, you **Fairest Among WomeN?** *What's so **special about him**, that you beg for our help? (WEB, *MSG)

SOS 5:10 ♦ My darling is **white**, ***tanned**, and handsome; **better** than **ten thousand** others! (WYC, *TLB)

SOS 5:11 ♦ My **golden** one, pure and untarnished, with **raven black** **curls** tumbling across his **shoulders**. (MSG)

SOS 5:12 ♦ His **eyes** are as **beautiful as doves** by a **flowing brook**, doves washed in milk and standing by the **stream**. (GNT)

SOS 5:13 ♦ His **bearded cheeks** are like a spice garden, with **towers** of spice: His **lips** are lilies dripping and flowing with **myrrh**. (Voice)

SOS 5:14 ♦ See how his **hands** hold **unlimited power!** *His **body** is **bright ivory**, inlaid with **sapphires**. (TPT, *MEV)

SOS 5:15 ♦ His **legs** are like strong and steady **pillars of marble** set upon **bases** of fine **gold**. His appearance is like **Lebanon**, excellent, stately, and **majestic as the cedars**. (AMPC)

SOS 5:16 ♦ His **mouth is sweetness** itself; he is **altogether lovely**. *That's **my lover**, that's **my man**, dear Jerusalem sisters. (NIV, *MSG)

4c. BRIDEGROOM FINALLY ARRIVES, AT MIDNIGHT

SOS 6:1 ♦ Where has your **beloved** gone, O **Fairest Among WomeN?** *Where on earth can he be? Can we help you look for him? (NKJV, *MSG)

SOS 6:2 ♦ My beloved **went down** to his **garden**, to the beds of spices: *to **shepherd his flock** in the **gardens**, and **gather lilies**. (SLT, *LSB)

4d. WEDDING VOWS AND CEREMONY

SOS 6:3a ♦ I **belong** to my lover. And my lover **belongs** to me. (ICB)

SOS 6:3b ♦ He who **shepherds his flock** among the **lilies**. (LSB)

SOS 6:4 ♦ You are **beautiful**, my darling, like the **lovely** city of **Tirzah**. Yes, as beautiful as **Jerusalem**, as majestic as an **army with billowing banners**. (NLT)

SOS 6:5 ♦ Your **beauty is too much** for me—I'm in **over my head**. I'm not used to this! I **can't take it in**. ***Look the other way**, for your **eyes** have **overcome me!** Your **hair**, as it **falls across your face**, is like a flock of goats **frisking down the slopes of Gilead**. (MSG, *TLB)

SOS 6:6 ♦ 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. (KJV)

SOS 6:7 ♦ Your **cheeks** are rosy and round **beneath your veil**, like the **halves of a pomegranate**. (Voice)

4e. BANQUET HALL RECEPTION

SOS 6:8 ♦ I have **sixty** other **wives**, all **queens**, and eighty **concubines**, and **unnumbered** virgins available to me. (TLB)

SOS 6:9a ♦ But my dove, my **undefiled** and **perfect** one, stands alone **above them all**; she is the **only one of her mother**, she is the **choice one** of her who **bore her**. (AMPB)

SOS 6:9b ♦ The **virgins** saw her and called her **blessed**; yea, the **queens** and the **concubines** and they **praised** her. (JUB)

SOS 6:10 ♦ **Who is that young woman** that shines out like the dawn? She is as **pretty** as the **moon**, as **bright** as the **sun**; *astonishing to behold as a majestic **army waving banners** of victory. (NCV, *TPT)

4f. CONSUMMATION AND CONCEPTION

SOS 6:11 ♦ I went down into the garden of **nuts** to see the **fruits** of the valley, and to see whether the **vine** flourished; *and yf [if] the **pomgranates** were **shot forth**. (KJV, *Coverdale Bible of 1535)

SOS 6:12 ♦ **Before I realized it**, I was among the **royal** chariots of **my people**. (NIRV)

SOS 6:13 ♦ Return, return, O **Shulamite**; Return, **RETURN**, that we may **look upon you!** What would you see in **the Shulamite**—As it were, the **dance** of the **two camps**? (NKJV)

4g. PREGNANT WITH ROYAL TWINS

SOS 7:1 ♦ Shapely and graceful [are] your **sandaled feet**, *you **daughter of a prince**. Your round thighs are like **jewels shaped** by an **artist**. (MSG, *NCV)

SOS 7:2 ♦ Thy **navel** is like a round **goblet**, which wanteth not **wine**: *thy **womb** is as an **heap** of wheat; **they are the **sons** and **daughters**. (OJB, *WYC, **TPT; see also Bishops' Bible of 1568)

SOS 7:3 ♦ Thy **two breasts** as **two** fawns, **twins** of the **roe-deer**. (SLT)

4h. MAGDALENE'S IVORY TOWER

SOS 7:4 ♦ Your **neck** is smooth and beautiful like an **ivory tower**. *Your **eyes** sparkle like the **pools** of Heshbon, **by the **gate** of a **princess**. ***Your **face** as a **tower** of Lebanon looking to Damascus. (NIRV, *CEV, **LB, ***LSV)

SOS 7:5 ♦ Your **head** is as stately as Mount **Carmel**; your **hair** shines like a tapestry of **royal purple** cloth. *Your **long flowing hair** **captures** even a **King**. (Voice, *ERV)

4i. THE NEWLYWEDS SLEEP TOGETHER

SOS 7:6 ♦ You are **so beautiful!** You **please** me so much! *How **happy** you make me! (NIRV, *NLV)

SOS 7:7 ♦ You are **TALL** and **slender** like a palm **tree**; *and your **breasts** are **sweet, attractive**, and **round** like clusters of its fruit. (CEV, *Voice; NOTE: Maggie was 6 feet tall, see Luke 12:25; 19:3; Jesus was 5 feet, 7 inches tall)

SOS 7:8 ♦ I say, "I'm going to **climb** that palm **tree**! I'm going to **caress** its fruit!" Oh yes! Your **breasts** will be clusters of **sweet** fruit to me; Your **breath**, clean and cool, *is the **aroma of apples**. (MSG, *CEV)

SOS 7:9 ♦ **Kissing** you is more **delicious** than drinking the finest **wine**, *that goes down in the **mouth** of my beloved, **gliding gently over our **lips** as we **sleep together**. (CEV; *LB, **NET)

SOS 7:10 ♦ I belong to my lover, and **he wants me**. (ERV)

4j. OUTDOOR HONEYMOON

SOS 7:11 ♦ **Come**, my lover, let's **go out** into the **country**. *Let's **spend the night** among the **henna flowers**. (NCV, *GW)

SOS 7:12 ♦ 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 I shall **give you my breasts**. (KJV, *PHBT)

SOS 7:13 ♦ The **mandrakes** send out their **seductive fragrance**, and the finest fruits wait at our doors—**New pleasures** as well as **old**—I have stored them up for you, **my lover**. (Voice)

4k. DEATH OF THE GROOM

SOS 8:1 ♦ Oh, that you were **like my brother**, Who **nursed** at **my mother's** breasts! If I should **find you outside**, I would **kiss** you; I would **not be despised**. (NKJV)

SOS 8:2 ♦ I would lead you and I would **bring** you to the **house of my mother** and to the **bedroom** *of her that **conceived me**. I would give you spiced **wine** to **drink**, **from the **new wine** of my **pomegranate**. (Lamsa, *RSVCE, **SLT; note: “would” is used here in Lamsa—rather than the original “shall”—to fit this context)

SOS 8:3 ♦ **Imagine!** His left hand **cradling my head**, his right arm **around my waist!** (MSG)

SOS 8:4 ♦ **Promise** me, brides-to-be, by the gentle gazelles and delicate deer, that you'll **not disturb** my love **until he** is ready to **arise**. (TPT)

4l. RESURRECTION OF THE GROOM

SOS 8:5a ♦ **Who is this** one? She **arises** out of her **desert**, **CLINGING** to her **beloved**. (TPT)

SOS 8:5b ♦ I stirred up your **passions** under the **apple tree** **where you were born**. *Your mother **went into labor** under that **tree**, and under that very **tree** **she bore you**. (CEV, *MSG)

SOS 8:6 ♦ Fasten me upon your **heart** as a **seal** of **fire** forevermore. This living, consuming **flame** will **seal** you as my **prisoner of love**. My **passion** is **stronger than the chains of death and the grave**, all consuming as the very flashes of **fire** from the **burning heart of God**. Place this fierce, unrelenting **fire** over your entire being. (TPT)

4m. STEP-PARENTS FOR THE HOLY GRAIL TWINS

SOS 8:7 ♦ Many waters **cannot quench love**, neither can floods drown it. If a man would **offer all the goods** of his house **for love**, he would be **utterly scorned and despised**. (AMPC)

SOS 8:8 ♦ We **have** a little sister whose **breasts have** not yet developed. *What will we do to **guard** her for her **wedding day**? (Voice, *TPT)

SOS 8:9 ♦ She's a **virgin** and **vulnerable**, and we'll **protect** her. If they think she's a **wall**, we'll top it with **barbed wire**. If they think she's a **door**, we'll **barricade** it. (MSG)

SOS 8:10 ♦ I'm a **city wall**, and my **breasts** are the **towers**. *In his **presence**, I have become like one who has **discovered peace**. (CEB, *Catholic Public Domain Version)

4n. ASCENSION OF THE GROOM

SOS 8:11 ♦ My **bridegroom-King** has a **vineyard of love** made from a **multitude of followers**. *He **entrusted** his vineyard to the keepers; **people paid** **one thousand shekels of silver for its fruit. (TPT, *LEB, **LSB)

SOS 8:12 ♦ My **vineyard** is mine; I **tend** it, **myself**. *The **thousand shekels** belong to you, O Solomon, and **two hundred shekels** belong to **those who maintain** it for its fruit. (CJB, *NET)

4o. THE GROOM AWAKENS HIS DREAMING BRIDE

SOS 8:13 ♦ O you who dwell in the **gardens**, my companions are **listening for your voice**; **let me hear it**. (RSV)

SOS 8:14 ♦ Hurry to me, my darling! Run **faster** than a **deer**, *or a **fawn** on the **mountains of spices**. (CEV, *BST)



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