

Book of Song of Solomon Commentary

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Contents

Introduction	1
Summary.....	5
Connection of the Book	9
Chapter 1	11
Chapter 2	27
Chapter 3	42
Chapter 4	56
Chapter 5	69
Chapter 6	83
Chapter 7	91
Chapter 8	101

Introduction

1. The author of the book is King Solomon, who composed many songs (1 Kings 4: 32).
2. The book is called Song of Solomon or Song of Songs, i.e. the best song of Solomon among the rest of the songs. As we say, the vanity of vanities, which means the greatest of vanities, and the slave of slaves, which means the most despicable of servants, and as we say, the King of kings, the Lord of lords, and the heaven of heavens.
3. The Jews used to read it on the eighth day of the Passover celebration. It is, then, a hymn of love offered to God, who saved them from Pharaoh with the lamb of the Passover, which is a prophecy about Christ, who saved us from Satan and death, freed us, and brought us into His chambers, that is, the heaven of heavens. Passover was a symbol of the cross. And the eighth day refers to eternity. Therefore, this praise is a sign of our praise in heaven, thanking and praising Christ, our Passover (1 Corinthians 5: 7) in eternal praise of love and thanksgiving. Love is the most beautiful aspect we offer to God in exchange for His love for us that appeared on the cross. "We love Him because He first loved us" (1 John 4: 19). And our love for God will reach its perfection in heaven on the eighth day. When we realize the greatness of His love when we see Him with our eyes, the degree of our love for Him will increase many times what we have reached on earth while our eyes were closed because of sin.
4. This book is a wonderful symphony in which the soul, released from the bondage of the world, is liberated with her Christ.
5. We find gradation in Solomon's relationship with God in his books. The book of Proverbs represents one who walks wisely and suppresses his physical desires. [If anyone loves Me, he will keep My word] (John 14: 21, 23). This wisdom leads directly to the Book of Ecclesiastes, in which the soul despises this world and considers it rubbish. Then the relationship between the soul and its Bridegroom, Christ, transcends and enters the circle of Christ's love in this song. Here, the soul transcends what is visible, linked to the word of God, contemplating the heavenly things. When Solomon came into contact with the world, he found it a vanity of vanities, and when he came into contact with the heavenly things, he found it a Song of Songs. Solomon declares in the Book of Ecclesiastes that knowledge did not satisfy the soul, but here he found what fully satisfies the soul: love. In the Book of Ecclesiastes, he was searching and talking about what is under the sun, and he found everything vanity, and here he ascended to the heavens, that is, above the sun. Indeed, knowledge is not satisfying like love, for Love never fails. (1 Corinthians 13: 8). We note that the fallen Satan was of the rank of cherubim, which were filled with eyes, eyes here means knowledge, and none of the Seraphim with the blazing fiery love fell.
6. Rather, the gradation in the relationship with God, as evident in the poetic books, began with the book of Job, rejecting and complaining about God's rulings. Rather, Job thought that God makes mistakes in His decisions, as he succeeds the path of the wicked and oppresses the righteous. Then comes the Book of Psalms, in which we find an improvement in the level of dealing with God. So we find some complaining about God's rulings, but the psalmist continues to cling to God in his prayers, asking for God's work in his life. What's going on? Here we find God intervening and His Holy Spirit giving

consolation and peace in the heart and confidence that God will intervene at the right time. What is important is the comfort a person feels while continuing his prayers, as if God had completed the solution to the problem. We see this in the Psalms of David, as the psalm begins with a complaint, "How long, O Lord? Will You forget me forever?" and ends with thanking God for the response, "My heart shall rejoice in Your salvation." Then we find the spiritual progress represented by the Books of Wisdom of Solomon and Ecclesiastes, then the summit in the Book of Songs.

7. It is the book of adults or those who are spiritually mature, and the Jews used to prevent reading it for those under the age of thirty years so that their carnal thoughts would not distort the meanings of the book. It is the book of adults in faith.

8. This book, without interpretation, represents the words of the Ethiopian eunuch [How can I, unless someone guides me?] (Acts 8: 31).

9. From the reality of the love relationship in this book, we understand why idolatry is called spiritual adultery.

10. This book presents a love relationship between a lover and his love or a groom and his bride. This refers to the love between Christ and the human soul or the Church as a whole. The Bible referred to this relationship in several places (Exodus 16: 7-14 + Isaiah 62: 5 + Jeremiah 2: 2 + Hosea 2: 14-20 + Matthew 9: 15; 22: 2 + Ephesians 5: 32 + 2 Corinthians 11: 2 + Revelation 21: 2; 22: 17). As the Baptist said, He who has the bride is the Bridegroom (John 3: 29). Christ made us His bride. He who gives himself to Christ as a bride will sing with understanding the words of this song.

11. In this book, we find a dialogue between the Bridegroom and his bride. The groom declares his love, and we find him looking for his bride, exerting all his efforts to accept her as his Bridegroom, declaring his divine beauty, praising her beauty, even though she is the work of his hands, and we find him covering her. As for the bride, during periods of her weakness, she does not accept Him, then her heart opens, so she calls on Him and again reprimands Him, and a third time she complains about herself (offering repentance). Finally, amid her joy and pleasure in his love, we find her not forgetting her brothers. That is why this book was called the holy of holies of the relationship between the soul and God.

12. How does Christ the Bridegroom praise the soul for her beauty, even though He is the maker of her?! When God created man, he found that everything he did was "very good." Therefore, man was very beautiful, but sin destroyed this beauty. As for the soul that returns to God, she regains her beautiful image, as St. Paul, the Apostle says, "My little children, for whom I labor in birth again until Christ is formed in you" (Galatians 4: 19). Christ is "fairer than the sons of men" (Psalm 45: 2). Here God praises her response to his call, her repentance, and her return, so she regained her beauty.

13. Next to the bride and her groom, we find other personalities such as *the virgins* and *the daughters of Jerusalem* and *the daughters of Zion*, and these refer to the people of God (the Jews in the Old Testament and the Church in the New Testament), and there is the little sister of the bride (the

Gentiles who did not know God yet), and there are the friends of the groom (the angels and the heavenly ones). We also understand these characters as follows:

The virgins: They are the ones who are filled with the Holy Spirit and tasted the love of Christ, so they made Him reign over their hearts completely. Those are the wise virgins who filled their lamps with oil.

The daughters of Jerusalem and the daughters of Zion: They represent those who have not yet deeply tasted the love of Christ. We understand that the love of Christ is in degrees. A love poured into the heart by the Holy Spirit (Romans 5: 5) makes a person surrender his heart to Christ and make Him king over him, and these are the ones the Book calls the Virgins. There are lower degrees, and these are the daughters of Jerusalem and the daughters of Zion, which are still bothering Christ with their sins and weakness of faith. And these are the foolish virgins. Their hearts are still divided between the love of Christ and the love of the world. We find the bride constantly inviting them to enter the depth, and to stop disturbing the groom with their sins and lack of faith, and this is the call of the Church to her people.

The younger sister: She represents non-believers in the first place. They are called gentiles.

The Bridegroom's friends: represent the Celestials who rejoice over one sinner who repents.

The guards in the city: in the third chapter, they are servants who guide the soul about who Christ is. In the fifth chapter, they are tools in the hands of God, exposing the soul, so she returns to Christ. Therefore, we understand that they are generally tools in God's hands to correct the soul's path to return to Christ if it goes astray, whether by preaching or disciplining.

14. The groom here is Solomon, and his name means peace, as he is a symbol of Christ, the King of Peace. We find that he gave his name to his bride (the Church or the human soul), so he called her Shulamith (feminine of peace).

15. The Book is a love song recorded with love symbols. Still, it carries deeper heavenly meanings than its apparent meaning, and whoever understands it sings it spiritually, but this is for those who have their senses exercised (Hebrews 5: 14).

16. The Book must be understood symbolically, as there are descriptions of the bride that are impossible to direct to a bride on a physical level, and here are some examples:

a. Would a bride boast that the virgins love her groom, while every bride wants to take possession of her groom's love alone (Song of Solomon 1: 3)?

b. Let us suppose that she is proud of this, that the virgins love her groom, and she took him from them, but is it not surprising that she says, " Draw me away! The Daughters of Jerusalem We will run after you." (Song of Solomon 1: 4), does she want others with her?

c. Does a bridegroom say to his bride "Your hair is like a flock of goats" (Song of Solomon 4: 1) and "Your teeth are like a flock of shorn sheep" (Song of Solomon 4: 2), " Your neck is like the tower of David, Built

for an armory" (Song of Solomon 4: 4) or "Awesome as an army with banners!" (Song of Solomon 6: 4) or "Your nose is like the tower of Lebanon" (Song of Solomon 7: 4). These words are not said to a bride on a physical level, but rather to the Church, which intimidated nations and intimidated Satan.

d. Would a bride ask her groom that someone would kiss her (Song of Solomon 1: 2)?

e. Would a bride have several men who love her, and her groom accepts this (Song of Solomon 1: 11)?

f. Does a bride ask her companions to go to her groom to wake him up, and at other times she asks them not to wake him up (Song of Solomon 2: 7)?

17. Why did divine inspiration use this method? We find that God in the Bible uses human style in dealing and speaking with humans, as we say, God's eye, hand, and throne. Just as we say that God gets angry declaring that we fall under divine justice, so for the divine inspiration to express the relationship of spiritual and secret love between God and the human soul, He uses the same method that we deal with in our human life.

18. How do the Jews interpret this book? They say that the bride is the people of the Jews, and that the bridegroom is God who brought them out of the land of Egypt, and they believe that the union of the people with God will be completed through the Messiah, whom they are still waiting for!!

Summary

The Church, Bride of Christ, In Song of Solomon

1. She is one and only church (Song of Solomon 6: 9)

A victorious church and a striving church = She is one church, half of which is in heaven (beams) and half of it is on earth (rafters) (Song of Solomon 1: 17). Both of them glorify in joy like the dance of the two camps (Song of Solomon 6: 13). The two Churches are in unity, so he says The curves of your thighs (Song of Solomon 7: 1). The curves in other translations are circles or joints (i.e., love) that joins the upper parts of the body (resembling the victorious church) with the lower parts of the body (resembling the striving church). Her Bridegroom is Excellent as the cedars. (Song of Solomon 5: 15) on the high mountains. His feet are on the ground, and His head is in Heaven. His church extends from earth to heaven and lives in the heavenly places. She is resembled on earth as sixty queens striving with strength, and which are eighty concubines in heaven in endless love and joy with the heavenly Groom (Song of Solomon 6: 8). But she is one Church (Song of Solomon 6: 9).

Her bridegroom made her a church of kings and priests (Revelation 1: 6), but the kingdom is a spiritual kingdom (1 Peter 2: 9). Therefore, the book of the Song of Songs says about her, "There are sixty queens" (Song of Solomon 6: 8) + (Song of Solomon 6: 9).

But who gets the title of king? He is the valiant one (sixty valiant men) (Song of Solomon 3: 7). There is no kingdom without striving lawfully (he is not crowned unless he competes according to the rules.) (2 Timothy 2: 5). Whoever strives and becomes a king will have the chariots of my noble people (Song of Solomon 6: 12). The Church that strives is keen on her heavenly inheritance (Tirzah) and has the same beauty as the victorious Church (Heavenly Jerusalem) (Song of Solomon 6: 4).

A Heavenly Church

Certainly, the victorious church is heavenly, but also the striving church is heavenly, as her head is heavenly (Song of Solomon 5: 11). He is in the midst of her as He reigns over her. He is at His table (Song of Solomon 1: 12), and His gifts to His Church are heavenly (Song of Solomon 5: 14).

In their height and stability, the mountains refer to those who live in heavenly places. Therefore, the Church is referred to here as being on the high mountains of Gilead, and her Groom takes care of her there (Song of Solomon 4: 1), as Gilead is fertile pasture. In the eyes of her Groom, her steadfast endurance of pain makes her bear the attribute of the heavenly ones who carried the cross behind their Groom, so they became heavenly, just as their Groom ascended to heaven after His crucifixion = Her ascension to Mount Myrrh (Song of Solomon 4: 6). Her prayers make her heavenly (Song of Solomon 4: 6) the hill of frankincense, as prayer is a connection with her heavenly groom. What raises her to the tops of these mountains is her faith and trust in her Groom = top of Amana, devotion to her Groom = the top of Hermon, and Holiness = the head of Senir (Song of Solomon 4: 8). Devotion is the devotion of

the whole heart to the Bridegroom, and this gives her the name of a virgin, like the wise virgins (Song of Solomon 1: 3).

What makes her heavenly is the presence of her Groom in her (Song of Solomon 1: 12), and this is the meaning of being with us always (Matthew 28: 20). He is present in the midst of any two or three who gather in His name. As long as the Bridegroom is present, the place in which He is becomes heaven.

Rather, wars against the Church are wars in the heavenly places (Ephesians 6: 12) = the enemy of goodness tries to attract believers outside the heavenly places in which they live by offering them earthly pleasures of lusts and sins, and for that, the Lord of glory called him the ruler of this world. He refers to this here as the the mountains of the leopards (Song of Solomon 4: 8) and says that they are the mountains of Bether (Song of Solomon 2: 17). The meaning is that during our struggle to live in the heavenly places and enjoy them (ascending the mountain), lions and tigers (sins) attack us. As for the church in heaven, she is the mountains of spices, where there is no sin, wars, or leopards (Song of Solomon 4: 8).

With repentance, the striving church will return and become heavenly. Compare (Song of Solomon 4: 1-3), her condition before the fall, with (Song of Solomon 6: 5-7), after her repentance. We find that by repentance; she returned to the high mountains of Gilead, and by repentance, she became coming out of the wilderness (Song of Solomon 3: 6).

The striving Church must be like the victorious, which is what Paul the Apostle said (Hebrews 13: 7) and, compared with (Song of Solomon 1: 8), Follow in the footsteps of the flock. Everyone who comes to Christ will have the heavenly character (Song of Solomon 8: 12) You, O Solomon, may have a thousand, as the number 1000 refers to the heavenly matters.

The Church takes the form of her Groom

St. Paul the Apostle says, "My little children, for whom I labor in birth again until Christ is formed in you," (Galatians 4: 19). We see the application of this verse clearly in the book of Song of Solomon, and how the soul is transformed to look like Christ.

* **The Groom** has the shape of **lilies**, and the bride also has the shape of **lilies** (Song of Solomon 2: 1) + (Song of Solomon 6: 2).

* The Groom is likened to the **beds of spices** (Song of Solomon 5: 13), and she as well (Song of Solomon 6: 2).

* Rather, our name becomes **Shulamith**, which is derived from **Solomon** (Song of Solomon 6: 13) + (Song of Solomon 8: 12). Whoever conquers and obtains the image of Christ, Christ will come down to transfer him from the striving church = **his garden** and give him his place in heaven = **gather lilies**.

* Rather, the Bridegroom purified His church and made it like the sun (Song of Solomon 6: 10), and He is the sun of righteousness (Malachi 4: 2)

- * The Church is likened to an **apple tree** (Song of Solomon 8: 5), and the Bridegroom is the **apple**, so we are members of the body of Christ, and we resemble Him.
- * When she resembled her Groom, this appeared in her **self-giving** service (Song of Solomon 7: 10-13) in a love that cared for every soul, just as her Groom cared for every soul and gave Himself for His church.
- * Rather, self-sacrifice was not only in the service, but the Bridegroom **gave His blood for the sake** of His bride. And she also wants **to sacrifice her blood for His sake** to make him happy = I would cause you to drink of spiced wine, Of the juice of my pomegranate. (Song of Solomon 8: 2), and this selfless love, up to blood, was one of the fruits that the Bridegroom rejoiced in (Song of Solomon 4: 13).
- * He is a **heavenly Groom** and **made His bride a heavenly one**. The bride is heavenly, **like cedar**, which grows on the high mountains of Lebanon, and the high mountains symbolize the heavenly matters. Indeed, our Groom raised us up together, and made us sit together in the heavenly places in Christ Jesus, (Ephesians 2: 6). He made us able to pray "Our Father who art in Heaven and made our citizenship in Heaven (Philippians 3: 20). This was because He "He bowed the heavens also, and came down" by His incarnation (Psalm 18: 9). He gave His church the possibility to live in the heavenly places. The church became a stranger in this world. And the heavenly **Bridegroom is like a cedar**, about whom it was said, "His countenance is like Lebanon, Excellent **as the cedars**." (Song of Solomon 5: 15).
- * And the **Groom's belly is made of ivory**, and the **belly** refers to feelings. Ivory is taken from the elephant after its death. The Groom's love and feelings towards His bride were actually revealed in His death. The bride has a neck like a **tower of ivory**, for when she saw His love and her eyes were opened to the heavenly matters, she decided to die with her groom from the love of the world, "crucified the flesh with its passions and desires." (Galatians 5: 24) + "buried with Him in baptism" (Colossians 2: 12). It is a mutual love that reaches death.
- * The church is likened in (Song of Solomon 3: 9) to being of the wood of Lebanon, i.e., **cedar**. The Bridegroom is also likened to **cedar**, "Excellent as the cedars." (Song of Solomon 5: 15). Christ is the head of the Church in heaven at the right hand of the Father, and the Church is His body composed of two churches: striving, still on earth, and victorious, which now in the heavenly paradise.
- * In (Song of Solomon 4: 10) Christ's descriptions of His bride: "**For your love is better than wine. Because of the fragrance of your good ointments**, Your name is ointment poured forth; Therefore the virgins love you." are the same as His descriptions in (Song of Solomon 1: 2, 3), for He gave us His beauty, and the fragrance of our perfumes is the fruit of His goodness that works in us. He gives us what He has and then returns to attribute it to us.
- * Just as the Groom, in His love for His bride, wants His bride to live in **joy** (Song of Solomon 1: 2, 4 + 2: 4), the bride, in her love for her Groom, wants Him **to rejoice** (Song of Solomon 7: 9). And that no one disturbs him (Song of Solomon 2: 7 + 3: 5 + 8: 4).

Book of Song of Solomon Commentary

* The bride sees her Groom as **pleasant** (Song of Solomon 1: 16). And the Groom sees his bride as **fair** (Song of Solomon 1: 15 + 2: 10 + 4: 1 + 6: 4, 10 + 7: 6), rather He sees her **as flawless**, despite her faults (Song of Solomon 4: 7), but this is love.

* The bride and Groom are alike in that **their love is stronger than death** (Song of Solomon 8: 6, 7).

* The bride likened her Groom to a gazelle Or a young stag (Song of Solomon 2: 17) because He sees the enemy, Satan, from afar and tramples him. And the Bridegroom gave her the same attributes and said about her, "Your neck is like the tower of David, Built for an armory" (Song of Solomon 4: 4). She can see the enemy from afar, and she has weapons to defeat it with = Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy (Luke 10: 19).

Connection of the Book

Chapter One: A love story

God loves His Church, and the Church loves God, but rather the Church is interconnected by love. She is one Church (heavenly + earthly). The Holy Spirit convicts and helps and gives us steadfastness in the Bridegroom. And the Groom, the Son, carries us to the bosom of His Father.

And the Groom lives in His Church.

And how did this happen? It is the story of the incarnation, and it is a love story.

Chapter Two: The Incarnation and its Blessings

Christ truly gives us His body to eat...and He protects and perfects His Church. She knows Him, loves Him, and does not want anyone to disturb Him (by sin or unbelief). The meaning is that in her love for her Bridegroom, she desires his joy so that no one disturbs him with sin or lack of faith. She wants Him to be happy, just as He wants to see her happy. He helps her to live in heavenly places = mountains. But because she is still on earth, these mountains are mountains of Bethel (traps, stones, thorns...). And the soul is waiting for the return of her Groom, begging Him to be like a gazelle Or a young stag so that He can see these traps and trample on the serpents (the devils) and fill His Church with the spirit that she abides in Him.

Chapter Three: Fall and Rise

Because the soul is still on the mountains of Bethel, she has fallen into some traps:

1. Laziness (in bed), and stopped striving.
2. She returned to loving the world with its philosophies and pleasures (markets) in which any corrupt goods are sold.

She no longer finds her Groom and rejoices in Him in a loving relationship.

But because the Bridegroom is like a gazelle or a young stag, He rescued her with His servants (His eyes). So she returned like the first, coming out of the wilderness on the mountains and fighting like the valiant.

Chapter Four:

The Groom admires His bride, especially after her success in not continuing to fall on the mountains of Bethel as she returned to Him. We see Him singing about her beauty and with love, turning her into a fruitful orchard, rejoicing in its fruits. And He warns her of the dangers during her ascent on the mountains of Bethel.

Chapter Five:

The bride admires her Groom and sings of His beauty, and describes Him after she went through an experience of apathy, as when she saw her many fruits, she attributed them to herself, and this is a right strike (for she is on the mountains of Bethel). Repentance opened her eyes to Him, so she described Him. The Bridegroom had previously said, "For a righteous man may fall seven times And rise again,"

Chapter Six:

After returning, the bride regains the same image that her Bridegroom rejoiced in. Especially her strife (sixty queens) and her return to the state of unity (My dove, my perfect one, Is the only one), rafters and beams (Song of Solomon 1: 17). She is heading towards heaven. Half of her has reached heaven (the beams), and the other half is still striving up on the mountains of Bethel, and with the same concept, they are in two camps here.

Chapter Seven:

The Bridegroom sings of this unity, the Church associated with love (joints) = The curves of your thighs. And because she is one, she takes care of the rest of the body.

Chapter Eight:

"Do you love me... Feed my sheep" (John 21). The sign of love is the care of Christ's flock. Here we see the bride, in her love for her Groom, forget herself in search of Christ's flock.

Truly this Book is a love story

Chapter 1

(Verse 1): **The song of songs, which is Solomon's.**

(Verse 2): **Let him kiss me with the kisses of his mouth—For your love is better than wine.**

The bride here is the one who is speaking, and she is the church or the spiritually mature human soul that has experienced the love of Christ = **For your love is better**. Now she is asking to enjoy the love of the Father. After she has tasted the love of the Son that was revealed on the cross, she wants to taste the love of the Father, so she asks, saying: **Let him kiss me** = and she is saying it in the anonymous form, as she speaks to her Bridegroom, Christ, who is the way for every soul to taste the love of the Father (Ephesians 1: 3-6). The Son is the One who proclaimed the Father's love, so: "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." (John 1: 18). When the soul says **Let him kiss me** = We compare it with the kiss of the father to the prodigal son after his return, as if the soul asks for assurance of forgiveness and the return of divine love, and notice that it the soul is not satisfied with one kiss, but rather she asks for many = **kisses of his mouth**, as she wants to rejoice in His fatherly love and His fatherly embrace. **For your love is better than wine** = this is about Christ, and wine refers to joy. The love of Christ uplifts the soul so that she forgets everything earthly to wander in the love of God alone. The love of Christ was presented on the cross as a secret of joy (Isaiah 63: 1-4). That is why wine was offered with the sacrifices (Leviticus 23: 13). For the love of the soul for Christ is the love of a bride for her groom.

It is easy for the soul to imagine and taste the love of Christ just by looking at the cross (there are many who loved Christ and followed him because they read the New Testament, but rather there are those who loved Christ and followed him when he read the Sermon on the Mount only). But tasting the Father's love needs more depth, as our sins hinder this tasting. Therefore, the soul here asks her Groom to intercede for her with His blood so she can taste the forgiving love of the Father, which the prodigal son tasted. We notice that it was said about the father when his prodigal son returned to him that "his father saw him and had compassion, and ran and fell on his neck and kissed him." (Luke 15: 20).

So why was it said about his neck in particular? Note that it was said about the people of Israel, "But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction." (Jeremiah 17: 23). So they stiffened their necks, that is, they did not respond to the work of the Holy Spirit with them, and they did not change their direction and did not repent to God. As for the prodigal son, he did not have a stiff neck but turned around and returned to God. The soft neck that turns back to God is an expression of repentance. So the meaning of the father falling on his son's neck means his joy at his repentance. Note that the word repentance means a decision to change one's mind and intention.

Whoever offers repentance and responds, the atoning blood of Christ will intercede for him so that he will remain in Christ, and Christ the Son will carry him in Him to the bosom of the Father so that he will taste the kisses of Fatherly love.

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

Because of the fragrance of your good ointments: What we smell from you is love, sacrifice and obedience to the cross. **Therefore the virgins love you. Your name is ointment:** Here is an aesthetic play on words, as in (Ecclesiastes 7: 1). In Hebrew (name is Shem, and fat is shemen).

And the meaning of **your good ointments** may be the biography of Christ in his life on earth, his words, sermons, teachings, love, tenderness, and acceptance of sinners.

The meaning of **Your name is ointment poured forth**, is a reference to the love that appeared on the cross. This is the closest to the meaning of the verse. And the name denotes its owner, his attributes, and his abilities, so when we mention the name of Judas, we remember betrayal, and when we mention the name of Jesus, we remember His love, whose fragrance spread throughout the whole world. By mentioning the name, we remember the deeds of the person, and the deeds of Christ have a fragrance that is sweeter than any scent. We mention Him in front of people so they remember His love and rejoice [Oh, how I love Your law! It is my meditation all the day.] (Psalm 119: 97). Christ poured out the fullness of His love on the cross, poured Himself and the fragrance of His obedience spread. His Father smelled it like a sweet aroma (Genesis 8: 21 + Leviticus 1: 9 + 1: 13 .. + 2 Corinthians 2: 15). The sweet aroma of Christ's work was for the Father and for us. But the words **Your name** also refers to the might of Christ and the power of the blood of His cross, which defeated Satan, sin and death, and still prevails in us (Revelation 6: 2).

As for the ointment, it is a mixture of oil and perfumes, and it is one of the best blessings of the days of Solomon. The anointing oil was poured on the head of the high priest, and it ran down his beard (Psalm 133). The oil is a symbol of the Holy Spirit, and the perfume symbolizes Christ with the sweet aroma. When the Holy Spirit descended on Christ, the head of the church, on the day of His baptism, this was for the bride (the church) to spread the sweet aroma of Christ. The beard of Aaron, the high priest, refers to the people of Christ, his church gathered in love (Romans 5: 5 + 2 Corinthians 2: 15). We note that the work of the Holy Spirit is to bear witness to the Son (John 16: 14, 15). Christ is anointed by the Father for our salvation, to become a high priest who offers the sacrifice of Himself on our behalf (Acts 4: 27). **ointment poured forth:** Spilled and overflowing (Joel 2: 28, 29). We notice that the ointment is satisfying and gives moisture to the skin, and the Holy Spirit gives joy and satiety through the knowledge of Christ. **the virgins** = that is, the souls devoted to Christ who do not love the world and do not sell themselves for strange love. As soon as He offered His blood on the cross, the virgins were attracted to Him with their lamps. Thus, the Apostle Paul said, "For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11: 2). The redemption of Christ was the cause of the outpouring of the Spirit = **Your name is ointment poured forth**. After the redemption, the Spirit was poured out on the Church to give her love for Christ and give her joy. He makes His known to her, so she loves Him and becomes satisfied and glad in Him as He is ointment poured forth. And saying **Your name** = your powerful and wondrous sacrificial work, because of whom the Spirit was poured out on the Church.

Because of the fragrance of your good ointments: The anointing oil refers to the Holy Spirit. The spices in the anointing refer to the characteristics and sweetness of Christ, revealed to us by the Holy Spirit, "He will take of what is Mine and declare it to you." (John 16: 14). **Your name is ointment poured forth** = Your name is an indication of the power of the blood of redemption. With the entitlements of this blood, the Holy Spirit was sent, who opened the eyes to Christ and His redemption. So whoever the Holy Spirit opened his eyes loved Christ because of: 1) the sweetness of His attributes. 2) His amazing love that appeared in His redemption = **Therefore the virgins love you**. The virgins are the ones who responded without obstinacy to the voice of the Holy Spirit.

Summary:

ointment = the good ointments = the beautiful attributes of Christ, His love, His works, His biography, His humility, and His teachings that we saw during His life on earth.

Your name = refers to the deeds of the person, and the name of Christ refers to the power of the work of the blood of Christ, who defeated Satan, death and sin, and the forgiver of every sin. His name gives us strength to conquer in us. And on the cross, Christ poured out the fullness of His love, and this sweet aroma was spread, so the Father and the whole world smelled it. Rather, this fragrance spread from the believers.

Your name is ointment poured forth: **ointment** is oil + perfumes = oil symbolizes the Holy Spirit. Perfumes symbolize the sweet fragrance of Christ. **Your name** = your redemptive work on the cross. Made the Holy Spirit pour out on you and then pour over the whole church = **poured forth**.

1. The Holy Spirit poured out on Christ to anoint him as a high priest who offered the sacrifice of Himself.
2. The Holy Spirit poured out first on Christ, then on the Church through the merits of Christ's blood.
3. The Holy Spirit spread the fragrance of Christ's love and the sweetness of this love, which was abundant, and the fragrance of Christ's love spread throughout the whole world = **poured forth**. The Holy Spirit takes what is Christ's and declares it to us. (John 16: 14). He gives us knowledge of Christ. Whoever knows Christ loves Him and dedicates the heart to Him, for there is satiety and joy in knowing Christ, and man is sufficient in Him. That is why Paul the Apostle said, "the love of God has been poured out in our hearts by the Holy Spirit who was given to us." (Romans 5: 5). Whoever gives his ear to the Holy Spirit and loves Christ and clings to Him, devoting all his heart to Him, becomes one of the wise virgins, and clings to Christ: "My beloved is mine, and I am his." (Song of Solomon 2: 16). The virgin is the one who loves one person and her heart is not attached to anyone else, so the Lord Jesus likened his church to ten virgins = **Therefore the virgins love you**.

The virgins who loved Him were the wise virgins who filled their lamps with oil; that is, they were filled with the Holy Spirit. He who is filled with the Holy Spirit knows Christ, for the Spirit tells us about Christ (John 16: 14). Whoever knows Christ loves Him and dedicates his heart to Him, so he becomes one of the wise virgins. As for the one who is not filled with the Spirit, he will not know Christ, he will not enter

into a relationship of love with Him, and will not be able to dedicate the whole heart to Him so that he will become one of the ignorant ones. Note that the Lord requests that we dedicate all our hearts to Him: " My son, give me your heart, And let your eyes observe my ways." (Proverbs 23: 26).

(Verse 4): **Draw me away! We will run after you. The king has brought me into his chambers. We will be glad and rejoice in you. We will remember your love more than wine. Rightly do they love you.**

We will run: When Christ attracts a soul, she becomes a preacher who attracts others to Him. The soul that loved Christ does not calm down until she sees everyone knowing and loving her Groom. When the soul tastes the sweetness of fellowship with Christ Jesus and how joyful it is, she desires that every person should taste it. The soul that has known the salvation of Christ desires the salvation of every human being, as St. Paul the Apostle said to King Agrippa (Acts 26: 29). We saw this with (Samaritan woman / Zacchaeus..). Why are people attracted when a soul that has known Christ speaks to them about Christ? The reason is that people see beauty in this soul as Christ is in her, so they are all attracted to Christ.

And the bride asked Christ to **Draw me**, and the response was quick. **The king has brought me into his chambers** = truly " Ask, and it will be given to you" and **his chambers**, i.e. the wedding house decorated with clothes, beds and curtains, which indicates the secret relationship between Christ and the human soul. So whoever wants to pray, let him enter his room, and what will he find there? **We will be glad and rejoice in you.**

We will remember your love more than wine: Wine refers to joy. Knowing Christ and His love give true joy, which is a gift from God. This joy overcomes any pain or fear "but I will see you again and your heart will rejoice, and your joy no one will take from you" (John 16: 22). As for worldly joys, they are fabricated, and those who seek them try to feel joy, but they feel it for moments that end and they cannot triumph over any external pain.

Rightly do they love you: The soul says here to her Groom: Whoever tasted You and loved You had every right, and when I knew you, I found you worthy of all this love.

(Verse 5): **I am dark, but lovely, O daughters of Jerusalem, Like the tents of Kedar, Like the curtains of Solomon.**

The soul that longed for the faith of the whole world in Christ invites those who have not yet tasted the love of Christ to dedicate their whole heart to Him - and she calls them here **daughters of Jerusalem** - to go into the depths and taste Him. But she remembered the pain and schisms in the church, so she said to them, "Do not be deceived by the outward appearance, but the joy and glory is something internal."

The Church directs her speech here to the **daughters of Jerusalem** = they saw her trials, pains and persecution, so they thought that she was abandoned; rather, they saw schisms in her. The daughters of Jerusalem represent everyone who did not taste the beauty of fellowship with Christ. She says to them, **I am dark, but lovely** = she is dark by nature because we are all born in sin: "Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil." (Jeremiah 13:

23). The meaning of Jeremiah's words is that there is no hope for the people of the Old Testament to be justified, so their color would change. This will not happen before the coming of Christ. This is what Hosea the prophet said " Sow for yourselves righteousness (Strive as much as you can to do the righteous); Reap in mercy (what encourages them to be righteous is the material benefits); Break up your fallow ground (Try to offer repentance), For it is time to seek the Lord, Till He (Christ) comes and rains righteousness on you." (Hosea 10:12).

the tents of Kedar: Kedar was a son of Ishmael, and their tents were black on the outside. But it is beautiful **Like the curtains of Solomon**, i.e. the colored curtains of Solomon's palaces, and this appears from the inside [The royal daughter is all glorious within the palace] (Psalm 45: 13), the secret of her inner beauty is the presence of Christ in her. The beauty of Christianity is incomprehensible to those who live in the superficial, but he who enters into the depths will understand. That is why Christ says [Launch out into the deep] (Luke 5: 4). Before the temple that Solomon founded, worship was in the tabernacle of meeting, where God dwells with his people as a piece of beauty for them. The outside of the tabernacle was of reddish rams' skins and black curtains of black goat hair, but the inside was colored curtains. With this, she responds to the daughters of Jerusalem, who said [Why do we come to Christ when life with Him is full of commandments, restrictions, trials, and pains?!]. It is as if she was calling with David, " Oh, taste and see that the Lord is good." The Lord gives within the internal joy, glory, and consolation (2 Corinthians 4: 7-11 + 6: 8-10). The soul remembers her darkness, so she humbles herself and remembers her beauty, so she does not belittle herself, and here we find balance. Thus, the Church places at the forefront of every prayer the prayer of thanksgiving and the fiftieth psalm (Psalm 51). In the prayer of thanksgiving, we remember the work of Christ and thank Him for giving us beauty, and in the fiftieth psalm, we mention the darkness of our sins. It is amazing that if we stand before Christ weeping over our darkness, He sees us in beauty and attractiveness and says to the weeping, contrite soul, " Turn your eyes away from me, For they have overcome me." (Song of Solomon 6: 5).

(Verse 6): **Do not look upon me, because I am dark, Because the sun has tanned me. My mother's sons were angry with me; They made me the keeper of the vineyards, But my own vineyard I have not kept.**

Do not look upon me, because I am dark: That is, do not judge according to appearances. **the sun has tanned me**, that is, the experiences that, like the sun, have turned my color to dark, but [1] this is only external. [2] It is a temporary thing, so after we move away from under the sun (this world), this dark color will end, and our original skin color will return to us, even more splendidly, in our glorified body. There we will be like Him because we shall see Him as He is (1 John 3: 2)." who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself." (Philippians 3: 21). **My mother's sons:** When the Christian Church was established, the Jews were the first to attack and persecute her. After this, many heretics rose up against the Church, who made her taste the bitterness of division and rivalry. God has made the church **the keeper of the vineyards** = that is, the keeper of all the vineyards and she didn't keep her own vineyard and was divided. However, we notice that after every satanic conspiracy of the heretics, God would make the Church come out stronger than she was. Rather, through the disputes of individuals

within the church [God brings out of the strong came something sweet.] (Judges 14: 14). The disagreement of Saints Paul and Mark made Saint Mark turn to Egypt, and the result was the entry of Egypt into Christian faith. This is what we have also seen, that the brightest eras of the spread of Christianity were the most difficult periods of martyrdom, as people realized the sweetness of Christianity from within, so they believed and were martyred.

Note to the servants: Some care about their servants and do not care to take care of their own vineyard (spiritual life).

(Verse 7): **Tell me, O you whom I love, Where you feed your flock, Where you make it rest at noon. For why should I be as one who veils herself By the flocks of your companions?**

In her preaching, this soul or church stood against those who tried to cast doubt on her Christ and her doctrine. So she cried out to her Christ, her shepherd, to search for him to give her food that would convince and satisfy her. She can utilize it to stand against the heretics. And she wanted a shepherd to defend her = **make it rest**.

If she strays after these doubters, she shouts to him, "Do not leave me lost, not finding a response or answer to them" = **why should I be as one who veils herself By the flocks of your companions?** When she remembered her struggle and darkness and the enemies' rampage against her, she searched for the Shepherd, the Christ who would lead her to the green pastures. **O you whom I love** = she loves Him because He first loved her despite her darkness. And He can satisfy her and comfort her = **Where you feed your flock**. And protect her = **you make it rest**, and the words make it rest is in other translations means crouches which is said about the lion who is ready to pounce on his prey, and our Christ the Lion of the tribe of Judah defending His church, His bride at the time of intensification of trials = **at noon** = when the sun that shines rises. We find the bride here blaming herself that sometimes she leaves her true shepherd and be as one who veils herself by the flocks of your companions (**why should I be as one who veils herself By the flocks of your companions?**) = the word veiled means one who wears a mask and thus is unable to see well, so the word is also translated as "lost" or "fainted" Or in the Septuagint, "light," i.e. shaken by the strange teachings of others. She was attracted by a thought other than the thought of the One Christ, she left His one and only Church and went after the flocks of others, and here we find her blaming herself for that. Those whom she is drawn behind claim that they are the companions of her room = **your companions** (1 John 2: 19, 22).

(Verse 8): **If you do not know, O fairest among women, Follow in the footsteps of the flock, And feed your little goats Beside the shepherds' tents.**

If you do not know, O fairest among women, Follow in the footsteps of the flock: We often pretend that we do not know. That is why the bridegroom says here, and why be lost, O soul, when you have fathers and saints in your church. All you have to do is get out of yourself and your admiration for everything that is new (trend) and follow the footsteps of the saints and fathers (Hebrews 13: 7-9). Do not leave the fathers' faith which was once for all delivered to the saints. (Jude 3, 4). We hear the saying of the Bible: "Cursed is the one who moves his neighbor's landmark." And all the people shall say, 'Amen!' (Deuteronomy 27: 17). With regard to the people of the Old Testament, God handed over to

each tribe a land that was specified for them and distributed to them by Joshua. And God demands that they not change what they have received. For us, the border is the tradition and teaching we received from the fathers, "the faith which was once for all delivered to the saints" (Jude 3). And the Book of Proverbs adds, "Do not remove the ancient landmark Which your fathers have set." (Proverbs 22: 28). And the Lord says to the angel of the Church of Philadelphia, "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown." (Revelation 3: 11).

O fairest among women: The bridegroom will repeatedly describe her as beautiful, and this is due to her Groom's love for her. Indeed, throughout the book, we do not hear a single rebuke to the bride.

And feed your little goats: The work of the soul that knew Christ is to testify before sinners = **little goats** that her Groom forgave and loved her. But rather lead them to **the shepherds' tents** = to the church, and not to strangers. And the **little goats**, because their colour is black, they refer to living in sin.

(Verse 9): **I have compared you, my love, To my filly among Pharaoh's chariots.**

In the previous verses, we saw that the soul or the church was disturbed when she saw an attack on her from heretics and doubters. Perhaps the church, the bride, was surprised by this attack. And the Lord says to her here - I know that you are in a war, but take heart, for I am the One leading the battle, and you are like a horse that I am driving, so you are strong because I am your strong guardian. The Lord Jesus here warns the Church that she is on earth, and as long as we are on earth, we are in a continuous battle against the gates of Hades, but "and the gates of Hades shall not prevail against it" (Matthew 16: 18). Satan's kingdom will not be able to conquer the Church of Christ. Not only that, but rather we are an attacking church, attacking Satan's kingdom. And the gates of his kingdom = the gates of Hades will not prevail over the prayers and praises of the Church and her rejection of all his temptations. For he is defeated when we reject his temptations.

During her strife, she is not lonely and weak, but rather she is in war; she is strong as a fighting horse because the one who leads the horse in battle is her Messiah (Revelation 6: 2). She is in a procession (the church), but she is still on the earth. That is why it was said: **Pharaoh's chariots:**

[1] Pharaoh was famous for the quality of his horses, which were strong horses in battle.

[2] The horses are famous for entering battles without fear (Job 39: 21).

[3] The word **filly** used here means a female horse because we are the bride of Christ, and He is our Groom.

[4] Pharaoh's horsemen drowned in the Red Sea, and the horses they were riding drowned with them. As for the Lord's people whom Moses was leading, they came out of the sea alive and free from their bondage to Pharaoh. This means that whoever abandons his life to the leadership of Satan (symbolized by Pharaoh and his soldiers), drowns in the waves of the sea of this world. As for those who leave the leadership to Christ (symbolized here by Moses), he will be saved and redeemed. Note that baptism is death with Christ and resurrection with Christ (Romans 6), and the people were baptized into Moses in

the cloud and in the sea (1 Corinthians 10: 2) because they crossed the sea with Moses (= death with Christ) and then came out alive with Moses (= resurrection with Christ).

[5] We see here that wars against the Church from within and from outside are natural as long as we are still on this earth. And the Church must stand firm and enter the battle under the leadership of her Christ without fear and despair. Saint Paul the Apostle says we are in perpetual war (Ephesians 6: 12).

(Verse 10): **Your cheeks are lovely with ornaments, Your neck with chains of gold.**

In the previous verse, we saw the soul likened to a horse in battle. This refers to the church's striving in her prayers and praises against the kingdom of Satan. It is a battle about which it was said, "and the gates of Hades shall not prevail against it" (Matthew 16:18). The meaning is the certainty of the Church's victory in her war against the kingdom of darkness. And this striving and steadfast Church during the wars, who is clinging to her faith in her Christ, and victorious over the ruler of this world, is a cause of joy for Christ and Heaven. Christ rejoices in His struggling church. This joy made Christ beautify His church with jewels and pearls. Christ here reassures the Church and encourages her in her strife that she has prepared crowns.

Ornaments: As the soul becomes a dwelling place for the Holy Spirit, the beauty of Christ is reflected on her face, that is, her cheeks. And when the soul conquers, Christ clothes her with these jewels, as He made her a queen. **Your neck with chains of gold:** Her neck was hard, refusing to submit to God, and now she accepted His yoke, which is the work of the Holy Spirit, who rebukes and convinces. Therefore, the prodigal son's father fell on his neck and kissed him, as he submitted to God's work and did not continue in his stubbornness = his neck became soft and subject to submission to the voice of the Holy Spirit. When she accepted, He rewarded her with a necklace that is the spirit of obedience = and this is the work of grace for those who initiate striving, so after a person used to force himself to obey the commandment, the grace helps him obey the commandment with his freedom, not by coercion, but because he tasted the sweetness of executing the commandment.

(Verse 11): **We will make you ornaments of gold With studs of silver.**

We will make: The Trinity is the speaker here. This verse indicates the symbolism of Book, as there are no several men who love one woman. **ornaments** = ornaments appear from the outside as chains, but they are for beauty. It is **of gold** = i.e. heavenly (the restrictions are adherence to the commandments, prayer and fasting...etc.), and the bride has committed herself to them with love. **studs** = bells like those suspended in a censer. **silver** = silver refers the word of God. This soul has the work of alerting and preaching to others the word of God: "The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times." (Psalm 12: 6).

Hence, we understand why God gave the commandments (chains). This was to live a heavenly life (gold) while we are on earth. And whoever has the heavenly life, his speech and preaching are like studs (warning bells), and they impact the listeners. And what does he warn people with? His words which are from the Bible (silver). And the Lord Jesus, in His incarnation, brought us the possibility of living in

heavenly places while we are still on earth. "He bowed the heavens also, and came down With darkness under His feet." (Psalm 18: 9)

This soul or this church striving against Satan and his heretics should not stop at the end of striving and arguments. Rather, her Groom wants her to taste the heavenly life, so He commands her to abide by all the commandments, for this is the way to the heavenly life. Also, this is the way to effective service and preaching.

(Verse 12): **While the king is at his table, My spikenard sends forth its fragrance.**

1. Whoever adheres to the commandments = that is he accepted to be bound by the golden chains (verse 11), Christ rests with him (John 14: 23), and he turns into heaven. Christ's place is in heaven = **the king is at his table** = He reigned with His cross over my heart. And when my heart became His seat and dwelling, and he reigned over it, his **fragrance** spread. But the bride says, "**My spikenard**," which is **her fragrance** = What makes the soul smell like **spikenard** is that the soul accepts to be poured out on behalf of Christ, so she shares with Him in His cross. The soul appears as a bearer of the cross, trampling the world with her Groom. What does it mean for the soul to share with Christ in His cross, and what drives her to do so?

2. Christianity begins with baptism, and baptism is death with Christ and resurrection with Him. But death with Christ must continue in what we call mortification: "reckon yourselves to be dead indeed to sin" (Romans 6: 11). That is why Paul the Apostle says, " For Your sake we are killed all day long" (Romans 8: 36). He also says, " I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2: 20). Whoever accepts mortification, that is to live dead before sin, the life of Christ appears in him "always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh." (2 Corinthians 4: 10-11).

3. Here we wonder about the fragrance of the **spikenard** that spread, is it the fragrance of Christ who is in the soul or the fragrance of the soul, because it says **My spikenard**? The fragrance is the fragrance of Christ, as Paul the Apostle says, "For we are to God the fragrance of Christ" (2 Corinthians 2: 15). But it is credited to the soul that she accepted to be crucified with Christ.

4. What makes us reject the world's pleasures and accept the crucifixion of ourselves from the world? It is our confidence that we have eternal life and we will rise in the risen Christ. Therefore, we pray in the liturgy, "Your death O Lord **we proclaim**. Your holy resurrection and ascension into the heavens **we confess**." People see us as having crucified ourselves from the pleasures of the world; that is, we break the bottle of perfume, and this is the preaching = we proclaim the death of Christ, that we accept the crucifixion with him. The fragrance of perfume spreads when the bottle of perfume is broken. And if they ask us why you do that, the answer is that we believe in eternal life in heaven.

5. The soul or church in which Christ dwells is the best preacher because the fragrance of Christ in it attracts others to her. Also, let us note that what attracted the pagans to believe in Christ during the days of persecution was the Christians' adherence to their faith despite their pain, so they asked, "Who

is this Christ whom they love so much?" And these pagans knew who Christ was, and many of them were martyred. This is the same question that the friends asked of the bride here in (Song of Solomon 5: 9).

(Verse 13): **A bundle of myrrh is my beloved to me, That lies all night between my breasts.**

Myrrh: Indicates pain (with its bitter taste). But it also refers to the fragrant smell. Christ's endurance of His sufferings for our sake, but for all human beings, had a beautiful fragrance that attracted human beings to Him. Thus, for us, the endurance of suffering for Christ has a fragrant smell before Christ and before people.

* The soul or the church that knew that the power of her preaching is in the presence of her Groom in her, kept Him inside her between her breasts as a bundle of myrrh. That is, she declared her suffering for His sake. And here, His sweet fragrance spread to everyone. Her teaching became acceptable to the people because of the fragrance of her endurance of suffering for the sake of her Christ. This is what makes others ask her about her groom, for whom she endured pain (Song of Solomon 5: 9).

That lies all night between my breasts: On my chest, next to my heart sleeps. My heart is His resting place. This is what Saint John the Beloved did. The bundle of myrrh between the breasts indicates:

1. That her Christ was in pain, and the **bundle of myrrh** (a bundle of myrrh filled with pain). And by His pain, the fragrance of His love emanated when this bundle was opened on the cross. His love filled her heart because she felt that His love was revealed first.
2. The soul sensed the love of Christ when the fragrance of His love spread out, and He reigned over her. When He took a place in her heart, His fragrance was released from her, "For we are to God the fragrance of Christ " (2 Corinthians 2: 15). Rather, the soul decided to bear her cross as He endured for her sake, so she showed her endurance of pain and the (bitter) cross for His sake. Hence, she appeared as an image of Him carrying her cross like Him.
3. After Christ became inside the soul and between her breasts, He became the source of her teaching that she feeds for her children to attract them to Him. (The two breasts are the Old Testament and the New Testament, and God legislated both).
4. 1. It was customary for the wife to hang a picture of her absent husband around her neck as a sign of her love and loyalty to him, as his picture rests on her chest. Here we see that the bride shows the image of her Groom to others; that is, she shows her love and devotion to him, and thus we bear witness to Christ before everyone.
5. The bundle of myrrh also refers to a custom among girls in those days. When they wore a bundle of myrrh on their chests to spread a sweet fragrance (myrrh, with its fragrant scent, was the most famous perfume of that time), thus everyone who accepts Christ and His cross spreads His fragrance.

(Verse 14): **My beloved is to me a cluster of henna blooms In the vineyards of En Gedi.**

henna blooms: Henna plant. It has a flower that smells very good, and the presence of this plant was known in En Gedi. This custom of the bride still exists in Egypt and some countries for the bride to hold a bunch of henna flowers on her wedding night, so she dyes her hand a red colour, and she has a sweet smell on her wedding day. The bride here carried the signs of the cross (the red colour) in her hand and had the sweet scent (carrying the cross).

And the hand indicates work and service. Here we see the soul or the church suffering in her service while she bears her cross, but all these sufferings spread her sweet fragrance more or the fragrance of her Christ who is in her.

(Verse 15): **Behold, you are fair, my love! Behold, you are fair! You have dove's eyes.**

You have dove's eyes:

1. Like Noah's dove, she cannot rest outside the ark (the ark is a symbol of the Church, the body of Christ = the soul abides in Christ, and if she goes out, it returns, as it has no rest outside).

2. The Holy Spirit descended on Christ in the form of a dove because the dove always returns to its home just as Noah's dove returned to the ark. The work of the Holy Spirit is to confirm us in the body of Christ through the sacraments, "whose house we are" (Hebrews 3: 6). And whenever we stray away from Christ, He will bring us back by conviction and help (John 16: 8 + Romans 8: 26). Therefore, the Holy Spirit took the form of a dove on the day of Christ's baptism. Therefore, the mystery of Chrismation is called the "secret of confirmation." The Spirit establishes us in Christ in baptism, and whenever we move away, He brings us back to our home, the body of Christ.

3. The dove is simple and meek. And simple means that it has one direction, i.e., a heart that is not divided between God and the world. This soul has one goal, which is God, and in this soul, Christ dwells, Christ is the light of the world, so she illuminates and takes the form of Christ, the meek = [The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.] (Matthew 6: 22). The word simple can be translated as single-hearted. Therefore, the eyes of this soul are always directed toward Christ, looking for Him with longing. And the Holy Spirit opens her eyes, so she sees Christ and knows Him.

4. They are enlightened by the Holy Spirit, who descended on Christ in the form of a dove. What is the meaning of enlightenment? * The Spirit makes us see the heavenly things (1 Corinthians 2: 9-13). * And the Spirit takes what is Christ's and tells us (John 16: 14), so we begin to know Christ and taste His sweetness. * He is the Spirit of sound mind (2 Timothy 1: 7), so we make the right decision. * He is the Spirit of conviction, so we abandon sin (John 16: 8). * He bears witness to our sonship to God, so we do not complain about trials, for they are from the hand of a loving father (Romans 8: 15, 16).

[5] And everyone who is in Christ will be in the eyes of God a soul that has her beauty and He rejoices in her = **Behold, you are fair.**

Therefore, this soul that became in Christ by the Holy Spirit, Christ rejoices in her, as she returned to Him and abided in Him, and does not rest except in Him, so He calls her: **Behold, you are fair, my love!**

This soul is the one that bore the features of Christ and accepted to share with Him in His cross. However, this soul still has her sins, and despite that, God sees her as beautiful. The lover sees nothing but beauty in the one he loves. "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and [b]shuns evil?" (Job 1: 8).

(Verse 16): **Behold, you are handsome, my beloved! Yes, pleasant! Also our bed is green.**

* After a long day of fatigue, a person comes to his bed to rest. And where is our true comfort? It is in Christ. That is why He said: "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." (Matthew 11: 28-30). And the yoke is that we associate ourselves with Christ; we decide to carry out His commandments.

* The Lord Jesus says, " Abide in Me, and I in you." (John 15: 4). How do we abide in Him? When we carry out his commandments. That is easy for those who try to unite with Him because He is the one who carries the burden of executing the commandment on our behalf, so He says His yoke is easy, and His burden is light.

* Where would Christ rest? He rests in us. Christ rests in the heart that knew Him. That is why He rests with the Cherubim, and it is said [And He rode upon a cherub] (Psalm 18: 10), " full of eyes" (Revelation 4: 6), which is a symbol of knowledge. On earth, He said that He has nowhere to lay His head, "And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." (Matthew 8: 20). We rest in Him, and He rests in us if we have knowledge and love for Him. The bed in which Christ rests, and in which we also rest, became the one body of Christ in which we became members.

* Notice the following verses: * The bread that we break, is it not a fellowship with the body of Christ? "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we, though many, are one bread and one body; for we all partake of that one bread." (1 Corinthians 10: 16-17). "And He put all things under His feet, and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all." (Ephesians 1: 22-23). " For we are members of His body, of His flesh and of His bones." (Ephesians 5: 30). Therefore, the bed in which Christ rests is His body, which He made, i.e. the church, and he is the head of this body. And we, the members of this body, have no rest except to remain firm in this body.

* Paul the Apostle says, " that Christ may dwell in your hearts through faith" (Ephesians 3: 17). He also says:" I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." (Galatians 2: 20). The living Christ lives in us, and whoever is alive by the life of Christ can say here = **our bed is green**. Greenery is a sign of life and fruitfulness. " He who abides in Me, and I in him, bears much fruit" (John 15: 5)

The bridegroom said to her, "**You have dove's eyes**", so what did the Holy Spirit give her eyes to see? She saw the beauty of her bridegroom, **Behold, you are handsome, my beloved** = she realized that He is handsome, and from His beauty and sweetness, the soul finds that she longs to give all her heart to Him, and her eyes open and she realizes that He is the secret of her beauty. Rather, He is the source of our strength and holiness. Therefore, we should not attribute to ourselves anything good in us (James 1: 17). **our bed is green** = as a result of this spiritual realization, the soul entered with her Christ in a deeper union. And the bed is the body where the soul meets God, and the body turns into a place where God dwells, rather rests in it. Our body no longer belongs to us, and it is no longer a dwelling place for the human soul only, but God dwells in it, and here the fruits of the Holy Spirit appear. That is why the bed was called green, meaning fruitful. The Apostle Paul called our bodies members of Christ (1 Corinthians 6: 15) because they reflected the inner unity between the divine word and the soul. Christ preceded and took our body, so He took what is ours and gave us what is His, our body became His body, and His body became our bed; as we have rest in it, we rest in Him and He rests in us. We see in it our union with Him. The Lord's body yielded obedience to the Father instead of our disobedience, purity instead of our impurities, and victory over Satan instead of our defeat. In general, greenery is a sign of vitality and fruitfulness because the soul is united with God. This vitality to our body came from the steadfastness of the life of Christ in us: "For to me, to live is Christ" (Philippians 1: 21). And he who is alive will bear fruit.

(Verse 17): **The beams of our houses are cedar, And our rafters of fir.**

The beams of our houses: The bride began to love her Groom, then she longed to attract virgins with her. Here the soul connected because the Church is not only on earth but extends to heaven. So she says to her bridegroom, **our houses** = the body that brings us together, and we rest in it is part of the earth, and its extension is to heaven.

Christ Church is like home here. The house has vertical columns = **beams** = and it has horizontal beams = **rafters**. The vertical columns point to the victorious Church, which is now in heaven, so the beams are of **cedar** = and this is long-lived (Abraham, Isaac and Jacob are alive), and its smell is sweet, thus are the lives of our holy fathers. The horizontal **rafters** refer to the striving Church on earth. We note that it is made of **fir**, which is famous for its strength and that the wind does not shake it. Thus should be the Church of Christ, for it is a strong church that no one can destroy, and the believers should be confident in the protection of their Lord, and not be shaken by any winds of persecution or strange teachings. We notice that the house is composed of vertical beams and horizontal rafters and thus is the cross of Christ. Christ, with his cross, united the heavenly with the earthly. The church became of two parts, a vertical section extending vertically, which is the victorious church, and a horizontal section, extending horizontally throughout the entire earth, which is the striving church.

Summary of the first chapter

The Song of Songs is the Book of love.

First: It is the love of God, the Trinity of Persons. The Holy Spirit (the good ointment) attracts us to the Groom, The Son and abides us in Him, and the Son, as we unite with Him as a bride with her Groom, carries us into the bosom of the Father, so that we may enjoy His love = His kisses. And the steps to implement this:

1. The work of the Holy Spirit with us begins with the sacraments.
2. The Holy Spirit pours God's love into our hearts (Romans 5: 5). And love comes with knowledge.
3. The Holy Spirit portrays for us the Son " He will take of Mine and declare it to you." (John 16: 15), so we are attracted to Him because His love is easy to discover from His life and His cross, so we find His love is better than wine.
4. The Holy Spirit abides us in the Son, so we long for the bosom of the Father, so the Son carries us to His bosom.

The Son reveals the Father. And when we feel the love of the Father, we yearn for His forgiving love and His bosom, so we say to the Son about the Father, " **Let him kiss me with the kisses of his mouth.**" And this love binds us with **ornaments** (chains) of love (verse 11), and these chains are keeping the commandment because we love God (John 14: 23). This love is not limited to the love of God, but rather.

Secondly: It extends to love the brothers, so we long for the virgins to be attracted to the love of the bridegroom (verses 3, 4). Rather, we discover at the end of the chapter that love is for all the Church, the struggling Church (**rafters**, verse 17) and the victorious Church in the heavens (**beams**, verse 17). It is one church linked with love. We pray for those on earth and those in heaven, and they intercede for us.

The church is like one house in which Christ dwells (**our bed is green**), so the church is fruitful. But how does Christ dwell in the Church? Through the incarnation (the next chapter's subject), Christ required to die in this body and rise and His life to dwell in the Church. " For to me, to live is Christ, and to die is gain." (Philippians 1: 21).

Note: As for non-believers, the work of the Holy Spirit begins with by convincing them of Christ that He is the Lord God the Savior because no one can say that Christ is Lord except through the Holy Spirit (Jeremiah 20: 7 + 1 Corinthians 12: 3). After baptism and Chrismation, the Holy Spirit dwells in the baptized person, and the Spirit begins another work with him, to develop faith, and this is one of the fruits of the Holy Spirit (Galatians 5: 22 + 23). For all of us, the Holy Spirit begins to pour out the love of God in our hearts (Romans 5: 5) by telling us who Christ is: " He will take of Mine and declare it to you." (John 16: 15). When knowledge increases, we love Him, and when we feel His love and exchange love for Him, fear begins to diminish within us and hope increases within us (Romans 5: 5).

The sequence of thoughts of this chapter:

The verses of the chapter, and so the whole of the Bible, are not islands isolated from each other but are interconnected to present one integrated idea.

Verse 2: Here is a soul that heard about Christ and loved Him because of His life. And she knew He was the Son of God, so she asked to taste the divine, Fatherly love.

Verse 3: This soul entered into more depth and knew more about Christ. She believed and was baptized, and the Holy Spirit, which was poured out on the church through the salvation of Christ, was poured upon her. The Holy Spirit pours God's love into our hearts as He reveals His love to us, and then the soul realizes the secret of the believers' love for Christ, but rather their acceptance of death for Him (the believers are the virgins here).

Verse 4: With love igniting within the soul, she asked to approach and enter more and more into the deep. Rather, in her love, she wanted everyone to know her Groom whom she loved. And the bridegroom responded and brought her into joy.

Verse 5: Life on earth is not all consolations, but there are wars, trials and persecutions against the Church and every soul. The soul saw that the church was persecuted and in pain, so she sends a message to the non-believers, not to be deceived by the outward appearance. Joy and glory do not appear outwardly, but we perceive them through the bedroom, i.e. in a special inner relationship with the Groom. And while there are wars and tribulations on the outside, we find comfort on the inside—in the bedroom.

Verse 6: The enemy of good does not leave the soul without fighting her, and Satan's wars against her began as the bloody persecutions against her began. Rather, heretics came out of the church, who caused doubts and tired her. She still tells the others, don't be fooled by this. Rather, she admits that there are problems and wars from within the Church.

Verse 7: She cried to her Bridegroom while she was in her pain, confusion, and doubts, saying - You are the shepherd of my soul, so where can I find you because I need you - How do I face this doubt? I was really troubled and doubted. I need your protection.

Verse 8: The bridegroom answers her, Go and learn from the church fathers, what they said and how they taught. And take those whom you attracted to faith to the church your mother, and do not leave your church.

Verse 9: Here, the Groom reassures His bride that war against her and suffering in war is natural, which we call striving. The soul and the Church are in a continuous battle led by the Bridegroom. He is the knight, and the soul is the white horse led by the knight, the Bridegroom, who went out conquering and to conquer.

Verse 10: The Bridegroom rejoices in His striving bride and rewards her for accepting the struggle under His leadership.

Verse 11: The Bridegroom asks her to abide by His commandments, and to live in the heavenly places. Her heavenly life will comfort her, make her happy, and confirms her through her striving and preaching of the word of God.

Verse 12: When the bride obeyed the commandments, she became a heaven in which her heavenly Groom dwells. And her Groom's aroma spread from her.

Verse 13: We see the soul in her endurance of suffering for the sake of her Bridegroom. This spreads His sweet fragrance and her fragrance, which is a reason for the effectiveness of her teaching to others (the breasts for education and nourishment for those who hear).

Verse 14: We see the soul during her work and enduring the cross, which spreads her fragrance to others. This is what we saw in the spread of Christianity throughout the world during the days of persecution.

Verse 15: We see here the Bridegroom's joy with His bride.

Verse 16: The eyes of the bride are opened to the beauty of her Groom, as she unites with him. And His life became for her, and her life and service became fruitful (our bed is green).

Verse 17: This unity between the bride and her Groom is a unity between the earthly and heavenly churches. And the Bridegroom is their head, as they became one church, the bride of Christ. The relationship between Christ and us is really a personal relationship, but we must understand that it does not make sense to separate from the Church that God wanted, one and only Church, which is one bride to one Groom. She is in Him, and He is in the Father (John 17: 20-23). Separation and schism between us who are still on earth, or between the heavenly ones and us, is against God's intention. All are one by the love that the Holy Spirit pours into all.

Chapter 2

The previous chapter ended with the one body, the Groom's body, in which the Groom rests and His bride rests. In this chapter, we see the heavenly Groom incarnated to gather His bride as members of His body. And He is the head of this body. This chapter tells us about the incarnation.

We are now in front of a Groom and His bride in an orchard. After winter has passed, which indicates the coldness of emotions. Therefore, the incarnation is to end the coldness of emotions that prevailed in the Old Testament. Through redemption, the Holy Spirit dwelt in us and poured God's love into our hearts (Romans 5:5). The Holy Spirit poured out on the church and made her a fruitful garden after being in a wilderness. This was God's promise, as the prophet Isaiah prophesized, "Until the Spirit is poured upon us from on high, And the wilderness becomes a fruitful field (this is about those who believed and became a member of the body of Christ), And the fruitful field is counted as a forest" (This is about those who rejected the faith among the Jews, who were formerly God's people) (Isaiah 32: 15).

(Verse 1): **I am the rose of Sharon, And the lily of the valleys.**

In this verse, we see the Son of God announcing His incarnation amid this sin-filled world.

the rose of Sharon = Sharon is a narrow, uninhabited wilderness valley used as a road between Egypt and Syria. It was filled with these excellent roses, about which Christ said, "and yet I say to you that even Solomon in all his glory was not arrayed like one of these." (Matthew 6: 29; Luke 12: 27). This rose grows naturally, and no one gets tired of cultivating it, as no one would tire and plant it in a narrow, uninhabited, wilderness and stone valley. Likewise, the Lord Christ came to this world without human seed to be **the lily of the valleys** = or the rose full of beauty. This lily refers to the incarnation of Christ, who is:

1. "fairer than the sons of men" as it was said in (Psalm 45: 2) = **lily**.
2. He became a human being and descended to us on earth = **valleys**. His saying **the valleys** is a sign of Christ being present amid his church everywhere, " For where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18: 20). Why does he say about churches that they are **valleys**, while this lily appears in a valley of stones = **Sharon**? Because Christ, wherever He is present, turns a stoned valley into a fruitful valley. Valleys are generally the fertile lands that a river passes through; as we say about Egypt, it is the Nile Valley. This is because wherever Christ is present, the Holy Spirit is the river that transforms stony places into a valley of fruitful orchards. God created man as a fruitful garden; with his fall, he became a rocky valley. Christ came and offered redemption to send the Holy Spirit to restore us to the valley of a fruitful orchard. Churches everywhere become valleys of fruitful orchards.
3. Christ was born amid this world which is full of sin, stumbling blocks and pain, to turn the stony places where the walker stumbles = **Sharon** into fruitful orchards = **valleys**.
4. He was born without human implantation.

5. He became in the likeness of people (Philippians 2: 7, 8), but gave man to resemble Him in the beauty of His image (Song of Solomon 2: 2 + Galatians 4: 19). Rather, He made us members of His body.

Here, in this chapter, the Son of God announces His incarnation to gather the Church into His body, saying, **I am the rose of Sharon**. Thus, we understand the meaning of the word "our bed" in verse 16 of the first chapter. The bed is the place of rest. Christ's comfort and joy are in His union with us to give us His life, and our comfort is in our union with him. Christ's union with us gives us eternal life, which is what makes Him happy, and this was His intention from the beginning. For the union between our body and the body of Christ to be complete, the Son of God had to be incarnated first. This union is accomplished through baptism, and steadfastness remains in the body of Christ through the Eucharist. And lilies are flowers that grow in the Sharon Valley, and the most beautiful of them is the lily, which is a type called The Royal because of its beauty. We also see here how to implement the last verse of the previous chapter, i.e. the one body of Christ, the victorious church in heaven and the struggling church on earth. Christ is the head of the one body "that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him." (Ephesians 1: 10).

(Verse 2): **Like a lily among thorns, So is my love among the daughters.**

Christ is the lily, and His beauty is reflected on us so that His beloved becomes like **a lily** = she bears His image (Galatians 4: 19). But she is still in the midst of the world, suffering from the **thorns** in the world = the lusts of the flesh, the pains of this world, the devil's wars against her, the heresies that fight her, the worries of life, its riches, and its pleasures (Luke 8: 14). She may fall into sin because of all this, and the strange thing is that her Groom carried thorns on her behalf.

(Verse 3): **Like an apple tree among the trees of the woods, So is my beloved among the sons. I sat down in his shade with great delight, And his fruit was sweet to my taste.**

The Hebrew origin of the verse, and thus the Arabic translation, **is like an apple among the trees of the woods**, so is my beloved among the sons. As for the Hebrew original

כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר, כֵּן דֹדִי בֵּין הַבְּנִים; בְּצֵלוֹ חִמְדָּתִי וַיִּשְׁבְּתִי,
וּפְרִיָו מִתּוֹק לְחִפִּי

The Church likens her beloved to **an apple tree among the trees of the woods** = the trees of the woods have a beautiful shape and attractiveness, but it is without fruit. It refers to the many gods people worship, such as the lust of the belly, the love of money, and the love of praise and dignity. All these are without fruit, but Christ is the only One who satisfies. The gods of the world do not quench or satiate, but "Whoever drinks of this water will thirst again." As for Christ, He gave us Himself the secret of satiation.

According to the original Hebrew translation, the bride did not say that her lover is an apple tree among the trees of the forest, but she said that He is **an apple**. We notice that the Bridegroom here is likened to

apples and not to apple trees because Christ did not give us to eat of His fruit, but gave us Himself food and drink to satisfy our souls: " For My flesh is food indeed, and My blood is drink indeed" (John 6: 55). Therefore, the apple here is a sign of incarnation.

And his fruit was sweet to my taste:

1. The first fruit of the incarnation is that Christ gave us His body as true food and His blood as true drink.
2. Among the results of the work of Christ's love and His incarnation is **I sat down in his shade with great delight** = In the Old Testament, we sat under the shadow of death as we ate from the tree of disobedience (the world is the valley of the shadow of death, as man dies, and this is at any moment, Psalm 23: 4). Now in the New Testament, we sat under Christ's shade with delight. Christ is the giver of life, as we eat of His body (Isaiah 32: 2; 49: 2; 51: 9-14, 16). Eucharist is given for the forgiveness of sins and eternal life to those who partake of Him.
3. Christ is likened to a rock that protects us from the sun of the sufferings of this world = **in his shade**.
4. We enjoy contemplating in Him, His love, his redemption, His cross, His words and teachings, His protection and care for us while we are on earth, and His glory in which He wants us to be with Him (John 17: 24) = **I sat down in his shade with great delight**. Note that the soul longs for this sitting, and He longs to gather His children and shade them as a hen gathers her chicks under her wings (Matthew 23: 37).
5. **And his fruit was sweet to my taste:** This chapter tells us about the incarnation. And we saw in the first verse that Christ will be born amid this world which is full of pain and sin, without human seed, and He is fairer than all the sons of men. In the second verse, we see Christ giving His church the same shape as Him (Lily) which is the first fruit of the incarnation. Here, in this verse, we see another fruit of the incarnation. The world has transformed from being the valley of the shadow of death to the valley of the shadow of life. Before Christ, man lived in a world overshadowed by the shadow of death. That is, we live with the feeling that we will die at any moment. A person laughs and rejoices with what he eats / he drinks / his victories / his distraction... Then he thinks about the end of this life, so he only sees death, and here he finds a lump in his throat.

As for Christ, by uniting with us, we have eternal life. And the Holy Spirit reveals to us [Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.] (1 Corinthians 2: 9) of the " inexpressible and full of glory" (1 Peter 1: 8), which awaits us after we leave this body. We long for this encounter with the angels, the saints, and our loved ones who preceded us, so we say with Paul the Apostle: " having a desire to depart and be with Christ, which is far better." (Luke 16: 22; 1 Corinthians 2: 10; Philippians 1: 23; 1 Peter 1: 8). Thus, the valley of the shadow of death was changed for us into the valley of the shadow of life, joy and glory. So we remember our transition with joy and longing. The lump in the throat disappeared, but the heaven and its joys and the eternal life that we got became a topic that we like to talk about with pleasure, so we are comforted and comfort others.

6. Notice that she is busy with her Groom, not with thorns. It was said about the wicked that their throat is an open grave, from which the words of death and destruction emerge. As for the bride of Christ, her throat contains nothing but everything that the Holy Spirit puts; what the Spirit puts from words, praises and consolations is sweet. And whenever the bride tastes this sweetness, she asks to enter the "**banqueting house**." Instead of the lump of death in the throat in the Old Testament, her words, preaching, teaching, speech and reflections became flavored with divine love, fatherly embrace, forgiveness, eternal life, eternal joy and joy glory.

* Contemplation: Amid the trials and pains of this world, how sweet it is for our Christ to shade us so that we may be comforted. Whoever tastes these comforts says, "**I sat down in his shade with great delight**," and no longer seeks the comforts of this world. And saying **sat down** is a sign of complete rest.

(Verse 4): **He brought me to the banqueting house, And his banner over me was love.**

the banqueting house: It is the place where food and drink are served to travellers. It is the church that offers us the body and blood of Christ as a joyful sacrifice. Christ brought me into a relationship full of joy. He brought me into the depths of God's love. The personal relationship begins in a closed room. It is a special relationship that makes the closed room a banqueting house. Whoever has this relationship and personal experience with our Groom can rejoice in the church and the Liturgies. He who has not tasted the pleasure of this personal relationship will not be able to rejoice in the Liturgy. Rather, he will have the Liturgy as a routine practice, about which the Apostle Paul said, "as is the manner of some" (Hebrews 10: 25).

And his banner over me was love: The picture here is that the Groom took His bride into a banquet to give her a taste of His love that is like wine and placed His flag over this house, so what is this flag?

1. A sign of God's ownership of this soul. Christ bought me with His blood: "You were bought at a price; do not become slaves of men." (1 Corinthians 7: 23).
2. The sign of His arrival in His royal house (the heart), so wherever the king is, His banner is raised.
3. A sign of His protection of this place, as no one can attack a place on which the flag of a strong king is raised.
4. Around the flag, the king's armies gather to fight. God is the Lord of hosts. The soul of His beloved is also a soul that strives and fights. Rather she is awesome as an army with banners (Song of Solomon 6: 10), fighting the kingdom of demons, and "the gates of Hades shall not prevail against it." (Matthew 16: 18). Christ, who "he went out conquering and to conquer." (Revelation 6: 2), He is the One who conquers the kingdom of demons in his church.

(Verse 5): **Sustain me with cakes of raisins, Refresh me with apples, For I am lovesick.**

The soul has tasted the love of her Groom, but she has realized the high price of the joy she is in, so she said that **I am lovesick** = and in another translation, "wounded by love." When she saw the wounds of her beloved, she found herself as if this love wounded her. The wonderful thing is that she asks to

Sustain me with cakes of raisins, Refresh me with apples = do raisins and apples heal love wounds?! These can only be understood symbolically. The cries of the soul that discovered the wondrous love of Christ are cries asking to make her beloved happy in exchange for what He gave her. And what makes her lover happy? To abide in Him and have eternal life. He became incarnate and suffered for this reason.

How do we abide in Him? By partaking of His Body and Blood: " He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me." (John 6: 56, 57). They are cries asking to know more about His love and His person, to love Him more. Therefore, she asks to enter into communion with Him and unite with Him more. Uniting with Him makes His heart happy, as this is why He was incarnated, crucified and rose, to present himself as a living sacrifice so we unite with Him. She asks for this union to make His heart happy, for He wants this. And she asks for communion that opens her eyes to her beloved more as a secret to spiritual refreshment. We get wine from raisins which refers to the blood. The apple refers to the body (verse 3). Unity with Christ gives us deeper knowledge, not superficial knowledge, but rather knowledge through the union. The more we remain steadfast in Him and unite with Him, He rejoices and is satisfied (Isaiah 53: 11), and we rejoice more.

A story to explain: A little boy was afraid of his aunt, who was disfigured by a fire that disfigured her face and hands. And whenever she visits them, he screams and refuses to see her. When this child grew up, he asked his aunt about these deformities. She told him that a fire broke out in the house when you were little boy, and I entered and saved you. What are the feelings of this young man who realized that he was the cause of this deformity? Rather, whenever he remembers what he used to do with her when he was little, he realizes how much pain he inflicted on her. How much pain and even love for the one whose life you saved? This means = **For I am lovesick.**

(Verse 6): **His left hand is under my head, And his right hand embraces me.**

His left hand: This refers to the painful experiences, but during those times we are supported by the divine providence that disciplines and cuts off the love of worldly and temporal matters. **And his right hand** = is the hand of grace that embraces during pain to comfort and gives us to see and rejoice in the heavenly things, so we long for them. The left allows temptation and wounding, while the right cures and attracts to the heavenly things (God allowed His left to throw the three young men into the fire, and with His right hand, He came and walked with them). Note that during the temptation, we are in the arms of God, for God surrounds us with His love, and embraces us with both hands. For whom the Lord loves He chastens (Hebrews 12: 6). God, who allowed temptation to complete us, is the One who carries us with His left hand and embraces us with His right hand. Refer to the interpretation of the verses (Isaiah 18: 4 + 1 Corinthians 10: 13).

(Verse 7): **I charge you, O daughters of Jerusalem, By the gazelles or by the does of the field, Do not stir up nor awaken love Until it pleases.**

I charge you, O daughters of Jerusalem, By the gazelles or by the does of the field: We see in (verse 9) that she likens her Groom to **a gazelle or a young stag**, so when she wanted to charge the daughters of

Jerusalem, she used the most precious thing she had, which is her Groom whom she loved. She thinks that the one they love has the same qualities, which are the qualities that she loves.

What disturbs our Bridegroom Christ? Our sins, the weakness of our faith, our lack of trust in Him, our confusion over any disturbing news, and the fear that creeps into our hearts in the face of problems when we do not find solutions for them and we imagine that God is late in resolving them, while He knows and determines the appropriate time for an answer.

This is the voice of the Church, the bride of Christ, calling on her children not to disturb Christ so that He may remain in comfort in their hearts. This is the call of the Church, "do not grieve the Holy Spirit of God" Refer to the interpretation of the verse (Song of Solomon 7: 9). This is the voice of the Church, the bride of Christ, or the soul that lives in joy with Christ, and longs for everyone to know Christ the Bridegroom, i.e. true knowledge indeed, so they know that:

1. Almighty God, the Pantocrator, the All-Powerful, Who has no limits, who said, "Is anything too hard for the Lord?" (Genesis 18: 14). They should not become weak, faint, or doubtful in front of a powerful enemy.
2. He is the Savior who gave Himself for them, so is there "Greater love has no one than this" (John 15: 13). What makes the Bridegroom's heart happy is that they love Him and have Him in their hearts, and carry out His commandments, so that they do not perish. They will carry out His commandments if they love Him because they trust Him for their lives. What bothers Christ is that with every temptation He allows, we doubt His love, and the Lord says: Just look at the cross.
3. The joy of the Bridegroom, Christ, is that none of whom He paid His blood as a price for their salvation should perish.
4. By this, they stop bothering him.

In her joy with her Groom, the bride longs to see her Groom happy. Just as the Bridegroom wants to see His bride happy and seeks to make her happy, she also wants to see Him happy. Here, the bride, the church, wants her Groom to rejoice in His church, which truly loves Him and understands what He sacrificed for her.

The soul's comfort and joy is a reflection of the joy of Christ, the Bridegroom, in the soul of His bride. When God rejoices in the soul, His joy is reflected in her, so she rejoices. God is happy when He sees His children in joy, for God created us to rejoice (the Garden of Eden גֶּדֶן means joy). See the interpretation of (Isaiah 65: 17-19).

We note that in the beginning, God created Adam in the garden of joy (Eden is a Hebrew word meaning joy). So Adam lived in joy when the love was mutual - that is, God loves Adam, and Adam loves God. Just as love was mutual, so was joy between God and Adam. God rejoices with the joy of Adam, and Adam rejoices with the joy of God. Rather, true love is evident in the lover's joy when He sees joy in the eyes of the one He loves. On the contrary, what troubles the lover and disturbs Him is seeing the one He loves in a state of distress, and that is why the Bible says about God, the Lover of mankind, "In all their

affliction He was afflicted" (Isaiah 63: 9). This is the position of the bride in this verse. In general, joy is found when there is love. That is why God asked us to love Him with all our hearts (Deuteronomy 6: 5), not because He needs our love, but because this is the way for us to rejoice. When we are filled with the Spirit, the Holy Spirit pours God's love into us (Romans 5: 5), and thus we rejoice. Therefore, we find that the fruits of the Spirit are "love, joy..." (Galatians 5: 22).

the gazelles or by the does of the field: In short, the meaning is that we should not fear any sin and do not let Satan deceive us that he is a powerful enemy, for the Bridegroom can see your enemy from afar and crush him. These are the characteristics of the Groom. See the interpretation of verse 9 of the same chapter.

This verse cannot be understood literally as a relationship between a bride and her Groom of the world. Is it the job of the daughters of Jerusalem, i.e. the bride's companions, to enter to the Groom to wake Him up, and is the bride the one who asks for this? Sometimes she asks not to wake Him up, as is the case here.

(Verse 8): **The voice of my beloved! Behold, he comes Leaping upon the mountains, Skipping upon the hills.**

This verse can be understood in two ways. The soul says it in the Old Testament, and the soul says it now:

1. The soul felt that her beloved was coming in the Old Testament. Rather, she longed for the incarnation (Isaiah 27: 4, 5). She recognized His voice from afar and felt that He was coming quickly (God's speed is not like the speed of humans. God knows the most appropriate time and prepares everything in His wisdom. Therefore, it was said that Christ came in the fullness of time, and Christ said to John, " Surely I am coming quickly." (Revelation 22: 20), and he did not come yet, as the fullness of time is not yet) (refer to the interpretation of Luke 18: 7, 8). How did the soul in the Old Testament recognize the voice of her Bridegroom and that He would come? She sensed this from the prophecies (**mountains** = Law and **hills** = Prophecies) as Abraham saw this day and was glad (John 8: 56). From understanding the prophecies, the soul said in the Old Testament with Isaiah the Prophet: " Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence" (Isaiah 64: 1).

2. The soul in the New Testament, by studying the Bible, still sees Christ. And the **mountains** now are the new covenant, and the **hills** are the old covenant. The soul sings: " I will lift up my eyes to the hills— From whence comes my help?" (Psalm 121: 1) and meditates on the Holy Bible, the word of God, and Christ reveals to her the word of God, that He loves her and has prepared a place for her, and that He is coming to take her to glory, and the soul longs for the day when her Bridegroom comes to take her, so she says With St. John, " Amen. Even so, come, Lord Jesus!"

3. This verse may also be said by the soul that hears the voice of God calling her. God often calls us to respond to Him, as He called Abraham to leave Ur with its paganism, and as He called Lot from Sodom because of its sin before destroying it. The voice of God is still in the ears of each of us to " Escape for

your life!" and leave this stumbling place that separates you from God. The voice of God may come as a rebuke, as happened with Elijah, who was fleeing from the face of Queen Jezebel, and may come as encouragement, as it came to Zacchaeus: [Zacchaeus, make haste and come down, for today I must stay at your house.] (Luke 19: 5), and it may come with a warning [This night your soul will be required of you] (Luke 12: 20).

4. We note that in the Old Testament, the soul longed for the coming of Christ for salvation (point 1). In the New Testament, the soul that hears the voice of Christ's call also longs for salvation from her sin and slavery, to be comforted by her closeness to Christ (point 3). And whenever she approaches Christ, her eyes open to the prepared glories, so she longs for the second coming to behold the glories (point 2), which was called "the mountains of spices" (Song of Solomon 8: 14).

(Verse 9): **My beloved is like a gazelle or a young stag. Behold, he stands behind our wall; He is looking through the windows, Gazing through the lattice.**

Her beloved came carrying our human nature hidden behind our human wall, i.e. the body = **he stands behind our wall**. And he looks through the windows **Behold, he stands behind our wall; He is looking through the windows**) = the original word for **windows** is **small** windows. That is, He shows himself through narrow windows. **Gazing through the lattice** = the word **gazing** in the (old KJV) came **shewing**, it is the same in Arabic. They used to make small holes in the curtain as much as an eye looking through it. The Groom showed the glory of His divinity through His human body as much as people could bear. What is here, that the Groom is standing behind the curtain not to look from the holes but to show a little of His glory through these little holes of the curtain (His body). He showed a little of His Divinity as that was from behind a curtain (His body), and that was through small holes in the curtain. For example, that is what happened in the Transfiguration and in His power over everything (nature, the devil, diseases, death, and even in creation, as He created eyes for the one who was born blind). In the end, He rose from death. We saw His glory seen as in a mirror, dimly, but then face to face (1 Corinthians 13: 12 + 1 John 3: 2). Therefore, in the Transfiguration, Christ was revealing His divinity in a small amount. **like a gazelle** = the gazelle's eye is sharp. And **a young stag** = means a little deer known to be fast. They see serpents from afar, so they run to them and trample them with their feet. Because of this battle, they get thirsty, so they run joyfully to streams of water to drink (Psalm 42: 1). All of this refers to the work of the Lord Christ, who became incarnated and became a child (**a young stag**) to trample on our enemy Satan (the ancient serpent) and give us living water, the Holy Spirit, from whom we drink, and never thirst. He does not judge by the sight of His eyes (Isaiah 11: 3), but rather He knows everything (strong sight), rather, He is the examiner of hearts and souls. Rather, He gave us the same authority to trample on serpents and scorpions, to see the heavenly matters and long for them, and to see the deceptions of sin so we flee from it.

(Verse 10): **My beloved spoke, and said to me: "Rise up, my love, my fair one, And come away.**

This verse is addressed to every soul that began to get acquainted with Christ through the Bible or the word of God in general, and Christ began declaring Himself to her, but she is still hesitant and afraid, feeling that she is weak and that sin is stronger than her. Here we find the Bridegroom reassuring His

bride that His incarnation gave her resurrection and victory over sin. He proclaims to her, "I have overcome the world." (John 16: 33), so come and taste the life of the resurrection. **Rise up**, for the beginning of the path is the resurrection from the death of sin (Romans 13: 11, Ephesians 5: 14). **And come away** = come back to me.

(Verse 11): **For lo, the winter is past, The rain is over and gone.**

the winter: It may indicate:

[1] The end of the Old Testament and the appearance of the Sun of Righteousness.

[2] An external winter, i.e., trials surrounding the soul, but where are the comforts we mentioned in (verse 6)... Why was this soul not comforted during trials?

Because this soul was objecting to trials and grumbling against God, she has believed Satan's lie that God hates her, and she has come to no longer believe that God is a doer of good deeds, which makes the soul lose her consolation. Without faith, it is impossible to please God (Hebrews 11: 6). However, the soul that is confident in her Groom and that He is the maker of good deeds, lives a life of submission in the hands of the One who loved her and she loved Him and rejoices in the condolence. Submission means that what God allows is for good (Romans 8: 28). **the winter is past** = this means that the soul reconciled with God and understood that He is a doer of good deeds and that the trials were for purification, so she stopped complaining against God.

[3] An internal winter, that is, the coldness of feelings [the soul has left her first love] (Revelation 2: 4), and this coldness of feelings came as a result of the storms of lusts and the disturbances of vices. The end of winter indicates the soul's return to Christ through repentance, according to God's promise, as He accepts the repentant soul. And **the winter is past** a sign of the end of heaven's wrath on this soul. **The rain** = refers here to dirt and whirlwinds. And note that rain refers to the Holy Spirit if it comes from God. While here, it refers to the worldly pleasures given by the ruler of this world, which makes the soul fall into the mud of this world away from God. The soul that knew Christ is no longer disturbed by all the winds of strange teachings, nor is it attracted by sinful desires.

Christ calls every soul... Stop being cold from me, for I have come to reconcile you to the Father.

(Verse 12): **The flowers appear on the earth; The time of singing has come, And the voice of the turtledove is heard in our land.**

The flowers appear on the earth: The earth symbolizes the body taken from the dust of the earth, and when the rains of the Holy Spirit irrigate the earth, the fruits of the Spirit appear. The fruits may refer to the inner virtues, and the flowers to the outward appearance (Galatians 5: 22). The results of repentance and return have begun to appear, and flowers have appeared. But for the fruits to appear, it needs another work. **The time of singing** = The original word can be translated **singing** or **pruning** as it came in other translations as the **pruning** of trees that have turned green and blossomed. Pruning is cutting some leaves so that the sap goes to the rest of the branches more so they become stronger and produce better fruits. I think that is why the word is translated as singing as the good product of fruits

after pruning that cause joy and happiness for everyone = **singing has come**. This refers to the cross of trials that complete the soul and show her fruits. And this is what the Lord Jesus said: "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit." (John 15: 2), and purification here means pruning. **And the voice of the turtledove**: The turtledove is a bird that loves loneliness and solitude and does not like crowds, and its voice is sad. This refers to the church that has withdrawn from the world (from its sins), offering to preach to the whole world = **heard in our land**. The voice of its praising contains a cry of repentance, not the rejoicing of the world. And whoever weeps over his sins, Christ will give him heavenly joy: "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you." (John 16: 22). Christ turns sacred sorrows into joys.

(Verse 13): **The fig tree puts forth her green figs, And the vines with the tender grapes Give a good smell. Rise up, my love, my fair one, And come away!**

green figs: Fig fruit buds. **tender grapes** = sour grapes, which is the grape at its beginning. The Church began bearing fruit. The meaning of the verse is that the soul or the Church, after knowing Him, began bearing fruits after she was a dead tree (the Church, with the coming of Christ, became fruitful, and every soul that knows Christ becomes fruitful). Note the order. **Rise up**: leave the death of sin. **my love**: whoever hears the commandment, God loves him, and God says to him, **O my dove** (verse 14) = the return of the soul to Christ, her home, which is the nature of the dove.

Also, here we see the importance of singing. The fruits appeared after the singing mentioned in (verse 12).

The Bridegroom preceded and said to the bride in (verse 10) **Rise up, my love, my fair one, And come away**, so why does He repeat it here again? The first time, the soul was still in sin and returned and responded to the Bridegroom's call to her, "**Rise up**." Then came the singing (verse 12), which is the trials through which the soul is perfected and matured, so it bears good fruit. Usually, we find the soul at the beginning of its relationship with her Bridegroom, Christ, fainting if she falls into temptation, and she may return to her sin in despair. And she may believe the enemy of goodness when he lies to her and says that her Groom is cruel as He allowed this temptation. In this case, the soul needs the voice of her Groom to encourage her, take her by the hand, and say to her, **Rise up**, for you are **my love**, and come back to me, for I did not reject you because of sin, but you are still in my eyes **my fair one**.

(Verse 14): **"O my dove, in the clefts of the rock, In the secret places of the cliff, Let me see your face, Let me hear your voice; For your voice is sweet, And your face is lovely."**

In the previous verse, the Lord called on her to rise from her sin, stumble, or despair. Here he gives her the way of safety: to take refuge in Him.

the clefts = a hole in **the rock** = Christ is our rock; we hide in Him just as Moses hid in a hole in the rock to see the glory of God. And the cleft refers to His stabbed side. The reference here is to a type of dove that hides in high rocks called the Rock Dove. The soul here is likened to a dove because it hides in its

house, which is Christ, her rock. Note that in verse (12), he said that she is a turtledove, as she isolated from the evils of the world, and we find her here hiding in Him.

the cliff: Steep bluff. **the secret places of the cliff** = The meaning is that we are in the world with its temptations, we are vulnerable to fall and drop. Christ presents Himself as a fortress and rock in which we seek refuge. He covers us if we turn to Him and have a relationship with Him in the secret places where He reveals the heavenly things to us, so we love them and renounce the temptations of steep cliffs. **Let me see your face** = do not turn your back to me like the people of Judah in the Old Testament (Jeremiah 2: 27), but abide in Me. **Let me hear your voice** = how God rejoices in our prayers and praises. **your face is lovely** = bearing the image of Christ. He said of himself, upon his incarnation, that he was "**the lily of the valleys**" (verse 1 of the same chapter). He said about her that she has the same beauty, as she is also a "**lily**" (verse 2 of the same chapter).

(Verse 15): **Catch us the foxes, The little foxes that spoil the vines, For our vines have tender grapes.**

Here is a new deception that the enemy of goodness resorts to draw us away from Christ, which is sins. Sins spoil joy completely, for joy is due to the presence of Christ in us and His joy in us. Whoever turns back to the path of sin loses the presence of Christ in him. There is no communion of light with darkness" (2 Corinthians 6: 14). Sin then causes separation from Christ. Here, man loses his joy, for man's joy reflects Christ's joy in him. When God rejoices in us, this reflects on us, so we rejoice, and when we rejoice, God rejoices, for He is our Father who rejoices at our joy [refer to the interpretation of (Isaiah 65: 17-19)]. The inspiration saying **the foxes, The little foxes**, means first **the foxes** are sins in general, and what is meant by **The little foxes** are the sins that appear to be small. There is a satanic deception that God condones and tolerates minor sins.

the foxes, The little foxes: Repeating the word foxes is a warning. Little foxes enter through small holes and spoil the vineyard at the beginning of its growth. These are the small sins we allow as we feel they are small (white lies / nice friends, but their words are stumbling...) The deceptive Satan offers us simple sins to lead us to big sins, destroying the sweet relationship with God. And minor sins do not appear except during spiritual recovery, which is what happened to this soul in which the buds of fruits began to appear. Little foxes may be the thoughts that are the first step that leads to sin. Foxes are known for deceit, as Satan deceives us with the pleasure of sin and hides the bitterness of its consequences from our eyes. What is presented to this soul deceives her that this sin is small and will not anger God. But unfortunately, it spoils the vines (**spoil the vines**) = that is, it makes the soul lose its peace and joy. After the fruits of the Spirit (joy...) appeared. These are always the results of sin, that joy disappears from a person's life, just as sin caused Adam to be expelled from the Garden of Eden (and the word Eden is a Hebrew word **יְדֵן** meaning joy). Wine is taken from the vineyards, and wine symbolizes joy.

In (Song of Solomon 4: 12), the bride is likened to an enclosed garden, with a wall that protects it from the entry of large animals that destroy the vineyard. But if there is a hole or a small hole, the little foxes can enter. They enter while they are little, but they grow, trample on the vineyard and spoil, and of course, it isn't easy to get them out.

As we said, foxes refer to the sins that corrupt the vineyards, i.e. to joy, as they are deceitful. The holes through which little foxes enter are sins that we think are minor which is deception, but this is the nature of sin that it grows and increases:

1) **Sin increases and grows without limits:** Adam's sin may have been simple, but look at what happened to Adam, who loved God, who, after his fall, started accusing God: that God is the One who caused the sin by creating Eve for him. And his son, Cain, kills his brother and answers God with boldness. Sin is like a person who started rolling down a hill, and we find that nothing stops him before he reaches the bottom of the slope.

2) **Sin spreads:** Sin spreads among people strangely, and that is why Christ likened it to leaven that leavens the whole dough (Matthew 16: 6). Therefore, it prevails over society.

Let us beware of minor sins, and God will protect us from the big ones. Let us recall the story of Samson when he burned the foxes (Judges 15: 1-8). When he burned the foxes (small sins), he was able to strike the Philistines and burn their fields (the big sins).

The sin that began as a small one, we find it, has swelled and spread amid the church, and this is what is said about it: the little foxes have grown up, and it has become difficult to get them out of the garden (the enclosed garden).

But why focus on little foxes, i.e. little sins? Satan deals with satanic wisdom, so definitely, if he wants to overthrow a person who has his sweet fruits (verses 12-14), he will not start with the big sins, for this man will definitely reject them, but he will start with the simple sins and whoever accepts them will reach the big ones. "Who can understand his errors? Cleanse me from secret faults." (Psalm 19: 12). Here, the psalmist has realized the seriousness of oversights and minor sins, so he cries out to God to heal him from them, for it is like a disease that destroys the life of joy that God wants us to live in.

have tender grapes: means the appearance of sour grapes, i.e. the fruiting began.

(Verse 16): **My beloved is mine, and I am his. He feeds his flock among the lilies.**

We see the soul here, responding quickly to the call of her Groom, when He said to her, "**Rise up.**"

My beloved is mine = the soul here discovered what Christ, her Bridegroom, presented to her, for He presented Himself to her. She said, "**and I am his**" = How sweet it is to offer one's whole soul to God. A person presents himself to God. Christ offered His body to His bride, and she offered Him her body as a living sacrifice (Romans 12: 1).

He feeds his flock among the lilies = "For where two or three are gathered together in My name, I am there in the midst of them." And notice that the Church has become "**lilies**" like her Groom, for she has become like Him.

(Verse 17): **Until the day breaks And the shadows flee away, Turn, my beloved, And be like a gazelle Or a young stag Upon the mountains of Bether.**

the mountains of Bether: The mountains, in their height, refer to the heavenly things, and in their steadfastness, refer to the strong faith (Psalm 125: 1, 2). We note that the Virgin Mary, after Christ had settled in her womb, set off to the mountains (Luke 1: 39), as she had become a heaven in which the body of Christ, united with His divinity, dwells. Whoever dwells in Christ seeks to live in the heavenly places and feels that the world and what is in it are rubbish (Philippians 3: 8).

That is why the saints strive to live in the heavenly places, for Christ raised us with Him and seated us with Him in the heavenly places (Ephesians 2: 6). Whoever strives in his prayers, praises, and fasts, and stays away from all evil and semi-evil, then he is like one who climbs a mountain, ascending it day after day in the heavenly life. But we are still on the earth where the trials and pitfalls may cause slipping off the mountain whenever we try to climb. This is similar to the presence of pits, rocks and thorns on the mountain. Because of these rocks and thorns, the name of the mountains has become = **the mountains of Bether.**

This is similar to the presence of cliffs, rocks and thorns on the mountain. Because of these rocks and thorns, the name of the mountains has become = **the mountains of Bether.**

Now we are on **the mountains of Bether** of this world, that is, in a life of trials and pains. It is also translated as "mountains of separation," for we still do not fully enjoy our Bridegroom. Separation from the Groom does not happen except through sin. Sin results from the pitfalls of this world resembled by **the mountains of Bether** full of stones and pecking, and whoever separates from the Groom stumbles and begins to slip and roll on these **mountains of Bether.**

Until the day breaks: The day of eternal life. **Turn** = is the soul's desire for Christ to come in His second coming after tasting the sweetness of the first resurrection, also, for the soul that is still on the **mountains of Bether**, where the pains of this world and the temptations of sin, she may cool down and lose her warmth at times. Rather she may fall into some beloved sins. And then she loses her sense of the Groom's presence. This is what we will see clearly in chapter 5. After a long night, the Bridegroom kept calling His bride and finding no response from her. He left for a while so that she would realize the great loss in her Groom's distance from her, so she would not go back to recklessness and turn away again from her Groom. Here, the soul that no longer feels the joy of the presence of its Groom in her life cries out and says, **Turn** = give me once more to come back and feel your peace and strength. **And be like a gazelle** = with your sharp eyes, you are able the wars of Satan and trample on him, and lead me to be filled with the Holy Spirit = **a young stag.**

The sequence of thoughts of the Chapter:

The previous chapter ended with the Groom becoming the head of His one church, which consists of a church still striving on earth and a victorious church in heaven. The question here is - how is this done?

Verse 1: The Son of God announces that He will take on a human body like ours, to unite with us, and we will become one body.

Verse 2: The bride will have the same image as her Bridegroom, Christ, but she will still live on earth amidst the thorns of this world.

Verse 3: Christ gives us His body, true food and true drink so that we may unite with Him and become one body. And in our union with Him is all satiety and joy, while the world with its pleasures does not satisfy anyone (a tree without fruit).

Verse 4: The bride's relationship with her Groom: She became His, and He lived in her, protected her, and fought for her and with her, and He became her joy and fulfillment.

Verse 5: Whenever the soul realizes the price that her Bridegroom paid to unite with Him, she feels wounded by love and asks for more steadfastness in Him, for this is what makes Him happy.

Verse 6: The Groom embraces His bride amidst the pains and thorns of this world (They occur with His permission = His left hand). He reassures His bride that He will turn the world's sufferings upon her into purification. "You have turned punishment into salvation for me," and He will not leave her alone amid pain but will give her consolation. He gives "will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it." (1 Corinthians 10: 13), and it was said of him that he " For He bruises, but He binds up; He wounds, but His hands make whole." (Job 5: 18).) (His right hand).

Verse 7: The more the bride's love for her Groom increases, she asks that the world not disturb Him with their sins, lack of faith in Him, and lack of trust in Him. She wants Him to be happy just as He wants her to be happy.

Verse 8: During the struggle of the soul in this life, she stumbles and hears the voice of her Bridegroom calling, "Turn." Whenever she returns, her eyes open. She desires to see her Groom in His glory. We now live by faith, not by sight (2 Corinthians 5: 7).

Verse 9: The Bridegroom sees the enemy of His bride who is fighting her, and He sees her striving against him. He tramples him with his feet and leads her to be comforted by the comforts of the Holy Spirit. While we are on earth, the Bridegroom announces to us about himself, his divinity's glory, and the glory that awaits us according to our endurance (1 Corinthians 2: 9-12).

Verse 10: The Bridegroom always calls His bride whenever she stumbles and tells her to get up and go back.

Verse 11: The Bridegroom encourages the soul that winter has passed, that is, the coldness of emotions has ended. So now the Holy Spirit pours God's love into our hearts (Romans 5: 5), meaning that the

Spirit can strengthen the bride in her struggle with grace and kindle her love for her Groom, so she rejoices.

Verse 12: When the bride began to respond, signs of her response blossomed like flowers, so the Groom helped her with purification so that the fruits began to appear. During purification, the soul may stumble in her beginnings.

Verse 13: God's plan to purify the soul must and will succeed, for here we find that the fruits have appeared. And the Groom encourages His bride to rise again, as she was exhausted during the purification. Perhaps the enemy of goodness made her doubt the love of her Groom as He left her to affliction to purify her. Rather, she may have reverted to her sins amid her distress. Here, the Groom encourages His bride with wonderful words, for she is still His beautiful lover, no matter if she stumbled.

Verse 14: The Bridegroom shows His bride here the path that she will follow in the coming times, as the Bridegroom introduces her to the attempts of purification (the Bridegroom does not accept anything but that his bride is in the best and most perfect form, but rather He asks that she be in His own image). The way that the Groom shows is to take refuge in Him, for He is our rock, and without Him, we are unable to do anything (John 15: 5).

Verse 15: Then the Groom warns His bride against the attempts of the enemy of goodness, who convinces her that there are small sins that do not affect the relationship with her Groom. The Groom says no - that even these small sins will cause you to lose joy. Joy arises from My presence in you, so how can I be found in you so that you rejoice and there is a love for sin within you, and you do not strive against it?

Verse 16: The bride surrenders herself completely to her Groom and says to him: You are the Shepherd, lead me wherever you wish.

Verse 17: The soul asks her Groom here to reveal to her the places of danger that the enemy of goodness is plotting for her, trampling him, crushing him, and nullifying his plots.

Chapter 3

There was laxity in the human soul, and she went through a painful experience because her groom and lover withdrew from her.

(Verse 1): **By night on my bed I sought the one I love; I sought him, but I did not find him.**

By night: Amid trials and hardships, amid sins and falls on the mountains of Bether (Song of Solomon 2: 17), the soul **sought** her Groom. But on her bed (**on my bed**) = that is, in slackness, dependence, and self-conceit, as the soul thought she did not need the aid of her Groom. Naturally, in this case, she would not find him. (At the beginning of a person's spiritual life, he experiences moments of weakness, which is normal).

The Groom commanded her to take refuge in Him, like a dove that hides in a rock (Song of Solomon 2: 14), by continuing prayers so that she is in union with Him and not separating from Him. But we find this soul has become lazy and has ceased striving. Laziness and lack of striving in prayer is the first step to the beginning of separation from the Groom. As a result, she did not find Him; that is, she lost the joy of the banqueting house that she tasted in her association with him (Song of Solomon 2: 4). From here, the slide begins on the slope of the mountains of Bether (Song of Solomon 2: 17). Why is this decline occurring? Because she became without help and without consolation to support her through the world's pains. She used to get this from her intimacy with her Groom during prayer. The second step, when the soul becomes without consolation, we find it in the next verse.

When Christ says, "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." (Matthew 11: 28-30), He is asking we cling to Him and strive to carry out His commandments. Whoever does will find aid and comfort.

(Verse 2): **"I will rise now," I said, "And go about the city; In the streets and in the squares I will seek the one I love." I sought him, but I did not find him.**

the city; In the streets: This means amid the world with its noises and concerns, or as Augustine searched for Him in the books of philosophers, which is not a suitable place for research. Whoever wants to meet his beloved, needs to go in his chamber and in a personal meeting, where he will discover with Augustine that He is closer than he imagines, as He is inside him. **but I did not find him** = this was to be expected.

When the soul was separated from her Groom, she went to the world, as she thought this would comfort her, according to her old experiences before she knew her Groom. The dove left the cleft in the rock, and here she lost her way in the middle of the world. This is a mistake many people make when they turn to friends and sensual pleasures if they lose the heavenly comforts. They lose these comforts when they sin by distancing themselves from their relationship with God. Her bridegroom had instructed her not to turn away from Him but to turn to him as a dove returns to her home. He encouraged her to pray and sing, saying, " Let me hear your voice; For your voice is sweet " (Song of

Solomon 2: 14). And whoever does and resorts to prayer, singing and praising will be filled with the Spirit (Ephesians 5: 18-19). When her contact with her Groom was cut off, she did not find Him again, and her joy and peace were definitely lost.

(Verse 3): **The watchmen who go about the city found me; I said, "Have you seen the one I love?"**

The watchmen who go about the city found me: These are the servants of Christ, whom He sent to His lost beloved to guide her instead of getting lost. They found her and explained to her, so she asked them about Him: **Have you seen the one I love?**

(Verse 4): **Scarcely had I passed by them, When I found the one I love. I held him and would not let him go, Until I had brought him to the house of my mother, And into the chamber of her who conceived me.**

The servants explained to her. The servant supports the soul and guides her on the way, but he cannot enter with her. Therefore, with her question, she had not found Him yet. **Scarcely had I passed by them:** she entered into her own experience with her lover inside her room and tested the truthfulness of what the servants told her. She was not attached to the servants but rather sought depth, the depth of her personal experience. This phrase came in the old English translation (okjv) just like the Arabic. But it came in the modern translation (nkjv) **Scarcely** which mean "with effort," and this clarifies the meaning perfectly; that is, she learned from the servants sent by God and returned to striving by herself in her prayers, to return to her old companionship and her old experiences. We notice that Christ is always close to the means of grace. **When I found the one I love.** But she was brilliant, as she held Him (**I held him**) = that is, she continued her relationship with him inside her room. **and would not let him go** = she did not return to laxity and did not return to the markets. **Until I had brought him to the house of my mother** = her mother's house is the church, as there is no relationship with Christ outside the church. We are born in the Church. And in the church, We take the absolution from our sins and the healing from our diseases, and we feed on the body of Christ to abide in Him. **who conceived me** = baptism is the belly from which we are born.

(Verse 5): **I charge you, O daughters of Jerusalem, By the gazelles or by the does of the field, Do not stir up nor awaken love Until it pleases.**

For the second time the same verse is repeated. Through repentance, the soul regains her joys, and tastes the sweet relationship with her Groom in a life of tranquillity and prayer in secret. In her love for her Groom, she also hopes to see Him happy. She longs for every soul to know Him, believe in Him, and not disturb Him with their disbelief or their sins, or as she did when she neglected her strife and cut off her connection with her Bridegroom, thus losing her peace. This hurts her Groom that He sees His bride suffering when she is away from Him where He cannot comfort her. However, we see He sent her someone to show her how to return (see the interpretation of the verses of Song of Solomon 2: 7 + 7: 9).

(Verse 6): **Who is this coming out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all the merchant's fragrant powders?**

After the soul met the Beloved, she sought what is above, so her life became heavenly, and this is the fruit of its relationship with Christ, who "and raised us up together, and made us sit together in the heavenly places in Christ Jesus," (Ephesians 2: 6). She longed to be with Him as this was better in her eyes. In His joy at her, the Bridegroom says, "**Who is this coming out of the wilderness?** to encourage her. As while she is still on earth, she longs for heaven, but rather lives a heavenly life. **Who is this coming out of the wilderness** may be a phrase to show the joy of the heavenly with the repentant soul, as an echo of the Bridegroom's joy with her. She is **coming out of the wilderness** = the wilderness refers to this world. Some ascend from the wilderness and live in the heavenly places, like this bride, and some desire the life of the previous sin (meat cauldrons of Egypt...) so they die in the wilderness and never come out of it because of their disobedience and grumbling. But this soul trampled the world with her feet, despising it. In her coming out, she was not weak, but **Like pillars of smoke** = inside her was a fire blazing with the spirit of burning (Isaiah 4: 4, 5), burning her sins within her so that smoke would come out, and the fire is the fire of the Holy Spirit. For the soul that repented, the Spirit would no longer be extinguished within her, as repentance ignited Him, but rather the Spirit ignited love in this soul, so that her prayers and praises rose like incense. When she offered herself as a living sacrifice and obeyed the commandments of her Groom, the smoke of the burning of her lusts and sins became a delight to the Lord, and He smelled the sweet aroma (Genesis 8: 21). Note that they were burning fragrant smoke and incense in front of the processions of kings, and she had Christ in her heart. The fragrances here are:

Myrrh: The soul endured the crucifixion and pain with Christ (= the intolerable taste of myrrh), so she became the sweet fragrance of Christ (= the myrrh is for perfumes). And Christ smelled her a sweet aroma, rejoicing in her. And the myrrh was among the shrouds of Christ, for this soul accepted to be crucified with Christ and buried with Him to rise with Him.

Frankincense: This refers to prayer. It is used to make incense. This refers to the ascending prayer above, which is the accepted prayer. As for the prayer of the wicked, the sinner who does not repent or who lacks love and does not want to forgive, it is reprehensible to the Lord. This has an unacceptable fragrance, and it does not go up like incense; God does not accept it.

all the merchant's fragrant powders: That is, the virtues of the soul that learned to pray and accept the Cross of Christ. The merchant's fragrant powders are all the scented items bought from the merchant, a reference to the diversity of virtues (love, meekness, humility, submission...). Saint Anthony and Saint George were incense placed in the censer, and God smelled their scent and rejoiced, and His angels rejoiced over them. As for the smell of sin, it stifles the noses (Isaiah 1: 13 + Jeremiah 6: 20).

coming out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all the merchant's fragrant powders:

Review the introduction to the Book of Tobit to find that the burning of the heart and liver tied Satan which refers to force to burn carnal desires or physical pleasures of Tobias and his wife Sarah, the two young people. The tying here means depriving Satan of his weapons, which are carnal pleasures. Thus,

Christ bound the devil, rejecting all his offers from his hand. This is the meaning of "this kind does not go out except by prayer and fasting," as fasting is abstinence from the world's pleasures, which are Satan's weapons. And prayer is a weapon in our hand against him. Prayer is a connection with God; whoever unites with God, Satan will be terrified of God, who holds him.

Thus, we understand that this soul, which began to meet her Groom, began the way to the kingdom (by suffering) (Matthew 11: 12) and deprived herself of her carnal pleasures. This is the offering of the body as a living sacrifice (Romans 12: 1).

The sacrifice has **smoke**. In the beginning (for example, if a person comes to know Christ, and this soul becomes **coming out of the wilderness**. For example, this person used to own inappropriate images, so he forces himself to get rid of them and burns them. He may feel at the time that he has lost all this. But this is **smoke**. Although the soul feels bitter for her loss, this bitterness (feelings that resulted from suffering loss) has a sweet fragrance to Christ and heaven because this soul has chosen Christ to leave sin = **Perfumed with myrrh** (and myrrh has a bitter taste, but its smell is very sweet). And with prayer = **frankincense**, the feelings of bitterness disappear and are replaced by a rejection of sin, purity and joy that rejects the feelings of sinful pleasure = **all the merchant's fragrant powders**. This is what is called grace and striving, for striving is suffering, and grace is virtues, which are a gift from God.

This verse applies entirely to the Blessed Virgin Mary, who was pierced by the sword of pain, as Simeon the Elder predicted to her, "yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed." (Luke 2: 35). The psychological pain of the Virgin began from the first moment, as after the manifestations of her pregnancy, Joseph began to doubt her. And when she gave birth to the Lord of glory, she did not find a place to give birth except in a manger. Then during her escape to Egypt. During the journey of Christ's life, since the beginning of His preaching, the attempts to kill Him did not stop, and the insults directed at Him did not stop. Finally, the bitterness of her standing under the Cross while her son Christ was covered in blood. Her emotions were burning, and the smoke of her burning feelings rose at the sight of her son, which was tearing her heart. There is none better than her in all men who are said to have possessed all the virtues, for it was **Perfumed with myrrh and frankincense, With all the merchant's fragrant powders**.

We say the same thing about Joseph, who crucified his lust before Potiphar's wife, and the smoke of this fire ascended before God, fragrant with Joseph's virtue and purity.

We can say the same about the persecuted and suffering Church of the Martyrs throughout the ages.

(Verse 7): **Behold, it is Solomon's couch, With sixty valiant men around it, Of the valiant of Israel.**

Couch: In other translations, "bed." This bed refers to the Cross on which the Lord was crucified. Apparently, He looked weak, but it was the pinnacle of strength in the war, and our victory was in Him—a victory on death and sin. We see that Christ was not alone on the Cross, but there were **sixty valiant men** crucified with Him, who are His church that accepted to be crucified with Him. Here, the prophecy of our father Jacob about Christ (Genesis 49: 9) was fulfilled, as he says, "He bows down, he lies down as

a lion; And as a lion (in Hebrew it's lioness) the lioness here is the church, who shall rouse him?" And the word lies down in Hebrew means the position of readiness the lion takes to attack its prey.

The lion is the crucified Christ who bowed down, but He bowed down in strength because He was in a battle, so it was said "and lied down" in the prophecy of Jacob. And with him His bride, the lioness, who accepted the Cross with him. The Church, the Bride, is also not weak, but we see her here, and she has **sixty valiant men**. The war and battle between Christ and His Church, on the one hand, and Satan, on the other hand, is a continuous battle. The Lord of glory said about this battle that when the Church declares war on the kingdom of Satan: "the gates of Hades shall not prevail against it." (Matthew 16: 18). In her war against Satan, she is "Awesome as an army with banners!" (Song of Solomon 6: 4,10). The soul that accepted to be crucified, die, and be buried with Christ, and participates with Him in His Cross by presenting her body as a living sacrifice, and her passions and desires were crucified (Galatians 5: 24), Christ becomes the secret of her beauty, strength, power and victory as He conquers in her through the journey in this world. Christ "he went out conquering and to conquer." (in her) (Revelation 6: 2). Paul the Apostle says that [that the life of Jesus also may be manifested in our mortal flesh.] (2 Corinthians 4: 10, 11) + " I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2: 20). Here we understand the secret of the church's power in her war, for this is due to her mighty Christ who fights in her. Also, when will Christ lead us in our battle against Satan and conquer in us? This is when we present our bodies as a living sacrifice so that the life of Christ appears in us, so we allow Him to work in us so that we can overcome through Him.

Christ gathered us around Him with His Cross, and He reigns over us and fights in us like **sixty valiant men** = we are valiant through Him and in Him, He defeats Satan in us for our account. But we have to fight and strive until bloodshed and until we defeat. We note that the Book of Numbers, in which God counted His people, did not count women, children, or old men, but men of war.

The number 60 = 12 x 5 where 12 = 3 x 4, so they are the children of the kingdom over whom God (the Trinity of Persons) (3) reigns in this world (4). And the Old Testament (12 tribes) and the New Testament (12 disciples).

The number (5) refers to responsible grace: [1] Grace: The mighty free work of Christ that He gives to His people (the miracle of the five loaves to satisfy 5000 = 5x1000 God's heavenly people). [2] Responsibility: (5 senses + 5 fingers). The meaning is that we work, and the grace of Christ supports us (striving and grace). If we strive to prevent our senses from enjoying the world's pleasures, the grace of Christ will pour into us, and we will become valiant. He purifies, trains and sanctifies the senses, thus rejecting sin with our freedom. And just as grace turned 5 loaves into all this satiating food, thus grace supports our strife, so we become mighty.

The number 60 can be understood as = 6 x 10, and the number 6 refers to the weak man who fell on the sixth day and at the sixth hour. And number 10 is the commandments. Thus, we understand that the intended meaning of striving is keeping the commandments, and grace assists. In the same sense, God's people in the wilderness were 600,000, which is the march of the people of God (6) who were liberated

by Moses, the symbol of Christ, to take them to the earthly Canaan. As for Christ, He leads us to the heavenly Canaan (the thousands, a symbol of the heavenly matters).

How do we become valiant in war?

The Master taught us that the kind of devil does not come out except through fasting and prayer. Therefore, there are two conditions for us to be valiant and overcome Satan: fasting and prayer.

* **Fasting:** Satan's weapon is the pleasure of this world. He is the ruler of this world, that is, He has the right to give to those who follow Him all sinful pleasures, but the condition is [bow down and worship Me] (Matthew 4: 9). Whoever rejects what Satan offers, deprives Satan of his weapon. Thus, when Christ fasted for 40 days, he declared war on Satan as he was stripping him of his weapons. Satan became agitated against Christ when he understood that this fast was equal to war against him, and the trials against Christ began. When Christ defeated Satan, as He did not accept his offers, it was said that he bound Satan by depriving him of his weapons (Matthew 12: 29). Fasting is not only abstaining from foods but from all pleasures. Satan will try to convince the fasting person that what he refrains from is his right because he knows that abstaining deprives him of his weapon.

* **Prayer:** Through it, contact with God is established, and we accept Christ as a leader in the battle against Satan. And because Satan's war is unceasing - we must pray without ceasing (1 Thessalonians 5: 17).

Thus, the battle becomes between the mighty Christ and an enemy without weapons. And we, who fasted and abstained from the pleasures of the world, become a field for the battle in which we will definitely win, for He who fights for us is the One who he went out conquering and to conquer in us (Revelation 6:2). It is amazing that He returns attributes to us the title of the **Valiant**.

(Verse 8): **They all hold swords, Being expert in war. Every man has his sword on his thigh Because of fear in the night.**

fear in the night: The fear of sins and the pressure of carnal lusts stirred up in us by the enemy of goodness, which comes in darkness (darkness refers to sin). Our war is not against flesh and blood... (Ephesians 6: 12). There are even physical pains, as happened with Job and the Apostle Paul.

Swords: God gave us weapons (Ephesians 6: 10-18) to support the weakness of the body.

Every man has his sword on his thigh: The sword is on the thigh when going out to battle, and if there is no fighting, the sword is left at home. As for us, the people of Christ, we are in a continuous battle in which Christ leads us. The enemy of goodness does not leave us for a moment, but God does not leave those who seek Him. And God "gives greater grace" to anyone who wants and asks (James 4: 6).

Therefore, it's written **Every man has his sword on his thigh**. For example, prayer is a weapon. That is why Paul the Apostle says, "pray without ceasing" (1 Thessalonians 5: 17). Thus, the sword is the word of God (Hebrews 4: 12 + Revelation 2: 16). Therefore, we must always chant verses or psalms. The fathers call this ecstasy (repeating Bible words and verses in ecstasy) (see the interpretation of pure animals in Leviticus 11).

This constant readiness for war using our weapons, the Lord of Glory said about it: "Take heed, watch and pray; for you do not know when the time is." (Mark 13: 33) + "Watch and pray, lest you enter into temptation." (Matthew 26: 41).

expert in war = this is the work of the Holy Spirit who teaches us and reminds us of everything Christ said. And Christ leads us in the battle, as He came out victorious on the Cross, to overcome in us (Revelation 6: 2).

(Verse 9): **Of the wood of Lebanon Solomon the King Made himself a palanquin:**

In verse (7), we saw Christ in His leadership of His people on earth while they were around him valiant, and now we see the eternal procession. War and the Cross are here on earth, and all of this will end with the coming of Christ to reign over us in eternal glory. **Solomon the King:** He is Christ, the King of Peace. **Made himself a palanquin:** Here, the word palanquin in other translations CHARIOT, meaning a royal chariot, meaning a palanquin carried on the shoulders. He conquered with His Cross, and He will conquer in us. He now reigns over us, but we will see Him in heaven on His throne. Just as the Levites used to carry the Ark of the Covenant on their shoulders in the past, thus we carry Him as king in our hearts. Rather, the church makes Him rule over her with love because He first loved her. Because the conversation here is about the eternal procession, the reference was to the cedar only without mentioning the fir, as in verse (Song of Solomon 1: 17). The fir was talking about the striving church on earth.

Solomon the King Made himself a palanquin: Because of sin, "For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;" (Romans 8: 20). Submission meant losing our freedom before Satan, the old king, and hope was in the person of Christ, the new king who would come to liberate us (John 8: 36) and reign over us with love, establishing the kingdom of God or the kingdom of heaven. When God reigns over us, He transforms our life into a heavenly one. Christ came to establish a heavenly kingdom that begins here on earth and extends to heaven. It is one and only Church, and He is her head where there is complete Submission to God the Father (1 Corinthians 15: 28). He is the strong king who came to defeat the old king, the devil, and bound him, and plunder his house "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house." (Matthew 12: 28, 29). God frees us from his hand, establishing His kingdom - the kingdom of God - which begins here and ends forever in heaven, so he compared it to the wood of Lebanon, i.e., the cedar. The cedar is a very tall tree located on the high mountains of Lebanon, so the cedar here symbolizes the Church that lived a heavenly life on earth (the cedar is on the mountains) and then moved to heaven (the cedar is a very tall tree).

It was said in (Psalm 18: 10) about God that He "And He rode upon a cherub, and flew." Thus the church chants on Palm Sunday the hymn "He who sits upon the Cherubim." The meaning is that God rests in the cherubim because they are full of eyes; that is, they know Him. "and flew" means that God rests in the cherubim and gives them elevation and exaltation in the heavenly places. We see in (Ezekiel 1) the Cherubim chariot carrying the throne of God. And Jesus complained while He was on earth that he "has

nowhere to lay His head" (Matthew 8: 20), as hearts were filled with sin. But now, after the victory of the Church through her Christ, she too has become a throne for Christ, carrying Him in her heart, and Christ has come to rest in her. The victorious humans have transformed into a chariot similar to the Cherubim. And whoever has Christ reigning over his heart here on earth, He carries him to the heavens in this victorious heavenly procession. We carry this chariot out of love for the One who loved us and brought us to this glory; what begins here on earth ends in heaven.

The Church, the throne of Christ, described as being made of **the wood of Lebanon** = this does not undergo corruption, does not decay, lives long, and grows on the high mountains of Lebanon, as a reference to the heavenly places in which the Church lives, and its Christ is in her midst. This indicates that God's dominion over her does not end (Daniel 4: 3). The cedar is straight and fragrant, and thus the Church of Christ bears the sweet fragrance of her Christ (2 Corinthians 2: 15).

Wood is from the fruits of the earth, and so are our bodies. By this, we understand that our bodies have a share in the heavenly glory. If we understand that the wood generally symbolizes the Cross by which Christ reigns over His Church. In that case, we will understand that the Church's acceptance of the Cross is the secret to her eternal glory, " if indeed we suffer with Him, that we may also be glorified together." (Romans 8: 17). Thus, the cedar refers to the church that crucified her body with her passions and desires, and lived a heavenly life that spreads the fragrance of Christ. Her Christ will not let her die on earth and become corrupt but rather will raise her to be with Him in heaven.

This church that accepted to be crucified and offered herself as an acceptable living sacrifice (Romans 12: 1 + Galatians 5: 24) is what was said about that she was crucified with Christ on the couch (verse 7). The secret that this church is represented by 60 valiant is her acceptance of the Cross with her Groom.

But note that in (verse 7), it was not written King Solomon as what is written in this verse, but only Solomon said. In (verse 7) he talks about the striving church on earth, but in this verse, he talks about the victorious church in a heavenly procession behind her King Christ. St. Paul explains this by saying, "But now we do not yet see all things put under him" (Hebrews 2: 8). In the end, everyone will submit, and Christ will reign over all:

1. His church of 60 valiant men will be with Him in glory, and He will reign over them with love. This is what we saw in this verse.

2. As for his enemies, they will submit under his feet. "The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." (Psalm 110: 1)

Verses (7, 8) speak of striving, so whoever strives on earth will be supported by grace, and he will become valiant. And after the completion of the image of this world, he goes to heaven in this heavenly procession. And just as Christ raised the Cherubim who knew Him to the high heavens (Psalm 18: 10), thus He will raise His Church.

(Verse 10): **He made its pillars of silver, Its support of gold, Its seat of purple, Its interior paved with love By the daughters of Jerusalem.**

Descriptions of the throne of God: **its pillars of silver** = silver is the living word of God (Psalm 12: 6; Hebrews 4: 12) also refers to salvation by which this throne was established. **Its support of gold** = gold refers to the heavenly things, as the people of the church became heavenly. The word came in (OKJV) **bottom**, and the word used according to the dictionary means "to spread a bed for comfort". What is meant is that at the end of man's days that we live on earth, the Lord will rest as He gathers His children around Him in this heavenly rest, and what strengthens this **palanquin** is the heavenly life (gold) brought by Christ, who " bowed the heavens also, and came down" (2 Samuel 22: 10; Psalm 18: 9). **Its seat of purple** = purple is the clothing of kings. **Its interior paved with love** = God will reign with love; His kingdom is within us because of His salvation. " We love Him because He first loved us." He established a heavenly kingdom in us, and He reigns with love and not with oppression = **paved with love**.

Christ is the Word of God (John 1: 1). The meaning is that we know Christ through the written word, for the Holy Spirit, who inspired everyone who wrote in the Bible - gives a clear picture of Christ, as He [take of what is Christ's and declare it to us.] (John 16: 14). The most precise picture of Christ's love is evident in his salvation on the Cross. Therefore, silver also refers to atonement (Exodus 30: 11-16). Every Jew paid half a silver shekel as an atonement for himself so that the plague would not strike him, and this symbolizes the redemption of Christ, without which we would die. (Please refer to Exodus 30 for more details about the half a silver shekel). The meaning is that the written word of God carries for us the image of the Son of God, the Word, who offered Himself as a sacrifice and atonement for our sins. The Bible is the written word of God [Jesus Christ was clearly portrayed among you as crucified] (Galatians 3: 1). Even after the resurrection, the angels say of him, " Jesus who was crucified" (Matthew 28: 5). This has become another name for Him, as it is the clearest declaration of His love. The Bible speaks of the amazing divine love, manifested in its most wonderful form in salvation, "Greater love has no one than this, than to lay down one's life for his friends." (John 15: 13).

He put Himself to redeem us and transfer us to the heavenly life while we are still on earth. It is better than material life, for He " bowed the heavens also, and came down" (2 Samuel 22: 10; Psalm 18: 9) to allow us to live the heavenly life on earth = **Its support of gold**. "I have come that they may have life, and that they may have it more abundantly." (John 10: 10). After the picture of this world ends with the second coming, we move on to the heavenly glory. And the Groom reigns on us with love = **Its seat of purple**. Our love here may be partial, and our submission to Him is partial, but in heaven, there will be complete love, complete submission, and even a full union between the bride and Groom. The heavenly life and the love that we taste here is a guarantee of what we will get there (1 Corinthians 15: 24-28 + Hebrews 2: 8).

the daughters of Jerusalem: They are not those who were said to be virgins (Song of Solomon 1: 3), for these are the ones who loved the Groom and devoted their hearts to Him and made Him king over their hearts. These are the ones who said, " I am my beloved's, And my beloved is mine." And the Holy Spirit is the One who pours out the love of God in the virgins, so they dedicate their hearts to the Bridegroom alone (Romans 5: 5), so the soul makes Christ the Bridegroom reign over her heart out of love for Him.

These virgins are the ones the Lord said about them that they are the wise virgins, whose lamps were filled with oil, i.e. they were filled with the Holy Spirit, so they were filled with love for the Bridegroom Christ. This love made them completely dedicate themselves to Him (the Lord Jesus said that His Church is represented by ten virgins, five of whom are wise and five are foolish, Matthew 25). And these daughters of Jerusalem are not of those wise virgins, nor of the foolish virgins who were not filled with the Spirit, so they were not filled with love. However, those **daughters of Jerusalem** we can say that their hearts were divided between the love of the Bridegroom and the love of the world.

These **daughters of Jerusalem** with their sins / and their weak faith / and their doubts about the love of Christ and His abilities to confront the powerful enemies of the Church or solve difficult problems / and the servants who raise problems in the service - all of these annoy the Bridegroom (Song of Solomon 2: 7 + 3: 5 + 8: 4). They loved the Groom, but their love is incomplete (refer to the interpretation of verse 7: 9). But even this little love of Christ He appreciates, and we find that **Its interior paved with love By the daughters of Jerusalem.**

Christ said about His church that she is ten virgins. But there are five wise women who filled their lamps with oil (with their striving, they were filled with the Spirit, so the Spirit filled them with love), and there are five foolish whose vessels were empty (they extinguished the Spirit by not striving). That is why we say that these daughters of Jerusalem are not among the wise who are filled with the Spirit, but they are also not like the foolish ones who left their vessels completely empty. However, we find the Bridegroom here rejoicing in the incomplete love that they presented to him. He considered them as those who spread their clothes in front of Him on the day, He entered Jerusalem = **Its interior paved with love By the daughters of Jerusalem.**

We notice that there is a strong connection between love and faith. Whoever has little love will have little faith, for among the fruits of the Spirit is love... and faith (Galatians 5: 22). The Apostle Paul says, "because your faith grows exceedingly, and the love of every one of you all abounds toward each other" (2 Thessalonians 1: 3). Also, the apostle says, "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love" (Galatians 5: 6). And he says [But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.] (1 Timothy 5: 8). Whoever denies his own and does not offer them the service of love, his faith is dead, [Thus also faith by itself, if it does not have works, is dead] (James 2: 17). Whoever has little love, like the **daughters of Jerusalem**, has weak faith. Such people disturb Christ the Bridegroom, as they are disturbed by any disturbing news, just as the disciples disturbed the Lord while he was sleeping, saying, "Lord, save us! We are perishing!" He said to them, "Why are you fearful, O you of little faith?" (Matthew 8: 23-27). As how does the ship (the church) sink while Christ is in it? But whoever knows Christ and loves Him trusts in Him and realizes His power and that He is the ruler of all, so he should not be troubled, but peace fills his heart, trusting in God's intervention at the appropriate time.

There is a strong correlation between faith, hope and love. We saw the relationship between faith and love. As for "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11: 1). And the greater the love, the stronger the hope and the more it does not disappoint (Romans 5:

5). By this we understand that the more love increases, the stronger our faith and trust in Christ the Bridegroom, and our hope in the salvation that He prepared for us increases.

Christ, then, made for Himself a **palanquin**, i.e., the foundations of His kingdom is His church = **Its seat of purple** on the following foundations: 1 * The knowledge of Christ, the Word of God and His love that reached the offering of Himself on the Cross as a sacrifice = the silver pillars (**its pillars of silver**). 2 * And the heavenly life that He brought here on earth, we live it as a down payment, and we will live it fully in heaven = tributaries of gold (**Its support of gold**). 3* In front of this love, the believers spread their love before His throne, just as people spread their clothes before Him on the day He entered Jerusalem on Palm Sunday = 4 * **Its interior paved with love** = meaning we offer you our love, for You deserve it.

But let's see what crown He wore on His wedding day.

(Verse 11): **Go forth, O daughters of Zion, And see King Solomon with the crown With which his mother crowned him On the day of his wedding, The day of the gladness of his heart.**

In this verse, we see the scene of Christ carrying His Cross, with a crown of thorns on His head, heading to Golgotha to be crucified. On His way to Golgotha, the women stood weeping and bowing to Him.

We saw in verses (7,8) the striving church and in verses (9,10) her heavenly reward in the procession of heavenly glory with her King Christ. As she shared with her Christ His suffering and His Cross, and now she shares His glory. Here is a warning to the **daughters of Zion**, i.e., the Jews in particular, who witnessed the procession of the crucifixion and wept for Christ, but they did not believe.

Who are the **daughters of Zion**?

1. Perhaps they are those who wept, and the Lord said to them, " Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children." (Luke 23: 27-31). They only wept and sympathized, but they did not believe in Him. This is a pity, not love. These weepers did not understand that Christ did all this for their sake, i.e., salvation. Here we find a call for them to believe and be saved. Perhaps this is a call to all stubborn Jews to believe in Christ and be saved.

2. Perhaps they are every soul that did not yet understand that all Christ's sufferings were for their own sake. They did not understand the secret of the **couch** on which Christ was crucified, along with sixty valiant (verse 7). These became valiant because they accepted to be crucified with Him. These giants have a share in the heavenly procession (verse 9). Those who did not understand are the daughters of Zion who sympathize with the crucified but refuse to share with Him in carrying the Cross. If they understood that the heavenly procession in glory begins here on earth by accepting the Cross, as the Lord of glory said, "And whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14: 27). They would have accepted the Cross with the crucified, but rather would have said with the bride [I am lovesick] (Song of Solomon 2: 5; 5: 8). They may have accepted, in love, the fellowship of suffering with Christ, who suffered for them, and dedicated their hearts to Him, accepting the Cross with Him, saying with the Apostle Paul: " For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake" (Philippians 1: 29). It is an invitation to meditate on the

crown of thorns that He bore for their sake out of love for them. And whoever does, leaves his sins and accepts to share with Christ in carrying the Cross so that he will have a share in the procession of the heavenly Kingdom.

3. Whoever does and dedicates the heart to the Bridegroom Christ, it is not said of him after that, that he is from the daughters of Jerusalem or the daughters of Zion, but rather he is one of the virgins.

What is the difference between the daughters of Jerusalem and the daughters of Zion? Both of them have little love as they are not filled with the Holy Spirit and did not fully dedicate their heart to Christ, the Bridegroom, to become wise virgins. The daughters of Jerusalem, we see in them that they annoy the Groom with their sins, their lack of faith, and their weak trust in Him. As for the daughters of Zion, they are the ones who know the scene of the Cross and sympathize with the crucified Christ, but they do not understand that this was for their sake and that Christ had bought them at a high price (1 Corinthians 6: 20) so they become for the One who suffered for them to own them. They are not their own living according to their desires. They are the ones who still seek the pleasures of the world, rejecting the Cross and rejecting any pain. These people think that they were created to enjoy the world and all its sensual pleasures, and they forgot that the Lord Christ did not promise us this, but rather said: "In the world you will have tribulation" (John 16: 33).

Let's note... Isn't this the situation of many of us that we sympathize with the crucified Christ and His suffering and talk about it without having Him in the heart? We even attack the Jews who crucified Him. Isn't this crown of thorns that we took part in putting on Christ's head? Christ accepted all of this to take away our sins. That is, our sins were the reason for the crown of thorns. Whoever does not offer repentance from among the children of the Church (Mother Zion, which Paul the Apostle said about, Israel of God, Galatians 6: 16), the Mother Church (the bride) invites him to know the price that the Bridegroom paid for Him, and to change his attitude to repentance, so that the Spirit fills him with love that pushes him to dedicate his heart to the Groom, so he accepts to give up worldly pleasures and accepts any cross that God impose on him, but rather oppresses his body and enslaves him, so he becomes a disciple of Christ.

Meditating on the crown of thorns and the love of Christ, which was revealed on the Cross, is an effective way to move the heart to repentance. Also, meditating on the procession of Christ motivates those who understand the meaning of Christ being crucified for us to accept the crucifixion with Christ. The true Christian says with Paul the Apostle: " I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2: 20). Through baptism, we die with Christ, and we must live the life of mortification (Romans 6: 11), and the life of mortification is a cross that we impose on ourselves. And whoever does not accept and apostate to the world's life with its pleasures will not benefit from the redemption of Christ, which grieves the heart of Christ.

What is meant here by the daughters of Zion are the baptized children of the Church, who live their lives in the Church, memorize and repeat the story of the Cross, and preach it a lot. However, they did not yet understand the meaning of the procession of the Cross, and the meaning of the story of the women weeping (Luke 23). For them, the Cross became information to preach, just as the Cross was a pity for

the daughters of Zion. The Cross did not turn into love and devotion for both of them. Those weeping before the procession of the Cross are looking at the church's children [before whose eyes Jesus Christ was clearly portrayed among you as crucified] (Galatians 3: 1). The daughters of Zion are those who talk about the Cross as a story that happened. They did not understand that this was a price that Christ paid for us so that we would belong to Him with all our hearts and no longer be free to walk according to our desires. These daughters of Zion did not understand that to benefit from the Cross of Christ, they had to share in it (couch verse 7). And whoever understands decides that his heart would not be divided between Christ and anyone else so that the world will be crucified for him, and he will be crucified for the world (Galatians 6: 14). He will not allow himself even a wrong look or an inappropriate word, nor will he accept to hear something wrong.

The Church, the bride, sends two messages:

1. **The first is for the daughters of Jerusalem** to stop bothering the Bridegroom with their sins and lack of faith resulting from their lack of love. This first message is an invitation to believe and trust in the Groom, the Pantocrator, trust in His power, and trust in His love.

2. **The second is for the daughters of Zion** so that they understand that the blood of Christ was a price with which He bought them, so they became His possession. They must renew their thoughts, reject the world with its pleasures, and accept being crucified with their Christ. Let us note that whoever does not accept the Cross will complain about everything (any disease, hardship, temptation, etc.) and become like the people of Israel in Sinai, who were always grumbling. And whoever accepts to suffer with Him will also be glorified with Him (Romans 8: 17).

This is the Church's call to her people and the whole world to meditate on the sacrifice of the Cross and the crown of thorns and accept that Christ reigns over them. It is an invitation to the Jews to believe in those who crucified Him and to see what they did to Him as a result of their grudges. And what did the Jewish people give to Christ = **the crown With which his mother crowned him** = His mother here is the Jewish people from whom the Virgin Mary, the mother of the Savior, came out, and therefore it is the people from whom the Savior came out. This people are the ones who crowned Christ's head with a crown of thorns on His wedding day over His church, as He bought her and paid His blood on the Cross as a dowry for her. And his wedding day was the day of the Cross. **On the day of his wedding, The day of the gladness of his heart** = that He had completed all righteousness for her and offered her all the ways of salvation.

Contemplation:

Isn't it strange that the crown of thorns is mentioned with the chariot?

Wasn't it more appropriate to add with the couch, i.e., the day of the Cross?

However, we have Christ as king in our hearts, and with joy, we carry His royal chariot because of His love that appeared on the Cross and the crown of thorns on His head.

Sequence of Thoughts

The previous chapter ended with the Groom warning His bride to take refuge in Him like a dove in the clefts of a rock. And this is: * By praying without ceasing, so that the bride remains in contact with her bridegroom, Christ (Song of Solomon 2: 14). * Staying beware of sins that seem small (Song of Solomon 2: 15). This separates her from her Holy Bridegroom (this is the meaning of the mountains of separation).

Verse 1: But we find this soul lazily without striving in prayer, which is the first step to the beginning of separation from the Groom. As a result, she did not find Him; that is, she lost the joy of the banquet.

Verse 2: When the soul was separated from her Groom, she went to the world, as she thought this would comfort her according to her old experiences before she knew and loved her Groom. And here she lost her way in the middle of the world.

Verse 3: But her Bridegroom did not leave her and sent her someone to show her the way to return, for He is the shepherd among the lilies and does not abandon His lost sheep.

Verse 4: And the soul returned to her old joyful experiences with her Groom, learned the lesson and no longer left Him, but returned to her life inside the church as He guided her before (Song of Solomon 1: 8).

Verse 5: And the soul returned to the old love with her Groom, and again asked everyone not to disturb him.

Verse 6: We see the Bridegroom encouraging her to leave the world and return to her heavenly life.

Verses 7, 8: The Groom reminds His bride of striving, and that He is the one who leads her in the battle, and that she is not weak but mighty and has her weapons.

Verses 9, 10: This soul and other virgins attracted to the Bridegroom (Song of Solomon 1: 4) made Him king over their hearts, and they would join the heavenly procession in eternity.

Verse 11: The bride invites each one to realize the love that the Bridegroom offered to all, to take part in this heavenly procession by making Christ reign over their hearts by contemplating the price that Christ paid for them.

Chapter 4

(Verse 1): **Behold, you are fair, my love! Behold, you are fair! You have dove's eyes behind your veil. Your hair is like a flock of goats, Going down from Mount Gilead.**

The Groom describes the beauty of His bride, who returned to her striving and walked in the heavenly procession of victory. She made the Groom reign over her heart, and his beauty was reflected in her. He responded to her request in (Song of Solomon 1: 4), when she said, "Draw me away! We will run after you." We see her becoming a servant to her groom, attracting many souls to him = bears twins (Song of Solomon 4: 2), a preacher (Song of Solomon 4: 3), and a teacher of the word of God (Song of Solomon 4: 5). These are all fruits, and their fragrance is sweet, for we are the sweet fragrance of Christ (2 Corinthians 2: 15) and He warns her from falling, for she is still on the mountains of the leopards (Song of Solomon 4: 8).

dove's = doves have one direction to fly: their house or tower. This is why homing pigeons are used to transmit messages. This means that doves refer to simplicity, as "simplicity" is translated in the Bible as "Singleness of heart." Simplicity in Christianity is that we have one goal, which is the glory of Christ, and we do not falter between two groups. And pigeons are also known for their purity, as the male knows only its female.

You have dove's eyes behind your veil: The eyes express the direction the soul decided to go. Saying "**You have dove's eyes**" means you have two simple eyes with one goal: only seek everything that is for God, and they do not know evil. They see Christ through the meek Holy Spirit. But your vision is incomplete, as it is under the veil of the body. For the soul that the Groom speaks to is still in the body on earth, and our presence in the body prevents us from seeing the glories. We see them as in a mystery or as in a mirror (1 Corinthians 13: 9, 12). What this soul understands is from behind a veil (the body in which sin dwelt prevents clear vision) [no man shall see Me, and live.] (Exodus 33: 20). The Holy Spirit is the One who reveals to us (1 Corinthians 2: 9-12). However, what the Holy Spirit reveals to us, even if it is like a mystery, is sufficient to say, "having a desire to depart and be with Christ, which is far better" (Philippians 1: 23).

Your hair: The hair refers to the people of God. The hair is attached to the head, whether the hair of the head or the beard. The head is Christ, and His people are attached to Him. When God wanted to express His judgment against Jerusalem and His rejection of it, He commanded the prophet Ezekiel to shave his hair, strike it with the sword, and burn some of it (Ezekiel 5). And vice versa in (Psalm 133), when the people are sanctified and are in love, the Holy Spirit pours out like oil from the head, which is Christ, on His people (His beard). **like a flock of goats** = God's people are likened here to a flock of goats, which are usually black. Whenever the herd rises on the mountain, the beholder sees it as a single unit without distinguishing one from the other. And the color of black hair indicates youth, and the Church renews her youth like an eagle. However, there is another contemplation on the herd of goats as they walk reassuringly behind their shepherd, their heads to the ground, searching for their food. You only see bodies without heads, as their heads have disappeared. Thus, we must do as a people for Christ. We should not worry about tomorrow. Let us think without worrying, as we have confidence in our

shepherd that He manages everything. But if something disturbs the herd, you will find that all heads rise at once, and eyes look fixed, not to the source of danger, but to the shepherd, seeking His opinion, advice, and help. Evidence that the book is written in a symbolic form is that here it resembles a herd with black goat hair as if it has no heads, a sign of the eternal youth of the Church. And in verse (2), he likens them to flock of shorn sheep, where the hair here symbolizes the sinful actions of the body. And this flock is **Going down from Mount Gilead**, which is a high mountain famous for its pasture, a sign that our shepherd leads us to the heavenly matters, as our citizenship is in heaven. And his saying **Going down** = in other translations, the word came as surging. The meaning is the readiness position of the lions to attack the prey. The meaning is that we are a church fighting against the gates of hades, and the gates of hades will not prevail against her (Matthew 16: 18).

(Verse 2): **Your teeth are like a flock of shorn sheep Which have come up from the washing, Every one of which bears twins, And none is barren among them.**

Your teeth: It refers to the servants who chew food like nursing mothers and offer it milk to those new to faith who cannot tolerate fatty food. **Which have come up from the washing** = that is, they came out of baptism, and they are washed with repentance = **shorn** = hair removal indicates the removal of bodily deeds, for hair comes out of the body as it expresses what is inside the body. As if a tank filled with some liquid; will have the same liquid coming out as what is inside it. Thus, the body in which sin dwells (Romans 7: 17-20) will have hair removal as a symbol of repentance and purity. It will indicate the removal of all the sins and dirt of the world that cling to it. In (Deuteronomy 22: 11) [You shall not wear a garment of different sorts, such as wool and linen mixed together.]. Wool, which is goat hair, indicates sin in its black color, while white linen indicates righteousness, [And what communion has light with darkness?] (2 Corinthians 6: 14, 15). Now we are in front of repentant baptized souls who can eat solid food and turn it into milk, so they will certainly have children in the faith. Not only that, but solid food is digested, and what is useful is absorbed by the blood, and the blood transfers it to the mother's breasts to turn it into food for the newborn. If we understand that blood is a person's life, then the meaning becomes that the served person is affected by the servant's life more than he is affected by his teachings.

Every one of which bears twins, And none is barren among them: That is, each one gives birth to twins, a sign of an abundance of children. The Samaritan woman brought the people of Samaria to Christ, and Peter, on the day of Pentecost, brought 3000 souls.

In the third chapter, we find the bride rejoicing in her return to her Groom after she found Him, and she began striving. Here we see the sign of true love, which is that she became a preacher and a servant, bringing the souls of virgins to her beloved (Song of Solomon 1: 4). This is what will appear in another picture in (Song of Solomon 6: 6, 7), as after the bride returned to repentance (Chapter 5), the bridegroom here praises her beauty as a servant who attracts souls to her Groom's account, as service is a sign of love.

(Verse 3): **Your lips are like a strand of scarlet, And your mouth is lovely. Your temples behind your veil Are like a piece of pomegranate.**

Your lips are like a strand of scarlet: Since we have talked about preaching, the lips refer here to preaching the blood of Christ (the scarlet one). It is like a **strand** that is thin and does not injure anyone. We preach Christ without attacking anyone. Rather, the bride's words are full of tenderness, sweetness, compassion, and love, and she does not say anything inappropriate for her as a bride. Also, these two lips cannot be preachers if they are not washed and sanctified by the blood of Christ, and this is what happened with Isaiah (Isaiah 6: 5-7). Because the lips are sanctified by blood, they are said to be **scarlet**. **And your mouth is lovely** = praises and prayers come out of it. **Your temples behind your veil Are like a piece of pomegranate** = that is, she is in a state of shame from her sins. The cheek or face reveal what is inside. Her cheek is red from her shyness, modesty, and humility. The redness of her face is like a cut pomegranate (red). As for the uncut pomegranate is copper in colour, indicating disrespect, as the soul is not ashamed of her sins. It also indicates the hardness of the face and forehead; that is, they make mistakes and do not care. Thus, the Lord said about Judah, as a sign that they were not ashamed of their sins, "because I know that you are hard, and the muscle of your neck is iron, and your forehead is bronze" (Isaiah 48: 4). In the same sense, God said to Ezekiel about the people of Judah "But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted. Behold, I have made your face strong against their faces, and your forehead strong against their foreheads."(Ezekiel 3: 7, 8).

behind your veil: The secret of her shyness and holiness is in her inner glory (Psalm 45: 13).

If we understand that the veil refers to the body, then what is under the veil is the inner person, her heart, feelings and conscience. In the New Testament, a new inner man is born in us at baptism, and this inner man is ashamed if he erred, while the old man boasts of his sins (Numbers 25: 6).

(Verse 4): **Your neck is like the tower of David, Built for an armory, On which hang a thousand bucklers, All shields of mighty men.**

Your neck is like the tower of David, Built for an armory: You have a high neck with which you can distinguish the enemy when he comes from afar (in the Tower of David, they used to look from it to fight from afar and watch the enemies from it). And she not only distinguishes enemies but also has heavenly weapons, as the number **thousand** refers to the heavenly things. **bucklers, All shields of mighty men** = bucklers and shields are for defense against the blows of the evil arrows aimed at the bride (2 Corinthians 10: 4). We find the Groom here continuing to explain the beauty of his bride and the secret of her beauty here is that she is a striving bride.

the tower of David: Cities were surrounded by walls, and on the walls were high towers with guards standing to watch from afar the approaching enemies. But this tower is not only for observation; it also has defensive means, shields and bucklers. **the tower of David**, the father of Christ in the flesh. And if we put this verse before us: " The name of the Lord is a strong tower; The righteous run to it and are safe." (Proverbs 18: 10). If we understand that Satan is our enemy, the roaring lion, who roams around looking for someone to devour, then the name of Jesus, the son of David, is our fortress in which we

protect ourselves from the attacks of Satan's thoughts. If the thoughts of Satan attack us, let us cry out, "Oh my Lord Jesus Christ, have mercy on me, for I am a sinner and help me." The name of Jesus is the strong tower in which we take refuge. Thus, the Lord said to our father Abraham, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." (Genesis 15: 1). Our Lord Jesus is the one who reveals the enemy from afar. And the name of Jesus is the powerful and terrifying weapon against the enemy Satan.

(Verse 5): **Your two breasts are like two fawns, Twins of a gazelle, Which feed among the lilies.**

two fawns: That is, the young twin children of the deer and the children of the deer are distinguished by their sharp eyes. **Your two breasts** = the breasts with which the mother nurses her young children so that these young children grow up healthy and have the power of sight. The above was an analogy for the Church. Just as a mother deer nurses her children from her breasts, so the Church nurses her children with the words of the Bible, which is like two breasts, the New Testament and the Old Testament, and they are twins; they have one source, which is the Holy Spirit. They are complementary, as the Old Testament prophesied about the New Testament and the New Testament explained Old Testament. And the sharp eyes of the deer indicate what the believer will gain, as he will see his enemy and know his ways, war and tricks, for the word of God shows us what we have of weapons. **Which feed among the lilies** = the lilies refer to the church that resembles her Groom, and the word of God nurses and nurtures the lilies.

We saw in the previous verse that the name of Jesus has protection, and here we see that the words of the Bible by which we discover the enemy, and by which we respond to his tricks and thoughts. Christ used to reply to Satan with verses from the Bible.

(Verse 6): **Until the day breaks And the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense.**

In front of the Groom's praise for His bride, she declares here her willingness to follow Him even to the cross = **myrrh**. This is what St. John did for his strong love for Christ, as he alone of the disciples was under the cross without fear.

And the shadows flee away = the shadows refer to man's trials, pains and falls during our lives in this world, as we are still on the mountains of Bether. As for there in heaven, it was said about it, "the mountains of spices." (Song of Solomon 8: 14), where there is no heat, cold, hunger, thirst, or tears (Revelation 7: 16, 17), and nothing unclean enters it (Revelation 21: 27), where there is eternal joy and eternal glory. And she seeks help for her pain through prayer = **frankincense**.

Until the day breaks: That is, the whole life. And **the day** is the day of eternity = which shines. Note that he gave for the endurance of the cross the adjective of a mountain = **the mountain of myrrh**, and he gave prayer an adjective less high = **the hill of frankincense**. Prayers and hymns raise us to the heavenly places, but enduring the cross with gratitude and acceptance raises us to higher heavenly degrees. The cross is a practical test of unity with Christ.

The soul (the bride) here decided to accept carrying the cross, so what helps her? To cling to Christ in prayer (**frankincense**), for prayer is a continuous relationship with Him, "pray without ceasing" (1 Thessalonians 5: 17). In this relationship between Christ and us, He carries the burden of the cross for us. That is why it is said [Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."] (Matthew 11: 29, 30). This is what happened with the three young men, where the presence of Christ amid the fiery furnace made it a paradise. And the young men could have gone out because their ties were loosened, but they did not go out. They, with Christ inside the furnace, felt a joy that they did not experience while they were outside the furnace.

Note that the first of Satan's wars is the refusal of suffering and the refusal to carry the cross. When the Lord said to His disciples that He would be crucified, Peter said to him, "Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!" 23 But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men." (Matthew 16: 22, 23). Christ's saying, "Satan," is directed at Satan, who made Peter reject the idea of the cross and convinced Christ to reject it. We saw that Christ was the Tower of David, who discovered the enemy, Satan, who came to put the idea of rejecting the cross on Peter's tongue.

(Verse 7): **You are all fair, my love, And there is no spot in you.**

The beauty of the soul appeared because of her acceptance of the cross and her life of prayer.

there is no spot in you = This is how the loving God sees us perfect when we are in Christ (Ephesians 1: 4 + Colossians 1: 28). This is what God said about Job [there is none like him on the earth, a blameless and upright man] (Job 1: 8). Then it becomes clear from the book that Job had his mistakes that God purified him from to perfect him.

(Verse 8): **Come with me from Lebanon, my spouse, With me from Lebanon. Look from the top of Amana, From the top of Senir and Hermon, From the lions' dens, From the mountains of the leopards.**

Come with me from Lebanon, my spouse, With me from Lebanon: Lebanon is one of the most beautiful places, and its mountains are green, so what does Lebanon refer to, and why is it repeated **With me from Lebanon?**

1. Lebanon refers to the world with its temptations and deceptions. It is as though God is saying to His bride, Come with Me, and do not let the world deceive you with its pleasures and beauty, for it is like a serpent that has an attractive appearance, but it is poisonous. Indeed, these beautiful mountains are very dangerous. In it are the **lions' dens.. mountains.. leopards** = and this refers to the wars that we will find in this world, such as sin that dwells in the body, and Satan, the roaring lion, and his weapon of the pleasures of the world. Satan's first weapon is the rejection of pain, and here we find the second weapon, which is the world's temptations. Satan saw the soul, and she decided to go to the mountains of myrrh and frankincense, and we find our Bridegroom warning, do not be attracted to the world's temptations.

2. Lebanon may refer to a life of condolence, joy, and comfort at the beginning of the spiritual life, but God declares that there are wars that we must overcome because the spiritual life is not all consolations, but rather we will surely find lions and leopards on the way.

Come with me: Repeating it twice means rejecting the world and its sins and rejecting a life of comfort without a cross. We see Christ on the night of the cross, while He was talking to His disciples, He said, "Arise, let us go from here" (John 14: 31). By this, He means, arise and go to where Judas comes with the Roman soldiers to take Me to the cross. Here is a call to go out with the bridegroom, leaving the world isolated from its temptations and sins and even its comfort: "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues." (Revelation 18: 4). The rejection of Satan's wars, ideas, and temptations is a spiritual war led by the Lord Himself, who came out went out conquering and to conquer. (Revelation 6: 2). It is for the Lord and for His account and in His name, so we must and will win, rather, we will grow by fighting and winning. But how do we fight?

Look from the top of Amana: You look from the top of Mount Amanah, which means faith; that is, you look with the eyes of faith. The faith required in the face of the temptations of the world, the hardships of life, and the cross placed upon us can be summed up in two points:

1. The sufferings we face are incomparable to the glory prepared "For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal." (2 Corinthians 4: 17-18). In addition, because God transforms suffering into a means of purifying man, "You, O my Master, have turned for me the punishment into salvation " Gregorian Liturgy. In addition, the consolations accompanying the cross, "And his right hand embraces me." (Song of Solomon 2: 6), and refer to (2 Corinthians 1), for the consolations are in proportion to the sufferings.

2. The devil does not give pleasures for free; rather, it is bait to attract the prey to attack it. Therefore, the verse depicts here that the devil attracts us to the beauty of Lebanon, i.e. the temptations of the world's sins, to be surprised by leopards and lions devouring us, as the devil enjoys the torment of humans.

From the top of Senir and Hermon = Hermon, means forbidden or sacred to God and devoted to Him. This is what is required of every soul that she deprives herself of the pleasures and the lusts of the world but rather believes that she is dedicated to God and that she is not for the world, believing that she will be victorious because her Bridegroom is with her.

top of Senir = means illuminating because of the reflection of the sun's light on its snowy summit. **top of Senir** is one of the peaks of Mount Hermon, and note the interdependence of devotion to God with the man being enlightened.

(Verse 9): **You have ravished my heart, My sister, my spouse; You have ravished my heart With one look of your eyes, With one link of your necklace.**

With one look of your eyes: Everyone has two eyes, a physical eye and a spiritual eye. And when the inner, spiritual eye humbles itself and weeps in sincere repentance, it ravishes God's heart (**You have ravished my heart**), i.e. overcoming Him, as He said after that (Song of Solomon 6: 5). The soul, during her struggle, lifted up a weeping eye to Christ (Psalm 123: 1). God does not bear the weeping eye, but is attracted by mercy and love to it (1 Kings 21: 24-29). God is also ravished by the obedience of the soul. This soul that repented and decided to stop looking and lusting at the world's temptations, as Lot's wife did, so she perished. This soul decided to look only at what pleases and glorifies God. This soul decided to accept the cross and live as dead before the sinful pleasures of the world, and the world would be as dead in her eyes (Galatians 6: 14). This soul that accepted the cross rejoices God's heart, so He says to it, "**You have ravished my heart**":

* This joy reminds us of the kiss of the Father who fell on the neck of his prodigal son to kiss him when his neck softened, and he decided to repent and return.

* This kiss corresponds to the necklace around the bride's neck, which the groom places as a reward for her.

* This soul began to be enslaved and chose the path of God. So God rejoiced in her and gave her a necklace, the spirit of obedience without force.

* This spirit of obedience arose from the kiss, the kiss of the Father to his repentant son, that is, the soul's feeling of God's love for it, so she obeyed the commandments out of love and not out of coercion (John 14: 21, 23).

• This obedience was given to her by God, and He says that He is happy with this necklace, that is, the obedience He gave to this soul. He who gave it, what is the reason then for His joy? The soul began to accept the cross, which was by force.

With one look of your eyes: It means one look which is closer to the meaning. He who has the simple eye only looks in one direction, which is heaven, and seeks only what glorifies God. But the worldly man finds his gaze lost among all the temptations, pleasures and glories of this world, and nothing of them satisfies him.

With one link of your necklace: A thick neck is a sign of someone who refuses to obey but grumbles against God. As for the one who obeys God, his neck becomes easy to lead, rather, God rejoices in him and puts on him a necklace, and the more obedience of the soul increases, the more necklaces or links she gets. **With one link** = God rejoices in our obedience to even one commandment (see Luke 1: 20).

When the soul obeyed, God rewarded her with a necklace placed around her neck. The wonderful thing is that He admires this necklace while He is the One who put it on.

We understand from **one look of your eyes** that the physical eye is the one that sees the world's pleasures and is attracted to them (which is referred to as Lebanon in verse (8)). The soul decided to close this eye, implementing what Paul the Apostle said, "put to death your members which are on the earth" (Colossians 3: 1-5). Grace gives aid but rather opens the other eye that sees the heavenly matters and thus despises what she was previously attracted to. Therefore, the soul said with Paul the Apostle [and count them as rubbish, that I may gain Christ] (Philippians 3). As for the spiritual eye, it is the one that was opened due to its purity and saw God (the Bridegroom of herself), and this soul whose eyes were closed from the pleasures and sins of the world, the Holy Spirit opened it to the beauty of her Bridegroom, so she loved Him (verse 10). This is what Paul the Apostle called [senses exercised] (Hebrews 5: 14). So she left Lebanon, meaning the world, so he repeated the saying from Lebanon in verse (8), because the deceptions of the world can attract the bride, so He warns her not to be attracted again and return to follow what she sees with her physical eyes. She should strive for the purity of her heart, steadfast in the path of God, so she sees God (Matthew 5: 8) + (Hebrews 12: 14) and sees what no eye has seen, but rather knows the mind of Christ (1 Corinthians 2: 9-16).

(Verse 10): **How fair is your love, My sister, my spouse! How much better than wine is your love, And the scent of your perfumes Than all spices!**

Same as the soul rejoices in her Groom more than in wine; thus, the Groom rejoices in the repentant soul. Amid her pain, the Groom declares to His bride with encouraging words His love for her and that she is in glory despite her pain. Note that Christ's descriptions of His bride here are the same as His descriptions in (Song of Solomon 1: 2, 3). He gave us His beauty, and the fragrance of our perfumes is the fruit of His fragrance working in us. He gives us what is His and then attribute it to us.

How fair is your love = He who poured this love into us (Romans 5: 5) and He rejoices when He finds it within us not leaked to the world. For the eye that was seeing the world has been closed in the previous verse. This eye that was seeing the world and enjoying it, the love of God seeps through it.

And the scent of your perfumes Than all spices: Perfumes are a sign of the Holy Spirit (Perfumes are oil + perfumes. Oil represents the Holy Spirit, and perfumes represent the fruits of the Holy Spirit). Every baptized Christian has the Holy Spirit indwelling him. But some quenched the Holy Spirit. As for this soul, she strived and was filled with the Holy Spirit, who filled her with fruits that smell better than all spices. In (verse 9), we see that this soul had made a decision to close her eyes before the temptations of the sins of the world. Notice that her Bridegroom did not leave her alone in the battle, but rather provided her with a thousand shields and sharp eyes that see the enemy's tricks (verse 4). This is what we call negative strife. But this soul also had its own positive strife, as she prays and bears pain (verse 6). And she went out to serve her Bridegroom (verse 5).

(Verse 11): **Your lips, O my spouse, Drip as the honeycomb; Honey and milk are under your tongue; And the fragrance of your garments Is like the fragrance of Lebanon.**

Honeycomb: It is the praise and cry of this soul to God amid pain and the testimony to God before others. The honeycomb is the fruit of the bees' works, and the bees refer to the striving soul, which gathers honeycomb from the flowers of the Holy Book. The soul gathers from these flowers, so the soul

is filled with wisdom that appears on her **lips**. And **Honey** = refers to the word of God that Ezekiel, Jeremiah, David and John tasted in the vision and found like honey (Psalm 119: 103; Ezekiel 3: 3; Revelation 10: 9). The manna, as a symbol of Christ, tasted like wafers with honey. **and milk** = food for the little ones. Milk is the extract of the fatty food that the mother eats to reach the blood, and then it reaches the breasts to breastfeed the baby. Thus, the faithful servant has to live according to God's commandments so the teachings turn into life for him. His life is fitting for teaching the young, that is, the spiritual beginners. Thus, Paul, the Apostle, said, "And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. 2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;" (1 Corinthians 3: 1-2)

The soul that loves Christ has food suitable for each person. God promised His people a land of rest from which honey and milk would flow. And now the soul has turned into a place of God's rest (refer to the interpretation of the verse, Song of Songs 1: 16), a place of rest to the Holy Trinity, as it overflows with milk and honey (John 14: 23 + 1 Corinthians 3: 16).

And the fragrance of your garments is like the fragrance of Lebanon = She took off the clothes of sin and put on Christ. She took off her earthly clothes and put on the heavenly ones. She put on means the fruits of the Holy Spirit appeared on and in her. She put on Christ Himself = became His image (Galatians 4: 19).

Note the characteristics of the preaching and teaching of this bride's soul, which comes out of her lips as **Honeycomb** = the soul gathers like a bee and strives to reach the depths of the meanings of God's word = **Honey**. The teachings of the fathers that she received, the sound faith and the doctrine that is without distortion, and the life of this soul is like a living gospel, so she becomes an example for others = **milk**. Honey and milk = "but whoever does and teaches them, he shall be called great in the kingdom of heaven." (Matthew 5: 19).

(Verse 12): **A garden enclosed is my sister, my spouse, A spring shut up, A fountain sealed.**

my sister, my spouse: The Son of God incarnated and became "the firstborn among many brethren." (Romans 8: 29). This bride in the Old Testament, when she felt and understood His coming incarnated, said, "Oh, that you were like my brother, who nursed at my mother's breasts!" (Song of Solomon 8: 1). And when she understood the prophecies of the Old Testament, she said, "The voice of my beloved! Behold, he comes leaping upon the mountains, skipping upon the hills." (Song of Solomon 2: 8). When the prophet Isaiah understood from the prophecies that the Messiah would come from heaven, he said, "Oh, that you would rend the heavens! That you would come down!" (Isaiah 64: 1). As for this soul, she rose to the level of prophecy, realizing that the Son will incarnate, become man, and resemble us in everything except sin alone (John 8: 46; Hebrews 2: 17).

A garden enclosed: Meaning fenced around. Garden means a garden with fruits, and it is closed, i.e. dedicated to God. It does not open to the world. It is closed as God is a wall surrounding her to protect her (Zechariah 2: 5). Her senses do not accept anything, for whoever leaves his senses open, foxes, young and old, enter from it, but rather every wild beast. She does not accept anything new that the world brings "Praise the Lord, O Jerusalem! Praise your God, O Zion! For He has strengthened the bars

of your gates; He has blessed your children within you. He makes peace in your borders, And fills you with the finest wheat." (Psalm 147: 12-14). It is closed and does not leave itself for every stumbling view, stumbling new idea, or new doctrine that enters and tramples her. The unclosed garden is what the Master said about in the parable of the sower [some seed fell by the wayside] and were trampled upon by the feet (Matthew 13).

A spring shut up: The spring indicates overflowing water for this paradise. And **shut up** here because it does not overflow to the outside, i.e., the roads. She does not scatter her talents and energies in sins, as the prodigal son wasted his father's wealth.

A fountain sealed = sealed here, indicating the work of the Holy Spirit with the soul (2 Corinthians 1: 21, 22; Ephesians 4: 30). In her fullness, she overflows to others (John 7: 38) with comforts and God's words. The soul has the capabilities of the Holy Spirit dwelling in her, by which God is glorified, as she is **sealed**= dedicated to God. The seal was placed on the slave, indicating his master's ownership of him. The seal also indicated the validity of what was written. And the seal of the person is what he uses to endow his securities to spend from his money (just as a person now signs a check to spend from his money in the bank). Also, for those who do not know how to write, they have a seal to sign with. By this concept, the father gave his returning son, who was lost, a ring in his hand, to spend from his father's money). The meaning is that the soul's speech became from the fountain of the Holy Spirit.

We note that Christ entered the attic with the doors closed, entered the womb of the Virgin while its doors were and remained closed, and entered a new tomb that no one entered. Christ rests inside the soul that has closed doors to the world. Didn't this soul decide to close one of her eyes, so Christ opens it for Himself, so the soul sees what the world does not see of the joys of heaven, and if Christ opens, no one closes? By keeping the commandments, we close ourselves and do not open to anyone to enter except Christ, and here we become **A garden enclosed**. And we no longer squander our talents and gifts in the world so that we become **A spring shut up**.

Then we turn into **A fountain sealed** that overflows on others to account for the glory of God with words that are from the Holy Spirit, and on our words, there are signs that they are true and from the Holy Spirit, for we are His sealed servants because He bought us with His blood.

A garden enclosed. A spring shut up: The bride is a **A garden enclosed** with a full soul and trampling the outside honey. She is satiated with all the trees of Paradise and does not need an external source to satisfy it. She is filled with the Holy Spirit. She has the Holy Spirit within it, **A spring shut up**, i.e. a running fountain that overflows with its fruits, so she is filled with joy, peace and strength that supports her in every step and every action and guides her in every decision, that is, she is filled with wisdom. The soul continues to be renewed for a lifetime. The Holy Spirit is the living water that Christ told the Samaritan woman about and called the gift of God. This water, when it settles in the human soul, becomes a living, active force that inhabits the human structure, revives it, and renews it, like the gift of life that a person obtains from eating the Holy Body (John 6: 54). She does not need anything else, she rejoices in what she has, and she desires to be full more, so she asks and is given, so she is filled more and more day after day. And she reaches the extent to overflow on others, which is what the Lord Jesus

said about it: " out of his heart will flow rivers of living water" (John 7: 37-39). Then the soul becomes **A fountain sealed**, which is the seal of the Holy Spirit, for He is the true fountain within her. It appears in the words of this soul, her wisdom, her peace that she spreads among people, and her inner joy amid tribulations. The source of all these fruits is the Holy Spirit, whose fruits are sealed with the seal of the Holy Spirit.

A fountain sealed:

1. Dedicated to God. The seal was placed on the slave indicating his master's ownership of him, so we are His sealed servants, as He bought us with His blood. He placed in us the fountain of the Spirit: "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." (John 7: 37-39).
2. The seal also refers to the seal of the person with which his securities are stamped to spend his money with it. The meaning is that the soul's speech has become from the fountain of the Holy Spirit. That is, this bride has to ask, and the Spirit gives her what she overflows with to others.
3. This soul overflows on others for the glory of God, with words that are from the Holy Spirit, and on these words of the soul are signs that they are true and that they are from the Holy Spirit, which means that they are sealed with the seal of the Holy Spirit. Everyone who hears her realizes that the Holy Spirit is her source. The seal indicates the authenticity of the written and its source.

(Verse 13): **Your plants are an orchard of pomegranates With pleasant fruits, Fragrant henna with spikenard,**

Here we see the fruits of the Spirit in a enclosed garden. Among the fruits are what is edible (**pomegranates**), what is for perfumes (**henna**), and what is for spices (**spikenard**). She is a rich bride in every way. She has food to satiate, drink to quench her thirst, precious spices, and medicines for treatment. Notice the repetition of the word "all" in verse (14), as she is rich and lacks nothing (2 Corinthians 9: 8 + Colossians 1: 9, 11). **pomegranates** = The juice of a pomegranate is the colour of blood, so its juice is the same as the blood of her lover, meaning that its fruits are the fruits of selfless love. **Fragrant henna** and **spikenard** are used as spices and for decoration, and they are very expensive, as the aroma of their fruits is sweet and fragrant.

(Verse 14): **Spikenard and saffron, Calamus and cinnamon, With all trees of frankincense, Myrrh and aloes, With all the chief spices—**

He describes its fruits: **saffron** = has medicinal uses and cures many diseases (search for its benefits on the Internet), and saffron is yellow in colour, a sign of human weakness.

Although its smell is sweet = **Spikenard**, and it is capable of healing others = **saffron**, it is weak, as its treasure is in an earthen vessel (2 Corinthians 4: 7). Rather, the strength of Christ works in our weakness "And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness."

Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong." (2 Corinthians 12: 9, 10).

Calamus and cinnamon: They are aromatic plants included in the anointing oil and used as medicines and saffron. **trees of frankincense** make her joys turn to prayers and praises, as frankincense is used in making incense.

aloes = used to perfume homes, it has a pleasant smell when burned (John 7: 37-39).

But why is the word **Spikenard** repeated? Perhaps the soul wonders if she could have this fragrance.

But why is the word Nardin repeated? Perhaps the soul wonders if it could have this smell.

The Groom repeats and says; Yes, I say that you will have this fragrance (**Spikenard**) and even be able to heal others (**saffron**) despite your weakness = **saffron**. We are "the fragrance of Christ " (2 Corinthians 2: 15). The meaning is that your sweet scent, O bride, is not from you, but because of my presence in you. Do not doubt about the work of the Holy Spirit that can work in you, making you a new creation (2 Corinthians 5: 17).

(Verse 15): **A fountain of gardens, A well of living waters, And streams from Lebanon.**

A fountain of gardens: In (verse 12) he previously said about His bride that she is **A garden enclosed**, and this closed garden has now become a **fountain**, i.e. a source of **gardens**. This means that his bride is "**bears twins**" as it was said in (verse 2). She has become a fertile church that brings many gardens to her Bridegroom. How does she come with these gardens? She is overflowing with the Holy Spirit **A well of living waters**. "On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified." (John 7: 37-39). It is the Holy Spirit who gives strength and aid. And the Holy Spirit that flows from the Church, the bride, flows abundantly, like **streams from Lebanon**.

streams from Lebanon: The mountains of Lebanon are high, and their peaks are covered with snow. The snow flows from the peaks and the rivers overflow when the temperature rises. The tops of the mountains refer to the heavenly life that Christ brought to the Church (Psalm 18: 9). The more the believer is filled with the Holy Spirit, the snow of the heart (spiritual coldness) flows. And from this man's heart flow rivers of living water (the Holy Spirit) (John 7: 37-39). And these streams of the Spirit draw others as well as ourselves to eternity.

We attract others:

1. With our fragrance, which is the fragrance of Christ (Spikenard, aloes, Calamus, and the most precious perfumes).

2. With the selfless love that narrates in us (pomegranate) and enduring pain (myrrh).
3. A life of prayer and glorification (frankincense).
4. With the comforting words of the Bible that heal the pain and sorrow of others (cinnamon and saffron), refer to verses 13 and 14 in the same chapter.

(Verse 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.**

God does not care, after all that has been said, that the winds of trials come and blow on the soul, and the winds of trials are of different types, some of which come from the **north** (spiritual coldness) and others that come from the **south** (hot pains from external circumstances). Rather, these winds will confirm her experiences and develop her faith that Christ, her Bridegroom, will support her in her trials. When her experience and her relationship with her Groom increase, and her faith increases, her **spices may flow out**, and her Groom eats of **its pleasant fruits** (Isaiah 53: 11).

its pleasant fruits: The bride's fruit is the result of the Groom's life which she became hers or became her life. The bride has become a member of the body of her Groom, Christ, the one body, as the bride united with her Groom = the green bed (our bed is green.) (Song of Solomon 1: 16), so she had his life. And when she had the life of her Groom, she bore precious fruits (**its pleasant fruits**). These fruits are for His account, as her life is His life. The life of the bride has become the life of Christ, and the members of the bride have become instruments of righteousness that the Groom uses to bear fruit (Review Romans 6).

The north and south winds are what was said about Him in (Song of Solomon 2: 12). God allows some trials to obtain more and better fruits. These experiences give the soul many experiences in spiritual wars, so she intensifies and matures spiritually, thus having precious fruits (**its pleasant fruits**).

This is what we will see in the next chapter. The cold north wind blew on the bride, and she entered into a state of lukewarmness. But what was the result? The bride entered into a deeper test of love.

Therefore, we understand that the pleasant fruit refer to:

- 1- The life of Christ that He gave to the bride, as He uses her members as instruments of righteousness.
2. Left and right trials (pruning) that give fruits ripeness.
3. The experiences of the soul gained by being supported by her Groom through trials.

Chapter 5

(Verse 1): **I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my Milk. Eat, O friends! Drink, yes, drink deeply, O beloved ones!**

At the end of the previous chapter, the bride invited her Groom to come to His garden and enjoy its pleasant fruits. He immediately responded and descended to her, as He longed for these fruits.

The sweetest fruits that the Bridegroom rejoiced in was the bride's endurance of the cross, and that she accepted to die of her previous life, becoming crucified for the world, and the world crucified for her (Galatians 6: 14). Carrying the cross is the sweetest fruit that gives joy to Christ. By carrying the cross, we become His disciples. "And whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14: 27). Why does Christ rejoice in those who carry the cross? The Cross for Christ is the ultimate love, the giving blood up to the last drop, as Christ did for us on the cross. This is the school of Christ's selfless love, so whoever accepts to become a disciple in this school will rejoice Christ's heart and become His disciple.

my myrrh with my spice: **myrrh** refers to the cross that the bride patiently bore and had a pleasant fragrance like myrrh. This soul accepted to say with Paul the Apostle: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2: 20). As for the **spice**, it refers to burial in the tomb. This is how they shrouded Christ's body before His burial. "And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury." (John 19: 39, 40). This soul was buried with Christ in baptism (death) and continued to die from the sins of the world (mortification) (Romans 1: 6-14 + Colossians 3: 5). When she committed herself to live a life of mortification (2 Corinthians 4: 10, 11), which smelled as a perfume before her Bridegroom, Christ. Myrrh and spice were the most delicious fruits for the Bridegroom, as they were the first fruits that He searched for, so He picked them and ate them (**I have gathered ... I have eaten**) to be satisfied with them, as the prophet Isaiah says: "He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities." (Isaiah 53: 11).

In Hosea the prophet, God teaches us what to say in our prayers: "Take words with you, And return to the Lord. Say to Him, "Take away all iniquity; Receive us graciously, For we will offer the sacrifices of our lips" (Hosea 14: 2) (the word sacrifices came in Hebrew bull calves). The most precious offerings offered by the Jew to God were calves, which they offered as burnt offerings. And here God says: But to me, the lips confessing my love, praise, and thankfulness amid distress while carrying the cross are greater than the burnt offerings of calves. That is why the verse was translated in the Septuagint, and this is how the translation came in the Epistle to the Hebrews: " Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name." (Hebrews 13: 15). The secret of that glorification while carrying the cross is the confidence of the soul in her Groom, and that He is a benefactor, and His love is unlimited, and everything He allows is for good so that the soul surrenders to

God entirely without complaining. With this trust in God and complete submission, comfort is poured out, so the soul rejoices and praises.

* As we became one with Christ as members of His body, "For we are members of His body, of His flesh and of His bones." (Ephesians 5: 30), any pain that falls on us falls on the body of Christ. That is why Paul the Apostle says about his sufferings: "I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church," (Colossians 1: 24). Therefore, the Groom, Christ here attributes the bride's pain, that is, her acceptance of the cross and death with Him, as having fallen on Him, so He says **my myrrh with my spice**. They beat the disciples after the ascension of Christ but were the disciples not members of the body of Christ, so the pain of the disciples fell on the body of Christ? The pain of Saint George's torments also fell on the one body of Christ, of which St. George was a member. Thus, the pain of each of us falls on the body of Christ, so it is His pain. Therefore, Christ says, "**my myrrh** as the pains fell on Him." We also see in our fathers, the monks and hermits, who lived as dead before the world in a life of mortification that began with their death with Christ in baptism; their acceptance of this life of mortification had the fragrance of perfume before Christ. Christ says, "**my spice**," for He died first, and these fathers died in Him in baptism, and then they accepted to continue in this life of mortification.

* Note that every act that was done for the body of Christ is extended till now. Christ died and rose, so the effect of His death has continued in His body until now, and the effect of His resurrection has continued to this day. That is why St. John saw him in his vision as " stood a Lamb (the act of resurrection) as though it had been slain (the act of death)" (Revelation 5: 6).

* That was for our account, which means that the events of salvation are extended in the life of His bride, as we die in Christ and rise in Him in baptism. Christ sees that the cup of myrrh that His bride drinks is His cup. She died with Him, or in Him, in baptism, and accepted the life of mortification; that is, she accepted the cross with him.

I have gathered my myrrh with my spice: The soul is the one who suffered, and she is the one who accepted to live dead and crucified for the pleasures of the world, but the Groom says **my myrrh with my spice**:

1. Because the soul died in Him, i.e. in His death in baptism, then the life of mortification completed her.
2. Because in her carrying the cross she suffered, and every pain or distress we suffer falls on Him, and we are His body (Colossians 1: 24). The Bible says, "In all their affliction He was afflicted," (Isaiah 63: 9)

Thus, **my spice** = Christ was buried in reality, but everyone who was baptized and remained in a state of death from sin, and crucified his body from lusts and desires, it was said of him, " buried with Him in baptism" (Galatians 2: 20 + 5: 24 + Colossians 2: 12). Whoever buries his body, that is, his sinful desires, remains buried with Christ. And whoever accepts this, Christ says about him that he has the fragrance of the perfume.

I have eaten my honeycomb with my honey: It is as if he entered the Promised Land, the land of rest, and found comfort in His bride (Song of Solomon 1: 16), for it is the Promised Land for him; everything in it is sweet. **I have drunk my wine with my Milk** = wine is the wine of love and symbolizes joy. The Bridegroom rejoiced over his bride, "How fair is your love, My sister, my spouse! How much better than wine is your love" (Song of Solomon 4: 10). Despite her pain, she rejoices in Him: "For your love is better than wine." (Song of Solomon 1: 2). Milk is the simple faith of the bride, without hypocrisy, and note what the Apostle Paul said to his disciple Timothy "when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also." (2 Timothy 1: 5). The grandmother, Lois, nursed this faith to her daughter, Eunice, and Eunice, to her son, Timothy. This faith stems from true teachings that we drank from the word of God and the tradition and interpretation of the fathers. This faith is the source of the Church's teaching to her children.

my honeycomb - my honey - my Milk: The groom is the source of all joy = **my wine**. And He is the source of the correct education that teaches His bride = **my Milk**. He is the source of the bride's condolences amid her pain = **my honeycomb**. The Bridegroom is the source of everything good in us (1 Corinthians 4: 7 + James 1: 17). Therefore, the bride's fault was that she attributed her righteousness to herself (Song of Solomon 5: 3). We find the Bridegroom here eating and being satisfied with the fruits of His labor, and this is what the prophet Isaiah said: "He shall see the labor of His soul, and be satisfied." (Isaiah 53: 11). He is the source of all goodness, joy, and consolation in us, but He rejoices and is satisfied when He finds it in us, and we did not lose it by our attraction to the desires of this world. He rejoices when he finds us in a state of joy and consolation amidst the hardships of this world. He rejoices when He finds us a garden enclosed that does not open senses to strangers, and a spring shut up that does not waste gifts in this world. He rejoices when we serve His children under the guidance of the Holy Spirit, and teach them the correct faith that we received from the fathers = Honey and Milk are under your tongue, so we become **A fountain sealed**.

Eat, O friends: They are the heavenly ones [I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.] (Luke 15: 7). **drink deeply** = rejoice greatly, as wine refers to joy. As we saw in the previous chapter (verse 11), Milk and honey refer to the Promised Land, and the meaning is God's rest in this soul. We find here that the Bridegroom adds wine to Milk and honey as a sign of His joy in addition to comfort in this soul.

(Verse 2): **I sleep, but my heart is awake; It is the voice of my beloved! He knocks, saying, "Open for me, my sister, my love, My dove, my perfect one; For my head is covered with dew, My locks with the drops of the night."**

It seems that the spiritual state does not proceed at a uniform pace. Here she fell asleep again (**sleep**) and could not watch with Him one hour (Matthew 26: 40). Thus, man always tends to slacken in God's love despite all that God offers him. Sadly, our love is lukewarm despite all that He has done and is doing for us. But it is credited for this soul that its heart is awake (**my heart is awake**) = and because God has seen her heart that it is still awake, He will not stop calling upon her. Rather, he descends to knock on her door but does not break into the soul, for God respects our free will. He calls us to open, and if we

respond and open, He enters (John 6: 20, 21 + Revelation 3: 20). And because her heart was awake, she would hear the knocking of her Beloved's voice (The voice of my Beloved knocking) (Revelation 3:20). And whoever hears this sound is the one whose heart is awake. Compare this with the message to the church of Laodicea in the Book of Revelation chapter 3, as the two cases are similar. They are in a state of lukewarmness, and in both cases, Christ left the soul and moved away from her for a little while until she awakens and repents. Here he said that the beloved turned and crossed, and in a letter to Laodicea he said, "I will vomit you out of My mouth" But here, we find that this treatment brought a positive result, but in the case of the Laodicean angel, the book did not tell us anything about it.

Comment: We are facing a state of laziness, not spiritual death, as a person neglects his own salvation and striving. It may be because he is pursuing worldly lust, but his conscience is still alive. But some reach the point of death, the death of conscience, and drink sin like water. But even this, Christ can raise him as He raised Lazarus. This soul still has an alive conscience because she moved when she knew God was angry with her and when she saw His wounds. But such a soul has a weak will, so God awakens her by knocking on her door. And we note the words of encouragement to the soul; **my sister.. my perfect one**, for God, does not rebuke but says [that man was blameless and upright] (Job 1: 1).

For my head is covered with dew, My locks with the drops of the night: This is a declaration to the soul that her laziness caused Him these pains, as the night refers to our sins, and He bore our sins on His head (Isaiah 27: 4 + 53: 4, 5). This soul is in the night, the night of the world, the night of hardships and sorrows, the night of lukewarmness and sin. Her Groom entered this night for her sake and carried her sorrows, and bore the divine wrath.

My dove = As said before, no matter how far away the dove is from its home, it always returns, which is the homing pigeon's characteristic. Christ's heart rejoices in the return of His bride to Him, no matter how far away she is, just as Noah's dove returned to the ark because it found carrion and stench outside, so it could not bear its presence outside and returned.

My dove, my perfect one: When the soul returned to Christ, she became in Him as the dove became in Noah's ark, and whoever is in Christ is considered perfect. This is what the Apostle Paul taught (Ephesians 1: 4 + Colossians 1: 28), and therefore Christ asked us to abide in Him (John 15: 4).

I sleep, but my heart is awake: The soul here entered into a state of laziness, and the sign of laziness is a state of relaxation in striving (therefore, there is no prayer, no worship, no service, no self-sacrifice). The sleeper is lazy and does not want to work. The love of this soul is theoretical in the heart that keeps her awake, but she does not want to work with her lover. Whereas true love is giving and toiling, which is what Paul the Apostle expressed when he said, "for to will is present with me, but how to perform what is good I do not find." (Romans 7: 18). This is what Christ did for our sake through His cross, as He worked for our salvation. She does not want to defile her feet from service (verse 3), that is when she collides with people, service obstacles, and stumbling blocks. She does not know that Christ washes the feet of His disciples who labour with Him.

This is a soul in a state of apathy and laziness without striving. But the Holy Spirit was not extinguished inside her. This is the meaning of the saying **her heart** is still **awake**. She still hears the voice of the reproach of the Holy Spirit within her, but she does not respond.

The Holy Spirit was leading God's people in the wilderness as a pillar of cloud by day and a pillar of fire by night. The Holy Spirit continues to lead the people of God, comforting them during the day (those who are in the Spirit) as the clouds reduce the effect of the sun's heat. And He reproaches at night (those who are in sin or lukewarmness) as the pillar of fire was in the camp of Israel all night while they were sleeping during their journey in the wilderness.

Here we find the same picture. The Spirit seeks after this sleeping soul, i.e., the soul who does not watch over her own salvation, the Spirit rebukes her and tells her about the love and redemption of her Groom. He did not leave her until she returned home (her Bridegroom, Christ). Therefore, the Holy Spirit appeared as a dove on the day of Christ's baptism in Jordan, the dove with one direction, which is its home. The Holy Spirit seeks after every soul, but His voice is heard only by those whose heart is still awake; that is, has not reached the point that the Spirit has been extinguished in this person. That is why Paul the Apostle says, "Do not quench the Spirit." (1 Thessalonians 5: 19).

(Verses 3): **I have taken off my robe; How can I put it on again? I have washed my feet; How can I defile them?**

This verse has two applications:

1. The soul makes lame excuses in her spiritual laziness and is preoccupied with the comfort of her body.
2. On the other hand, in her saying **I have taken off my robe** = she attributes to herself the work of God. God has clothed her with the garment of righteousness, "put on Christ" (Luke 15: 22 + Galatians 3: 27). **I have washed my feet** = she washed them with the water of her self-righteousness so that her conscience might rest for a while, but for the forgiveness of sin, the feet must be washed by the Lord (John 13: 8). This soul has fallen by a left strike in chapter 3, and we find her falling by a right strike in this chapter. The sin of this soul began with the appearance of her fruits, so she attributed everything to herself and said: **my robe - I have washed my feet**. She forgot that it was her Groom who did this, which is called self-righteousness. The Groom warns the soul so that she does not fall into pride, so He says in (Song of Solomon 5: 1) my honeycomb- my honey- my Milk, which means He is the source of everything good in her.
3. As this soul entered a state of apathy, she became lazy. But where did this laziness originate? When the fruits appeared in her life, she thought she had reached a high rank and could not go down again, so she stopped striving. When she imagined that she had reached an advanced spiritual state, she stopped striving, imagining that she would no longer sin = **I have washed my feet; How can I defile them?** But she did not understand that the Lord was the One who purified her, and to continue in her purity, she had to remain in her strife and prayers to remain connected to Him. Didn't the Lord not say, "for without Me you can do nothing." (John 15: 5). When she stopped striving, she began to lose her first sweet image. There is a well-known spiritual law that the spiritual life must be in continuous growth;

otherwise, there will be a decline. It seems that she continued for a while in this state, imagining that she could return at any time while she had stopped striving. With time, her image worsened, so she complained, saying, "My first fruitful image has changed" = **I have taken off my robe; How can I put it on again?** = She felt the change that happened to her, but she no longer knew the way back. The reason is that she attributed what she was in, to herself, and wondered how I would wear this garment again (**How can I put it on again?**) as if she was the one who would do this. The solution was to return to her Bridegroom, Christ, with repentance, deciding to return to her first striving, hoping that her Groom would return to her the dress of righteousness. This is what her Bridegroom was asking her in the previous verse: "**Open for me, my sister, my love, My dove, my perfect one**" and I will give you back your first image. You will not be able to restore your image by yourself, which is my image, because "for without Me you can do nothing." (John 15: 5).

Here we see the Groom's love in the next verse, and the signs of His love that appeared in His cross and His wounds, and that these pains were for her sake. He still loves her despite her laziness and preoccupation away from him.

(Verse 4): **My beloved put his hand By the latch of the door, And my heart yearned for him.**

By the latch of the door: The houses at that time had an opening above the lock to insert the key, and it was wide enough for the hand to be inserted. There was another opening through which the inhabitant looked to speak and to see the knocker. **My beloved put his hand** = which has traces of His wounds. When she saw them, her heart yearned (**And my heart yearned for him**). When He put His hand, i.e., showed His pain, and the bride realized that all this was because of her, her emotions moved towards Him.

This is the work of the Holy Spirit who convicts (John 16: 8-11).

(Verse 5): **I arose to open for my beloved, And my hands dripped with myrrh, My fingers with liquid myrrh, On the handles of the lock.**

I arose to open: She responded as the prodigal son did. Her hands dripped myrrh (**And my hands dripped with myrrh**) = Myrrh tastes bitter and smells sweet. She returned forcing herself (suffers violence), after recklessness and lukewarmness, with tears of her true repentance, and there is pain and forcing herself in the way of accepting death with Christ, abandoning the pleasures of the world and its sinful desires. But this pain and this suffering in forcing herself (= striving) have a sweet aroma before God, for He is the one who called us to it so that we may have a share in the kingdom of heaven (Matthew 11: 12). But the state of suffering violence does not last long, and the feeling of being deprived of the pleasure of sins does not last long, and God soon comforts the soul, and she discovers that what it has left is nothing but rubbish beside the knowledge of Christ, which Paul the Apostle discovered (Philippians 3). Notice that she suffered violence and prevented herself from her pleasures = her hands dripping with myrrh (**And my hands dripped with myrrh**) = but God smelled this force as a sweet aroma.

(Verse 6): **I opened for my beloved, But my beloved had turned away and was gone. My heart leaped up when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.**

had turned away and was gone: Here, God disciplines the soul for her laziness because she scorned His mercies. The soul that knows that God is merciful then commits evil and says that God will forgive if I say to Him have mercy on me. Such reckless souls, when they return to God, He make them feel abandoned = **I called him, but he gave me no answer.** God may even allow a chastening strike to wake her up, such as allowing an illness or a failure. But God's abandoning is only for a while. "Oh, do not forsake me utterly" (Psalm 119: 8). Faced with this situation, when the soul feels that her prayers are not accepted and that she does not find God, she would have either of two positions: [1] The soul blames God for abandoning her, then the hardness of the heart increases and the person deviates more. [2] The person blames himself and says, "I am the reason, O Lord," and offers repentance, and discovers that without God, he is nothing, and is extremely weak, so his prayers increase in search of God, and he abandons his self-righteousness, and he no longer says, "I have washed my feet;" (Song of Solomon 5: 3). Rather, he says [Lord, wash my feet] (Revelation 7: 14). "Forgive me and cover me with your blood" So this abandonment and leaving had love and divine providence in it. And this soul before us (the bride) took the second position and returned to her place.

(Verse 7): **The watchmen who went about the city found me. They struck me, they wounded me; The keepers of the walls Took my veil away from me.**

The watchmen: There are two interpretations of who the watchmen are.

1. **They are the devils:** those who, when they sensed that her lover had turned away and gone, struck and wounded her and lifted her veil from her (**They struck me, they wounded me.. Took my veil away from me**), i.e., undressed her = exposing her sins. Here God left her to taste the bitterness of her recklessness, for God does not want self-indulgence. This is a lesson for everyone. When our Bridegroom is not with us, we become easy prey for demons that strike, wound and expose us. However, we also notice another mistake of this soul, as she went out to search for her Groom again in the city, while He was inside her.

2. **They are the servants of God:** those who, by the sword of God's word, exposed her self-righteousness and revealed her sin, that is, exposed her until she discovered her need for Christ and offered sincere repentance.

3. We saw previously, in chapter 3, that the watchmen are the servants who guided the soul to Christ, and here we saw that they are the devils. Therefore, the watchmen are all those who correct the soul's path and return her to God. And God used Satan to correct Job's path. Also, with Paul, God used Satan to protect Paul the Apostle from pride. Thus, St. Paul the Apostle - the adulterer of Corinth - was handed over to Satan to destroy his body (for example, he fell ill) so that the soul would be saved on the day of the Lord Jesus (1 Corinthians 5: 5).

(Verse 8): **I charge you, O daughters of Jerusalem, if you find my beloved, That you tell him I am lovesick!**

Discipline and abandonment, and God allowing the devils to strike were not for no reason, for all things work together for good..to perfect the human being.. Here she is again **lovesick**, that is, her love has returned as the first. Rather, she testified to her lover before the daughters of Jerusalem that her lover returned to love her when she returned to him. He accepts the sinner if he returns as He does not desire the death of the sinner, but rather that he return and live. This phrase is an encouragement from the soul to the daughters of Jerusalem to offer repentance and come back to Him, so that they may taste the sweetness of His acceptance, forgiveness, and love.

(Verse 9): **What is your beloved More than another beloved, O fairest among women? What is your beloved More than another beloved, That you so charge us?**

This repentant soul turned into a preacher (like the Samaritan woman), so when her love for her Groom appeared, the others asked her: **What is your beloved** = that is, tell us about Him, who is He, and why do you love Him like that? [and always be ready to give a defense to everyone who asks you a reason for the hope that is in you] (1 Peter 3: 15). This question is directed, for example, to the martyrs, why do you die like this for Christ?!

What is your beloved More than another beloved, O fairest among women? That is, what distinguishes Him from others so that you charge to us like this. Therefore, her response was in the next verse that he is " Chief among ten thousand."

Here her friends call her **O fairest among women** = for the Lord makes His church beautiful in the eyes of others. We note the importance of personal experience in preaching.

(Verse 10): **My beloved is white and ruddy, Chief among ten thousand.**

white: The white color indicates purity and righteousness, so Christ said, "Which of you convicts Me of sin?" As for whiteness, His clothes were white on the day of the Transfiguration, which is a sign of the glory of His Divinity. With all His glory, He offered me His blood = **ruddy** on the cross to wash me, so I can become whiter than snow. To wash my clothes and make them white in the blood of the Lamb (Revelation 7: 14). And the white color of the Groom here is not the pale color that indicates death (such as whitewashed tombs + Acts 23: 3). But the white of our Savior is tinged with red, which indicates life. Likewise, the red color does not refer to sin and bloodshed (Isaiah 1: 18 + Revelation 6: 4), but it is the redness of His blood shed in His white righteousness (Isaiah 63:1), but rather to whiten us so that we bear the reflections of His glory in us. The word "white" here came with the meaning of "bright" (Revelation 3: 4, 7: 9). In the resurrection, the angels' clothes were white. **Chief among ten thousand** = Meaning distinguished person, even if He is among 10,000 people. Before the soul enters into a loving relationship with her lover, this lover was like the rest of the others, all of whom had the same power of attraction. But after she fell in love with Him, she found Him the most expensive pearl, distinguished even if He was among 10,000 people. (The word **Chief** came in other translations **distinguished**, that means it's very easy to know him if he is among 10,000 people).

This is what Paul the Apostle said when he knew Christ and tasted His sweetness and found Him to be the best, and found that the whole world besides Him was nothing but rubbish (Philippians 3: 8). Whoever

finds the pearl of great price sells everything he has and buys it because everything he owns has lost its value compared to the pearl of great price (Matthew 13: 46).

(Verse 11): **His head is like the finest gold; His locks are wavy, And black as a raven.**

His head is like the finest gold: Means pure and clean. Gold refers to His divinity, as the head of Christ is God (1 Corinthians 11: 3), and His heavenly kingdom is not from this world, but He makes His church heavenly by His union with her. Gold refers to the heavenly things and refers here to the divinity of the Father.

His locks are wavy, And black as a raven = his hair is His church, which is black and does not age, as He renews her youth like an eagle (Psalm 103: 5). The Church is also likened to hair because no one hair will fall without His permission.

(Verse 12): **His eyes are like doves By the rivers of waters, Washed with Milk, And fitly set.**

His eyes are like doves: That is, he looks meekly at us as believers. As for the enemies of His church, He looks to them as a flame of fire. His eyes are on us all year long, and He does not slumber nor sleep. **His eyes are like doves By the rivers of waters** = water refers to the Holy Spirit. And we pray in the fifty-first psalm and say [And renew a steadfast spirit within me.] (Psalm 51: 10). The renewable water sweeps and removes the dirt in the riverbed. Therefore, His eyes are on these streams, as He is concerned that we are born of water and the Spirit and are filled with the Spirit. And that nothing hinders the work of the Spirit who convicts, teaches, gives grace and aid, and calls us to repentance, so we are purified [Restore me, and I will return, For You are the Lord my God] (Jeremiah 31: 18). God does not care that we are rich, for example, or healthy (example: Paul the Apostle and his ailment), but rather everything that makes streams of water always ready to overflow and purify us. We see this in the Book of Revelation (Revelation 4: 5, 6). We find before the throne, that is, before God's eyes, i.e., the place of His concern [1] Seven lamps of fire, which are the seven Spirits of God, [2] A sea of glass, which is the Church. God is concerned that the Holy Spirit perfects His church, His bride, and prepares her for heaven. **Washed with Milk** = Milk refers to the teaching "I fed you with milk and not with solid food" (1 Corinthians 3: 2). The work of the Holy Spirit is to teach (John 14: 26). [My people are destroyed for lack of knowledge] (Hosea 4: 6). Therefore, God cares to provide His believers with pure faith and pure unaltered teachings as food for their souls. This is the work of the Holy Spirit, "teach you... bring to your remembrance" (John 14: 26 + Hebrews 8: 11). Milk refers to this teaching and the pure faith that ignites in us the gift of the Spirit, so that the streams of water are ready to overflow. The Bridegroom here has two eyes looking for His servants whom He fills with the Holy Spirit and sends them to His bride, that is, to God's people to give them their needs of education and correct any deviations in the faith, such as Pope Athanasius the Apostolic and Pope Cyril, the pillar of religion.

And fitly set: The meaning that God is fitly set is that He is calm and undisturbed (Isaiah 18: 4). He does not fear for His Church, which will never sink, as He is in her and preserves it. Christ was sleeping in the boat while the waves were high, so that the disciples were afraid, but the boat will not sink, no matter how strong the waves are, how severe the persecutions are, or how much heresies and deviations spread (Mark 4: 38). What the book says about Christ that He was asleep, is equivalent to **fitly set**. God

does not fear for His Church, because the future is drawn before Him like the past, and He manages it as He wills, for He is the Almighty. We humans, look at the future with anxiety, but God is calm and confident, He knows the future and the end of every matter, He is the one who manages it. As for us, calmness and trust come by having faith that God is looking to us, His children, to shepherd and manage all aspects of our lives as a loving, capable and beneficent God. Therefore, when the disciples were afraid that the boat would sink, the Lord Jesus said to them, "Why are you so fearful? How is it that you have no faith?" (Mark 4: 40).

Also, His saying that **His eyes are .. fitly set** indicates that Christ, after completing the work of salvation, ascended to heaven and sat at the right hand of the Father and sent the Holy Spirit.

The Father and the Holy Spirit sent the Son to complete the salvation (Isaiah 48: 16). After the Son completed the reconciliation between the Father and man with His cross (2 Corinthians 5: 18). The Father and the Son sent the Holy Spirit to complete the work.

The Father sends the Holy Spirit (John 14: 26). And the Son sends the Holy Spirit (John 15: 26). This is called agreement within Trinitarian counselling. It is an agreement on the distribution of work, for every hypostasis has His own work.

If we understand that doves have a single direction, then the fact that Christ had eyes like doves indicates that He has one concern: the streams of water, which is a sign of the Holy Spirit (John 7: 37-39). The meaning is that Christ's main concern is that the Holy Spirit fills the church. The fact that the eyes were washed with milk, as the word "washed," refers to the dye that dyes the cloth with the color we want. The entire garment must be dipped in the dye water to obtain its new color. The Holy Spirit has many works in the Church. Christ is most concerned with the work of education, as the people perish from lack of knowledge (Hosea 4: 6). Milk refers to education (1 Corinthians 3: 2). The work of the Holy Spirit is education (John 14: 26).

(Verse 13): **His cheeks are like a bed of spices, Banks of scented herbs. His lips are lilies, Dripping liquid myrrh.**

His cheeks: Indicates appearance. What is inside appears outside. Christ's cheeks endured mockery (Isaiah 50: 6). And now the Church sees them bearing signs of love. They are **like a bed of spices** = They smell good. **Banks of scented herbs** = bouquets of flowers, and it may refer to the scent of Christ that spreads from His church. **His lips are lilies** = grace flows from them just as the grace of beauty pours out from the sight of lilies. (John 7: 46) The words of Christ were unparalleled among humans. And the lilies refer to beauty, and Solomon's clothes were likened to them. **Dripping liquid myrrh:** We hear from Him the news of His cross, from which the sweet fragrance of His love spread, so we desire out of our love to share with Him in His cross and then in His glory.

(Verse 14): **His hands are rods of gold Set with beryl. His body is carved ivory Inlaid with sapphires.**

His hands are rods: The rods came as circles (in OKJV it came **Golden rings**, and this is the original Hebrew), and circles have no beginning and no end. Hence His gifts are limitless. And the two rods are **of gold** = a sign that His gifts are heavenly. His gifts are rich and capable of satisfying us spiritually and physically. **Set with beryl** = beryl is a green gemstone, and greenery symbolizes life, so His gifts are life-giving. **His body is carved ivory** = His body refers to his feelings and emotions, which are all love and tenderness (Philippians 1: 8, 2: 1). To what extent did these feelings reach? It reached death on our behalf, and that is why these emotions were likened to white ivory, as the ivory is removed from the elephant after its death. Thus, the love of Christ appeared in His death [Greater love has no one than this, than to lay down one's life for his friends.] (John 15: 13). **Inlaid with sapphires** = means that His love has a heavenly feature, His goals are heavenly, and He lifts us up to the heavenly things. As for humans, if they give, they will give material things that may cause heaven to be lost from us.

(Verse 15): **His legs are pillars of marble Set on bases of fine gold. His countenance is like Lebanon, Excellent as the cedars.**

His legs are pillars of marble: His legs are firm, as His decision to save us through the cross is a firm decision that will not change nor waver in it. When the day of the cross approached, he "He steadfastly set His face to go to Jerusalem" (Luke 9: 51). Thus, everyone who unites with Christ can walk towards heaven with steadfastness and even accept the cross with steadfastness and we see this with the martyrs. On the night of the cross, while He was talking to his disciples, He said to them, "Arise, let us go from here." So that Judas and the soldiers find Him in Gethsemane (John 14: 31). His legs were not shaking in front of events, no matter how harsh they were, for all events are by His permission, and His goal is to save the church. This was the meaning of what Isaiah said, "For so the Lord said to me, "I will take My rest, And I will look from My dwelling place Like clear heat in sunshine (the tribulations that God allows), Like a cloud of dew (God's consolations to His people amid tribulations) in the heat of harvest)." (Isaiah 18: 4).

He established His kingdom through the salvation that took place on the cross, and His work was strong. His strength is because it is **Set on bases of fine gold** = if we understand from verse 11 that gold refers to divinity, then salvation is based on the fact that Christ, His divinity (gold), did not depart from His humanity, so His redemption is endless and forgives the sins of all. Therefore, Christ blessed Peter when he said to him, "You are the Christ, the Son of the living God." (Matthew 16: 17). He considered this faith to be the rock on which the Church is built (Matthew 16: 18). Salvation's base is that it is a heavenly goal that lifts us up from earthly things.

His countenance is like Lebanon: His face is always beautiful and jovial: he is "You are fairer than the sons of men" (Psalm 45: 2). **Excellent as the cedars** = the cedar trees are tall, straight, very long-lived, does not age and is evergreen. It is found in the lofty mountains of Lebanon and smells lovely. The height of the cedar and its presence on the high mountain is a sign that it is heavenly. The tree is on earth and raised to heaven, and Christ linked His church (His body) on earth with His church in heaven. He became head of the heavenly and the earthly, "that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him" (Ephesians 1: 10). The Psalmist said about the Temple that it [His footstool] (Psalm 132: 7). If we

understand that the Temple refers to the body of Christ, which began to be formed by His incarnation and His presence with His body on earth. But now the Church - His one body - is a striving Church still on earth and a victorious Church in heaven. He is the head of the church in heaven as the predecessor of His church.

(Verse 16): **His mouth is most sweet, Yes, he is altogether lovely. This is my beloved, And this is my friend, O daughters of Jerusalem!**

His mouth is most sweet: His words are all sweet (Psalm 119: 103), and they contain spirit and life. Whoever eats of them longs for them. Blessed are those who hunger and thirst for righteousness, for they will be satisfied. [I have seen the consummation of all perfection, But Your commandment is exceedingly broad.] (Psalm 119: 96). He gives, along with his words, the power to implement them, so the commandment raises man to enter into knowing the secrets of the heavens so that the soul will go from glory to glory. **he is altogether lovely**, for Christ, as revealed by the Holy Spirit to the soul, is attractive but inexpressible. Here, there is an inability to express.

A comprehensive look at the fifth chapter:

Here we find a new fall of this soul, which is summed up in the word: "Me and not Christ," which is the story of the Bible. Adam ate from the tree and died (this is a compound sin, which His Holiness Pope Shenouda analyzed to consist of twenty sins). Adam died because God told him that if you sin, you will die. There is no fellowship between light and darkness (2 Corinthians 6: 14). Sin is darkness, as it is separation from God, and therefore death, for God is life. Adam tries to cover himself with fig leaves when exposed and stripped. God says: No. The sacrifice is what covers, and He was incarnated, died, and rose to give us His life. As the Apostle Paul said, "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10). We find this soul here, when she discovered her talents and the grace she enjoys, said Me and not Christ. This sin was due to her many fruits (Song of Solomon 4), so she became proud, and this is a famous sin that happens to successful servants. This is a right strike, while the sins (Song of Solomon 3) are left strikes. Rather, she felt that the garment of righteousness was her garment and that she was the one who washed her feet. She thought that righteousness was due to her. And the Bridegroom says, "I Am the one who puts the garment of righteousness for my loved ones. Do not tell me " **How can I put it on again?**" because righteousness is my righteousness: " put on the Lord Jesus Christ (Romans 13: 14). The Groom began to show her His hands so that she would feel that righteousness is in the blood of her Groom, which flowed from His hand. **My beloved put his hand By the latch of the door.** Perhaps she yearned because of His pain, but she did not realize that His pain was the reason for her justification, as the ego inside her made her sleep. To her credit, her heart is still awake. Her Bridegroom hides from her to show her that she is naked without him (refer to Revelation 3: 16, 17). It is the same situation when Christ said to this angel [and do not know that you are wretched, miserable, poor, blind, and naked] (Revelation 3: 17). In a message to the Church of Laodicea, Christ said, "I will vomit you out of My mouth." that is, he does not be in Christ, so that his nakedness is exposed, for Christ is the one who covers us if we are steadfast in Him. As happened with the prodigal son, when he left the blessing of his father's house, became hungry, and was exposed and lost his

money (i.e., all the blessings) that he enjoyed when he was in his father's house = **in Christ**. The same thing that God did with the prodigal son He did with this soul through the watchmen, that is, He allowed for her to fall, to feel that her righteousness was by Christ and in Christ, and not from her, so she would remain keen on her steadfastness in Christ, "**Abide in Me, and I in you.**" Christ turned away from her so that she would feel her weakness without His grace, so she would be cured of her pride and her ego. The important thing is that her heart was awake, so she felt the conviction of the Holy Spirit, so she said: My soul departed from me, or my heart was removed from me = my peace was gone from me when I lost the state of grace. And while she was in the state of her sin and pride, her eyes were darkened, as only the pure in heart are the ones who see God.

When she returned, she saw that her Groom was the reason for her blessing, so she described Him, saying:

"**My beloved is white and ruddy**" = righteousness is not her righteousness, but His righteousness is (= white), and with His blood, He justified me (= red). Therefore, we dress the baptized person in a white robe (= justification) and a red ribbon (justification in the blood).

"**His head is like the finest gold**" = He is heavenly and will raise me to the heavenly things.

"**His locks are wavy, And black as a raven**" = He made His bride, that is, His church, a young attached to him.

"**His eyes are like doves**" = He sends His Spirit to His Church, filling her, reviving her, and renewing her youth.

"**His legs are pillars of marble Set on bases of fine gold**" = this salvation is based on the fact that His divinity is unlimited, so His redemption is unlimited (**fine gold** = gold is a symbol of the divinity).

Just as the father clothed the prodigal son with the best robe, He clothed this soul as she repented of her arrogance and no longer said, "**my robe.**" Not having this robe of righteousness is why we might get out of the wedding of the king's son (Matthew 22). She no longer said "**I have washed my feet**" after realizing that Christ was the one who washed the feet of His disciples; that is, He justified them from their sins so that they might have a part with Him (John 13: 8).

The story of this chapter is the story of the whole Bible...

Do I feel myself, my capabilities, my righteousness, my strength, and my beauty separated me from God, or do I feel that I am in God and through God, and that I belong to God in entirety? And this one direction to God is what has been termed simply as the characteristic of dove = **My dove.**

Separation from God and the feeling of self is the feeling of the limited that is me, and every limited has an end. And everything that has an end = death [for in the day that you eat of it you shall surely die] (Genesis 2: 17). Union with God gives me infinite capabilities and eternal life. This was what was offered to Adam to eat from the tree of life to live forever. But he refused and ate from the tree of knowledge of good and evil, so he separated from God and died. It was for Christ to incarnate the tree of life, to unite

with us and give us His body after justifying us to live eternally through Him after we had been separated from Him by sin and died. This is what is called the theology of Paul the Apostle: "in Christ," "I can do all things through Christ who strengthens me." (Philippians 4: 13), "**I am my beloved's, And my beloved is mine.**" (Song of Solomon 6: 3). Here she realized that her lover gave her everything, so she gave him herself, and here her beauty, joy and praise returned to her = **As it were, the dance of the two camps** (Song 6: 13). She became in unity with the heavenly. The two Churches are one Church whose head and source of grace and joy is the Groom. The Bridegroom, like a cedar, established His Church on earth, on a high mountain; that is, He made her heavenly and united it with the victorious Church in heaven. It is a church, half of which is still present on earth striving, and half of which is victorious in Paradise. One church on earth extends to heaven, and her head is Christ in glory at the right hand of His Father, waiting for her when she is completed to glorify her.

Chapter 6

(Verse 1): **Where has your beloved gone, O fairest among women? Where has your beloved turned aside, That we may seek him with you?**

When the soul bore witness to her Groom, the unbelievers began to ask about Him and seek Him with her. **O fairest among women**, the beauty of her groom has appeared on her. It is a beauty of a unique kind, for they did not seek her but rather sought her Groom, and they realized that they would know Him through her, so they asked her, and we know Christ through the Church. This is the preaching required of the church that people see in us the image of Christ and seek Him.

(Verse 2): **My beloved has gone to his garden, To the beds of spices, To feed his flock in the gardens, And to gather lilies.**

gone to his garden: What humility is this, that the heavenly Groom descends? It is the humility of love that He descends to ascend us with Him to heaven. Christ is always within His Church and every soul that believes in Him. As long as Christ is inside His church, searching for Him outside her is futile. The church (or the soul) was a wilderness at first, but after the water of the Spirit watered her, she turned into a garden with **the beds of spices**. It was said in (Song of Solomon 5: 13) that His cheeks are like a bed of spices. Here, we see that this is a description of His bride (the church), as she took His image and she is a bed of spices, that is, different groups of trees, her fruits are varied and many, and they are all pleasant. **And to gather lilies** = Lilies was an adjective for the Groom, so it became an adjective for the bride, " My little children, for whom I labor in birth again until Christ is formed in you." Christ came to gather His children in His Church, to gather the dispersed children of God into one (John 11: 52 + John 17: 20-26). The garden of Christ is God's children who have become His image, and all of them gathered in unity and love inside His Church (His Paradise), and He is in the midst of this garden [For where two or three are gathered together in My name, I am there in the midst of them."] (Matthew 18: 20).

(Verse 3): **I am my beloved's, And my beloved is mine. He feeds his flock among the lilies.**

I am my beloved's, And my beloved is mine: (Song of Solomon 2: 16). It is important for each one to feel that they have a personal relationship with Christ. The bride here gives herself to her lover with full freedom. She did not only give Him what she owns, but rather she gave Him herself because He previously gave Himself to her. As the soul said at the beginning of her relationship with Christ, who gave Himself for her (Song of Solomon 2: 16). It is a complete mutual giving.

(Verse 4): **O my love, you are as beautiful as Tirzah, Lovely as Jerusalem, Awesome as an army with banners!**

as Tirzah: The Groom likens His bride to a beautiful city, Tirzah, which was the capital of Israel for 50 years, and the meaning of her name is joy. It is the name of the youngest daughters of Zelophehad, who insisted on obtaining the inheritance (Numbers 27: 1-11). The Bridegroom sees that the beauty of His church is her faith, her strife, and her insistence on obtaining her heavenly inheritance. She is **Lovely as Jerusalem** = it is the city of the great heavenly king and represents the heavenly holies. Solomon made it

the joy of all the earth and the pride of the world; it is sufficient that it is the holy city. And this is what our Solomon, Christ, the King of Peace, did, who made His Church heavenly, holy, and reigned over her. She is **Awesome as an army with banners** = Her beauty is mixed with strength, and the strength is due to Christ who is in us. When Christ is in us, we are terrifying to the demons and have the authority to trample them (Luke 10: 19 + 2 Corinthians 10: 4, 5). And his saying "**banners**" indicates that it is an organized army, for our God is not an author of confusion" (1 Corinthians 14: 33) + " Then He commanded them to make them all sit down in groups on the green grass. So, they sat down in ranks, in hundreds and in fifties." (Mark 6: 39, 40).

(Verse 5-7): **Turn your eyes away from me, For they have overcome me. Your hair is like a flock of goats Going down from Gilead. 6 Your teeth are like a flock of sheep Which have come up from the washing; Every one bears twins, And none is barren among them. 7 Like a piece of pomegranate Are your temples behind your veil.**

Turn your eyes away from me, For they have overcome me: The weeping of the sinful woman and the sighs of the right-handed thief attracted the mercies of the Lord Christ. God does not tolerate the humbleness of a person (1 Kings 19: 21).

Note the repetition of adjectives, for the bride regained her first position after repentance from the state of lukewarmness. Thus, God restored Peter to the degree of shepherding after he had denied him.

(Verse 8): **There are sixty queens And eighty concubines, And virgins without number.**

Here Christ praises His Church through the language of numbers. **sixty queens** = the number sixty was previously interpreted. But the number (60) was previously associated with the mighty men of the war. Here we find it associated with those who became queens. We understand that those who were mighty in war became queens, as they have become the brides of Christ the King. **eighty concubines:** The concubine is the one who lived enslaving herself to the commandments of Christ. The concubine woman has no rights as the wife who is in public, but she has a secret communion with her husband or master. Thus, our fellowship with Christ is now a personal fellowship. The number 80 = 8×10. And number 8 refers to eternal glory, and number (10) refers to the commandments. Whoever enslaves himself to the commandments of God and has a secret relationship in the room with Christ will taste eternal glory. **virgins without number** = they are virgins in the sense that the heart is for God, this is a state of devotion. They are without number because no one in heaven could number them (Revelation 7: 9).

(Verse 9): **My dove, my perfect one, Is the only one, The only one of her mother, The favorite of the one who bore her. The daughters saw her And called her blessed, The queens and the concubines, And they praised her.**

Let's understand the symbolism of the book. It was previously said that they are 60, then it was said 80, then it was said without number, and now she is **one** = it is the one and only Church, one body and one spirit, one faith that unites the Church. The word one came in the English translation from the origin of the word unifies or unites. Christ united us in His one body, " one body..." (Ephesians 4: 4-6) + " For we are members of His body, of His flesh and of His bones." (Ephesians 5: 30). This is the meaning of the

Church the only one. God created Adam and took Eve from him and the children from both of them, so they are from Adam. This indicates God's intention of unity. God created man as one Adam, and Adam was created in the Son, and the Son in the Father. But sin divided this unity, so the brother arose against his brother and killed him. The one became two, and even all became dead. Christ came to correct the image and restore it to its original according to the divine plan and made the two into one (Ephesians 2: 14). Therefore, through baptism, we are born united with the body of Christ (Romans 6), and we have His eternal life, and through the Eucharist, this unity continues. Thus, while we were in Adam, separated and dead, we became one living body in Christ, which is the meaning of Christ's intercessory prayer (John 17: 20-23). Accordingly, through His redemption, Christ fulfilled the primordial purpose of the Father so that the image of unity would return through His one body, His one church in Him, and He is in the Father.

My dove, my perfect one, is the only one: The One who unites the Church is the Holy Spirit, who confirms the believers in the body of Christ and gives them fellowship and love for one another. This is by convicting, aiding, and telling them about Christ so they love Him (John 16: 8-14 + Romans 8: 26).

my perfect one: As the soul responds to the work of the Holy Spirit, He restores her to steadfastness (to abide) in her Bridegroom, Christ. And as the church abides in the perfect Christ, she becomes perfect (Colossians 1: 28). It was said that this perfect oneness is the Virgin Mary, and in general, the Virgin is the mother of the Church.

The only one of her mother, The favorite of the one who bore her: Why is the repetition?

Christ gathered the Church in His body from the Jews and the Gentiles, and He made the two one (Ephesians 2: 14). The Church of the Old Testament and the Church of the New Testament are one olive tree, one root. The economy of salvation began with the separation of our father Abraham. From him came the Jewish people from whom Christ, the Virgin Mary, the disciples, and the apostles came, and the Church began.

The church extended to all the Gentile world. The Gentiles were wild olive branches but were grafted into the mother olive tree by grace. Those of the Jews who believed in Christ were confirmed in the mother olive tree, and those who rejected these branches were cut from the olive tree (Romans 11).

Now we are not talking about Jews and Gentiles, but about one single Church. A church formed from the Jews and all peoples, tribes and nations. All became the body of Christ. The Church is Christ's chosen and beloved bride. It is the olive tree, the vine, and the true fig tree, i.e., the steadfast one. It is the Church of Christ and the temple of His body that emerged from the olive tree, the birth mother, i.e., the Jewish nation. This Jewish nation, the mother of the Church, was said about her: " Go forth, O daughters of Zion, And see King Solomon with the crown With which his mother crowned him On the day of his wedding, The day of the gladness of his heart." (Song of Solomon 3: 11). When the Jews crucified Him, God rejected them from being His people. And the Church became the real olive tree with the branches remained in it, and with the branches that were grafted into it, she is the new chosen bride = **The favorite of the one who bore her**, that is, the chosen one of her mother = the Church that came out of the Jewish nation became the chosen one.

The favorite: In the Arabic translation, the word refers to the elite lady who stays in her home. The word came in the English translation from an origin that means chosen, beloved, favored, and pure (whom Christ purified with His blood).

On the cross, the Lord of glory said to His mother about John, "Woman, behold your son!" Then He said to John, "Behold your mother!" (John 19: 26, 27). This meant that the Virgin Mary became the mother of the Church, the body of Christ. The ancient Eve, the mother of all creation, took a woman's name. And now the Virgin took the title of woman, as she became the mother of the living body of Christ, that is, His church.

The only one of her mother: Here the mother is the Virgin Mary, the new woman, the new Eve, the mother of the body of Christ. His one and only Church.

The mother is the one who bore. Still, the inspiration used two expressions to distinguish between the old mother from which Christ came out, i.e., the Jewish nation that crowned Him with a crown of thorns on His wedding day, and the new mother who had a sword piercing her soul on His wedding day on the cross (Luke 2: 35). The old mother became the mother of dead people who crucified Christ and put His blood on their heads. The new mother became the mother of the living who believed in Christ and was steadfast (abide) in His living body.

Therefore, we say that the one who bore in this verse is the Jewish nation

And the mother is the Virgin Mary.

The one who bore = the chosen church came out of her = that is why it was said about the church that is **The favorite of the one who bore her** .

The mother = became the mother of the one and only Church = that is why it was said about **The only one of her mother**.

In general, the Church is a mother who gives birth to children of God. Some of them accept Christ and strive to be saved and they are the chosen ones, and some of them reject Christ. The Church is their mother who gave birth to them from her womb, Baptism, and the heavenly Jerusalem awaits their arrival to heaven. **The only one of her mother** = she is one and only, one body, members of the body of Christ, her Bridegroom. The Apostle Paul says about her, "For we, though many, are one bread and one body; for we all partake of that one bread." (1 Corinthians 10: 17). **The daughters saw her And called her blessed** = the heavenly people rejoiced in her.

(Verse 10): **Who is she who looks forth as the morning, Fair as the moon, Clear as the sun, Awesome as an army with banners?**

looks forth as the morning: Shining like the morning = As the morning light shines and appears, thus the light of the Church, the bride of Christ, appears. **Fair as the moon** = to reflect the light of her Groom (the sun of righteousness on her). **Clear as the sun** = He purified her by His birth from her and His union with her. He purified her with His blood and by sending His Spirit, the comforter, the Spirit of burning. He

renews and establishes her in the body of Christ. By her steadfastness in Christ, the Father sees her perfect in His Son, the Sun of Righteousness (Malachi 4: 2). He no longer sees us in our sins, but He sees His Son if we abide in Him. The Holy Spirit renews us throughout our life on earth (Titus 3: 5) to be in the image of Christ, " But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." (2 Corinthians 3: 18). The Apostle Paul says, " My little children, for whom I labor in birth again until Christ is formed in you," (Galatians 4: 19). We are created in the image of God. We lost this image through sin. The redemption was to purify us and renew our nature so that we would return to resemble Christ. If Christ was the sun of righteousness, then we would be like **the sun**; that is, we resemble him.

(Verse 11): **I went down to the garden of nuts To see the verdure of the valley, To see whether the vine had budded And the pomegranates had bloomed.**

In front of Christ's praise for His church or the soul, she descended to work for the account of her Groom to make His heart glad. She went to the garden to bring fruits = **verdure of the valley** which is the beginning of the green color, where the green color symbolizes life. Life begins with repentance, so she makes sure that many are repentant and returned to God. Therefore, repentance is the beginning of fruitfulness, "for this my son was dead and is alive again."

the garden of nuts: This refers to the Bible, for it is for non-believers, like a walnut fruit that has dry skin on the outside. This is how the inspiration described the situation of the people of Judah, who were immersed in their sins. For them, the Bible became like a sealed book (Isaiah 29: 9-12). As for believers who go deeper, the Bible is a sweet, useful nut. Whoever reads the Bible with a prayerful spirit will discover its sweetness. The church here was called **the garden of nuts** because it lives nurturing on the Bible, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Its sweetness is for those who hear. This expression was used here in particular, as the bride went down to serve, so what she used in her preaching and service except for the word of God that she interprets for those who hear, i.e., breaking the fruit of the nut so that its sweetness appears to those who hear.

whether the vine had budded: Has the sour grape started to appear? And sour grapes are grapes that have not ripened.

(Verse 12): **Before I was even aware, My soul had made me As the chariots of my noble people.**

We have seen the bride, the soul striving, repenting, and returning to her former position, but rather working in the vineyard of her Groom. She strives in her life against sin, joining the honourable procession of the striving and faithful servants. This procession is a **noble** procession, as the leader of the procession is Christ Himself, the King of Kings. This made her like a queen with a chariot among chariots. The striving soul is honored by God.

(Verse 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?**

The bride's striving journey is a journey of a permanent return to God. She may be attracted to earthly matters, so she immediately hears the voice of her Bridegroom: **Return, return, O Shulamite** = the Bridegroom gave her His name, as Shulamith is the feminine form of Shalem or Solomon. The bride bore the person of her Bridegroom, Christ, within her. The secret of Christ's joy in her is that she is in a state of a permanent return to Him. No matter how much she falls, she returns [For a righteous man may fall seven times And rise again] (Proverbs 24: 16). **that we may look upon you** = here the Trinity speaks with joy about her. She also rejoices in her return as if she is dancing = **the dance of the two camps** = David danced before the ark of the covenant, and Mary danced after crossing the Red Sea and their obtaining freedom. And saying it is like dancing means inner joy that cannot be expressed. This is the work of repentance in the soul. And saying **two camps**, means two armies. The original word was mentioned "Mahanaim" (Genesis 32: 1-2). Jacob called the place Mahanaim because there were two armies; the first army was himself and his family. The second army was the army of angels. Christ looks joyfully at two armies "the first is the striving church on earth," and "the second is the victorious church in heaven in addition to the heavenly hosts," Christ looks joyfully at the praise of all those as an expression of their inner joy. This praise is terrifying to the devils, as if two armies were fighting them.

The church prays the praise of the at twelfth hour on Good Friday as two armies, one at the altar (the deacons representing the heaven) and the other in the church (representing the church on earth), all praising God. Heaven was opened by the death of Christ on the cross, "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10). By this reconciliation, the heavenly and the earthly became one church, all praising Christ, rather the angels praising with our tongue (Revelation 5: 9).

Now we understand the meaning of "Sixty queens and eighty concubines." Sixty are the striving Church on earth, so the number six refers to man on earth, and the eighty are the victorious Church in heaven. Those are the two camps praising God while they are one unit. The striving and the victorious churches are one, and the number 10 refers to perfection, as the church is considered perfect in Christ. Although she is one, but numerically no one can count the number of the faithful in her who are in heaven (Revelation 7: 9).

We also understand in verse (4) of the same chapter: "**O my love, you are as beautiful as Tirzah, Lovely as Jerusalem, Awesome as an army with banners!**" (Song of Songs 6: 4). Tirzah represents the striving Church on earth, while Jerusalem represents the heavenly Jerusalem.

beautiful as Tirzah = the secret of her beauty is her heavenly life, her strife, and her rejection of the temptations of Satan.

The Lord Jesus Christ was said of Him: " He bowed the heavens also, and came down With darkness under His feet." (Psalm 18: 9). He bowed the heavens and made them on earth. He gave us to live in heavenly matters while He is amid us "and raised us up together, and made us sit together in the heavenly places in Christ Jesus" (Ephesians 2: 6) + "and lo, I am with you always, even to the end of the age." Amen. "(Matthew 28: 20) + "For where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18: 20). Wherever Christ is, the place becomes heaven, so the striving

Church has the beauty of the victorious Church. Because we are still on earth, there are still wars trying to attract us from the heavenly life as we are still in war against satan. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." (Ephesians 6: 12). The Lord Christ taught us to pray, " And do not lead us into temptation, But deliver us from the evil one." (Luke 11: 4), so that we can continue in our heavenly life and pray for this, " our will be done On earth as it is in heaven." (Luke 11: 2). Christ rejoices in His Church. " O my love, you are as beautiful " (Song of Solomon 6: 4), like the victorious church in heaven. The striving church has beauty in the eyes of God because it she God, rejecting the pleasures and temptations of the world.

Lovely as Jerusalem: He describes the heaven as lovely, which is the book's description of the world before the fall and the curse. There is absolutely no comparison between the state of the heavenly Jerusalem and the struggling Church now, no matter how beautiful the heavenly things are on earth. For there is rest without pain, no evil or painful experiences. There, the souls live in peace and joy, with nothing to disturb their joy, waiting for the day of eternal glory.

And the status in heaven, and the perfection when the traces of sin and curse disappear cannot be compared to the beauty of the earthly paradise of Eden (Genesis 1, 2). For the gift of Christ cannot be compared to the consequences of sin: "But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many."(Romans 5: 15)

We note that when the Holy Spirit descended upon the Virgin Mary and Christ was formed in her womb, she went off to the mountains. Whoever Christ lives in, will live in heaven.

Thus, Christ taught us to pray the heavenly prayer:

Our Father in heaven: Our Father is Heavenly.

Hallowed be Your name: The linguistic origin of Hallowed is non-earthly, and the meaning is that by our deeds and our heavenly lives, our heavenly Father is glorified, and His transcendence is shown to people.

Your kingdom come: Whoever Christ reigns over, He turns him into heaven.

Your will be done: and by this, we live in heavenly places as in heaven.

On earth as it is in heaven: let us live in the heavenly places on earth.

Give us this day our daily bread: The meaning is that we are satiated with Christ, and by this, we renounce the earthly and live in the heavenly things.

And forgive us our debts: If God does not forgive us, how can we live in the heavenly places?

As we forgive our debtors: How can we live in the heavenly places when our hearts have hatred to others?

And do not lead us into temptation, But deliver us from the evil one: Help us, O Lord, even if the evil enemy puts us into temptation, that we do not become weak and fall in sin, and the heavenly life is lost from us for this is the goal of the evil one from the temptation (Ephesians 6: 12)

For Yours is the kingdom and the power and the glory forever. Amen: This is the case in the heavenly places (Hebrews 2: 8).

Some reject this heavenly life, thinking that earthly pleasures give satiety. It was said about them in (Isaiah 8: 5-8) that the people rejected waters of Shiloah that flow softly and wanted to drink the waters of the River, strong and mighty, so these people will return to slavery. Shiloh here refers to the heavenly spiritual joys. The strong waters of the river refer to the sinful pleasures of the world, which are given by the evil one, the ruler of this world (John 14: 30). But this evil one gives, reproaches, and humiliates, and by this man loses his peace. But God gives liberally and does not reproach (James 1: 5). God gives peace that surpasses all understanding and joy (Philippians 4: 4-7), which the waters of Shiloh refer to.

Chapter 7

(Verse 1): **How beautiful are your feet in sandals, O prince's daughter! The curves of your thighs are like jewels, The work of the hands of a skillful workman.**

The Lord Christ, the Bridegroom of the Church, still expresses His love for His bride. We note that when the bride described her Groom in (Song 5), she started with His head, as He is descending from heaven to earth. As for when the Groom describes her, we find Him starting with her feet. The reason is that the secret of her beauty is the path she decided to take, "Your word is a lamp to my feet And a light to my path." Therefore, she chose to ascend to heaven from earth with her own will. This is what made her Groom rejoice in her, for she achieved what He wanted, as He descended from heaven to earth to raise her from earth to heaven, but He left her freedom of choice, and when she chose the heavenly groom, leaving the pleasures of the world, He rejoiced in His bride.

O prince's daughter: We had lost our sonship and our affiliation with God after sin, and the Church returned to her daughterhood through Christ. We receive this sonship from the water and the Spirit in Baptism. This is the meaning of the good news that Christ carried to Mary the Magdalene, to reach His disciples and the world afterwards, that God has become "My Father and your Father, and to My God and your God."

How beautiful are your feet in sandals: Compare with "and having shod your feet with the preparation of the gospel of peace" (Ephesians 6: 15). Therefore, we understand that the secret of the bride's beauty is that she walks the royal path, the way to return to Him, responding to His call, "Return, return" (Song of Solomon 6: 13), that is, the path of repentance, treading the thorns, temptations and enticements of the world, preaching the Gospel: "How beautiful upon the mountains Are the feet of him who brings good news" (Isaiah 52: 7 + Romans 10: 15). Here the Bridegroom begins with the two feet which walked in the path of Christ according to the Gospel in repentance / walking according to the commandments of the Gospel / preaching / trampling the thorns and sins of the world.

in sandals: The path of the soul in its permanent return to its Groom is thorny, for the enemy of good does not stop his war against us and sows thorns in the way of return. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." (Ephesians 6: 12). Therefore, the father asked his servants upon the return of his prodigal son: "Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet" (Luke 15: 22). And the sandal here is divine protection from these thorns. God gives protection to those who are willing to walk according to the commandments of the gospel: "and having shod your feet with the preparation of the gospel of peace" (Ephesians 6: 15). Also refer to "I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk." (Ezekiel 16: 10). The badger is the skin of dolphins, and it is very thick leather, and the finest types of strong, durable, and very expensive shoes are made from it. This indicates strong protection.

The curves of your thighs: Curves mean joints and the word in its linguistic origin means "revolving around" (Ephesians 4: 16 + Colossians 2: 19). The beauty of the Church in its interdependence and unity that the Holy Spirit creates = **skillful workman**.

Thus, Paul the apostle described the church and the unity of her members with love " from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love." (Ephesians 4: 16). Also, "and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God." (Colossians 2: 19) [To avoid repetition, please refer to the interpretation of each verse in its place: Interpretation of Ephesians 4: 16 - and Corinthians 2: 19]. In these verses, St. Paul, the Apostle, depicts the church, the body of Christ, that her members (we, the believers) are linked together by joints, just as our physical body is parts linked to each other by joints. And the joints that bind us to each other is love.

Love is the work of the Holy Spirit in all of God's children, and is the joint that connects us all, just as joints connect all the body members. This unity, in the eyes of God, is like **jewels** that translates as chains that connect everyone. The Holy Spirit unites the body's members (the Church) with love. This love binds us as God's people and rejoices God's heart.

Why did he care about the thigh joints (**your thighs**) in particular? This is because they connect the upper half of the body with the lower half. The upper half of the church, the body of Christ, is the victorious church in heaven, and the lower half represents the struggling church that is still on earth. They are one church united together in love. We on earth pray for those who preceded to heaven, and they intercede for us. And this is what made Christ rejoice that He reconciled the heavenly with the earthly, and made them one, and He became the head of both of them together after uniting them.

As Paul the Apostle says, "that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him." (Ephesians 1: 10)

(Verse 2): **Your navel is a rounded goblet; It lacks no blended beverage. Your waist is a heap of wheat Set about with lilies.**

Your navel: It is cut from the mother's body, where the child used to get his nourishment from the mother, symbolizing the start of a new life. In (Ezekiel 16: 4) he used the image of not cutting the navel to indicate the ugliness of what man has reached from loving the world that led to his death. Therefore, cutting the navel in Ezekiel, if it had occurred, would have meant that this bride stopped her relationship with the world. However, we find here that the bride has a navel through which she is nourished, not through a mouth, as she is connected to God, nourished and satiated from Him, and is not free in the sources of her joy. The navel is anointed in chrismation because the Holy Spirit sanctifies the inner and outer parts so that the whole person may belong to the Lord. And it is **rounded** = without beginning or end, that is, it bore the attributes of heaven, meaning the gifts of heaven have no end, i.e., limitless, and thus was the image of Christ's hands, "His hands are rods of gold." In (OKJV), it came, "His hands are

gold rings," and gold ring is the original Hebrew word (Song of Solomon 5: 14). **It lacks no blended beverage** = she does not lack the happiness and joy of the world. **Your waist is a heap of wheat** = Inside the church are stores of spiritual food. The wheat refers to the body of Christ, " as poor, yet making many rich" **Set about with lilies** = her Groom protects her, as the lilies are an attribute of the Groom. But it has become an attribute of the bride, and thus the verse indicates that the Church becomes strong with her children whom she gives birth to, and they become in the image of God.

David the prophet depicts a beautiful picture of the believers: "Those who trust in the Lord Are like Mount Zion, Which cannot be moved, but abides forever. As the mountains surround Jerusalem, So the Lord surrounds His people From this time forth and forever." (Psalm 125: 1, 2). They are like a mountain in their steadfast and strong faith, surrounded by mountains = the striving Church on earth with her prayers and the heavenly ones interceding for her = **Set about with lilies**, i.e., the intercession of the heavenly ones, and the prayers of the striving Church are walls surrounding the bride, and the Lord encompasses all.

(Verse 3): **Your two breasts are like two fawns, Twins of a gazelle.**

Review (Song of Solomon 4: 5)

(Verse 4): **Your neck is like an ivory tower, Your eyes like the pools in Heshbon By the gate of Bath Rabbim. Your nose is like the tower of Lebanon Which looks toward Damascus.**

Ivory: Ivory is taken from an elephant after its death, a sign that the bride lived a life of mortification after her baptism. **Your neck is like an ivory tower** = in (Song of Solomon 4: 4), the Bridegroom said to her that her neck is " like the tower of David, Built for an armory" This meant that she can see the enemy from afar and has her own weapons to defend herself. But we are here in front of a tower of another kind that has nothing to do with the war of the enemies because here we do not find weapons. So, what does this tower mean? There is a neck like the neck of animals that always looks down at the earth and longs for it. As for the neck of this bride, it is bent and crushed in asceticism against the pleasures of the world. She buried the lusts of this world in the dust. This is what this bride did, as she trampled on the world, buried her sins and lusts, and lived a life of mortification, represented by the ivory neck taken from the dead elephant (Romans 6: 11 + Galatians 5: 24). The life of Christ appears in such a soul (2 Corinthians 4: 11,10; Galatians 2: 20). So, What did the bride get from the life of Christ that appeared in her? She started raising her neck upwards, as she always looks forward to her Groom who is from above, not looking at the dust. She lived in purity and holiness. Rather, she enjoyed the heavenly things. The reference of the neck to the tower here indicates that her purity is firm, and does not hesitate between looking at the heavenly life and enjoying earthly things, as the ivory does not bend. She has a nose like the tower of Lebanon (**Your nose is like the tower of Lebanon**) = you can recognize the enemies coming from afar, and the enemies here are the temptations of worldly pleasures. Therefore, she can recognize the deceptions of worldly temptations, but she will not bend before them, for she has a neck of ivory that does not bend. This is due to her trust and faith in her Groom when she discovered His love and what He had prepared for her of heavenly glory, which she steadfastly looked forward to.

And the analogy with ivory (which they get from the elephant after its death) indicates her willingness to die in defence of her faith and purity, but rather she actually died from the world, " Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6: 3, 4) + " Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." (Colossians 3: 5) + [I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.] (Romans 12: 1). Note the ivory has white color, which indicates purity and chastity until death (Hebrews 12: 4). And note the words of the verse that the Bridegroom has "His body is carved ivory" (Song of Solomon 5: 14), and the body is an expression of feelings, for in His love He actually died for His bride. As for His bride, her neck is **like an ivory tower** as when her eyes were opened to His love, she saw that He loved her first, and so she loved Him. Then her eyes were opened to the heavenly things. Then she found that the world and what is in it is nothing but rubbish (Philippians 3: 8), so she decided with her freedom to die for the world. A mutual love reaches death, "buried with Him in baptism" (Colossians 2: 12).

Your eyes like the pools: The pools are without waves or disturbances and have depth and clarity. They are open, and the sky is seen through them, mainly because her neck is raised upwards, as it is made of ivory. She has a calm spiritual outlook due to her confidence in **1)** The power of her God the Almighty. **2)** She is confident in His love for her. **3)** She is confident that He is a benefactor. **in Heshbon**, Heshbon is one of the cities of refuge, which indicates its calmness and peace are because of shelter in its refuge, the Lord Jesus. Rather, the soul with these characteristics becomes a refuge for those who want to enjoy tranquillity. This peace-filled soul has become a source of attraction for others who find their peace with her. **the gate of Bath Rabbim** = that is the door of the daughter of the congregational, a reference to the many crowds that enter through this door. This soul, in its peace, has become a source of attraction for many to taste the state of peace in which she lives. **Your nose is like the tower** = the nose is for smelling, that is, discernment, as she can distinguish her enemies coming from the direction of **Damascus** = Damascus refers to the world and time (the number of the city of Damascus is 444), and it is a trading country. The Tower of Lebanon was probably a famous watchtower. It is as if the church or the soul that has the spiritual insight can look at the world and judge everything (1 Corinthians 2: 15). She can distinguish between the sweet fragrance of Christ and the scent of the world and its fleeting delicacies, and she can face every temporal current.

(Verse 5): **Your head crowns you like Mount Carmel, And the hair of your head is like purple; A king is held captive by your tresses.**

Mount Carmel: It is a high, fruitful mountain characterized by dense greenery and forests with many fruits.

Your head crowns you like Mount Carmel = the head is the heavenly Christ, high and fruitful in His Church. Mount Carmel is a very high mountain; it is fruitful greenery and a place of fruitful pastures. Christ is the shepherd who leads His sheep to the heavenly places in the green pastures and even satiates them with His body and blood. Christ is the mountain of the Lord's house, established on top of the mountains (Isaiah 2: 2). Note that the prophet Isaiah likens the believers to mountains because the head of the Church, Christ, is also a mountain.

And the hair of your head is like purple: The hair refers to the church members attached to the head who is Christ. The purple is the clothing of kings, so the king's bride becomes the queen of " There are sixty queens" (Song of Solomon 6: 8). Compare this with "and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen." (Revelation 1: 5,6).

A king is held captive by your tresses = the king is the Bridegroom, and **held captive**, that is, He does not want to leave his church (the tresses) out of His love for her.

(Verse 6): **How fair and how pleasant you are, O love, with your delights!**

with your delights: God enjoys His loving people gathered around Him, " And my delight was with the sons of men." (Proverbs 8: 31).

(Verse 7): **This stature of yours is like a palm tree, And your breasts like its clusters.**

palm tree: It is characterized by its length and straightness and has strong roots through which it obtains water from the depth. That is why the saints are likened to palm trees: " The righteous shall flourish like a palm tree" He lives upright and enters into the depths, and whenever he enters into the depths, he is quenched by the waters of the Holy Spirit. We note that the seventy apostles were symbolized by seventy palm trees in the Old Testament (Exodus 15: 27). Therefore, God's house was decorated with palm trees (1 Kings 6: 29, 32, 35 + 7: 36). And we saw in the Book of Revelation the heavenly ones carrying palm branches (Revelation 7: 9) as a sign of victory. Thus, the people met Christ with palm branches when He entered Jerusalem (John 12: 13), as they welcomed Him as a victorious king. **And your breasts like its clusters** = the breasts with which they feed the children. The breasts symbolize the Old and New Testaments, with which the Church satisfies her children. Note that the breasts here resemble clusters of grapes, as they are filled with wine, a symbol of joy. That is why St. Paul the Apostle says, " Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy" (Philippians 2: 1). For without Christ, there is no joy nor peace "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you." (John 16: 22). Christ is the One who gives joy, and there is no peace except in Him "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." (John 16: 33)

(Verse 8): **I said, "I will go up to the palm tree, I will take hold of its branches." Let now your breasts be like clusters of the vine, The fragrance of your breath like apples,**

its branches: are the branches of the palm tree, and what is meant here is the weak and poorness. In His joy in His fruitful bride, the Bridegroom longs to catch her so that no one can snatch her "While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled." (John 17: 12). The branch here are the new green and weak branch, is a reference to members of the Church. And saying, "**I will go up to the palm tree**" indicates His longing and willingness to bear any pain to protect His children. And going up to the palm tree is a very arduous process, and his saying, "**I will go up to the palm tree**" refers to the extent of the pain that the Lord of glory, Jesus, endured to save His people. He descended, incarnated, was crucified, and died to protect and redeem His children. And his saying, "**I will go up**" expresses His joy that His church has risen. We hold palm branches because through the Lord we are victorious, and He holds us like a palm tree (green palm trees), and we hold palm branches, a symbol of our victory (Revelation 7: 9). Christ holds us like palm branches to protect us. [These things says He who holds the seven stars in His right hand] (Revelation 2: 1) + " Behold, I will extend peace to her like a river, And the glory of the Gentiles like a flowing stream. Then you shall feed; On her sides shall you be carried, And be dandled on her knees." (Isaiah 66: 12). And because our victory is for the glory of His name, He rejoices in every victory we have. Therefore, our victory is because He holds us. Repeating **your breasts be like clusters** (between them, we hear that Christ is holding her branches) = " for without Me you can do nothing." After He held her branches, she became a source of joy for her children.

The fragrance of your breath like apples: You always smell the incarnation. Apples refer to the incarnation (Song of Solomon 2: 3). She always breathes Christ, and breathing is life, i.e., Christ is her life and her constant longing. This is the same meaning of the verse: " For the testimony of Jesus is the spirit of prophecy." See the interpretation in (Revelation 19: 10).

This is the meaning of the Bridegroom's saying, " my love, My dove, my perfect one;" (Song of Solomon 5: 2). The soul quickly returns to her Groom like a dove if she deviates away, for He is her life-giving Groom that she breathes.

I will go up to the palm tree, I will take hold of its branches = Compare with " For indeed He does not give aid to angels, but He does give aid to the seed of Abraham." (Hebrews 2: 16). In it we see Christ incarnated to hold the children of God who strayed far from Him. They died and perished, i.e., the offspring of Adam. But He did not incarnate for the fallen angels who became demons.

(Verse 9): **And the roof of your mouth like the best wine. The wine goes down smoothly for my beloved, Moving gently the lips of sleepers.**

And the roof of your mouth like the best wine: The roof of her mouth indicates that in her joy, she praises from the depths, and not only with the lips, while her heart is far away. **goes down** = the drink is easy to swallow in the throat. **smoothly** = easy running. The soul previously said [Do not stir up nor awaken love Until it pleases.] (Song of Solomon 2: 7 + 3: 5 + 8: 4) and here we see the Beloved sleeping; she does not want to wake or disturb him. Does the beloved really sleep? God neither slumber nor sleep (Psalm 121: 4). The Bible only mentions once that Christ slept, and that was in the boat and the sea was raging. And the disciples went to wake Him up while they were in a state of fear of the waves, saying, "

Teacher, do You not care that we are perishing?" (Mark 4: 38). Christ rose and rebuked the wind and said to them, "Why are you so fearful? How is it that you have no faith?" Therefore, it is this lack of faith that troubles Christ. How would the boat sink, and how would we perish as long as Christ exists? Christ does not sleep, but sometimes it seems that He is asleep, as he does not intervene while the waves intensify, and temptations increase.

What makes the beloved happy?

And the roof of your mouth like the best wine. The wine goes down smoothly for my beloved = i.e., the praises of the soul amid trials, confident that the Lord will intervene at the right time. Our disbelief and confusion disturb Him because it is a sign of a lack of trust in Him that He will protect us according to His promises. And wine symbolizes joy. What makes God most happy is the praise of a suffering soul that is confident in her Groom, in His love, and in His ability to protect her, not concerned about the waves. These praises amid distress and pain are called by the Bible [sacrifices of our lips] – the word sacrifices in original Hebrew is **bull calves** (Hosea 14: 2), meaning that the praises of this soul on the lips of the suffering person are better than sacrifices. Calves were the best and most luxurious burnt offering in the Old Testament. And this soul, which loved her Bridegroom, asks everyone not to awake Him up with their unbelief = [Do not stir up nor awaken love Until it pleases]. That is, let Christ intervene to rebuke the waves whenever He wants, and do not disturb Him with your shouting and lack of faith. Her saying [Do not stir up nor awaken love Until it pleases] in verse (Song of Solomon 8: 4) is directed to the servants so that they do not become disturbed and despair from the problems of service.

(Verse 10): **I am my beloved's, And his desire is toward me.**

After the soul heard these descriptions, she said, "**I am my beloved's, And his desire is toward me.**" The soul here opened her eyes and realized how much her Bridegroom, Christ, loves her to the point of His desire is for her. As for those with eyes that were not opened to comprehend the love of Christ, Satan deceives them in every temptation that Christ hates them, thus provoking the soul against Christ. As for this soul, whose eyes were opened, she became like St. Paul the Apostle when he said, "For the love of Christ compels us" (2 Corinthians 5: 14). When she heard that her groom was happy because of her joy, she said: [All that you described me with is from you and for you] = **I am my beloved's.**

(Verse 11): **Come, my beloved, Let us go forth to the field; Let us lodge in the villages.**

Let us go forth to the field: The bride is not satisfied with her joy, as whoever imitates her groom does not close in on herself but rather goes out of herself and her personal comfort to the field of serving the people of Christ, and cares that they taste what she tasted. The soul realized the greatness of what her Groom gave her, so she felt that she owed Him a lot, and she decided in the previous verse that she would give herself to Christ when she said, "**I am my beloved's** " How can she implement this practically? She wondered what makes her groom happy. And she realized that His will is the salvation of everyone's souls. Therefore, let me make His heart rejoice and set out to serve His children. This is the same thing that happened with the Apostle Paul when he said, " I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the gospel to you who are in Rome also." (Romans 1: 14, 15). **Let us go forth** because how can you go out to serve without

Him (John 4: 35 + 1 Corinthians 3: 6-9)? Perhaps the soul also wants to leave the world and its delights to participate with her Groom in serving souls. **Let us lodge in the villages** = i.e., we stay up to serve souls. Villages refer to the place of the simple and the poor.

(Verse 12): **Let us get up early to the vineyards; Let us see if the vine has budded, Whether the grape blossoms are open, And the pomegranates are in bloom. There I will give you my love.**

Let us get up early: This is the faithfulness of service; she has given up all selfishness and closure to be early for service. Therefore, an advice to every servant is, "Do not delay; otherwise, the sheep will be lost." **There I will give you my love** = the faithful soul in service gives generously due to love for her Groom, His children, and His people. **Let us see if the vine has budded** = Did the fruits of service appear in the children? **There I will give you my love** = working love in service.

Whether the grape blossoms are open = the grape blossom is the sour grape, that is, the unripe grapes.

(Verse 13): **The mandrakes give off a fragrance, And at our gates are pleasant fruits, All manner, new and old, Which I have laid up for you, my beloved.**

The mandrakes: One of the most beautiful and lovely flowers. It refers to marital love between a man and his wife. And the ancients thought that it was a cure for infertility. (Genesis 30: 14-16). The meaning here is that the love between the bride and her beloved Jesus smelled fragrant. And this unity has fruits that are **pleasant fruits** = the fruits of the work of the word of God in the soul. And what kind of fruits? The fruits are of two types: 1. Healing this soul so it has the fruits of the Spirit. 2) Healing the sterile soul to become a servant and conceive bears twins (Song of Solomon 4: 2) bearing children to bring them to Christ. God considered them **pleasant fruits** since they are souls that He died for, so they are very dear to Him. The mandrakes refer to the birth of children, as Paul the Apostle said: "My little children, for whom I labor in birth again until Christ is formed in you" (Galatians 4: 19). This soul says to Christ [Here am I and the children whom the Lord has given me!] (Isaiah 8: 18 + Hebrews 2: 13). **new** = every day, some new souls know Christ through her. And **old** = souls that had a relationship with Christ and apostatized, and the bride guided them to the path of repentance. An example of this is what happened in chapters 3 and 5. The watchmen are the ones who brought the bride back when she lost her way.

Which I have laid up for you, my beloved = compare this soul that has stocked up for her beloved new and old treasures, and when she meets Him in heaven, He finds with her this treasure of precious things, and He rejoices with her and with those who brought them. And another soul stores up anger for herself on the day of wrath, on the Day of Judgment (Romans 2: 5). Whoever accepts the work of Christ and the work of the Holy Spirit in him will store up valuables that will be treasured for him in heaven. And the last day for him is a wedding day, and whoever does not accept the work of the Holy Spirit in him but rather resists Him and grieves Him, this day becomes a day of judgment for him.

Commentary on verse 10: I am my beloved's, And his desire is toward me

Note the development of the relationship in depth, love and giving of the bride to her Groom:

1. She said in (Song of Solomon 2: 16) **My beloved is mine, and I am his**; that is, after she discovered His work in the incarnation, she decided to give herself to Him in return for His giving.

2. Then the soul ascended in (Song of Solomon 6: 3) and said, "**I am my beloved's, And my beloved is mine.**" Here we find the soul, and her entire life has become for Christ, her Bridegroom. In (Song of Solomon 2: 16) giving of herself to Christ, and dedicating herself to Christ as a virgin was an intention after she knows what He has done for her. But after that, we discover that she could not give her whole heart to her Bridegroom, Christ, and was lazy (Song of Solomon 3). And she returned again to her Groom, so she bore fruit (Song of Solomon 4). But she fell again (Song of Solomon 5). That is, the soul has not yet attained being a virgin among the wise virgins, devoting her whole heart to Christ. Then we find her having returned to her first love and again saying that she was lovesick (Song of Solomon 5: 8). But now she started by saying, "**I am my beloved's**" (Song of Solomon 6: 3), then she said, "Because He gave Himself to me." The image of the cross does not leave her mind. Now she became one of the wise virgins dedicated herself completely to her Bridegroom.

3. She reached here to say in (Song of Solomon 7: 10), "**I am my beloved's, And his desire is toward me.**" Here, the soul reached the summit of love and the depth of the relationship with her Groom, so her eyes were opened, and she discovered His person and found a sweet personality to be loved. She was no longer preoccupied with His gifts but with His person, His love, and His longing for her. She had a personal relationship with her Groom. Here the soul entered into a state of what the psalmist said, "Oh, taste and see that the Lord is good" (Psalm 34: 8). Here, her eyes were opened, and she realized His wondrous love for her as a soul. Rather, she realized His constant longing for her = His desire is toward me. His wondrous love made Him long for her as if nothing else occupied Him in this world. This love is what made Him long for the cross to bring her back to Him (Isaiah 27: 2-5). She loved Him because He loved her first (1 John 4: 10). Here, the relationship between the soul and her Groom turned into a relationship of love, as she discovered the sweetness of the person of Christ and the sweetness of His companionship and sitting with Him.

She translated this practically by her longing to serve others. And this is what Paul the Apostle said, "I am a debtor both to Greeks and to barbarians, both to wise and to unwise." (Romans 1: 14) + [For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,] (Romans 9: 3). For he longs to serve everyone, Jews and Gentiles, so that everyone may know Christ as he knew Him. We have previously seen that this sleeping soul does not want to toil for the sake of her beloved (Song of Solomon 5: 3). But after she was ignited with love, she longed to serve Him and work with Him (Song of Solomon 7: 11, 12 + 8: 6). In a state of apathy, the soul does not want to be tired, and vice versa. We note that self-giving in the service of others is true love, love emanating



from a person towards the other. This type is similar to Christ's love for us. If Christ loves us, we will do likewise, and Christ will be in us, which is life. So self-giving = life, and the bride here, on whom the beauty of Christ was reflected, became her attributes (lilies and perfumes), but rather His name (Shulamite).

She had His attributes of selfless love and serving others because her Groom lives in her, so she says For to me, to live is Christ. And there is a reverse case that they mistakenly call love, but it is lust,



and we represent it like this. Here, a person does not want to give himself for the sake of the one he loves, but to enjoy and possess him. As long as it is inward-facing love, it is like one who closes in on himself like a cocoon and dies.

As for the bride here, she reached the summit of love for her Groom, which we will see in chapter (8).

Chapter 8

This chapter focuses on service that is based on the servant's enjoyment of Christ. Whoever feels the sweetness of Christ's companionship cannot rest down unless everyone knows Him (Romans 9: 2, 3 + 2 Corinthians 11: 29). On the other hand, others see the soul that enjoyed Christ, and they smell the fragrance of Christ that is in her, and they are attracted to Christ. After the intimacy between her and her Groom was confirmed, the bride started asking Him for her family, so she asked for her little sister (the Church of the Unbelieving Nations). We see here: 1. The bride longing more for her Groom. 2. Through her love for Him, she started thinking about the salvation of others.

Thus, she became like her Groom, who humbled himself to come down to us and search for us.

(Verse 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.**

Oh, that you were like my brother: Since this chapter is on service, we find that the servant must first enjoy his Christ, the Bridegroom of the Church. This call is the Old Testament Church's call to the Lord Jesus to be incarnate. [that He might be the firstborn among many brethren.] (Romans 8: 29). It is the same call that Isaiah repeated afterwards, " Oh, that You would rend the heavens! That You would come down!" (Isaiah 64: 1). The bride here added to what Isaiah said by saying, "**Who nursed at my mother's breasts**" This is equivalent to what we say in the Creed, was incarnate and became Man.

Who nursed at my mother's breasts: Christ addressed her several times through the book, saying to her, "My sister" (Song of Solomon 4: 9, 10 + 5: 1, 2). Here, the bride began to wonder when this would happen. The bride began to long for the incarnate Lord to be her brother, " that He might be the firstborn among many brethren." This actually happened, and Christ was born incarnate and became a complete human being, and was nursed by the Virgin Mary, who became the mother of the Church, the body of Christ. **I would kiss you; I would not be despised** = After the incarnation and seeing His wondrous work, we entered into a love relationship with Him. And a girl is not supposed to kiss a stranger in front of people **outside**. But now, after the work of Christ, the church has become a preacher of this love in front of everyone. The Church of the Old Testament was a closed, non-preaching church, while the Church of the New Testament declared her love for the one who was incarnated for her sake in front of everyone, without shame. A love declared in front of everyone in a vital and wondrous martyrdom.

(Verse 2): **I would lead you and bring you Into the house of my mother, She who used to instruct me. I would cause you to drink of spiced wine, Of the juice of my pomegranate.**

the house of my mother: Her mother's house = the church, as she was born from the womb of baptism. Indeed, what makes Christ happy is that our relationship with Him is according to what we learn of sound doctrines taught to us by the Church. Her love for her Groom is inseparable from the Church. The soul would not know the love of Christ by separating herself from the Church or outside the teachings, doctrines, and mysteries of the Church. As the church's fathers said, God is not his father, whoever the church is, not his mother.

She who used to instruct me: on how to meet the love of Christ with her love. And there, His heavenly mysteries are revealed to her. **I would cause you to drink:** When she responds to love with love, it is as if she is giving Christ a drink of her love's wine so that He may rejoice. And her love is mixed with **juice of my pomegranate** = that is her willingness to sacrifice her life, even unto blood, like Him. If her fruits were pomegranates (Song of Solomon 4: 13), Christ rejoices in her selfless love, i.e., imitating Him. This is what the Lord meant when He said [And whoever does not bear his cross and come after Me cannot be My disciple.] (Luke 14: 27). Whoever is disciplined on the life of Christ who offered Himself on the cross, imitates Him in His offering love. This is the school of Christ in which Christ asks us to be His disciples, the school of the cross. What is the cross in the eyes of Christ? Unselfish love towards humans until the last drop of blood.

(Verses 3-4): **His left hand is under my head, And his right hand embraces me. 4 I charge you, O daughters of Jerusalem, Do not stir up nor awaken love Until it pleases.**

Do not stir up nor awaken love: Why does the soul repeat this for the third time? In the first (Song of Solomon 2: 7), the soul got acquainted with Christ after being connected to the world, and she tasted joy when she entered into a love relationship with her Groom. Therefore, her heart desired to see Him joyful and not disturbed by anyone. And in the second (Song of Solomon 3: 5), a soul that had chosen Christ, but her love became lukewarm, and this disturbed her beloved, who cared about saving her soul, and with her return to her beloved, her joy returned. And in the third, it is the soul of a servant suffering in service. **His left hand is under my head** = here are the troubles of service, as she came down to serve and faced many problems. But the soul found consolations in her special relationship with her lover = **And his right hand embraces me.** And again, she does not want to bother her lover with service problems. She desires that every servant cares to glorify Christ through his work and service. Every servant should not disturb Christ with his pride and the issues he raises in the ministry. There is also something that disturbs the Groom in the service, which is when a servant despairs of the many problems, leaves his service and flees.

And if it happened, and there were no personal issues, pride and egotism, the problems of the service would have disappeared if every servant at the time of problems looked to Christ and stayed confident in His intervention. For the church is His church, and the children are His children, and He is strong and will not let the service fail. This is what rejoices the heart of Christ, her lover.

Note: **His left hand is under my head, And his right hand embraces me** was mentioned twice:

The first: (Song of Solomon 2: 6), at the beginning of the soul's relationship with Christ, when the enemy of goodness tries to terrorize her with sufferings to turn her back from Him, her beloved does not leave her, but surrounds her with His consolations.

The second: (This verse) This happened to her again at the beginning of her service to discourage her from service. Here she also found the comforts of her beloved Christ, to strengthen her to continue her service.

We did not hear this phrase in (Song of Solomon 3: 5). It seems that the attacks of the enemy of goodness on the soul decreased somewhat as he despaired of her apostasy, and the condolences also decreased. This is what Paul the Apostle said, " For as the sufferings of Christ abound in us, so our consolation also abounds through Christ." (2 Corinthians 1: 5). We note that the divine consolations abound at the beginning of the path, for faith is still tender and has not grown stronger. The soul needs to be strengthened by consolations in order to be firm. As for the servant soul, she suffers from innumerable problems, such as the sins and apostasy of whom he serves ...etc. However, there are consolations that make the servant's heart happy with the repentance of others and the growth of their faith, and the consolations match the pain.

This chapter is the peak of love, in which the soul enjoys suffering for the sake of her Groom and His comforts.

(Verse 5): **Who is this coming up from the wilderness, Leaning upon her beloved? I awakened you under the apple tree. There your mother brought you forth; There she who bore you brought you forth.**

Who is this coming up: God previously said the same in (Song of Solomon 3: 6), but here the world who saw in her the beauty of her Groom says it. The world marvelled at her asceticism in the world's pleasures and her preaching and testimony of her Messiah up to death, **Leaning upon her beloved**. This soul, who despised the world and what is in it, and set out to live in the heavenly places, was a reason for Christ's joy, and He longed for her and for anyone who would do the same (Song of Solomon 7: 10). She realized this, so her work was to attract every soul to her Groom. And her service in attracting souls was a reason for joy for Christ, her Bridegroom. She said, " **I awakened you under the apple tree** = the apple, as previously mentioned, refers to the body of Christ, which He gave us for food (Chapter 2). That is why the bride likened her Groom to an apple (as the exact Hebrew version) among the trees of the woods (Song of Solomon 2: 3).

So, what is **the apple tree**? This is the church with her members, each of whom has become a member of the body of Christ. If Christ was likened to an apple, we also have become like Him (Galatians 4: 19), and we have become members of His body of His flesh and bones (Ephesians 5: 30). Every soul that enters the Church, whether through baptism or through repentance afterwards (because repentance is a second baptism), Christ longs for her, as she becomes an apple fixed on the apple tree. Through baptism, we unite with Christ the Son, so we are born children of God. He took a body for Himself because He longed for His bride, and He gives His body to every repentant soul that feeds on Him, as He is given for the forgiveness of sins, and He is her life. The soul yearns for Christ with her repentance, purity, and new birth. And the Church pleases Christ the Bridegroom with every apple that is fixed on the apple tree.

I awakened you under the apple tree: This is the work of the Church, the bride of Christ, to attract souls in order to rejoice the heart of her Bridegroom, Christ. Because of the incarnation, the Church was able to become a mother and give birth to children of God. Christ was born in the flesh so that we may be

born spiritually. The Church still presents children to God daily, and Christ has brides to be betrothed as virgins who dedicate themselves to Him.

I awakened you = a. The soul yearns for Christ by trampling the world and its pleasures and living in heavenly places.

b. By attracting many souls and abiding them in the apple tree, i.e., the church, the body of Christ.

the apple tree: The one speaking here is the Church of the New Testament, which still says with the Apostle Paul, "For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11: 2). The Church, through Christ in her, became a mother bearing child. And she yearns for Christ with her service that attracts souls to Christ, invites them to faith, so she betroths them to Christ. She baptizes them so they become children of God. She invites them to repentance and nourishes them with the body of Christ, so they will abide in Him.

Therefore, **the apple tree** is the church, and the church is the **body of Christ**.

Therefore, incarnation and redemption were necessary.

And the redemption was for Christ the Bridegroom to pay the dowry to His bride with His blood.

There your mother brought you forth .. she who bore you brought you forth ... Why the repetition?

The betrothed needs a dowry to be paid by the Groom. And the Bridegroom Christ paid His blood as a dowry for His bride.

Redemption took place in two stages:

- 1) The Incarnation, which took place through the birth by the Blessed Virgin Mary.
- 2) The cross, which was done by the Jewish nation from which the Savior was born.

There your mother brought you forth = there, i.e., under the apple tree. There was no betrothal between the Bridegroom and His bride except on the basis of the incarnation. Let us look at the dowry paid to the bride (Song of Solomon 3: 11), for the dowry was His blood, which was shed by this wreath and the lashes, and all His other wounds. Rather, His blood began to flow from the time of His prayer in Gethsemane, as His sweat covered his body. Here, the mother is the Jewish people from whom Christ came out, and then they crucified Him, and thus she, the mother, betrothed to him a new church to become His bride.

There she who bore you brought you forth: Here she is the Virgin Mary who conceived Jesus. The Holy Spirit prepared the body of Christ from the womb of the Virgin to betroth to His bride, the Church, and to become one body with her, and we would be members of His body.

your mother brought you forth = the Jewish nation...from which Christ, His virgin mother, and His apostles came out. Then they crucified Him so His blood would be the dowry He paid to betroth the Church of the New Testament.

she who bore you brought you forth = the Virgin Mary... in whose womb the Holy Spirit prepared the body of Christ.

brought you forth: In other translations, betrothed you = Our relationship with Christ takes place in 3 stages:

1. The betrothing = is the church's call to believe.
2. The wedding = After baptism, the union with Christ begins.
3. The complete union takes place in heaven after we get rid of the body of sin and put on the glorified body, so the church becomes the wife of Christ (Revelation 19: 7).

(Verse 6): **Set me as a seal upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, A most vehement flame.**

This soul reached the highest levels of love with Christ, her Bridegroom, and her eyes were opened, and she realized the huge price that her Bridegroom paid for His love for her. So, she wondered what she could offer Him to rejoice His heart. What makes his heart happy is attracting the souls of all people for whom He died and rose, as He wants everyone to be saved. Therefore, let me work in the field of service to serve those whom He loved and died for. And here was her second question, and what is the image that I will present to people? Is it my image or my philosophy? No, this will not attract anyone. No one will be attracted except by the image of Christ. So, she cried out to Christ, saying, "**Set me as a seal upon your heart**" The seal is red wax, and they used to raise its temperature until it melted, and they put the ring on it, so the image would be imprinted on the wax. Therefore, O Lord, put me on your heart, and with the heat of your fiery love that is in your heart, **A most vehement flame**, make me melt, and your image may be imprinted in me, which is what I will carry in front of people. This fiery love is in her lover's heart, and His jealousy towards her and all the souls she serves = **Jealousy as cruel as the grave**, is what the soul relied on in her request to be shaped like wax and the image of her beloved be imprinted on her. The grave is the place to which the dead go after their death, and this grave is insatiable, as it adds many to it every day (Proverbs 30: 15-16). Her lover's jealousy, which is like a grave, is insatiable but rather would like to include all human beings to salvation = this jealousy made Him die for the sake of those He loved. And here it is as if the bride is saying: I know your love and jealousy towards your loved ones whom I serve, so give me your image so that this service may succeed, and I will bring them to you. And with what power do I serve you when I have no power? Then make me **As a seal upon your arm** and with the power and heat of the jealousy in your heart, imprint in me your strength to serve with it while I bear your image. The hidden power in service is the power of Christ and appears in the servant, and this is the ideal image of service. The Lord's promised to us, "Ask, and it will be given to you" (Matthew 7: 7; Luke 11: 9), knowing that [for without Me you can do nothing] (John 15: 5). And she asks and is confident that in His love He will give her [above all that we ask or think] (Ephesians 3: 20).

In this verse, we find the most powerful words that describe the bride's love for her Groom. **Set me as a seal upon your heart** = the ring is what a person carries either on his chest hanging from his neck, or there is someone who loves a person who keeps his picture on his chest or his wrist in a bracelet. The closest to visualization, there is an old method that is still used, by melting the wax and then placing the seal on the melted wax, so that it forms the shape of the seal. This bride felt her fiery Groom's love = **A most vehement flame**.

This fiery love also ignited her love and made her melt in the love of her Groom and unite with him. The melted wax is formed according to the image of the seal. And we are sealed with the seal of the Holy Spirit so that Christ may be formed in us, and we take His image (2 Corinthians 1: 21, 22 + Galatians 4: 19 + Ephesians 4: 30 + Colossians 3: 10).

And where would she want her beloved to put her? on His heart. She wants to fill the entire heart of her beloved so that no one can approach her and erase her name from before the face of God. The seal by means of melted wax, seals the important papers so that their content remains secret, and she wants her relationship with her lover to be a secret that no one knows about. He fills all her heart, and she fills all His heart, and no one knows this relationship. The seal is also placed on the papers to prove the authenticity of the paper, and with these papers, money is spent, and every person in the old days had a ring engraved with his own picture, and he always attached it with him. Therefore, when the prodigal son returned, his father said [put a ring on his hand] (Luke 15: 22) so that he would have the authority to spend from his father's money and his father's blessings (talents) again. This bride wants to spend from the love of her Bridegroom (**a seal upon your heart**) and from the power of her Bridegroom (**a seal upon your arm**) whenever she wants.

a seal upon your arm: God said [See, I have inscribed you on the palms of My hands] (Isaiah 49: 16) to show His care. But this bride, who was ignited with love, wants to be in His heart, the center of His emotions, and take His image. And not only that but on His forearm, the center of the action, to work with Him, rather with His power. If we understand that the forearm refers to Christ, "Awake, awake, put on strength, O arm of the Lord! (Isaiah 51: 9), then this soul wants complete unity with the incarnated Christ. This confirmation in her request stems from strong love (**For love is as strong as death**) = the most powerful thing before Christ was death, so he took it as an example of the strongest thing, as every mighty person, no matter how great his might and power, was defeated by death. (After Christ, this changed, and it was said, "O Death, where is your sting?"). The bride here would like to say that her Groom's love is stronger than death, and this is evident on the cross, and she relies on this strong love of Him to reshape her so that she becomes in His image. Some loved Christ and became the same image of this love, which we see this in the processions of the martyrs who loved death for the love of Christ and preferred it over their lives. The love of Christ was stronger than death, which appeared on the cross, and the love of those who loved Him was also stronger than death, which appeared in martyrdom. This is what St. Paul the Apostle said (Romans 8: 38, 39), and death is very strong in destroying, but love is very strong in saving and salvation, and nothing stops or nullifies this love. **Jealousy as cruel as the grave:** the soul that loves, if she feels that her lover will leave her, prefers to be thrown into the grave than Him leaving her. And the one who ignites this flame is the Lord = **Its flames are flames of fire, A most vehement flame**. Thus, the Holy Spirit came in the form of tongues of fire and poured God's love

into our hearts (Romans 5: 5). We also see this fiery love in the heart of the servant, filled with the fiery spirit, toward his children: "Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?" (2 Corinthians 11: 29). This verse is an example of the ideal service, for the servant to love Christ, and carry His image and His love for people so that people see in him the image of Christ. He works with His strength, relying on Him so that he becomes an instrument of righteousness in the hands of Christ (Romans 6). The bride, in her cruel jealousy like the grave (**Jealousy as cruel as the grave**), asks her Groom to take His image and work with His strength to attract children to Him to betroth them to Him, and she longs that no one would perish.

Summary: God is love (1 John 4: 8), and His love is fiery, for our God is a consuming fire (Hebrews 12: 29). Therefore, God's love for us is fiery love, and the Holy Spirit pours God's love into us (Romans 5: 5). The Spirit works to imprint in us the image of Christ (Galatians 4: 19). The Holy Spirit abides us in Christ (2 Corinthians 1: 21, 22). So, the infinite power of Christ works in us and transforms the weakness that is in us into strength. "And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong. "(2 Corinthians 12: 9, 10). And the Lord Jesus says, " for without Me you can do nothing" (John 15: 5). St. Paul the Apostle says, " I can do all things through Christ who strengthens me." (Philippians 4: 13).

(Verse 7): **Many waters cannot quench love, Nor can the floods drown it. If a man would give for love All the wealth of his house, It would be utterly despised.**

This holy fire of love burns every sin within. **Many waters** = the sea of this world, **cannot quench** it. Whoever tastes the love of Christ and finds it better than wine (Song of Solomon 1: 2), despises any worldly lust. This is as Christ said [who, when he had found one pearl of great price, went, and sold all that he had and bought it.] (Matthew 13: 46). He rejects **All the wealth of his house** if it is a substitute for Christ's love. Thus, Christ rejected all the glories of the world, and thus every soul that loved Christ despises all the lusts and riches of the world because she loves Him, and the riches of the world do not compensate for His love. Christ's call to every soul, " My son, give me your heart" He does not want money or anything unless love precedes this giving. If the wife gave her husband everything, even her body, but without love, the husband would not be happy. And a man who marries a woman for her money is despised. Christ asks for mutual love.

(Verse 8): **We have a little sister, And she has no breasts. What shall we do for our sister In the day when she is spoken for?**

We have a little sister: This may be what the Church of the Old Testament said, as she became concerned with the non-believing pagan nations (that is, she began to think about the way to save their souls while they had neither law nor prophets). This may be the saying of every soul that loved Christ and tasted the sweetness of love, as she became concerned with everyone who did not know Christ yet, did not taste the grace, and did not yet have spiritual fruits. **And she has no breasts:** Pagan nations do not have a law or a Torah, they do not have a new covenant or an old covenant, they do not have the

word of God nor a divine vision, and thus is every soul that has not tasted the pleasure of the Bible. **What shall we do for our sister In the day when she is spoken for?** That is, if a messenger of Christ comes to propose to her, how will she recognize him? The older sister supports and prays for the younger sister who has not yet discovered the Gospel truth and has not yet come to know Christ, her Bridegroom. Perhaps this verse was in the mind of Mark the Apostle when he came to Egypt with its pagan worship and pagan philosophy as what would be the entrance by which he enters to these people to talk to them about Christ and betroth them as his bride? But the Holy Spirit gives at that hour what we should say. And Paul the Apostle says to the Corinthians, " For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ." he was referring to their invitation to believe in his preaching.

(Verse 9): **If she is a wall, We will build upon her A battlement of silver; And if she is a door, We will enclose her With boards of cedar.**

This is the Bridegroom's reassuring answer and the meaning of what was said: If the soul began to respond to God's work and if any gesture of response appeared, and the soul started to be convinced of striving, then God's grace would have poured out unimaginably, and God would support her in her positive work. God has His means with all types of believers:

a. Spiritual beginners are of two types:

1. Whoever resists God's work like **a wall** surrounding himself, rejecting the voice of God's call to him. For this one, **We will build upon her A battlement of silver** on him to defeat him with the word of God. Silver symbolizes the word of God: " The words of the Lord are pure words, like silver tried in a furnace of earth, Purified seven times." (Psalm 12: 6).

2. And whoever is integrated into the world leaves his mind open to every sinful thought or sinful desire, like an open door (**a door**) that allows anything to enter through it. This we confine him with the power of Christ that expels Satan from him. We confine him with cedar boards to protect him (**We will enclose her With boards of cedar**).

b. As for the spiritually advanced, there are degrees:

If she is a wall = If the word of God began to confine her and she began to respond to the commandments and separate from the world's sins. **We will build upon her A battlement of silver:** silver refers to the word of God. The Holy Spirit begins to teach and remind this soul with the words of the Bible = **silver** so it becomes for her like a high tower that discovers the intellectual attacks of Satan, and thus responds with the words of the Bible (**silver**). This was what her Groom did when the tempter tempted him. Also, the words of the Bible take her to depth, and whoever enters the depth will bring a great catch (Luke 5: 4), that is, this soul will be transformed into a preacher by her testimony of the word of God in public. **And if she is a door** = after the first step, she became a door through which believers enter to the love of Christ or non-believers to faith. Others saw a transformation in her, so they asked about the reason for the hope in her; thus, she became a passage through which others cross to Christ.

We will enclose her With boards of cedar: After she becomes a door, the enemy will attack and fight her, but God will fence her around with **boards of cedar**.

With boards of cedar: Cedar at its height refers to the heavenly things, as it grows on high mountains, and its beautiful scent indicates the sweet scent of Christ that attracts others. The height of the cedar refers to the heavenly ideas that have protection from the banality of worldly temptations. As we saw in (Song of Solomon 5: 15), the Bridegroom is likened to cedar. If the soul opens her door to the pleasures and temptations of the world, Christ places Himself as a gate of cedar to protect His sheep from escaping from the fold, for He is the door of the sheep (John 10). Indeed, He is the door for the sheep, but He does not prevent the sheep from leaving by force, as God created us free. If materialistic thoughts attacked the children of God, He would remind them of the heavenly promises and glories prepared for them.

(Verse 10): **I am a wall, And my breasts like towers; Then I became in his eyes As one who found peace.**

Here she responds to her Bridegroom, saying: I know that you can do this, for you have given me to be a wall that protects my children inside me. **And my breasts like towers** = the Holy Book with its covenants, with which she breastfeeds her children to protect them. And the Church that feeds her children and protects them as a wall is like **one who found peace** = she lives in peace and spreads peace among those around her. She found peace because of the presence of her Bridegroom, the King of Peace, in her and became a source of peace for those who come to her.

(Verse 11): **Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; Everyone was to bring for its fruit A thousand silver coins.**

Solomon had a vineyard at Baal Hamon: Baal Hamon= Husband of many people. That is why the verse is translated as "Solomon had a vineyard as a Lord of many." Christ became a bridegroom and Lord of His church. He gave the vineyard to servants = **keepers** = (a caretaker who watches and guards). He did not sell the vineyard but handed it to them to protect and bring to Him the fruits in their season. It is still His vineyard. And the servants should offer him **A thousand silver coins** = 1000, referring to the heavenly ones. Therefore, the fruit that God requires from His servants is that they present to Him fruits for their work. The fruits that rejoice and satisfy God's heart are the souls that believed and repented and became heavenly souls (Isaiah 53: 11 + Matthew 21: 18, 19 + John 4: 34). We notice in (Matthew 21: 18) that Christ was hungry, not for figs, but for the faith of the Jews, the fig tree in (Matthew 21: 19).

(Verse 12): **My own vineyard is before me. You, O Solomon, may have a thousand, And those who tend its fruit two hundred.**

My own vineyard is before me: He is still the vineyard's owner, and His eyes are still on it. He is the true guardian and works through His faithful servants. The share of the Lord is the heavenly souls that His servants bring. As for their material needs, He takes care of them. Refer to the interpretation of (John 21: 9, 10). Christ said to the disciples, " Follow Me, and I will make you fishers of men." (Matthew 4: 19), that is, servants, to attract souls to Me. When Christ rose and they saw Him only a little, they returned

to their fishing profession as a source of livelihood for them. But Christ said to them I am the one who will feed you. However, the people whom you catch with your preaching are mine. Christ took from them the (153 fish, symbol of the thousand believers in verse 11) and gave them what they eat and dine with (fish and bread, and here are the two hundred). Thus, the Lord explained to them the meaning of devotion - you devote yourself to my service and I take care of all your needs.

We find the share of the servants here $200 = 100 + 100$, so what are these two hundred?

1. The Lord of glory says, "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life." (Matthew 19: 29). This is the portion of everyone who leaves something for the sake of the Lord.
2. 200 may be the share of the servants of the Old Testament 100 + the servants of the New Testament 100.
3. There is another interpretation of the number. Whoever leaves only, his share will be 100 times. As for the one who leaves and serves and brings souls to the Lord, his share will be double that of the one who leaves and does not serve, i.e., 200 times. This is the same as: "but whoever does and teaches them, he shall be called great in the kingdom of heaven." (Matthew 5: 19).
4. Note that the portion of the firstborn was double (Deuteronomy 21: 17), and we in Christ have become " the general assembly and church of the firstborn who are registered in heaven" (Hebrews 12: 23). Thus, the number 200 becomes an implicit reference to the inheritance of heaven and eternal life, in addition to the material things that God guarantees for those who devote themselves to serving Him. So, whoever serves Christ, Christ cares about his life on earth and has a heavenly inheritance and eternal life. According to the words of the Lord, he receives a hundred folds and inherits eternal life.

(Verse 13): **You who dwell in the gardens, The companions listen for your voice— Let me hear it!**

The bride's love is no longer hidden or silent. The Bridegroom brought her the heavenly things on earth, as he [He bowed the heavens also, and came down] (Psalm 18: 9). In her joy she glorified, and the heavenly companions began to rejoice at the sound of her glorification, and the earthly ones rejoiced at the sound of her preaching. He rejoices in her voice and the friends rejoice as well. **the gardens** = The Holy Spirit transformed the church into a garden full of fruits, "love and joy...". By this, the Holy Spirit restored the Church to what she was, the Garden of Eden (Eden is a Hebrew word אֵדֶן meaning joy). And whenever two or three meet in the name of Christ, Christ will be in their midst, and the place will turn into a paradise (Psalm 18: 20). Therefore, there are gardens everywhere.

What was the status of the Garden of Eden? Mutual love between God and Adam, for God is love, and Adam was created in the image of God. As a result of love, Adam's life was all joy (this is the meaning of the Garden of Eden, rather we say that this is why God created man - to rejoice). After the redemption, God sent the Holy Spirit, and of His fruits was "love and joy..." so man returned to what he was like, his condition in the garden.

(Verse 14): **Make haste, my beloved, And be like a gazelle Or a young stag On the mountains of spices.**

the mountains of spices: Refer to the heavenly place in which Christ is now interceding for His bride and waiting for her while she longs for the day of the meeting. In heaven, there are no longer mountains of Bether, nor mountains of tigers and lions, as there are no trials, no pains, no hardships, no wars from the devil. For the heavenly Jerusalem is not entered by anything defiled (Revelation 21: 27), but the joy that is not uttered and glorious = **spices**.

Make haste: Hasten, my beloved, and come in your second coming to take me with you. **And be like a gazelle Or a young stag** = hurry and come to trample all the enemy's wars against your church. For you are sharp-sighted like a gazelle, You see what the enemy of goodness is doing in your church. This is what the souls under the altar said in (Revelation 6:10). This ending is the same as: "Amen. Even so, come, Lord Jesus!"

A comprehensive look at the eighth chapter

The book began with a story of love that God initiated towards the human soul, and explains in the second chapter the extent to which this love reaches, i.e., the incarnation. But the problem of Adam who fell and his descendants afterwards will not end with the incarnation, for we are still in the body and in the world on the **mountains of Bether**. Indeed, we find the soul falling and God holds her, so she returns to her beauty that came from the beauty of her Groom, but rather she becomes fruitful and a servant who has many fruits. However, she reverts, becomes proud of herself, and falls (Chapter 5), and her Groom returns to raise her. She returns to her love for Him, and regains her image and lives in the heavenly places, rejoicing, singing and praising with the heavenly one (**dancing two camps**). Dancing here indicates joy and praise because of her heavenly life (Chapter 6). In (Chapter 7), we see the Bridegroom's joy in her and that she has become one church. Love unites the members of the striving church and the victorious church (Beams and Rafters), and this unity is the goal of Christ (John 17: 20-23). He expressed it here by saying, **How beautiful are The curves of your thighs**= That is, the unity of her members with love (See Song of Solomon 7: 1). The two churches became one house.

Then we reach the peak of the relationship, as the bride's eyes are opened to God's love. She longs for the day of the incarnation to see Christ, who is brightness of His glory and the express image of His person (Hebrews 1: 3). She sees in Him a more precise picture than what she has known until now, i.e. before the incarnation, so her love for God and the act of love for her Bridegroom increases, and she wants to announce her love in front of everyone = **I would kiss you; I would not be despised**. Rejoices Him with her love: "**I would cause you to drink of spiced wine.**" With unity with His Church: "**I would lead you and bring you Into the house of my mother.**" Rather she has pleasure in her pains "**His left hand is under my head, And his right hand embraces me.**" (Song of Solomon 8: 3) which He allows for her own good, as she realizes that what He allows is for her good and to increase the brightness of her crown, and for her to be victorious in the wars of the mountains of Bether. This is the meaning of the Apostle Paul's words: " For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake," (Philippians 1: 29). Rather the Apostle's saying that this suffering is a gift that

only those who truly love can understand. For he who loves desires to suffer for the sake of the one he loves. Rather, it is the pinnacle of true love that appears in what the bride says afterwards, as we find her yearning to present herself entirely to her Groom as a declaration of her love, but how? Nothing makes her Groom happy and satisfied except the salvation of human souls, for His love for humans is wonderful and endless. In her love, she resembled Him, so she cared for those who did not know Him, and wanted to announce to them her Messiah so that they would believe and her Bridegroom would rejoice in their faith. Therefore, let her serve her Groom in this and attract to Him those who do not know Him, **the little sister**, but how does this service succeed?

1. To dissolve in you, then declare your love to people, and they will love You.
2. I will dissolve in your strength so that my service will be in Your strength, not mine.

This is the meaning of set me as a **seal upon your heart** = I dissolve in your fiery love, so I take your image, and your love becomes the declared one (like what happened with the martyrs), and as a **seal upon your arm** = I dissolve and work with your strength.

Here we understand the meaning of **Jealousy as cruel as the grave**, in another way. When she dissolved in the love of God, she became jealous for His people. As Paul the Apostle said, "Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?" (2 Corinthians 11: 29). What helps her to succeed in her service is the peace that fills her, so that her eyes became "**like the pools in Heshbon**" (Song of Solomon 7: 4). She knows the power of her Groom's work from her own experience with him. In her love, her eyes were opened, and she realized that all that she is in is from His work and His protection for her (Song of Solomon 8: 10). The book ends with the declaration of the soul's desire to meet her Groom in eternity.

This book is summed up by the Apostle Paul in two principles:

1. "For the love of Christ compels us" (2 Corinthians 5: 14).
2. "Who shall separate us from the love of Christ?" (Romans 8: 35).

This is what Isaiah preceded and prophesied, saying, "In that day sing to her, "A vineyard of red wine! I, the Lord, keep it, I water it every moment; Lest any hurt it, I keep it night and day. Fury is not in Me. Who would set briers and thorns Against Me in battle? I would go through them, I would burn them together. Or let him take hold of My strength, That he may make peace with Me; And he shall make peace with Me." (Isaiah 27: 2-5).

And Isaiah adds as he understood the love of Christ and His desire to be crucified for the sake of His bride, " Oh, that You would rend the heavens! That You would come down!" (Isaiah 64: 1).

The Apostle Paul expressed the Bridegroom's love and desire for incarnation and the crucifixion to hold His bride and save her, saying, " For indeed He does not give aid to angels, but He does give aid to the seed of Abraham." (Hebrews 2: 16).

The bride's love, represented in caring for others, was evident from the end of the seventh chapter, by presenting herself entirely to her Groom: "I am my beloved's, And his desire is toward me." (Song of Solomon 7: 10). The practical expression of this love appeared immediately in the following verse, when she said, "Come, my beloved, Let us go forth to the field; Let us lodge in the villages." (Song of Solomon 7: 11), as she cannot serve without him = "Let us see if the vine has budded" (Song of Solomon 7: 12), where the vineyard is the church.

seal upon your heart: The Holy Spirit ignited the love of Christ in her. She became a love that melts in the love of her Groom, and this is precisely what our martyred fathers did, as they proclaimed the love of Christ through their own love that manifested in their enduring pain up to death, so many believed and Christianity spread, "For love is as strong as death" (Song of Solomon 8: 6).

Death is a strong enemy that no one can stand before, but love appears to be stronger. Rather he pushes himself to death for the sake of the one he loves to save him. Christ did this for His bride and thus did the martyrs when they died and conquered death through their love for their Bridegroom, and they gained eternal life.