

# song of Solomon

## Progress of Love



### Comprehensive Word Lists and Interpretation Charts.

Look at any word from the Song of Solomon  
and immediately see what its detailed  
interpretation is

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## **About this booklet**

This booklet was compiled as a companion to the Song of Solomon – Progress of Love teaching material by Pastor Tim Gibson. It lists nearly all the words mentioned in the Song and gives a detailed interpretation of each one (following the method of interpretation outlined in the course.

To check the interpretation of any word in the Song of Solomon follow the following steps...

1. Look it up according to its category (verb, noun, name, colour or spice) using the contents index below.
2. If more than one Hebrew word is used look to the 'References' column to see which Hebrew word is used in your passage from the Song of Solomon.
3. Read through the Hebrew meaning and the interpretation of the word for a fuller picture of what the passage means.

## **Contents of this booklet**

Interpreting the Verbs in the Song of Solomon – Pages 3-4

Interpreting the Nouns in the Song of Solomon- Pages 4-32

The Colours Of The Song Of Solomon – Pages 32-33

Place and People's Names in Song of Solomon – Pages 33-37

The Spices of the Song of Solomon – Pages 37-41

## **How to use the tables.**

**Column One:** This contains the verb, noun, name, colour or spice that is being interpreted.

**Column Two:** his contains the Hebrew word/s used for the column one item plus the exact meaning of those words.

**Column Three:** This contains the interpretation of the item in the Song of Solomon, following the methods of interpretation as taught in the course (function & Hebrew name meanings).

**Column Four:** This is the Bible verse reference column. All references following (a) are the references within the Song of Solomon itself whereas all references following (b) are from the rest of Scripture (Old Testament references will be of passages containing the same Hebrew word, New Testament references will contain passages containing the same concept.

## Interpreting the Verbs in the Song of Solomon

Verb	Hebrew	Interpretation	References
<b>Comely/ beautiful</b>	(1) <i>Naveh</i> (5000) - To be at home, pleasant, suitable. (2) <i>Vapheh</i> (3303) - To be bright.	(1) At home in His presence. (2) Reflecting His glory.	(1) (a) 1:5,10 2:14; 4:3; 6:4 (2) (a) 6:4; 7:1
<b>Draw (Lead)</b>	<i>Mashak</i> - To sow or scatter, to develop, to stretch out.	Maturing in relationship with Him (coming closer and being stretched and developed). One's life being 'sown' as seed.	(a) 1:4
<b>Feed</b>	<i>Raah</i> (7462) - to shepherd, to tend a flock (pasture it), to rule, associate with a friend.	To be nourished and looked after by the great Shepherd - Jesus (directly or through his 'under-shepherds')	(a) 1:7,8; 4:5; 6:2; 2:16; 6:3
<b>Kiss</b>	<i>Nashaq</i> (5401) - to be joined mouth to mouth - be attached (also to put on and arm oneself for battle).	Act of worship and submission (this arms us for spiritual battle!)	(a) 1:2; 8:1 (b) Gen 27:26; 31:28 ; 1 Sam 20:41; Ps 2:12; 85:11; Prov 26:24
<b>Look.</b>	Six Hebrew words used... (1) <i>Raah</i> (7462) - to discern, to enjoy, joyful, experience (as used of a Shepherd - see FEED). (2) <i>Shuwr</i> (7789) - to spy out, lay in wait, lurk, and wait for. (3) <i>Chazah</i> (2372) - to gaze at, contemplate with pleasure, to have a vision, prophesy. (4) <i>Shagach</i> (7688) - to peep, glance sharply at. (5) <i>Shaquaph</i> (8259) - to lean out (of window) - peep gaze. (6) <i>Tsaphah</i> (6822) - to lean forward to peer into the distance, to observe.	All six words speak of different aspects of spiritual vision.	(1) (a) 1:6  (2) (a) 4:8  (3) (a) 6:13  (4) (a) 2:9  (5) (a) 6:10  (6) (a) 7:4

<b>Love.</b>	<i>Ahab</i> (160) - desire, delight, be a passionate lover (ardent/vehement) - often used to describe the unspeakable love of God in covenant relationship with His people. Denotes a strong emotional attachment for and desire to be in the presence of the object of love.	Intense passion for Jesus.	(a) 1:3;4b;7; 2:4,5,7; 3:1,2,3,4,5,10; 5:8; 7:6; 8:4,6,7.  (b) 250X in Bible (eg. Genesis 29:30)
<b>Rejoice /glad</b>	(1) <i>Guwl</i> (1523) - to spin around, be joyful. (2) <i>Samach</i> (8055) - to brighten up, make glad.	The joy of the Lord in it's various expressions (dance & radiant countenance)	(1) (a) 1:4  (2) (a) 1:4; 3:11
<b>Rise</b>	<i>Quwm</i> (6965) - to abide, be clearer, stir up, strengthen.	To be spiritually stirred up / alert and strengthened to abide in His presence.	(a) 2:10; 3:2
<b>Run</b>	<i>Ruwts</i> - divide speedily, footman, guard, bring hastily.	Divine service (walking in His will)	(a) 1:4

## Interpreting the Nouns in the Song of Solomon

Noun	Hebrew	Interpretation	References
<b>Abdomen</b>	See 'bowels'		
<b>Apple</b>	<i>Tappuwach</i> (8598) - from root 'to breathe' (apple) - gives sustenance (breath of life).	The fruit of the devotional life. The Apple Tree speaks of the devotional life (it gives shade and security).	(a) 2:3; 2:5; 7:8; 8:5 (b) Prov 25:11; Deut 32:10; Ps 17:8; Lam 2:18; Zech 2:8
<b>Arm</b>	<i>Zeroah</i> (2220) - from root 'to sow, plant' - that which does work (sows)	Spiritually this speaks of outward works (sowing the seed of the Gospel)	(a) 8:6
<b>Armoury</b>	<i>Talpiyah</i> (8530) - to tower, something tall, slenderness - a place of strength and provision for war.	Spiritual strength and readiness for battle.	(a) 4:4
<b>Army (Camp)</b>	<i>Machaneh</i> (4264) - an encampment of troops dancers or angels('slanting rays')	The Church as His army - powerful place of rest and security and of readiness for battle.	(a) 6:13

Noun	Hebrew	Interpretation	References
<b>Artisan (Workman)</b>	<i>Aman</i> (542) - an expert / cunning workman. From root 'to build up or support, to foster as a parent, to render firm and faithful'. - One who perfects, sculpts and moulds into a pleasing shape.	Work of the Holy Spirit in and through us.	(a) 7:1
<b>Balsam (Spice)</b>	<i>Bosem</i> (1314) - fragrant spice - gives pleasing aroma. Balsam was highly valued during Bible times.	Pleasing presence (prayer / worship). Balm was used as a symbol in Jeremiah 8:22 to refer to spiritual healing.	(a) 4:10,14; 4:16; 5:13; 6:2; 8:14 (b) Gen. 37:25; 43:11; Jer. 8:22; 46:11; 51:8; Ezek. 27:17
<b>Banner</b>	<i>Dagal</i> (1714) - to raise a flag , to be conspicuous, chiefest - to show whose authority one is under (who you belong to).	We belong to the King (are in His army).	(a) 2:4; 6:4,10
<b>Banqueting Hall</b>	See 'House of Wine'		
<b>Bed (Couch)</b>	Four Hebrew words are used describing different aspects... (1) <i>Eres</i> (6210) - couch with a canopy ('to arch') - provides shelter and company. (2) <i>Mishkab</i> (4904) - sleep (intercourse) - Intimacy. (3) <i>Mittah</i> (4296) - a sofa, litter or bier (eat & sleep) - shelter and nourish. (4) <i>Arugah</i> (6170) - something piled up. From root 'to long for' - place of refuge.	Each shows different aspects of His presence... (1) His Protecting presence.  (2) His Intimate presence.  (3) His Nourishing Presence.  (4) His presence as a Refuge.	(1) (a) 1:16  (2) (a) 3:1  (3) (a) 3:7  (4) (a) 5:13;6:2
<b>Belly (Abdomen)</b>	<i>Beten</i> (490) - to be hollow (womb) - life-giver / nurturer.	That which spiritually gives birth.	(a) 7:2
<b>Belly-Button (Naval)</b>	<i>Shorer</i> (8326) - from 'twisting' (umbilical cord) -Center of being where life comes from	Ability to nourish and bring up spiritual children.	(a) 7:2 (b) Ezek 16:4

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Beryl (also Chrysolite and Topaz)</b>	<i>Tarshiyah</i> (8658) - Refining pot (Tarshish) - Precious through refining. A rare silver-white metal similar to aluminum. Beryl ranged in color from bluish green to yellow, white, pink and deep green.	We are made precious through His testing.	(a) 5:14 (b) Ex 28:20; 39:13; Ezek. 1:16; 10:9; Rev. 21:20
<b>Board/s</b>	<i>Luwach</i> (3871) - to glisten, a tablet of stone, wood or metal - protective barriers.	To set spiritual boundaries by which His light (glistening) may be seen.	(a) 8:9
<b>Bowels</b>	<i>Meah</i> (4578) - to be soft (fig. sympathy) - Centre of man in Hebrew thought.	Sympathy, compassion (bowels of mercy).	<b>(a) 5:4,14</b>
<b>Breasts</b>	<i>Shod</i> (7699) - to swell up - Nourishes babies.	Ability to disciple others (as a mother nurturing her child) - training them in foundations (milk) of faith.	(a) 1:13, 14; 4:5; 7:3; 7,8: 8:1,8 (b) 1 Thess 2:7
<b>Brother</b>	<i>Ach</i> (251) - a brother in the widest sense, affinity, like - to resemble, be like.	Christ - we're to be like Him.	(a) 8:1 (b) Heb 2:17
<b>Buckler (Shield)</b>	Two Hebrew words are used... (1) <i>Meginnah</i> (4043) - a shield protector, scaly hide of a crocodile. (2) <i>Shelet</i> (7982) - a shield that is hard and covers the body (Jer 5:11) - both speak about protection.	Shield of faith.	(a) (1) 4:4a  (2) 4:4b  (b) Eph 6:16
<b>Camp</b>	See 'Army'		
<b>Carriage</b>	See 'Chariot'		
<b>Cedar</b>	<i>erez</i> (730) - to be firm (from tenacity of the roots) - strong/firm always abiding. An evergreen tree. Its wood was rot-resistant and knot-free making it ideal for building purposes.	Strength/security of abiding in Him.	(a) 1:17; 5:15; 8:9 (b) 2 Sam 5:11; 1 Kin 6:9; Ezek 27:5; Isa 44:11; Lev 144; Num 19:6

Noun	Hebrew	Interpretation	References
<b>Chambers.</b>	<i>Cheder</i> - apartment, inner chamber, within - for private personal meeting.	Intimate presence of Jesus (personal quiet time)	(a) 1:4; 3:4 (b) Matt 6:6
<b>Chariot (Carriage)</b>	Three Hebrew words are used...  (1) <i>Appiryown</i> (668) - to sleep and eat in (palanquin) (2) <i>Rekeb</i> (7393) - a team of horses and riders (cavalry) (3) <i>Merkabah</i> (4818) - seat/throne  All are used to transport one to destiny.	All can be seen as aspects of traveling in God's will.. (1) The rest and provision there is in doing God's will. (2) The protection and company there is in doing God's will. (3) The place of sitting in heavenly places in God's will.	(1) (a) 3:9  (2) (a) 1:9  (3) (a) 6:12
<b>Cheeks</b>	<i>Lechiy</i> (3895) - to be soft - symbol of love.	Love	(a) 1:10; 5:13
<b>City</b>	<i>Ayar</i> (5892) - a place guarded by watchmen - protection of God's people.	Church / God's People as a place of protection.	(a) 3:2,3; 5:7
<b>Cleft (of rock)</b>	<i>Chagav</i> (2288) - from an unused root meaning to take refuge; a rift in rocks:	Jesus, our refuge is in Him.	(a) 2:14
<b>Coat</b>	<i>Kuttoneth</i> (3801) - to cover, clothe, garment, and robe - covers shame and denotes person's authority.	Robe of Righteousness and garments of praise.	(a) 5:3 (b) Isa 61:10
<b>Companions.</b>	<i>Chaber</i> - Knit together - close friends.	Church leaders? (Spiritual fathers)	(a) 1:7; 8:3
<b>Concubines</b>	<i>Pilgesh</i> (6370) - Paramour - not as much authority as queen.	Undercoming Saints (those not risen into full inheritance)	(a) 6:8,9
<b>Couch</b>	See 'bed'		
<b>Countenance</b>	<i>Mareh</i> (4758) - a view or an experience, comeliness - a pleasing view or experience.	Pleasing glory (manifest presence) of Jesus (experience).	(a) 2:14; 5:15

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Crown.</b>	<i>Atarah</i> (5850) - to encircle - royalty/ grandeur.	Glory (entering into fullness of sonship - ruling with Him)	(a) 3:11 (b) Heb 2:7
<b>Curtains</b>	<i>Yeriyah</i> (3407) - a hanging (as tremulous): From a primitive root; properly, to be broken up (with any violent action) i.e. (figuratively) to fear.	To be broken by fear (of man or of God)	(a) 1:5
<b>Cypress</b>	See 'Fir'		
<b>Daughters</b>	<i>Bath</i> - company - used figuratively of the poor.	Those not awakened to intimacy.	(a) 1:5 etc...
<b>Dawn (Morning)</b>	<i>Shachar</i> (7837) - early, to be up early seeking /doing - first light activity begins (freshness).	Moving in the Spirit (in the light / fresh anointing)	(a) 6:10
<b>Deer</b>	See 'Hart'		
<b>Den/s</b>	<i>Meonah</i> (4585) - habitation (Dwelling place)	Lair of the enemy.	(a) 4:8
<b>Dew</b>	<i>Tal</i> (2919) - that which covers vegetation - silent blessing/freshness (covering the natural)	The anointing from early morning devotions (silent blessing that accumulates the more we spend time in His presence in the early mornings)	(a) 5:2
<b>Doe (Hind)</b>	<i>Ayalah</i> (355) - female deer, from root 'strong' - strong, fast animal full of grace.	Jesus (Strong / agile, full of grace)	(a) 2:7; 3:5; 8:14
<b>Door</b> (See also GATE)	<i>Deleth</i> (1817) - swinging or dangling - that which sways back and forth.	Person who is open to corrupt influences.	(a) 8:9
<b>Dove</b>	<i>Yownah</i> (3123) - (Jonah) - from same root as 'wine' - peaceful and gentle.	Holy Spirit.	(a) 1:15; 4:1; 5:2,12; 6:9 (b) Matt 3:16; Mark 1:10; Luke 3:22
<b>Espousal (Marriage)</b>	<i>Chathunnah</i> (2861) - to give away a daughter in marriage - enter into covenant relationship.	Deep, intimate, committed relationship with Christ.	(a) 3:11



Noun	Hebrew	Interpretation	References
<b>Eyes</b>	<i>Ayin</i> (5869) - a fountain (as the eye of the landscape) - Vision (to see) - also reveals the heart (in Rabbinic thought a 'good eye' = a generous person and a 'bad eye' = a stingy person).	Spiritual Vision	(a) 1:15;4:1,9; 5:12; 6:5; 7:4; 8:10  (b) Matt 20:15; Eph 1:18; Rev 3:18
<b>Feet</b>	Two Hebrew words used... (1) <i>Regel</i> (7272) - to walk, a step, a journey. (2) <i>Paama</i> (6471) - a stroke (on anvil), to beat regularly, to move - to move, walk forward.	Christian walk - taking the Gospel.	(1) (a) 5:3 (b) Eph 2:10; Rom 10:15 (2) (a) 7:1 (b) As above.
<b>Field</b>	<i>Saday</i> (7704) - to spread out - area of work for the harvest.	Area of calling in the Spiritual harvest.	(a) 2:7; 3:5; 7:11 (b) Jn 4:35
<b>Fig-Tree</b>	(1) <i>Tenah</i> (8384) - fig fruit, tree - sustenance. (2) ' <i>Pag</i> ' (6291) - 'Green-Fig' (early figs before main harvest).	Symbol for Israel in Scripture. Jeremiah used the fig tree as a symbol of desolation <Jer. 8:13>. It also signified security and hope for Adam and Eve <Gen. 3:7>	(a) (1) 2:13a (2) 2:13b, (b) Matt 21:19; Mark 11:12-14, 20-21; 2 Kin. 18:31
<b>Filly (or Mare)</b>	<i>Cuwcah</i> (5484) - A young female horse or a lively, high-spirited girl (both highly adorned) - from an unused root meaning to skip (properly, for joy); a horse (as leaping); also a swallow (from its rapid flight):	God's loved one - beautiful, strong and useful for battle and work.	(a) 1:9
<b>Fingers</b>	<i>Etsba</i> (676) - grasping, to seize - to grasp for something.	Work - grasping hold on His Will.	(a) 5:5

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Fir (Cypress)</b>	<i>Berowth</i> (1266) - used of a lance or musical instrument - War/Worship. Used in building the Temple, building ships for war and making musical instruments.	The weapons of Spiritual Warfare.  The fir is also used symbolically to describe the blessings of God for His people <Is. 41:19; 55:13>	(a) 1:17 (b) 1 Kings 6:15; Ezek 27:5; 2 Sam 6:5
<b>Fire</b>	<i>Esh</i> (784) - burning / flaming - consumes, lights, purifies etc...	Work of the Holy Spirit as fire.	(a) 8:6d (b) Mal 3:2
<b>Fishpools</b>	Berekah (1295) - reservoir where camels kneel (from root 'to kneel') - place of storing up blessing.	Place of intimate prayer.	(a) 7:4
<b>Flagons</b>	See 'Raisin Cakes'		
<b>Flame</b>	Two Hebrew words used. (1) <i>Shalhabeth</i> (7957) - 'Flame of Jehovah' - a flare of fire (from 'to glean', 'polished blade', 'bright') - (2) <i>Resheph</i> (7565) - a live coal, arrow, thunderbolt.	Work of the Holy Spirit in making us 'bright arrows' for His mission - to light up the darkness and penetrate into target areas.	(a) (1) 8:6e (flame)  (2) 8:6c (coal) (b) Isa 49:2
<b>Flock</b>	Two Hebrew words used... (1) <i>Tsown</i> (6629) - to migrate - move together to distant land. (2) <i>Eder</i> (5739) - arrangement of animals - assembling of one unit.	Lay People (The Church) (1) Moving together in unity.  (2) Assembled in His order (under the head)	(1) (a) 1:7,8 (b) Ps 23  (2) (a) 4:1, 2; 6:5,6
<b>Flower</b>	<i>Nitsan</i> (5339) - a blossom (from the root 'to shine, glare') - beauty shining forth.	Christians shining for Him.	(a) 2:12 (b) Isa 28:4
<b>Footsteps</b>	Two Hebrew words... (1) <i>lqqebah</i> (6119) - track (fig. 'Rear of the army', from 'to swell'). (2) <i>Paamah</i> (6471) - a stroke, from 'to tap, beat regularly'.	Moving in God's will (in His Army)  - Evidence of rhythmic movement as an army moving forward.	(1) (a) 1:8 (b) Ps 37:23  (2) (a) 7:1 (b) Rom 4:12

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Fountain</b>	<i>Mayanah</i> (4599) - a source of satisfaction (from 'eye').	Holy Spirit (Particularly Baptism in Spirit)	(a) 4:12,15 (b) Rev 14:7
<b>Fox</b>	<i>Shuwal</i> (7776) - from 'to hollow out'. Foxes have a keen sense of sight, smell, and hearing. They are also clever enough to lie in wait for prey. They may even play dead to attract a bird within striking range.	Demonic power (robbing joy etc.) or one possessed by demons.	(a) 2:15 (b) Lam 5:18; Matt 8:20; Luke 13:32
<b>Friend/s</b>	<i>Rea</i> (7453) - extensive use: close friend to any human (from 'raah' - to tend a flock') - to nourish, guide someone.	Our relationship with Christ & others - Discipling others.	(a) 5:1,16 (b) Jn 15:14
<b>Fruit</b>	Two Hebrew words.. (1) <i>Periy</i> (6529) - to bring forth / grow (Maturity/ to give sustenance to) (2) <i>Meqed</i> (4022) - Excellent (the best fruit)	(1) Fruit of the Spirit.  (2) The best Fruit of the Spirit.	(1) (a) 2:3; 4:13,16; 6:11; 8:11,12 (b) Gal 5:22  (2) (a) 7:13 (b) Jas 3:17
<b>Garden</b>	<i>Gan</i> (1588) - fenced garden - from 'to hedge about' - Protecting growth.	Christian's area of calling in which they are protected by walls of salvation.	(a) 4:12,16; 5:1; 6:2,11; 8:13 (b) Jer 31:12
<b>Garments</b>	<i>Salmah</i> (8008) - a dress, clothes, raiment, from 'to cover' - covering shame and denoting person's authority.	Garment of praise (covers shame) and a person mantle of authority.	(a) 4:11 (b) Isa 61:3,10
<b>Gate</b> (See also DOOR)	Two Hebrew words used... (1) <i>Shaar</i> (8179) - an opening (Gates of a city) (2) <i>Pethach</i> (6607) - entrance - from 'to open wide, to plough, to loosen' (Particularly used of the Temple gates/doors).	Spiritual Gateways (Key places for blessing to flow if the gate is claimed for the King) (Place to enter or leave a city and also a place of authority)	(1) (a) 7:4 (b) Gen 28:17 (2) (a) 7:13 (b) Psalm 24:7,9

Noun	Hebrew	Interpretation	References
<b>Gazelle (Roe)</b>	<i>Tsebiy</i> (6643) - prominent, splendour, beauty, glorious - graceful, elegant animal. The word gazelle is Arabic for "affectionate."	Jesus is seen like a Gazelle – graceful, affectionate & beautiful.	(a) 2:7,9,17 (b) 2 Sam. 2:18  In Acts 9:36, Tabitha is the Hebrew word for Gazelle.
<b>Goats</b>	<i>Ez</i> (5795) - from - 'to be stout, hard, impudent, prevailing' - strength.	Spiritual Strength (in this context) - in NT goats are seen as being the rebel nations' who will have no part in the Kingdom.	(a) 4:1; 6:5
<b>Goblet</b>	<i>Aggan</i> (101) - a bowl (hollow) - from 'to beat a tune, play a stringed instrument' - to hold wine etc.	Life and Joy Giver (Drunk in the Spirit?)	(a) 7:2 (b) Eph 5:18-19
<b>Gold</b>	Two Hebrew words... (1) <i>Zahab</i> (2091) - to shimmer (also 'clear sky'). (2) <i>Paz</i> (6337) - fine gold.	The Divine Nature - Very precious and glorious	(1) (a) 1:10,11; 3:10; 5:14 (b) Gen 2:11 (2) (a) 5:11,15 (b) Ps 19:10
<b>Grapes</b>	<i>Cemeder'</i> (5563) - tender grapes ('abloom') - fruit of wine (to give joy)	The Joy of the Lord.	(a) 2:13,15; 7:7,12 (b) Joel 1:12
<b>Hair (see LOCKS)</b>	Two Hebrew words.. (1) <i>Saar</i> (8181) - from 'to shiver' in the sense of tossing hair! (2) <i>dallah</i> (1803) - from 'to dangle, loose thread' – used also of the poor (2 Kings 25:12)	Spiritual Covering (Submission) - Covering / beauty.	(1) (a) 4:1; 6:5 (b) 1 Cor 11:15  (2) (a) 7:5 (b) As above.
<b>Hand</b>	<i>Yad</i> (3027) - open hand - power to bless, direction.	God's power, might and favour (directly or through His saints)	(a) 5:4, 5; 7:1 (b) Ps 109:27
<b>Handles</b>	<i>Kaph</i> (3709) - hollow hand or palm, paw; from 'to bow' - that which opens a door.	Humility opens doors to Him.	(a) 5:5
<b>Hart (Deer)</b>	<i>Opher</i> (6082) - dust / grey - graceful on the high places.	Type of Christ.	(a) 2:9,17 (b) Deut 14:5

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Head</b>	<i>Rosh</i> (7218) - 'to shake' - ruler or leader - authority.	Spiritual Authority.	(a) 2:6; 5:2,11; 7:5; 8:3 (b) 1 Cor 11:3
<b>Heart</b>	<i>Leb</i> (3820) - feelings, will and intellect - centre of being.	SOUL	(a) 3:11; 4:9; 5:2; 8:6
<b>Hill/s</b>	<i>Gilbah</i> (1389) - from 'to be convex like a goblet' - area of danger (cup of suffering).	His Will	(a) 2:8; 4:6 (b) Jn 18:11
<b>Honey</b>	<i>Debash</i> (1706) - from an unused root meaning to be gummy; honey (from its stickiness); by analogy, syrup - that which is nourishing and sticks!	The promises of God in His Word - nourish and stick to us.	(a) 4:11; 5:1 (b) Ex 3:8 (descriptive of promised land) Ps 119:103 (God's word)
<b>Honeycomb</b>	<i>Yaar</i> (3293) - from an unused root probably meaning to thicken with verdure; a copse of bushes; hence, a forest; hence, honey in the comb (as hived in trees): Place where honey is found.	Place for partaking of promises of God's word and being sustained by them - intimate place of prayer, reading the Word.	(a) 4:11; 5:1
<b>House of Wine</b> (Banqueting Table)	<i>Bayith</i> (1004) - house (family) <i>Yayin</i> (3196) - from an unused root meaning to effervesce; wine (as fermented); by implication, intoxication.	Public place of drinking of God's goodness (Church) - renewal.	(a) 2:4
<b>House</b>	<i>Bayith</i> (1004) - a house (in the greatest variation of applications, especially family, etc.): From the root <i>Banah</i> (1129); a primitive root; to build (literally and figuratively):	A place of growing together as a family - either positive or negative. The Church is a good environment (house) - one's family background Can also be termed that person's 'house' (either good or bad).	(a) 3:4; 8:2,7 (b) Ps 116:19  In the New Testament the concept of the Church as the House of God is strongly seen.

Noun	Hebrew	Interpretation	References
<b>Ivory</b> (Also Teeth)	<i>Shen</i> (8127) - a tooth (as sharp); specifically (for 8143) ivory; figuratively, a cliff: From <i>Shanan</i> (8150) - a primitive root; to point (transitive or intransitive); intensively, to pierce; figuratively, to inculcate: - also used for 'to teach diligently Pure, sharp (cutting edge)!	Teaching others with purity and sharpness in the Spirit.	(a) 4:2; 5:14; 6:6; 7:4 (b) Ps 45:8
<b>Jewel</b>	<i>Chaliy</i> (2481) - a trinket (as polished) - precious and beautifying).	The graces of God that are as ornaments on us, shining forth His glory.	(a) 7:1 (b) 1 Pet 3:4
<b>Keepers</b>	Two Hebrew words.... (1) <i>Shamar</i> (8104) - a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.: (2) <i>Natar</i> (5201) - a primitive root; to guard; figuratively, to cherish (anger):	Church leaders or those in positions of authority to watch over others.	(1) (a) 5:7 (b) 1 Pet 5:2  (2) (a) 8:11 (b) as above
<b>King</b>	<i>Melek</i> (4428) - a king: From <i>Malak</i> (4427); a primitive root; to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel:	King Jesus	(a) 1:4,12; 3:9,11; 7:5 (b) Rev 17:14
<b>Latch</b> (hole where key turns)	<i>Chowr</i> (2356) - or (shortened) <i>chor</i> (khore); a cavity, socket, den.	Secret Place of most high (opens doors)	(a) 5:4 (b) Ps 91:1
<b>Lattice</b>	<i>Cherek</i> (2762) - from 2760; properly, a net, i.e. (by analogy) lattice: From <i>Charak</i> (2760) - that which entangles.	The sin that so easily entangles us and keeps us in our comfort zones. Vision is impaired (as looking through a lattice cuts and blurs vision)	(a) 2:9 (b) Heb 12:1

Noun	Hebrew	Interpretation	References
<b>Legs</b>	<i>Showq</i> (7785) - the (lower) leg (as a runner). From <i>Shuwq</i> (7783); a primitive root; to run after or over, i.e. overflow: Also used of shoulders (Num 18:18)	Overflow of abundance of Christ's ministry.	(a) 5:15 (b) Ps 147:10
<b>Leopard</b>	<i>Namer</i> (5246) - from an unused root meaning properly, to filtrate, i.e. be limpid ; and thus to spot or stain as if by dripping; a leopard (from its stripes):	Work of the enemy / demonic forces to spot and stain us with sin - a swift and cruel work.	(a) 4:8 (b) Dan 7:6; Rev 13:2; Isa 11:6
<b>Lily</b>	<i>Shuwshan</i> (7799) - a lily (from its whiteness), as a flower of arch. Ornament; also a (straight) trumpet (from the tubular shape): lily. From <i>Shoshannim</i> . ( <i>Suus</i> (7797) -a primitive root; to be bright, i.e. cheerful)	The saints who have been awakened to fervency. Ordinary people (as lily is a common, ordinary plant) made extra-ordinary by God's working in them to make them as 'Trumpets' (prophetic voices in this generation).	(a) 2:1; 2:16; 4:5; 5:13; 6:2,3; 7:2 (b) 1 Kin 7:22
<b>Lion</b>	<i>Ariy</i> (738) - a full-grown lion: From <i>Arah</i> (717) - a primitive root; to pluck (in the sense of violence)	The Devil and demonic power that come to inflict violence on the saints and try to pluck them from God's purposes.	(a) 4:8 (b) 1 Pet 5:8; Jud 14:8; Ps 10:9
<b>Lips</b>	<i>Saphah</i> (8193) - "lip; edge." - Lip of vessel containing liquid. "The lip" signifies a manner of speech (especially godly speech that honours & glorifies God).	Speech (in this context godly speech - words of life) - brimming over from the abundance within.	(a) 4:3,11; 5:13; 7:9 (b) Prov 16:13; 17:7; Ps 63:5
<b>Lock (of door)</b>	<i>Manuwl</i> (4514) -a bolt From Na` al (5274) - a primitive root; properly, to fasten up, i.e. with a bar or cord;	That which separates one from life of fullness with God - spiritual bondages.	(a) 5:5

Noun	Hebrew	Interpretation	References
<p><b>Locks</b> (of hair) - sometimes used where it should be Veil.</p>	<p><i>Qevutstzah</i> (6977) - feminine passive participle of 6972 in its original sense; a forelock (as shorn): <i>Quwts</i> (6972) - a primitive root; to clip off; to spend the harvest season: From the primary root meaning 'harvest (as the crop), whether the product (grain or fruit) or the (dry) season.'</p>	<p>Denotes a bountiful spiritual harvest that comes from a submissive heart (as hair is symbol of submission).</p>	<p>(a) 5:2,11</p>
<p><b>Mandrake</b> (Love Plant)</p>	<p><i>Duwday</i> (1736) - from 173 l; a boiler or basket; also the mandrake (as an aphrodisiac). <i>Oholybamah</i> (173); tent of (the) height - a large dwelling to have many children (fertile / productive). It was considered a love potion.</p>	<p>That which produces a large spiritual offspring - intimate love with Christ.</p>	<p>(a) 7:13</p>
<p><b>Marriage</b></p>	<p>See 'Espousals'.</p>		
<p><b>Marble</b></p>	<p><i>Shesh</i> (8336) - bleached stuff, i.e. white linen or (by analogy) marble: Pure, smooth and white - used for adding beauty and purity to dwelling.</p>	<p>Spiritual beauty and purity.</p>	<p>(a) 5:15 (b) Esth 1:6</p>
<p><b>Mare</b></p>	<p>See 'Filly'</p>		
<p><b>Merchant</b></p>	<p><i>Rakal</i> (7402) - a primitive root; to travel for trading: (spice) merchant - one who goes a long way to provide fragrant spices.</p>	<p>Intercessors (travel on knees, providing fragrant incense of prayers)</p>	<p>(a) 3:6</p>
<p><b>Milk</b></p>	<p><i>Chalab</i> (2461) - milk (as the richness of kine): From <i>Cheleb</i> (2459) -meaning to be fat; the richest part.</p>	<p>Foundational doctrines of the Word.</p>	<p>(a) 4:11; 5:1,12 (b) 1 Cor 3:2; 1 Pet 2:2</p>



<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Moon</b>	<i>Lebanah</i> (3842); white - that which reflects the light of the sun.	The Church - reflects light of the Son (Jesus)	(a) 6:10
<b>Morning</b>	See 'Dawn'		
<b>Mother</b>	<i>Em</i> (517) - a primitive word; a mother (as the bond of the family); in a wide sense (both literally and figuratively).	Own family background (effect mother had on you and still has) or spiritual mother (discipleship).	(a) 3:4,11; 6:9; 8:1,2,5
<b>Mountain/s</b>	<i>Har</i> (2022) - a shortened form of 2042; a mountain or range of hills (sometimes used figuratively): <i>Harar</i> (2042) - from an unused root meaning to loom up; a mountain: Place of testing but also of seeing glory.	Spiritual place of testing (if found worthy will see God's glory).	(a) 2:17; 4:1,6,8; 8:14 (b) Ps 11:1; 46:2; 48:1
<b>Mouth</b>	Two hebrew words are used... (1) <i>Midbar</i> (4057) - from <i>Dabar</i> (1696) in the sense of subduing and arranging cattle in a field; also speech (including its organs):  (2) <i>Chek</i> (2441) - probably from 2596 in the sense of tasting; properly, the palate or inside of the mouth; hence, the mouth itself (as the organ of speech, taste and kissing): <i>Chanak</i> (2596) - a primitive root; properly, to narrow; figuratively, to initiate or discipline -- dedicate, train up.	(1) Words of encouragement (like shepherding sheep to good pasture)  (2) Words to train and discipline in spiritual things (discipling).	(1) (a) 4:3  (2) (a) 5:16; 7:9
<b>Naval</b>	See 'Belly Button'		

Noun	Hebrew	Interpretation	References
<b>Neck</b>	<p><i>Tsavvar</i> (6677) - intensively from <i>Tsuwr</i> (6696) in the sense of binding; the back of the neck (as that on which burdens are bound). - That which gives direction and strength.</p>	<p>Spiritual guidance (bound in a certain direction by the Spirit's leading).</p>	<p>(a) 1:10; 4:4; 7:4</p>
<b>Necklace</b> (chain)	<p>Two Hebrew words... (1) <i>Charuwz</i> (2737) - from an unused root meaning to perforate; properly, pierced, i.e. a bead of pearl, gems or jewels (as strung) or chain of Gold as in this case. People of high rank wore gold chains. (2) <i>Anaq</i> (6060) - a necklace (as if strangling): From <i>Anaq</i> (6059) - a primitive root; to collar, i.e. adorn with a necklace; figuratively, to fit out with supplies.</p>	<p>(1) Adorned with high Spiritual rank / authority.  (2) Adorned with God's gracious character – this equips us to do His will.</p>	<p>(1) (a) 1:10 (b) Gen 41:42  (2) (a) 4:9 (b) 1 Pet 3:4</p>
<b>Nose</b>	<p><i>Aph</i> (639) - properly, the nose or nostril; hence, the face, and occasionally a person; also (from the rapid breathing in passion).  Use to smell and show passion.</p>	<p>Passionate spiritual discernment.</p>	<p>(a) 7:4</p>
<b>Nuts</b>	<p><i>Egowz</i> (93) - probably of Persian origin; a nut: The "garden of nuts" mentioned by the Shulammitte was probably a walnut orchard &lt;Song 6:11&gt;. - Solid, firm sustenance.</p>	<p>God's solid, firm sustenance from His presence.</p>	<p>(a) 6:11</p>

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Ointments</b>	<i>Shemen</i> (8081) - grease, especially liquid (as from the olive, often perfumed); figuratively, richness From <i>Shaman</i> (8080) - a primitive root; to shine, i.e. (by analogy) be (causatively, make) oily or gross.:	The anointing (shines)	(a) 1:3; 4:10 (b) 1 Sam 10:1; Prov 27:9
<b>Orchard</b>	<i>Pardec</i> (6508) - of foreign origin; a park: A grove of fruit or nut trees	Place where spiritual growth and nourishment occurs (church or ministry)	(a) 4:13 (b) Eccl 2:5
<b>Ornaments</b>	<i>Towr</i> (8447) - a succession, i.e. a string or (abstractly) order: From <i>Tuwr</i> (8446) - a primitive root; to meander (causatively, guide) about, especially for trade or reconnoitering:	Gracings of the Lord (ordered by the Lord) – for doing His business.	(a) 1:10,11 (b) 1 Pet 3:4
<b>Palm Tree</b>	<i>Tamar</i> (8558) - from an unused root meaning to be erect; a palm tree: Palm branches were considered a symbol of victory. Palm Trees had 360 uses (every part was used).	The righteous (upright) - all are used in God's Kingdom and bring sustenance to others - Victory.	(a) 7:7,8 (b) Ps 92:12 Jer 10:5 Rev 7:9 Jn 12:13
<b>Palanquin</b>	See 'Chariot'		
<b>Perfume</b>	See 'Ointments'		
<b>Pillar</b>	Two Hebrew words... (1) <i>Tiy marah</i> (8490) - from the same as <i>Tamar</i> (8558) (Palm) (2) <i>Ammuwd</i> (5982)- a column: From <i>Amad</i> (5975) to abide (behind), appoint, arise	(1) The righteous presence of God (manifest presence) (2) Strong and abiding, providing strong foundations/support (certain saints are 'pillars' in the Church).	(1) (a) 3:6 (b) Ex 33:9,10  (2) (a) 3:10; 5:15 (b) Gal 2:9; 1 Tim 3:15; Rev 3:12

Noun	Hebrew	Interpretation	References
<b>Plants</b>	<i>Shelach</i> (7973) - a missile of attack, i.e. spear; also (figuratively) a shoot of growth; i.e. branch: From a primitive root; to send away, for, or out (in a great variety of applications):	Those who bear much fruit of His spirit are as missiles of attack against the enemy - as bright arrows piercing the spirit of this age!	(a) 4:13
<b>Pools</b>	See 'Fish pools'		
<b>Powders</b>	<i>Abaqah</i> (81) - from a primitive root, probably to float away (as vapor); to bedust, i.e. grapple/wrestle Aromatic spices pulverized and used as perfume or burned as incense That which is pleasing.	The wrestling prayers, worship, praise and service of the Saints (fragrant).	(a) 3:6 (b) Ps 141:2 (worship); Rev 5:8; 8:3,4 (prayer); Mal 1:11 (praise); Eph 5:2 (worshipful service)
<b>Prince</b>	<i>Nadiyb</i> (5081) - properly, voluntary, i.e. generous; hence, magnanimous; as noun, a grandee (sometimes a tyrant): From a primitive root; to impel; hence, to volunteer (as a soldier), to present spontaneously - one who willingly offers service.	Willing saints who do God's will.	(a) 7:1
<b>Queen</b>	<i>Malkah</i> (4436) - feminine ' <i>MeleK</i> ' (King); a queen: From a primitive root; to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel:  To rule and reign.	Overcomers (rule and reign with Jesus).	(a) 6:8,9

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Rafter</b>	<i>Rechiyt</i> (7351) - a panel (as resembling a trough): from an unused root apparently meaning to hollow out; a channel or watering-box; by resemblance a ringlet of hair (as forming parallel lines): Channels of blessing.	Spiritual channels of blessing.	(a) 1:17
<b>Rain</b>	<i>Geshem</i> (1653) - a shower: from a primitive root; to shower violently:	The preparatory work of the Holy Spirit through the Word etc. To prepare hearts of people for growth. Symbol of abundance in the Bible and effectiveness of God's Word.	(a) 2:11 (b) Ps 72:6; Hos 10:12; Isa 55:10
<b>Raisin Cakes</b> (Flagons)	<i>Ashiyshah</i> (809) - something closely pressed together, i.e. a cake of raisins or other comfits: From root meaning 'burnt down to the foundations'. - Down to bear essentials. These cakes were made from dried raisins.	Basics of Christian faith (foundations) - used to nourish us.	(a) 2:5 (b) Heb 6:1-2
<b>Raven</b>	<i>Oreb</i> (6158) - a raven (from its dusky hue) from primitive root; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange):	God's Provision	(a) 5:11 (b) Gen 8:7; Job 38:41; Luke 12:24; 1 Kin 17:4-6
<b>Ring</b>	See 'Rod'		
<b>River</b>	<i>Aphiyq</i> (650) - containing, i.e. a tube; also a bed or valley of a stream; also a strong thing or a hero. From primitive root; to gather for any purpose.	The river of God (gathering of God's people into a mighty river-army, making the sound of many waters).	(a) 5:12 (b) Ezek 47; Jn 7:38

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Robe</b>	See 'Coat'		
<b>Rock</b>	<i>Cela`</i> (5553) - from an unused root meaning to be lofty, a craggy rock, literally or figuratively (a fortress).	Revelation Of Christ the King (R.O.C.K) - as a fortress to us.	(a) 2:14 (b) Matt 16:18
<b>Rod (or ring)</b>	<i>Galiyl</i> (1550) - a valve of a folding door (as turning); also a ring (as round): From a primitive root; to roll (literally or figuratively).	Rolling open doors of opportunity.	(a) 5:14
<b>Roe</b>	See 'Gazelle'		
<b>Rose</b>	<i>Chabatstseleth</i> (2261) - of uncertain derivation; probably meadow saffron. Common field flower. This flower is noted for its fragrance.	Christians (common but made beautiful in the Lord)	(a) 2:1 (b) Isa 35:1-2
<b>Sandals</b>	<i>Na` al</i> (5275) - a sandal tongue; by extension a sandal or slipper. From a primitive root; properly, to fasten up, i.e. with a bar or cord; hence, to sandal, i.e. furnish with slippers:	Readiness to share Gospel to others.	(a) 7:1 (b) Luke 15:22; Eph 6:15
<b>Sapphire</b>	<i>Cappiyr</i> (5601) - a gem. This is a primitive root meaning to make an image and to celebrate.	To shine and celebrate the image of Christ in us (makes us precious)	(a) 5:14 (b) Ex 28:18; 39:11; Rev 21:19
<b>Seal</b>	<i>Chowtham</i> (2368) - a signature-ring - from a primitive root; to close up. A device such as a signet ring engraved with the owner's name, a design, or both so it could be impressed on wax or moist clay to leave its mark (worn on finger or hung around neck).	Sonship - the Father owns us (bearing His image – authority).	(a) 8:6 (b) 2 Tim 2:19; Job 38:4; Jer 22:24; John 3:33; John 6:27; 1 Cor. 9:2; 2 Tim. 2:19; Rev. 5:1; 7:2-8; 10:4

Noun	Hebrew	Interpretation	References
<b>Sheep</b>	<i>Eder</i> (5739) - an arrangement, i.e. muster (of animals): From a primitive root; to arrange, as a battle, a vineyard (to hoe); hence, to muster and so to miss (or find wanting):	Arrangement (gathering together of Church) for spiritual warfare.	(a) 4:2; 6:6 (b) Acts 20:28 Jn 10:1-16
<b>Shepherd</b>	<i>Raah</i> (7462) - a primitive root; to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend):	Church leaders (Pastor) – Jesus is Chief Shepherd.	(a) 1:8 (b) 1 Pet 5:2
<b>Shield</b>	See 'Buckler/s'		
<b>Silver</b>	<i>Keceph</i> (3701) - silver (from its pale color); by implication, money: From a primitive root, to become pale, i.e. (by implication) to pine after. Silver was used as Redemption Money.	Redemption purchased at the cost of Christ's blood.	(a) 1:11; 3:10; 8:9,11 (b) Num 3:49
<b>Sister</b>	<i>Achowth</i> (269)- a sister (used very widely, literally and figuratively): irregular feminine of Ach (251) - a primitive word; a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance):  To be like, resemble.	A disciple - begins to resemble the discipler.	(a) 4:9,10,12; 5:1,2; 8:8
<b>Smoke</b>	<i>Ashan</i> (6227) - smoke, literally or figuratively (vapor, dust, anger): From a primitive root; to smoke (be angry).	The anger of the Lord.	(a) 3:6

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Spices</b>	<i>Besem</i> (1314) - or <i>bosem</i> (bo'-sem); fragrance; by implication, spicery; also the balsam plant: Sweet-smelling vegetable substances used as incense, holy anointing oil, cosmetics, and perfume. Such spices were also used to prepare bodies for burial.	The different spices in Song of Solomon represent the Fruit of the Spirit - see Spices list	(a) 4:10, 14, 16; 5:1, 13; 6:2; 8:2, 4.
<b>Spouse</b>	<i>Kallah</i> (3618) - a bride (as if perfect); hence, a son's wife: From a primitive root; to complete.	The Bride of Christ (The Church)	(a) 4:9,10,11,12 (b) Eph 5:25-27
<b>Spring</b>	<i>Gal</i> (1530) - something rolled, i.e. a heap of stone or dung (plural ruins), by analogy, a spring of water (plural waves) - 'living water'. A water source.	The Holy Spirit's infilling and overflowing in the Christian.	(a) 4:12 (b) Jn 4:14
<b>Square</b> (Broad place in City)	<i>Rechob</i> (7339) - a width, i.e. (concretely) avenue or area: From a primitive root; to broaden (intransitive or transitive, literal or figurative):	This world's areas of activity.	(a) 3:2
<b>Stag</b>	See 'Hart'		
<b>Stature</b>	<i>Qowmah</i> (6967) - height: from a primitive root; to rise (in various applications, literal, figurative, intensive and causative):	Rising up into image of Christ.	(a) 4:3
<b>Strand</b> (Thread)	<i>Chuwt</i> (2339) - from an unused root probably meaning to sew; a string; by implication, a measuring tape:	Measuring up to spiritual standard.	(iv) 4:3



<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Stream</b>	<i>Nazal</i> (5140) - a primitive root; to drip, or shed by trickling.	Holy Spirit (joy giving)	(a) 4:15 (b) Ps 78:16
<b>Street</b>	<i>Shuwq</i> (7784) - a street (as run over) from a primitive root; to run after or over, i.e. overflow.	Running after things of a particular way (good or bad) - a spiritual highway.	(a) 3:2
<b>Studs</b>	<i>Nequddah</i> (5351) - a boss: from an unused root meaning to mark (by puncturing or branding); spotted.	Mark of ownership (as having pierced ear denoting a bond-slave)	(a) 1:11 (b) Deut 15:17
<b>Sun</b>	Two Hebrew words.. (1) <i>Shemesh</i> (8121) - from an unused root meaning to be brilliant; the sun; by implication, the east; figuratively, a ray, i.e. (arch.) a notched battlement. (2) <i>Chammah</i> (2535) - heat; by implication, the sun: from a primitive root; to be hot (literally or figuratively).	(1) The hard dealings of everyday work.  (2) On fire for the Lord (Shining forth His nature).	(1) (a) 1:6 (b) Matt 5:45  (2) (a) 6:10 (b) Ps 84:11; Matt 13:43; 17:2
<b>Sword</b>	<i>Chereb</i> (2719) - drought; also a cutting instrument (from its destructive effect), as a knife, sword, or other sharp implement: - axe, dagger, knife, mattock, sword, tool. From a primitive root; to parch (through drought) i.e. (by analogy,) to desolate, destroy, kill:	The Sword of the Spirit (Rhema word of God) that destroys the work of the enemy.	(a) 3:8 (b) Eph 6:17
<b>Table</b>	<i>Mecab</i> (4524) - a divan (as enclosing the room); to revolve, surround, or border	The surrounding presence of God.	(a) 1:12

<b>Noun</b>	<b>Hebrew</b>	<b>Interpretation</b>	<b>References</b>
<b>Teeth</b> (See Ivory)	<i>Shen</i> (8127) - a tooth (as sharp); specifically (for 8143) ivory; figuratively, a cliff - from a primitive root; to point (transitive or intransitive); intensively, to pierce; figuratively, to inculcate.	Spiritual Meditation on The Word.	(a) 4:2; 6:6
<b>Temples</b>	<i>Raqqaḥ</i> (7541) - thinness, i.e. the side of the head: From a primitive root; to spit. Place associated with one's mind.	Thought life	(a) 4:3; 6:7
<b>Tent</b>	<i>Ohel</i> (168) - a tent (as clearly conspicuous from a distance): A primitive root; to be clear, shining. A temporary shelter made of cloth, supported usually by poles and ropes.	One's family influence or ones own body as a tent.	(a) 1:5,8 (b) 2 Cor 5:1; 2 Pet 1:13; Luke 16:9; Ps. 15:1
<b>Thigh</b>	<i>Yarek</i> (3409) - from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphem. The generative parts; figuratively, a shank, flank, side - for reproduction.	Spiritual reproduction (Fruitfulness)	(a) 3:8; 7:1
<b>Thorn</b>	<i>Chowach</i> (2336) - from an unused root apparently meaning to pierce; a thorn; by analogy, a ring for the nose.	Those who pierce (hurt) others.	(a) 2:2
<b>Tongue</b>	<i>Lashown</i> (3956) Especially used in the wisdom literature where the manner of one's "speech" is considered to reflect the character.	Speech	(a) 4:11 (b) Ps 5:9; 15:3; 57:4; 109:2; 140:11; Prov 10:31; 15:4; 18:21; 26:28

Noun	Hebrew	Interpretation	References
<b>Tower</b>	<p><i>Migdal</i> (4026) - a tower; from a primitive root; to twist (make large). A tall building erected for defense. The defensive nature of a tower led naturally to figurative references in the Bible. God is pictured as a high, strong tower sheltering His people from the enemy.</p>	Strength and protection.	(a) 4:4; 7:4; 8:10 (b) Ps. 61:3; 144:2; Prov. 18:10
<b>Tree</b>	<p><i>Ets</i> (6086) - a tree (from its firmness); hence, wood (plural sticks): From a primitive root; properly, to fasten (or make firm), i.e. to close (the eyes):</p>	The righteous as strong and with deep spiritual roots	(a) 2:3; 4:14; 7:7,8; 8:5 (b) Jer 17:7-8 ; Isa 61:3
<b>Tresses</b>	<p><i>Rahat</i> (7298) - from an unused root apparently meaning to hollow out; a channel or watering-box; by resemblance a ringlet of hair (as forming parallel lines).  Same Hebrew word as used for 'rafters', hence the translation of 'galleries' in KJV.</p>	Channels of blessing.	(a) 7:5
<b>Turtledove</b>	<p><i>Towr</i> (8449) - a ring-dove, often used (figuratively) as a term of endearment: From a primitive root to meander (causatively, guide) about, especially for trade or reconnoitering.</p>	Activity of the Holy Spirit (especially guidance).	(a) 2:12 (b) See Dove

Noun	Hebrew	Interpretation	References
<b>Valley</b>	<p>Two Hebrew words...</p> <p>(1) <i>Emeq</i> (6010) - a vale (i.e. broad depression); from a primitive root; to be (causatively, make) deep (literally or figuratively):</p> <p>(2) <i>Nachal</i> (5158) - a stream, especially a winter torrent; (by implication) a (narrow) valley (in which a brook runs); also a shaft (of a mine):</p> <p>From a primitive root; to inherit (as a [figurative] mode of descent), or (generally) to occupy; causatively, to bequeath, or (generally) distribute, instate:</p>	<p>(1) Barren place. Not one's inheritance (place of weeping, backsliding and judgment - all refs. to this Hebrew word reflect this). Place of sin &amp; judgment</p> <p>(2) Spiritual Inheritance.</p>	<p>(1) (a) 2:1 (b) Ps 84:6; Jer 49:4; Joel 3:14 (The Valleys of Jehosaphat and Jezreel use this Hebrew word). (2) (a) 6:11</p>
<b>Veil</b>	<p>Three Hebrew words..</p> <p>(1) <i>Atah</i> (5844) - a primitive root; to wrap, i.e. cover, veil, cloth, or roll:</p> <p>(2) <i>Tsammah</i> (6777) - from an unused root meaning to fasten on; a veil - also the word 'locks' is used.</p> <p>(3) <i>Radiyd</i> (7289) - spreading; a veil (as expanded). From a primitive root; to tread in pieces, i.e. (figuratively) to conquer, or (specifically) to overlay:</p>	<p>(1) Covering from shame (Prostitutes used this type of veil)</p> <p>(2) Beauty &amp; submission.</p> <p>(3) Overcoming, conquering</p>	<p>(1) (a) 1:7</p> <p>(2) (a) 4:1; 6:7</p> <p>(3) (a) 5:7</p>
<b>Village</b>	<p><i>Kaphar</i> (3723) - a village (as protected by walls). From a primitive root; to cover (specifically with bitumen).</p>	<p>Place of atonement for the lost (covering of their sins)</p>	<p>(a) 7:11</p>

Noun	Hebrew	Interpretation	References
<b>Vines</b>	Two Hebrew words.... (1) <i>Kerem</i> (3754) - from an unused root of uncertain meaning; a garden or vineyard: (2) <i>Gephen</i> (1612) - from an unused root meaning to bend; a vine (as twining), especially the grape:	(1) Church (Symbolized by Vineyard)  (2) Abiding relationship with Jesus.	(1) (a) 2:15  (2) (a) 6:11; 7:8,12 (b) Jn 15:5
<b>Vineyard</b>	<i>Kerem</i> (3754) - from an unused root of uncertain meaning; a garden or vineyard: Vineyards were hedged or fenced as protection from wild animals <Song 2:15>. In each vineyard a tower was erected and a guard placed to protect the vines from robbers <Matt. 21:33>.	Symbolic of the Church (place of fruitfulness and joy)	(a) 1:6,14; 7:12; 8:11,12  (b) Matt 20:1-17; Num. 13:20,23-24
<b>Virgin</b>	<i>Almah</i> (5959) - a lass (as veiled or private); from a primitive root; to veil from sight, i.e. conceal (literally or figuratively). A person who has not had sexual intercourse.	God's pure, holy people.  Used to describe the nation of Israel < > to emphasize its purity and holiness as the CHOSEN PEOPLE of God.	(a) 1:3; 6:8 (b) Isa. 37:22; Jer. 31:4
<b>Waist</b>	See 'Belly'		
<b>Wall</b>	Two Hebrew words... (1) <i>Kothel</i> (3796) - from an unused root meaning to compact; a wall (as gathering inmates): (2) <i>Chowmah</i> (2346) - to join; a wall of protection: A thick, high, continuous structure of stones or brick that formed a defensive barricade around an ancient city.	(1) Boundaries of our own comfort zones.  (2) Protective boundaries of God (Walls of Salvation) / Spiritual Leader	(1) (a) 2:9 (b) Prov 18:11  (2) (a) 5:7; 8:9,10 (b) Isa 26:1;62:6

Noun	Hebrew	Interpretation	References
<b>Watchmen</b>	<i>Shamar</i> (8104) - a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.	Spiritual Leaders.	(a) 3:3; 5:7 (b) Heb 13:17
<b>Water</b>	<i>Mayim</i> (4325) - dual of a primitive noun (but used in a singular sense); water; figuratively, juice; by euphemism, urine, semen.	The Spirit-inspired Word of God that prepares the Bride - 'many waters' or 'flood' can represent the onslaught of the enemy (Jer 46:7,8)	(a) 5:12; 8:7 (b) Eph 5:26; Isa 49:10; Ezek 47:1
<b>Wheat</b>	<i>Chittah</i> (2406) - wheat, whether the grain or the plant: Wheat. The most important cereal grass mentioned in the Bible. Wheat was sown after barley in November or December. This grain was used for bread.	Fruitful Spiritual Harvest.	(a) 7:2 (b) Is. 32:20; John 12:24
<b>Wilderness</b>	<i>Midbar</i> (4057) – in the sense of driving; a pasture (i.e. open field, whither cattle are driven); by implication, a desert; to be subdued: A land not suited for farming. Wilderness land was too dry, rough, or rocky to be cultivated, but it was sufficient for grazing <Gen. 14:6; Ex. 3:18>. Occasionally, the word wilderness means, "desert." <i>Jesus was in the wilderness when He was tempted by the devil &lt;Mark 1:12; Luke 4:2&gt;.</i>	Place of spiritual dryness and testing.	(a) 3:6; 8:5 (b) Ex 16:2; Ps 107:4; Isa 32:15

Noun	Hebrew	Interpretation	References
<b>Wind</b> (North & South)	<p>Two separate Hebrew words are used for North &amp; South winds:</p> <p><b>(1) North Wind - <i>Tsaphown</i> (6828) -</b> hidden, i.e. dark. (Gloomy and unknown). The north wind of Israel is the Cold, Bitter, Winter wind.</p> <p><b>(2) South Wind - <i>Tsaphan</i> (6845) -</b> a primitive root; to hide (by covering over); by implication, to hoard or reserve; figuratively to deny; specifically (favorably) to protect, - from root meaning the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous) The south wind in Israel is the Warm, Refreshing, Summer wind.</p>	<p>(1) Winter seasons of Holy Spirit's (symbolized by wind) dealings.</p> <p>(2) Summer season of Holy Spirit's dealing (blessing)</p>	<p>(1) (a) 4:16a</p> <p>(2) (a) 4:16b</p>
<b>Window</b>	<p><i>Challown</i> (2474) - a window (as perforated): Windows were often spoken of symbolically in the Bible, as at the time of the flood when "the windows of heaven were opened" &lt;Gen. 7:11&gt;.</p> <p>Windows varied in size, ornamentation, and style. Wooden latticework or grills usually protected them. Some windows were large enough for a person to go through &lt;Josh. 2:15&gt;</p>	<p>Window of opportunity / blessing - glimpse of God's will.</p>	<p>(a) 2:9</p>

Noun	Hebrew	Interpretation	References
<b>Wine</b>	<i>Yayin</i> (3196) - from an unused root meaning to effervesce; wine (as fermented); by implication, intoxication: The fermented juice of grapes. Grapes were harvested in September with great joy & singing.	Joy of the Lord (Drunk in the Spirit) - New Wine = fresh move of Spirit.	(a) 1:2; 4:10; 5:1; 7:9; 8:2 (b) Eph 5:18
<b>Wood</b>	See 'Tree'		
<b>Woods</b>	<i>Ya`ar</i> (3293) from an unused root probably meaning to thicken with verdure; a copse of bushes; hence, a forest; hence, honey in the comb (as hived in trees).	Refreshing of God's people (into an army of trees of righteousness).	(a) 2:3
<b>Workman</b>	See 'Artisan'		

## The Colours Of The Song Of Solomon

Colour	Hebrew	Interpretation	References
<b>Black</b>	<i>Shachor</i> (7838) - dusky, but also jetty. To dawn, i.e. (figuratively) be (up) early at any task (with the implication of earnestness); by extension, to search for (with painstaking).	Normally black represents sin (black, dark nature of sin). However, here it represents the quality of Jesus as the dawn - up early at the task of the Father.	(a) 5:11
<b>Green</b>	<i>Ra`anan</i> (7488) - from an unused root meaning to be green; verdant; by analogy, new; figuratively, prosperous: The words for green normally describe vegetation of some type.	Blessings and prosperity from God. -verdant spiritual growth (renewal).	(a) 1:16 (2:13 used 'pag' which means 'green-fig' - see Fig Tree.) (b) Ps 23:2; Luke 23:31; Rev. 8:7; Mark 6:39



Colour	Hebrew	Interpretation	References
<b>Purple</b>	<i>Argaman</i> (713) - of foreign origin; purple (the color or the dyed stuff). Purple was the color of royal robes. Robes dyed purple were prescribed for the battle regalia of the Qumran priests, and purple was highly sought during the Maccabean period.	Symbol of Royalty.	(a) 3:10; 7:5. (b) Prov 31:22; Luke 16:19; Rev 17:4; 18:12.
<b>Scarlet</b>	<i>Shaniy</i> (8144) - of uncertain derivation; crimson, properly, the insect or its color, also stuff dyed with it. Scarlet was used a great deal in the tabernacle. It was the color of the cord extended from Rahab's window. It was also a mark of prosperity.	Redemption (Blood of Jesus) - The harlot clothed in scarlet (Rev 18:16) speaks of false redemption.	(a) 4:3 (b) Ex 25:4; 2 Sam 1:24; Prov 31:21.
<b>White</b>	<i>Tsach</i> (6703) - dazzling, i.e. sunny, bright, (figuratively) evident: From a primitive root; to glare, i.e. be dazzling white.	Purity	(a) 5:10 (b) Rev. 15:6; 19:8; Zech. 1:8; Rev. 6:2; Dan. 11:35; 12:10; Matt 17:2; Rev 20:11

## Place and People's Names in Song of Solomon

Name	Hebrew	Interpretation	References
<b>Amana</b> (Mountain)	<i>Amanah</i> (549) - a mountain near Damascus - from root meaning something fixed, i.e. a covenant. An allowance: From a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful.	Faithfulness / Steadfastness (God's covenanted faithfulness through times of testing)	(a) 4:8

Name	Hebrew	Interpretation	References
<b>Baal Hamon</b>	<i>Ba' al Hamown</i> (1174) - possessor of a multitude; Baal-Hamon, a place in Palestine: From ' <i>baal</i> ' meaning 'husband' or ;Lord' and ' <i>Hamown</i> ' meaning a multitude, abundance of people (Lord of a harvest of people)	God as Lord of the Harvest.	(a) 8:11 (b) Matt 9:38
<b>Bath Rabbim</b>	<i>Bath Rabbiym</i> (1337) - the daughter (i.e. city) of Rabbah (which means 'abundance, multitude') - a gate in the ancient city of Heshbon. Near this gate were the pools to which the "beloved" compared the beautiful eyes of the SHULAMITE woman <Song 7:4>.	Abundance	(a) 7:4
<b>Bether</b>	<i>Bether</i> (1335) - a section - from a primitive root, to chop up; divide - separate. - A small range of hills between Bethlehem and Jerusalem <Song 2:17>.	Separation from the things of the world.	(a) 2:17
<b>Carmel (Mount)</b>	<i>Karmel</i> (3760) - the name of a hill and of a town in Palestine: A planted field (garden, orchard, vineyard or park); by implication, garden produce; from an unused root of uncertain meaning; a garden or vineyard: A mountain range from the Mediterranean coast southeast to the Plain of Dothan	Fruitfulness.	(a) 7:5 (b) Isa 35:2; Mic 7:14
<b>Damascus</b>	<i>Dammeseq</i> (1834) - of foreign origin; Damascus, a city of Syria - Chief city of Aram ('Exalted')	Place of being exalted by the Lord.	(a) 7:4 (b) Acts 9:3
<b>David (Tower of)</b>	<i>David</i> (1732) - from an unused root meaning properly, to boil, i.e. (figuratively) to love; by implication, a love token, lover, and friend. See also TOWER. A phrase that probably refers to some fortress or fortified area of Jerusalem built by King David	A strong place boiling over with God's love (The Church)	(a) 4:4

Name	Hebrew	Interpretation	References
<b>En Gedi</b>	<i>Eyn Gedy</i> (5872) - fountain of a kid (young goat) En Gedi was watered by a hot spring yielding an abundance of fresh water which burst forth three or four hundred feet above the base of a large cliff. Its ancient name was Hazezon Tamar-- or Hazazon Tamar ("pruning of palms"), indicating that date palms may have grown there at one time. The plentiful supply of water from the hot spring created an oasis rich with semitropical vegetation. Vineyards also prospered at En Gedi <Song 1:14>.	The abundance of new life in the Spirit - streams of Joy and gladness on the mountain preparing to join the River of Life.	(a) 1:14
<b>Gilead (Mount)</b>	<i>Gil' ad</i> (1568) - Gilad, a region East of the Jordan; also the name of three Israelites - from <i>Gal</i> (1530) and <i>Ed</i> (5707); heap of testimony; Galed, a memorial cairn East of the Jordan:	Place of testifying of the goodness of God	(a) 4:1; 6:5
<b>Hermon (Mount)</b>	<i>Chermown</i> (2768) - abrupt; Chermou, a mount of Palestine. From Charam (2763) - a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: Also know as the 'Sacred Mountain' (probably place where Jesus was Transfigured).	Place of complete consecration to the Lord.	(a) 4:8
<b>Heshbon</b>	<i>Cheshbown</i> (2809) - a place East of the Jordan - contrivance; by implication, intelligence: From <i>Chashab</i> (2803); a primitive root; properly, to plait or interpenetrate, i.e. (literally) to weave to fabricate; figuratively (from the mental effort) to think, regard, value, compute. The former capital of Sihon, king of the Amorites	Strong place of knowing the plans and purposes of God (Spiritual intelligence)	(a) 7:4 (b) Josh. 12:1-2; Is. 15:4; 16:8-9

Name	Hebrew	Interpretation	References
<b>Jerusalem</b>	<i>Yeruwshalaim</i> (3389) - rarely Yeruwshalayim (yer-oo- shaw-lah'-yim); a dual (in allusion to its two main hills) - founded peaceful; Jerushalaim or Jerushalem, the capital city of Israel.	God's people - place of peace.	(a) 1:5,7; 3:5; 3:10; 5:8,16; 6:4; 8:4 (b) Heb 12:22-23
<b>Kedar</b>	<i>Qedar</i> (6938) - dusky (of the skin or the tent); Kedar, a son of Ishmael; also (collectively) Bedouin (as his descendants or representatives): From a primitive root; to be ashy, i.e. dark-colored; by implication, to mourn (in sackcloth or sordid garments).	Periods of backsliding (spiritual darkness)	(a) 1:5 (b) Ps 120:5
<b>Lebanon</b>	<i>Lebanown</i> (3844) - (the) white mountain (from its snow); Lebanon, a mountain range in Palestine: From <i>lebab</i> (Aramaic) (3825) - the heart; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything.	Pure heart.	(a) 3:9; 4:8,11,15; 5:15; 7:4
<b>Pharoah</b>	<i>Par' oh</i> (6547) - of Egyptian derivation; Paroh, a general title of Egyptian kings.	A strong and mighty rule.	(a) 1:9
<b>Senir</b>	<i>Sheniyr</i> (8149) - from an unused root meaning to be pointed; peak; Shenir or Senir, a summit of Lebanon: the Amorite name for Mount Hermon, the highest mountain in the Anti-Lebanon range. Senir was famous for its fir trees used in shipbuilding	Highest place.	(a) 4:8 (b) Ezek. 27:5; Psalm 29:6
<b>Sharon</b> (See also Rose of Sharon)	<i>Sharown</i> (8289) - plain, Sharon, the name of a place in Palestine: This lowland region was extremely fertile and it was known for its agriculture. From a primitive root; to be straight or even; figuratively, to be (causatively, to make) right, pleasant, prosperous:	Pleasant to the Lord & prosperous in Him.	(a) 2:1 (b) 1 Chr 27:29; Is 33:9; 35:2; Josh 12:18

Name	Hebrew	Interpretation	References
<b>Shulamite</b>	<i>Shuwlammiyth</i> (7759) - peaceful From <i>Shalam</i> (7999); a primitive root; to be safe (in mind, body or estate); figuratively, to be completed; by implication, to be friendly. A woman from the city of SHUNEM <1 Sam. 28:4>. Others believe this woman was ABISHAG, the lovely young Shunammite brought to David in his old age <1 Kin. 1:1-4, 15> and who later apparently was a part of Solomon's harem <1 Kin. 2:17-22>.	The Christian (God's loved one)	(a) 6:13 (b) Gen 49:10; Ps 76:2; Isa 8:6; Jn 9:7; Heb 7:4
<b>Solomon</b>	<i>Shelomoh</i> (8010) – peaceful. From shalom (shaw-lome'); safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:	Jesus our Prince of Peace.	(a) 1:1; 3:7,11; 8:11,12 (b) Isa 9:6
<b>Tirzah</b>	<i>Tirtsah</i> (8656) - delightsomeness; a place in Palestine; also an Israelitess - from a primitive root; to be pleased with; specifically, to satisfy a debt: Tirzah was the capital of the northern kingdom of Israel from the time of Jeroboam I until the time of Omri (reigned 885-874 B. C.), who moved the capital to Samaria after reigning in Tirzah six years <1 Kin. 16:23>.	God's pleasure with His overcoming people.	(a) 6:4 (b) Josh 12:24
<b>Zion</b>	<i>Tsiyown</i> (6726) - Tsjion (as a permanent capital), a mountain of Jerusalem- a monumental or guiding pillar.	God's people as a sign to the nations.	(a) 3:11 (b) Ps.53:6

## The Spices of the Song of Solomon

Spice	Hebrew	Interpretation	References
<b>Aloes</b>	<i>Ahalym</i> (174) - of foreign origin; aloe wood (i.e. sticks): Two plants, one a tree and the other a flower	The fruit of Self-Control.	(a) 4:14 (b) See 'Hebrew' column.

<p><b>Aloes</b> (Cont'd)</p>	<p>1. The aloes mentioned in &lt;Psalm 45:8; Proverbs 7:17&gt;, and &lt;Song of Solomon 4:14&gt; came from a large tree known as "eaglewood," a plant native to India. The wood of the aloe tree is fragrant and highly valued for perfume and incense. Many authorities believe the lign aloe to be the same tree &lt;Num. 24:6&gt;, (KJV).</p> <p>2. The aloes brought by Nicodemus to wrap the body of Jesus &lt;John 19:39&gt; were probably the true aloes of the lily family, a beautiful plant with thick, fleshy leaves and red flowers. The aloin derived from the pulp of the aloe leaf was an expensive product used in embalming.</p>		
<p><b>Calamus</b></p>	<p><i>Qaneh</i> (7070) - a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): - a primitive root; to erect, i.e. create; by extension, to procure, especially by purchase (causatively, sell); by implication to own:</p> <p>A fragrant, reed-like grass growing along streams and riverbanks &lt;Song 4:14&gt;, also referred to as sweet cane &lt;Is. 43:24; Jer. 6:20&gt;. Calamus leaves are fragrant and ginger-flavored when crushed. It is named with other aromatic substances &lt;Ezek. 27:19&gt; and as one ingredient for the anointing oil &lt;Ex. 30:23&gt;. It is believed to be a plant native to India &lt;Jer. 6:20&gt;.</p>	<p>Fruit of Kindness (that which makes us upright and creates uprightness in others)</p>	<p>(a) 4:14 (b) See 'Hebrew' column.</p>
<p><b>Cinnamon</b></p>	<p><i>Qinnamown</i> (7076) - from an unused root (meaning to erect); cinnamon bark (as in upright rolls):</p>	<p>Fruit of Goodness.</p>	<p>(a) 4:14 (b) See 'Hebrew' column.</p>

<p><b>Cinnamon</b> (Cont'd)</p>	<p>A member of the laurel family, the cinnamon tree grew to be more than 9 meters (30 feet) tall with white flowers and wide-spreading branches. A native of Ceylon, the cinnamon tree produced bark and oil which was used for the anointing oil &lt;Ex. 30:23&gt; and as perfume &lt;Prov. 7:17; Rev. 18:13&gt;.</p>		
<p><b>Frankincense</b></p>	<p><i>Lebownah</i> (3828) - frankincense (from its whiteness or perhaps that of its smoke): -frank-) incense. From root meaning 'white'. Frankincense was part of the sacred anointing oil &lt;Ex. 30:34&gt;. It was used in sacrificial offering &lt;Lev. 2:1&gt;, as a fumigant during animal sacrifices &lt;Ex. 30:7&gt;, and as perfume &lt;Song 3:6&gt;. It was a gift to baby Jesus &lt;Matt. 2:11&gt;. The trees are native to India, Arabia, and Africa. Palestine probably obtained this product through foreign trade &lt;Is. 60:6&gt;.</p>	<p>Fruit of Faithfulness</p>	<p>(a) 3:6; 4:6,14 (b) See 'Hebrew' column.</p>
<p><b>Henna</b></p>	<p><i>Kopher</i> (3724) - a cover, i.e. (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively, a redemption-price: From a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:</p> <p>A plant used to produce a valuable orange-red dye. It was two to three meters (seven to ten feet) tall and bore fragrant white flowers. Solomon compared his beloved to a cluster of henna &lt;Song 1:14; 4:13&gt;; (camphire, KJV).</p>	<p>The fruit of Joy (or the Lord) - the Joy of being redeemed (joy of salvation)</p>	<p>(a) 1:14; 4:13 (b) Ps 51:12</p>
<p><b>Myrrh</b></p>	<p><i>More</i> (4753) - or mowr (more); myrrh (as distilling in drops, and also as bitter): From a primitive</p>	<p>Fruit of Meekness</p>	<p>(a) 1:13; 3:6; 4:6,14; 5:5,13 (b) Ps 45:8</p>

<p><b>Myrrh</b> (Cont'd)</p>	<p>root; properly, to trickle; to be (causatively, make) bitter. An extract from a stiff-branched tree with white flowers and plum-like fruit. After myrrh was extracted from the wood, it soon hardened and was valued as an article of trade. It was an ingredient used in anointing oil &lt;Ex. 30:23&gt;, and was used as perfume &lt;Ps. 45:8; Prov. 7:17; Song 3:6&gt;, in purification rites for women &lt;Esth. 2:12&gt;, as a gift for the infant Jesus &lt;Matt. 2:11&gt;, and in embalming &lt;John 19:39&gt;. According to the Gospel of Mark &lt;15:23&gt;, the drink offered to Jesus before His crucifixion was "wine mingled with myrrh." Matthew, however, has "sour wine mingled with gall" &lt;Matt. 27:34&gt;.</p>		
<p><b>Pomegranate</b></p>	<p><i>Rimmown</i> (7416) - a pomegranate, the tree (from its upright growth) or the fruit (also an artificial ornament). From a primitive root; to rise (literally or figuratively): A round, sweet fruit about ten centimeters (four inches) across with a hard rind. It is green when young and turns red when ripe. There are numerous edible seeds inside the pomegranate. The pomegranate tree has been cultivated in Palestine and Egypt since ancient times &lt;Num. 13:23; Deut. 8:8&gt;. It grew as a bush or small tree, sometimes reaching a height of about 9 meters (30 feet) with small, lance-shaped leaves. The blossoms were bright red. The fruit usually ripened in August or September.</p> <p>Pomegranates were highly esteemed during Bible times. The hem of Aaron's robe was decorated with blue, purple, and</p>	<p>Fruit of Love (overall characteristic of the Fruit of the Spirit).</p>	<p>(a) 4:3,13; 6:7,11; 7:12; 8:2 (b) See 'Hebrew' column.</p>



<p><b>Pomegranate</b> (Cont'd)</p>	<p>red pomegranates &lt;Ex. 28:33-34; 39:24-26&gt;. It was listed among the pleasant fruits of Egypt &lt;Num. 20:5&gt;. Solomon decorated the Temple with the likeness of the pomegranate &lt;1 Kin. 7:18, 20&gt;. A spiced wine was made from the juice &lt;Song 8:2&gt;.</p>		
<p><b>Saffron</b></p>	<p>3750 Karkom (3750) - probably of foreign origin; the crocus:  The product of many varieties of crocus, a flower that grew from a bulb and produced light-blue flowers. Crocus blooms were gathered, dried, and pressed into cakes of saffron. Saffron was used as a coloring for curries and stews. It was also used as a perfume for the floors of theaters and for weddings. Solomon was the only Bible writer to refer to saffron &lt;Song 4:14&gt;.</p>	<p>Fruit of Longsuffering</p>	<p>(a) 4:14</p>
<p><b>Spikenard</b></p>	<p><i>Nerd</i> (5373) - of foreign origin; nard, an aromatic: Spikenard. Costly oil derived from the dried roots and stems of the nard, an herb of Asia. This oil was used as a liquid or made into an ointment. It was imported from India in alabaster boxes. These were stored and used only for special occasions. When household guests arrived, they were usually anointed with this oil. Jesus was anointed on two occasions as an honored guest. Many spikes grew from a single nard root, which produced clusters of pink flowers. The stems were covered with hair, giving them a woolly appearance. Some translations of the Bible refer to spikenard as nard.</p>	<p>Fruit of Peace.</p>	<p>(a) 1:12; 4:13,14 (b) Mark 14:3; John 12:3</p>

*The End*



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