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COMMENTARIES

EXPOSITION OF THE OLD AND NEW TESTAMENTS SONG OF SOLOMON

by John Gill

*Thou hast given a standard to them that fear thee;
that it may be displayed because of the truth
— Psalm 60:4*

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INTRODUCTION TO THE SONG OF SOLOMON

This book is entitled, in the Hebrew copies, “Shir Hashirim”, the Song of Songs. The Septuagint and Vulgate Latin versions call it, “the Song”; and the title of it in the Syriac version, is,

“the Wisdom of Wisdoms of the same Solomon;”

that is, the same who wrote the two preceding books. It has always been received and esteemed by the ancient Jews as a valuable part of the sacred writings, calling it “the Holy of Holies”^{f1}; forbidding their children to read it, because of the sublimity and mysteriousness of it, until they were at years to understand it: nor was there ever any controversy among them about the authenticity of it; but all their writers^{f2}, ancient and more modern, agree that it was written by the inspiration of the Holy Spirit. The ancient Christian fathers and councils have held it as a part of the holy Scriptures, and have continued it in the canon of them; and it has been received as canonical by Christians in all ages, except a very few, as Theodore of Mopsuest, condemned calling it in question by the second council at Constantinople, in 553; and Castalio, in later times, who for the same was censured and exiled by the senate at Geneva; and Mr. Whiston, in our age, whose objections to it I have attempted to answer, in my larger Commentary on this book, published in 1728, and since republished: and I am very sorry I am obliged to take notice of an objection to the antiquity of it, and to its being Solomon’s, made by a learned^{f3} man, very lately; who observes, that the word David, from its first appearance in Ruth, where it is written **dwd**, without the “yod”, continues to be so written through the books of Samuel, Kings, Psalms, Proverbs, Isaiah, Jeremiah, and Ezekiel; but appears with a “yod”, **dywd**, in the books of Chronicles, Ezra, Nehemiah and Zechariah; wherefore he suggests, that if it was customary to write this word without a “yod” till the captivity, and with one after it; then he thinks a strong argument may be drawn from hence against the antiquity of the Canticles, and its being made by Solomon, since this name is written with a “yod” in (~~2004~~ Song of Solomon 4:4); the only place in it in which it is used: but in answer to this it must be said, that it is not fact that the word is invariably without a “yod” in the books mentioned, particularly the book of Kings: for the authors of the Masorah have observed, on (~~1084~~ 1 Kings 3:14), that it is five times written in that book full, as they call it, that

is, with a “yod”, **dywd**; three of the places I have traced out, (~~1084~~1 Kings 3:14 ~~1104~~1 Kings 11:4,36); and have found it so written in all the printed copies I have seen; and so it is read by the eastern Jews, in (~~36724~~Ezekiel 37:24). This learned man is aware that it is so written, once in Hosea, and twice in Amos, books written two hundred years before the captivity; but then he observes, that in the two last places, in Bomberg’s edition, it has a little circle (o) to mark it for an error, or a faulty word, though none over the word in Hosea: but it should be known, that that circle, in hundreds of places, is not used to point out anything faulty in the copy; but is only a mark referring to the margin, and what is observed there; and be it that it does point out an error, or a faulty word, the same circle is over the word in Canticles, and consequently shows it to be faulty there, and to be corrected and read without the “yod”, as it was originally without it there; which observation destroys the argument from it: and so it is read in that place in the Talmud^{f4} without it, and in the ancient book of Zohar^{f5}; and indeed it seems as if it was read without the “yod” in the copies seen by the authors of the Little Masorah; since in their note on (~~1084~~1 Kings 3:14); besides the five places in the Kings, where it is written full, or with the “yod”, they say, it is so written throughout the Chronicles, the twelve minor prophets, and Ezra, which includes Nehemiah; but make no mention of Solomon’s Song, which, one would think, they would have done, had it been so written there in the copies before them: so that, upon the whole, the argument, if it has any force in it, turns out for, and not against, the antiquity of Solomon’s Song. This book of Canticles has plain marks of a divine original, and proofs of its being of divine inspiration: it was written by, one that was inspired of God, as appears by the books of Proverbs and Ecclesiastes, written by him; the greatness of the matter contained in it, the dignity, sublimity, and majesty of its style, show it to be no human composure; the power and efficacy which it has had over the hearts of men, in reading it, and hearing it explained, is another evidence of its being the word of God, which is quick and powerful; the impartiality of it, the bride, who is introduced speaking in it, confessing and proclaiming her own failings and infirmities, is no inconsiderable proof of the same; to which may be added the agreement between this and other portions of Scripture, as particularly (~~980~~Psalm 45:1-17); and there seem to be many allusions and references to various passages of this book in the New Testament; see (~~1093~~Matthew 9:13 ~~1052~~Matthew 13:52 ~~1218~~Matthew 21:38 ~~1211~~Matthew 25:1), etc. (~~664~~John 3:8,29 6:44 ~~4718~~2 Corinthians 11:3 ~~4827~~Ephesians 5:27) (~~5027~~Colossians 2:17 ~~660~~Revelation 3:20 ~~6907~~Revelation

19:7,8); compared with (^{<2003>}Song of Solomon 1:3,4 ^{<2017>}Song of Solomon 2:17 ^{<2047>}Song of Solomon 4:7,16) (^{<2081>}Song of Solomon 5:1,2 ^{<2073>}Song of Solomon 7:13 ^{<2081>}Song of Solomon 8:11,12). In what time of Solomon's life this book was written is not agreed on: some of the Jewish writers say the book of Proverbs was written first, then the Song of Songs, and last of all Ecclesiastes; others, that the Song was written first, then Proverbs, and then Ecclesiastes^{f6}; though their chronologer^{f7} says they were all written in his old age, as indeed the last book seems to be; but the Song rather seems to have been written in the middle part of his life, when in the most flourishing circumstances as to body, mind, and estate. Dr. Lightfoot^{f8} is of opinion it might be written in the thirtieth year of his reign, about ten years before his death, after he had built his summer house in Lebanon, to which he supposes respect is had in (^{<2008>}Song of Solomon 4:8 ^{<2074>}Song of Solomon 7:4); and upon his bringing Pharaoh's daughter to the house prepared for her, (^{<1024>}1 Kings 9:24); but be this at it may, it was not a celebration of the amours between Solomon and her, since the literal sense, in many places, would be monstrous and absurd; and besides it must be written twenty years at least after that, if the house of the forest of Lebanon is referred to in the above places; nor does it set forth their amours, and the marriage between them, as typical of the inexpressible love and marriage union between Christ and his church; though there is a resemblance between natural and spiritual marriage, and the love of persons in such a relation to one another, and to which there may be an allusion in some passages. Nor is this book historical and prophetic, expressing either the state of the people of Israel, from the times of Abraham to Solomon, and so to the Messiah; in which way go many Jewish interpreters, as the Targum, Jarchi, Aben Ezra, and others: nor is it to be considered as describing the state of the church: of God, whether legal, from the times of David and Solomon, and before, in and after the captivity, to the birth and death of Christ; or the Gospel church, in its beginning, progress, various changes, and consummation, as Brightman and Cotton nor as setting forth the several ages and periods of the Christian church, in agreement with the seven churches of Asia, as Cocceius, and those that follow him, Horchius, Hofman, and Heunischius; which latter, particularly, makes this distribution of them:

(1) The Ephesian church, (^{<2005>}Song of Solomon 1:5-17); from the ascension of Christ to heaven, A. C. 33, to 370.

- (2) The Smyrnaean church, (~~2181~~Song of Solomon 2:1-17); from A. C. 371, to 707;
- (3) The church at Pergamos, (~~2181~~Song of Solomon 3:1-11); from A. C. 708, to 1045.
- (4) The Thyatirian church, (~~2181~~Song of Solomon 4:1-5:1), from A. C. 1046, to 1383.
- (5) The Sardian church, (~~2182~~Song of Solomon 5:2-6:8), from A. C. 1384, to 1721.
- (6) The church at Philadelphia, (~~2189~~Song of Solomon 6:9-7:13), from A. C. 1722, to 2059.
- (7) The Laodicean church, (~~2181~~Song of Solomon 8:1-14), from A. C. 2060, and onwards.

But these senses are very arbitrary, uncertain, and precarious, and limit the several parts of it to certain periods; whereas it is applicable to believers in all ages of time. The whole is figurative and allegorical; expressing, in a variety of lively metaphors, the love, union, and communion, between Christ and his church; setting forth the several different frames, cases, and circumstances of believers, in this life; so that they can be in no case and condition spiritual whatever, but there is something in this Song suitable to them; and which serves much to recommend it, and shows the excellency of it; and that it justly claims the title it bears, the Song of Songs, the most excellent. M. Bossuet¹⁹ is of opinion, that whereas the nuptial feast with the Hebrews was kept seven days, this Song is to be distributed into seven parts, a part to be sung, one each day, during the celebration: The first day, (~~2181~~Song of Solomon 1:1-2:16). The second day, (~~2187~~Song of Solomon 2:7-17). The third day, (~~2181~~Song of Solomon 3:1-5:1). The fourth day, (~~2182~~Song of Solomon 5:2-6:9). The fifth day, (~~2180~~Song of Solomon 6:10-7:11). The sixth day, (~~2172~~Song of Solomon 7:12-8:3). The seventh day, (~~2184~~Song of Solomon 8:4-14). The thought is ingenious, but seems too fanciful, and without foundation.

CHAPTER 1

INTRODUCTION TO SONG OF SOLOMON 1

In this chapter, after the general title of the book, (~~2001~~Song of Solomon 1:1), the church expresses her strong desires, and most ardent wishes, for some fresh discoveries of the love of Christ to her, and for communion with him; having tasted of his love, smelt a sweet savour in his grace, and enjoyed fellowship with him in his house, (~~2002~~Song of Solomon 1:2-4). She observes her blackness and uncomeliness in herself; the trials and afflictions she met with from others; and her carelessness and negligence of her own affairs, (~~2005~~Song of Solomon 1:5,6); and entreats her beloved to direct her where she might meet with him, feeding his flocks, and giving them rest, to which he returns a kind and gracious answer; gives her proper instructions where to find him, (~~2007~~Song of Solomon 1:7,8); and commends her beauty; sets forth her amiableness and loveliness, by various metaphors; and makes promises of more grace and good things to her, (~~2009~~Song of Solomon 1:9-11). And then she declares what a value she had for Christ, her beloved; and how precious he was unto her, like a bundle of myrrh, and a cluster of camphire, (~~2012~~Song of Solomon 1:12-14). Christ again praises her beauty; and particularly takes notice of her eyes, and her modest look, (~~2015~~Song of Solomon 1:15); and she returns the encomium back to him, and expresses her pleasure and satisfaction in the house he had built for her, and the furniture of it, (~~2016~~Song of Solomon 1:16,17).

Ver. 1. *The Song of songs, which [is] Solomon's.*] Wrote by Solomon, king of Israel, as the “amanuensis” of the Holy Ghost; and not by Hezekiah and his men, as the Jews say^{f10}: or, “concerning Solomon”^{f11}; Christ, of whom Solomon was a type; (see ~~2007~~Song of Solomon 3:7); of his person, excellencies, love to his church, care of her, and concern for her; and of the nearness and communion he admitted her to, and indulged her with the Jews have a saying^{f12}, that wherever the word Solomon is used in this song, the Holy One is meant, the holy God, or Messiah: it is called “the Song of songs”, because the most excellent, as the Holy of holies, King of kings, etc. which, with the Hebrews, express a superlative; this being more excellent than the one hundred and five songs, written by Solomon, or than

any human composure whatever; yea, preferable to all Scriptural songs, as to subject, manner of style, and copiousness of it.

Ver. 2. *Let him kiss me with the kisses of his mouth*, etc.] That is, Solomon; Christ, the antitype of Solomon, the church's beloved; or it is a relative without an antecedent, which was only in her own mind, "let him"; him, whom her thoughts were so much employed about; her affections were so strongly after; and whose image was as it were before her, present to her mind: and "the kisses of his mouth", she desires, intend some fresh manifestations and discoveries of his love to her; by some precious word of promise from his mouth, applied to her; and by an open espousal of her, and the consummation of marriage with her. It may be rendered, "with one of the kisses of his mouth"^{f13}; kisses with the ancients were very rare, and used but once when persons were espoused, and as a token of that; and then they were reckoned as husband and wife^{f14}: on which account, it may be, it is here desired; since it was after this we hear of the spouse being brought into the nuptial chamber, and of the keeping of the nuptial feast, (~~2004~~ Song of Solomon 1:4,12);

for thy love [is] better than wine; or "loves"^{f15}; which may denote the abundance of it; the many blessings of grace which flow from it; and the various ways in which it is expressed; as well as the high esteem the church had of it. This is said to be "better than wine"; for the antiquity of it, it being from everlasting; and for the purity of it, being free from all dregs of dissimulation and deceit on the part of Christ, and from all merit, motives, and conditions, on the part of the church; for its plenty, being shed plenteously in the hearts of believers, and who may drink abundantly of it; and for its freeness and cheapness, being to be had without money and without price; and it is preferable to wine for the effects of it; which not only revives and cheers heavy hearts, but quickens dead sinners, and comforts distressed saints; and of which they may drink plentifully, without hurt, yea, to great advantage.

Ver. 3. *Because of the savour of thy good ointments*, etc.] It was usual for lovers to anoint themselves, their hair, garments, etc. to commend themselves to each other; and it was common to commend each other's ointments, and the grateful smell of them^{f16} none being like them, or so agreeable as theirs: by these ointments may be meant the grace of Christ, the fulness of it, the oil of gladness with which he is anointed above his

fellows, and without measure; and which so greatly recommends him to his church and people, (^{<3987>}Psalm 45:7 ^{<3014>}John 1:14);

thy name [is as] ointment poured forth; which emits the greater odour for its being poured forth out of the box. The very names of lovers are dear to one another, sweeter than nectar itself^{f17}; the very mention of them gives an inexpressible pleasure. This may respect not merely the fame of Christ spread abroad in the world through the ministry of the word; nor the Gospel only, which is his name, (^{<4015>}Acts 9:15); and is like a box of ointment broke open, which diffuses the savour of his knowledge everywhere; but some precious name of his, as Immanuel, God with us; Jesus, a Saviour; but more particularly his name Messiah, which signifies anointed, the anointed Prophet, Priest, and King of his church;

therefore do the virgins love thee: for the preciousness of his person, the fulness of grace in him, and the truths of his Gospel: and which love shows itself in a desire of his presence, and communion with him; in a regard to his word and worship, to his truths and ordinances; and to his people, to conversation and communion with them. By these virgins are meant either congregational churches that strictly adhere to Christ, and to his pure worship; or particular believers, for their inviolate attachment to him; for the singleness and sincerity of their love to him; for their uncorruptness in the doctrine of faith; for the truth and spirituality of their worship; for the purity of their lives and conversations; for their beauty and comeliness through Christ; for their colourful and costly attire, being clothed with his righteousness; and for their modest behaviour, having the ornament of a meek and quiet spirit.

Ver. 4. *Draw me*, etc.] With the cords of love, for what draw lovers to each other more strongly? under the influence of that they cannot bear to be without each other's company. Aben Ezra takes these words to be spoken by the virgins, who everyone of them said this, promising upon it to follow after the drawer; but they are rather the request of the church, desirous of nearer and more intimate communion with Christ; for this is not to be understood of drawing at first conversion, as the fruit of love, and under the influence of grace, (^{<2813>}Jeremiah 31:3 ^{<3164>}John 6:44); but of being brought nearer to Christ, and to enjoy more of him;

we will run after thee; the church and the virgins, she and her companions, or particular believers; everyone of them in their respective stations would act with more rigour upon such drawings; would run in a way of duty,

follow Christ, and walk in his steps; and as they had him for an example, and according to his word, and in the ways of his commandments: or “that we may run after thee”^{f18}; intimating that there is no running without drawing; no following Christ, at least no running after him with alacrity and cheerfulness, without being drawn by his love, and influenced by his grace;

the King hath brought me into his chambers: the blessing she sought after, and was so solicitous for in the preceding verses; namely, to have the marriage consummated, to be owned by Christ as his spouse and bride, by taking her home, and introducing her into the nuptial chamber; by putting her into the enjoyment of himself, and the possession of his substance: and this being done by him as King of saints, yea, of the world, showed great condescension on his part, and great honour bestowed on her; since by this act, as he was King, she was declared queen!

we will be glad and rejoice in thee: she and her bridesmaids, the virgins that attended her; that is, “when he should introduce” her into his chambers, as some^{f19} render the words; then they should express their joy and gladness on that occasion; and that in the greatness, glory, and fitness of his person; in the fulness of grace in him; in the blessings of grace from him; in what he has done for, and is to his church and people; in the offices he bears, and in the relations he stands in to them; and particularly that of a husband, now declared;

we will remember thy love more than wine: which, upon the introduction of the bride to the bridegroom, might be plentifully drank; of the preferableness of Christ’s love to wine, (see Gill on “~~2100~~ Song of Solomon 1:2”); it may design more particularly the love of Christ, expressed at this time of solemnizing the marriage between him and his church in an open manner, (~~2109~~ Hosea 2:19); and which would never be forgotten: Christ’s love is remembered when thought of and meditated upon; when faith is exercised on it, and the desires of the soul are drawn after it, and the affections set upon it; and when it is often spoken of to others, being uppermost in the mind; saints under the Gospel dispensation have an ordinance for this purpose, to, commemorate the love of Christ;

the upright love thee; or “uprightnesses”^{f20}; men of upright hearts and conversations, who have right spirits renewed in them; or Israelites indeed, in whom there is no guile; who have the truth of grace in them, walk uprightly according to the rule of God’s word, and the Gospel of Christ; and do all they do sincerely, from a principle of love, and with a view to

the glory of God; such love Christ superlatively, sincerely, fervently, and constantly; and “love [him] rightly”, or “most uprightly”, as some^{f21} render the phrase.

Ver. 5. *I [am] black, but comely, O ye daughters of Jerusalem*, etc.] The church having obtained of Christ, what she wanted, turns to the daughters of Jerusalem, the same perhaps with the virgins her companions; they seem to be young converts, it may be not yet members of the visible church, but had a great respect for the church, and she for them; and who, though they had but a small knowledge of Christ her beloved, yet were desirous of knowing more of him, and seeking him with her; (see ^{210B}Song of Solomon 3:9-11 ^{210B}Song of Solomon 5:8,9 ^{210C}Song of Solomon 6:1); to these she gives this character of herself, that she was “black” in herself^{f22}, through original sin and actual transgression; in her own eyes, through indwelling sin, and many infirmities, spots, and blemishes in life; and in the eyes of the world, through afflictions, persecutions, and reproaches, she was attended with, and so with them the offscouring of all things: “but comely” in the eyes of Christ, called by him his “fair one”, the “fairest among women”, and even “all fair”, (^{210B}Song of Solomon 1:8,15 ^{210C}Song of Solomon 4:7); through his comeliness put upon her, the imputation of his righteousness to her; through the beauties of holiness upon her; through, the sanctifying influences of his Spirit; and, being in a church state, walking in Gospel order, attending to the commands and ordinances of Christ; and so beautiful as Tirzah, and comely as Jerusalem, (^{210C}Song of Solomon 6:4); and upon all accounts “desirable”,^{f23} to Christ, and to his people, as the word may be rendered;

as the tents of Kedar, as the curtains of Solomon: each of which are thought by some to refer to both parts of her character; and suppose that the tents of Kedar, though they might look poor on the outside, were full of wealth and riches within; and Solomon’s curtains, or hangings, might have an outward covering not so rich and beautiful as they were on the inside; but rather the blackness of the church is designed by the one, and her comeliness by the other. With respect to her blackness, she compares herself to the tents of Kedar, to the inhabitants of those tents, who were of a black or swarthy complexion; Kedar signifies the name of a man whose posterity these were, that dwelt in tents, even of Kedar the second son of Ishmael, and who inhabited some part of Arabia; and, their employment being to feed cattle, moved from place to place for the sake of pasturage, and so dwelt in tents, which they could easily remove, and hence were

called Scenites; and the tents they dwelt in being made of hair cloth, and continually exposed to the sun and rain, were very black, and yet a number of them made a fine appearance, as Dr. Shaw relates^{f24}; though black, yet were beautiful to behold; he says,

“the Bedouin Arabs at this day live in tents called “hhymes”, from the shelter which they afford the inhabitants; and “beet el shaar”, that is, “houses of hair”, from the materials or webs of goats’ hair whereof they were made; and are such hair cloth as our coal sacks are made of; the colour of them is beautifully alluded to, (²⁰⁰⁶Song of Solomon 1:5); for nothing certainly can afford (says he) a more delightful prospect than a large extensive plain, whether in its verdure, or even scorched up by the sunbeams, than, these movable habitations pitched in circles upon them; of which (he says) he has seen from three to three hundred.”

And for her comeliness the church compares herself either to the curtains of Solomon, about his bed, or to the rich hangings of tapestry in the several apartments of his palace, which no doubt were very costly and magnificent.

Ver. 6. *Look not upon me*, etc.] Meaning not with scorn and disdain because of her meanness; nor as prying into her infirmities to expose her; nor with joy at her trials and afflictions; neither of these can be supposed in the daughters of Jerusalem addressed by her: but rather, not look on her as amazed at her sufferings, as though some strange thing had befallen her; not at her blackness only, on one account or another, lest they should be stumbled; but at her beauty also;

because I [am] black; or “blackish” somewhat black^{f25}, but not so black as might be thought, or as she was represented: the radicals of the word being doubled, some understand it as diminishing; but rather it increases the signification; (see ¹⁹⁴²Psalm 14:2 ²⁰³¹Proverbs 8:31); and so it may be rendered “very black”^{f26}, exceeding black; and this she repeats for the sake of an opportunity of giving the reason of it, as follows;

because the sun hath looked upon me; and had burnt her, and made her black; which effect the sun has on persons in some countries, and especially on such who are much abroad in the fields, and employed in rural services^{f27}; as she was, being a keeper of vineyards, as in this verse, and of flocks of sheep, as in the following. This may be understood of the sun of persecution that had beat upon her, and had left such impressions on her,

and had made her in this hue, and which she bore patiently; nor was she ashamed of it; nor should she be upbraided with it, nor slighted on account of it, (see ~~1006~~ Matthew 13:6, 21);

my mother's children were angry with me; by whom may be meant carnal professors, members of the same society, externally children of the same mother, pretend to godliness, but are enemies to it: these were “angry” with the church for holding and defending the pure doctrines of the Gospel; for keeping the ordinances as they were delivered; and for faithful reproofs and admonitions to them and others, for their disagreeable walk: and these grieved the church, and made her go mourning, and in black; and more blackened her character and reputation than anything else whatever: though it may be understood of any carnal men, who descend from mother Eve, or spring from mother earth, angry with the church and her members preciseness in religion; and particularly violent persecutors of her, who yet would be thought to be religious, may be intended;

they made me the keeper of the vineyards; this is another thing that added to her blackness, lying abroad in the fields to keep the “vineyards” of others, by which may be meant false churches, as true ones are sometimes signified by them; and her compliance with their corrupt worship and ordinances, which was not voluntary, but forced; they made me, obliged her, and this increased her blackness; as also what follows;

[but] mine own vineyard have I not kept; which made her blacker still; her church state, or the spiritual affairs of her own, her duty and business incumbent on her^{f28}, were sadly neglected by her: and this sin of hers she does not pretend to extenuate by the usage of her mother's children; but ingenuously confesses the fault was her own, to neglect her own vineyard and keep others, which was greatly prejudicial to her, and was resented by Christ; upon which it seems he departed from her, since she was at a loss to know where he was, as appears from the following words. With the Romans, neglect of fields, trees, and vineyards, came under the notice of the censors, and was not to go unpunished^{f29}.

Ver. 7. *Tell me, O thou whom my soul loveth*, etc.] With all her heart, cordially and sincerely; for, notwithstanding her sinful compliance with others, and neglect of her own affairs, she had not lost her love to Christ; and, being sensible of her sin and folly, whereby she was deprived of his company, and communion with him, applies to him to guide, direct, and restore her wandering soul; and particularly inform her

where, says she,

thou feedest; that is his flock, like a shepherd: for this phrase supposes him to be a shepherd, as he is, of God's choosing, appointing, and setting up, the chief, the good, the great, and only Shepherd of the sheep; and that he has a flock to feed, which is but one, and a little one, is his property, given him by God, purchased by his blood, called a flock of slaughter, and yet a beautiful one, he has undertook to feed; and feeding it includes the whole business of a shepherd, in leading the sheep into pastures, protecting them from all enemies, restoring them when wandering, healing their diseases, watching over them in the night seasons, and making all necessary provisions for them. Or, "tell me how thou feedest"^{f30}; the manner of it, and with what; which he does by his ministers, word, and ordinances; with himself, the bread of life; with the doctrines and promises of the Gospel, and with the discoveries of his love;

where thou makest [thy flocks] to rest at noon, either at the noon of temptation, when Satan's fiery darts fly thick and fast; when Christ is a shadow and shelter in his person, grace, blood, righteousness, and sacrifice, (~~2294~~ Isaiah 25:4,5); or the noon of affliction, when he makes their bed in it, and gives them rest from adversity; or the noon of persecution, when Christ leads his flocks to cooling shades, and gives them rest in himself, when troubled by others: the allusion, is to shepherds, in hot countries, leading their flocks to some shady place, where they may be sheltered from the scorching heat of the sun; which, as Virgil says^{f31}, was at the fourth hour, or ten o'clock, two hours before noon; we read of **προβατια μισημβριαζοντα**^{f32}, sheep nooning themselves, or lying down at noon, under a shade, by a fountain, asleep;

for why should I be as one that turneth aside by the flocks of thy companions? not real associates with Christ, that keep company with him, and are attached to his word and ordinances; but false friends, hypocrites and heretics^{f33}, rivals with him, who set up schemes of worship and doctrine in opposition to his; such as Papists, Socinians, etc. now such false teachers have had their flocks in all ages, such as have followed them, and have formed separate societies; and therefore the church, sensible of their craftiness, and her own weakness, and liableness to go astray, desires she might not be under, and left to such a temptation, as to apostatize from Christ, and join to such persons and their flocks, or seem to do so: or, "be as one that covereth herself", or "is covered"^{f34}; as a harlot; so Tamar,

(~~OR~~ Genesis 38:14); or as a widow in mourning; she chose not to be, or to be thought to be, either as one that left her husband, an unchaste woman; or had lost her husband, or as if she had none, when neither was the case: or, “as one that spreads the tent”^{f35}; by the flocks of such; as if in communion with them, and joining with them in feeding their flocks; and therefore desires she might speedily know where Christ was, and go to him, that such an aspersion or suspicion might at once be wiped from her.

Ver. 8. *If thou know not*, etc.] Or, “seeing thou knowest not”^{f36}; the saints in this imperfect state know but in part, are ignorant of many things, and in some measure of themselves; for though they know much of the sinfulness and deceitfulness of their hearts, yet they know not all; and of their imperfection and weakness, yet not the whole of it; and some render the words, “if thou know not to thee”, or, “for thyself”, as Ainsworth; or “know [not thyself]”^{f37}, as others; hence Ambrose^{f38} observes, that “nosce teipsum” was not originally from the Pythian oracle; Solomon had it before that, and he from Moses, (~~OR~~ Deuteronomy 4:9); Saints have not a perfect knowledge of Christ and his truths, and are sometimes at a loss to know where he is, his word is purely preached, and his ordinances faithfully administered;

O thou fairest among women; these are not the words of the daughters of Jerusalem, as some think, who were not capable of giving her the following advice and directions; but of Christ himself, to whom the church applied for it; who, though black in her own eyes, and in the eyes of others, yet was fair, surpassingly fair, fairer than all others in his eye, even notwithstanding her late sinfulness and negligence; which shows the invariableness of his love; who directs her as follows;

go thy way forth by the footsteps of the flock; not “from the footsteps”^{f39}; as if it was an exhortation to depart from false teachers, their doctrine and worship, and the abettors of them, she was tempted to turn aside to; but the “footsteps” are the rule and mark by which she was to go, and on which she was to keep her eye, and steer her course by, in seeking after Christ: for by “the flock” is meant the flock of Christ; and by the “footsteps” of it the ways and ordinances in which saints walk in obedience to Christ; and who are to be followed so far as they follow him; their steps are to be trod in; and this is the readiest and most likely way to find Christ, even where saints meet together, the word is preached, and ordinances administered;

and feed thy kids beside the shepherds' tents; the faithful ministers of the word, who are Christ's undershepherds, have their mission and commission from him, and are qualified by him to feed his flocks, and do feed them by the pure administration of the word and ordinances; and by the tents are meant the places of public worship, where they usually preach the Gospel, and administer ordinances. The allusion is to the tents of shepherds pitched for the convenience of feeding their flocks; and "by" or "near"^{f40} these the church is directed to "feed [her] kids", young converts weak in the faith; men of "little faith", as Aben Ezra interprets it; called "kids" or young goats, lascivious^{f41}, and of an ill smell; because of sin in them, of an ill smell to themselves and others; and of whom the world have an ill opinion; and such on all accounts need encouragement from the church and ministers. It was common in the eastern countries, as Philo says^{f42} of the Arabs, not for men only to keep flocks, but women also, and young virgins; and not the common people only, but nobles; of women keeping flocks see (^{<Q29D>}Genesis 29:9 ^{<R216>}Exodus 2:16); This verse and (^{<Q207E>}Song of Solomon 1:7) show this song to be a pastoral; since the bridegroom and bride, the principal persons in it, are represented in it as a shepherd and shepherdess.

Ver. 9. *I have compared thee, O my love*, etc.] The church having taken the direction of Christ, had now found him, and was with him; and when for her encouragement and comfort he greets her as his love, an appellation very usual among lovers; and in the chastest sense between husband and wife; the church was Christ's love, being both the object and subject of it; to whom he had showed love, and whose love was shed abroad in her heart; or "my friend"^{f43}, another name used among lovers; there is a mutual friendship between Christ and his people; they are Christ's friends, and he is theirs, (^{<Q210E>}Song of Solomon 5:1,16). The Septuagint render it "my neighbour", whom Christ loves as himself; and they dwell near each other; he dwells in them, and they in him, (^{<R166E>}John 6:56); and here are compared by him

to a company of horses in Pharaoh's chariots; or "I have likened thee", or reckoned thee like^{f44}; formed such an image of thee in my mind, with regard to some peculiar excellencies in her which agreed therewith: or to "my mare"^{f45}, as some translate the word, which ran in one of his chariots, called Pharaoh's chariot; because perhaps it was made a present of to him by Pharaoh king of Egypt, his father in law, for which he had a particular regard, as Alexander for his Bucephalus; nor is such a comparison of a woman a disagreeable one, since, as Marckius observes, many women have

had their names from the horse, because of some celebrated excellency in them^{f46}; and Theocritus^{f47} compares Queen Helena to a Thessalian horse in a chariot; and it is thought he took the hint from this song, as admiring it; so, by others^{f48}, persons are compared to mares for their beautiful form. Christ's church and people be compared to "the horse" for their strength, majesty, and comeliness; they are strong in Christ, and in his grace, and of an undaunted courage in bearing hardships, reproaches, and persecutions for his sake, and in fighting the Lord's battles; and are stately and majestic, especially a company of them in Gospel order, (²⁰¹⁸⁴Song of Solomon 6:4); and are very comely and beautiful in their trappings, clothed with the righteousness of Christ, and the graces of his Spirit; and to a "company" of them, a collection of goodly ones, as Egyptian ones, reckoned the best; and those in Pharaoh's chariot best of all; choice, costly, well fed, and well taken care of; and not wild and loose, but coupled and joined together in a chariot, all drawing one way. Christ's church and people are a choice and select company, distinguished from others by the grace of God; cost a great price, the blood of Christ; are well fed with the finest of the wheat; and are under the care both of angels and Gospel ministers; and look very beautiful as under the yoke of Christ, and joined together in Gospel bonds, being of the same faith and judgment; drawing one way, striving together for the faith of the Gospel, and endeavouring to keep the unity of the spirit in the bond of peace.

Ver. 10. *Thy cheeks are comely with rows [of jewels],* etc.] Or "beautiful as turtledoves", as the Septuagint; or it may be rendered "with turtles", since the word "jewels" is not in the text; not with images of turtles on the bridles of the horses before mentioned, as Aben Ezra; but rather some ornaments of women having such images on them may be meant, called "turtles", or "turturellas"; they seem to me to be the same with the earrings, which being fastened to a thin plate of gold or silver, which went across the forehead, or to a ribbon bound on it, as Aben Ezra on (⁰²⁴²Genesis 24:22); observes, hung down by the ears in rows on both sides of the cheeks, and made but one ornament; as they did when another jewel from the same plate or ribbon hung down from the forehead to the nose, called a nose jewel, (²³⁶¹²Ezekiel 16:12);^{f49}; and such an ornament, consisting of these several parts, Abraham's servant is said to put upon the face or cheeks of Rebekah, (⁰²⁴⁷Genesis 24:47); and these may respect the gifts and graces of the Spirit of God, with which the church is ornamented; and are many and various, and are orderly and regularly disposed, and

make very comely and lovely, and may be further described in the next clause;

thy neck with chains [of gold]; the word “gold” not being in the text, the chains may be understood, as they commonly are by the Jewish writers, of precious stones; as pearls bored and strung, which make a necklace; so Stockius^{f50} interprets it of an ornament of pearls and precious stones, orderly disposed and put about the neck, in use with great personages; so the eldest daughter of Priamus had, “collo monile baccatum”^{f51}, a pearl necklace, which Aeneas made a present of to Dido; such was the chain of gold, beset with amber, presented to Penelope by her suitors, which shone like the sun^{f52}. The church has her golden chain, or pearl necklace; which are either the graces of the Spirit, so linked together, that where there is one there are all; and which consists of those ten links, or pearls, faith, hope, love, repentance, humility, patience, self-denial, contentment in every state, spiritual knowledge, longsuffering, or forbearance; sincerity goes through them all. Or else the spiritual blessings of the covenant of grace, with which the church and all the saints are blessed in Christ at once, and with one and all; and which golden chain of salvation, one link of which cannot be broken, is excellently described by the apostle in (^{<680>}Romans 8:30).

Ver. 11. *We will make thee borders of gold with studs of silver.*] Christ here in his own name, and in the name of the other two divine Persons, promises to the church a greater glory than as yet she had enjoyed; and seems to have respect to the Gospel dispensation; for by “golden borders” studded with “silver” may be meant the ordinances of the Gospel, preferable to those under the law; and therefore said to be of “gold [and] silver”, for their glory, splendour, and durability: or else the doctrines of the Gospel, being of more worth than thousands of gold and silver; and being called “borders”, or rather “rows”^{f53}, may denote their orderly disposition and connection, their harmony and agreement with and dependence on each other: and the Gospel is full of silver “specks” or “studs” of exceeding great and precious promises; a variety of them useful and pleasant; a greater measure of the grace of the Spirit may be here promised: or the “borders” may intend the groundwork of the church’s faith and hope, the justifying righteousness of Christ, more clearly revealed; and the “studs of silver” the curious work of sanctification, more enlarged and increased; and so take in both Christ’s righteousness imputed to her, and his grace implanted in her; but perhaps these phrases may be best of all

understood of the New Jerusalem state, and of the ultimate glory of the saints in heaven, sometimes set forth by such similes, (^{f541}Isaiah 54:11,12 ^{f542}Revelation 21:18,19, 21). Both grace and glory are given by Christ, and in which all the three divine Persons are concerned; for not angels, nor the daughters of Jerusalem, are here the speakers, to whom such things promised cannot agree; nor God, speaking after the manner of men, and for honour's sake, is designed: but the trinity of Persons, Father, Son, and Spirit, are meant; the ordinances are of their institution, and administered in their name, (^{f543}Matthew 28:19); they have all a concern it, the Gospel and the doctrines of it, which is called the Gospel of God, and the Gospel, of Christ, and the ministering of the Spirit; the grace of God, in regeneration and conversion, is sometimes ascribed to one and sometimes to another; and an increase of it in the heart is wished for from all three, (^{f544}Revelation 1:4); and they have a hand in all the glory the saints shall enjoy hereafter: the Father has prepared the kingdom from the foundation of the world; the Son has made way for it by his obedience, sufferings, and death; and the Spirit is the earnest of it, makes meet for it, and introduces into it.

Ver. 12. *While the King [sitteth] at his table*, etc.] These are the words of the church, relating what influence the presence of Christ, her Lord and King, had upon the exercise of her graces, while he was keeping the nuptial feast, on account of his marriage with her. He was anointed King of saints from eternity, before his incarnation, when he was rejoicing before God his Father, as if at a feast; and while he was thus distant, the faith, hope, desire, and expectation of the saints, were exercised on him, as their Lord and King, that was to come: when he did come, he came as a King, as was foretold of him, though his kingdom was not of this world; and while he was here, the Gospel of the kingdom of heaven was preached, and emitted a sweet savour in Judea: and when he went up to heaven, after his resurrection, he was declared Lord and Christ, and sat down at the right hand of God, “in his circuit”,^{f54} or at his round table; alluding to such the ancients used, and great personages fed on, peculiar to themselves^{f55}; being encircled by angels and glorified saints: and in the mean while, before his second coming as King, when he will appear as such in a more glorious manner, he sits down at his table, in the ordinance of the supper, feasting with, entertaining, and welcoming his church and people. When as follows, she says,

my spikenard sendeth forth the smell thereof: or “nard”, of which there are many sorts; but that which grows in spikes is reckoned the best, and from thence is called “spikenard”: it was a chief ingredient in ointments, as Pliny says ^{f56}; (see ^{<812B>}John 12:3); and was much used at festivals, to anoint guests with; and with which their head and hair being anointed, gave a fragrant smell, and therefore used to make them acceptable ^{f57}: in Syria, at royal banquets, as this here was, it was usual to go round the guests, to sprinkle them with Babylonian ointment ^{f58}. This may have respect to the grace of the Spirit in the church, comparable to the most excellent ointment; and which grace being in exercise in her, both before and after the incarnation of Christ, and since his ascension to heaven, and while he grants his presence in Gospel ordinances, is very delightful and acceptable to Christ; or this spikenard, according to some ^{f59}, may be meant of Christ himself, just as he is said to be “a bundle of myrrh” in (^{<2113>}Song of Solomon 1:13), and “a cluster of camphire”, in (^{<2114>}Song of Solomon 1:14); and as ointments were used at feasts, and the church was at one with Christ, and as he was both master and feast, so he was the ointment of spikenard to her; and it is as if she should say, my beloved is at table with me; he is my food, and he is my spikenard ^{f60} I need no other; he is instead of spikenard, myrrh, cypress, or any unguents made of these: his person is exceeding precious; his graces, of ointments, have a delightful savour in them; his sacrifice is of a sweet odour; his garments of righteousness and salvation smell of myrrh, aloes, and cassia; he is all in all.

Ver. 13. *A bundle of myrrh [is] my well beloved unto me*, etc.] These are the words of the church continued; expressing her great delight in Christ, and her strong love and affection for him, and therefore calls him “my well beloved”; which is expressive both of the greatness of Christ’s love to her, and of the strength of her affection to him, as well as of her faith of interest in him; hence she says, he was as “a bundle of myrrh” to her. Some think ^{f61} sweet marjoram is meant, or an herb of a sweet smell, very much like it, called “marum”; but myrrh is commonly understood; and not twigs or branches of it but sprigs, or the flowers of it, bound up as a nosegay, and carried in the bosom; or better, liquid myrrh, or “stacte”, as the Septuagint render it, put in a bag ^{f62} or bottle, as the word is rendered, (^{<8147>}Job 14:7 ^{<3006>}Haggai 1:6); the allusion being to persons that carry smelling bottles in their bosoms, for refreshment or for pleasure. Now what these were to such, that, and much more, is Christ to his church; like sweet smelling myrrh, exceeding delightful and reviving, and make him very acceptable;

his very garments smell of myrrh: and “a bundle” of this, or a bag of it, denotes the abundance of the odours of divine grace in Christ, who is full of it, which he communicates in great plenty: and now Christ is all this, not to any and everyone; but to his church and people, to whom alone he is precious, “my beloved is unto me”; which expresses not only the strength of her affection to Christ, and the value she had for him, and the delight she had in him; but the particular application of him to her own soul by faith;

he shall lie all night betwixt my breasts; “it” or “he”; the bundle of myrrh, or Christ, which comes to the same sense: by her “breasts” are meant her heart, where Christ dwells by faith, which is the best room the church has, and where she desires Christ might lodge; so Alshech explains it of being in her heart: and the time in which she would have him continue here is “all night”; meaning the night of affliction, temptation, etc. or rather the whole time of this life, until the everlasting day breaks; and so it is a desire of Christ’s presence with her, and of her having communion with him, as long as she lived in the world; and between her breasts, and in her bosom she desires he might be for an ornament to her, like sweet flowers, and for her delight and pleasure, refreshment and comfort; and that he might be always in her sight, and never be forgotten by her.

Ver. 14. *My beloved [is] unto me [as] a cluster of camphire in the vineyards of Engedi.*] Engedi was a place near Jericho, and famous for palm trees, as that was, hence called Hazazontamar, (^{4am}2 Chronicles 20:2). Pliny^{f63} speaking of this place, which he calls Engadda, says, it is second to Jerusalem for fertility and groves of palm trees; and Josephus^{f64} observes, that there grew the best palm trees and opobalsam; wherefore Aben Ezra, and other Jewish writers, think that dates, the fruit of the palm trees, which grow in clusters, are here meant: and because the balsam tree also, grew in this place, as observed before from Josephus, and grew in the manner of vines, as others^{f65} assert; and this being said to, be in vineyards, some have thought that that might be in, tended; but what is valuable in it is a gum or tear, that drops from it, and not fruit in clusters, which it bears not: nor can it be supposed that what we call “camphire” should be meant, which grows not in clusters, and was unknown to the ancients; nor the “cyperus”, or “cypirus”, as Cocceius and others. The Septuagint version readers it “cypirus”: and there was a tree of this name which grew in Askelon in Judea, which, according to Pliny^{f66}, bore a white flower of a sweet smell; and which, in Italy, was called “ligustrum”, the privet tree, commended by the poets^{f67} for its peculiar whiteness; and the cypress tree

is reckoned by Josephus^{f68} among the odoriferous trees which grew about Jericho, near to which Engedi was. The word here used is to be found in the Misnah^{f69}; and the commentators^{f70} on it say, it is the same which, in Arabic, is called “alhena”, the cypress tree, and refer to this place; of which Dr. Shaw^{f71} says,

“this beautiful and odoriferous plant, “alhenna”, if it is not annually cut, and kept low, grows ten or twelve feet high, putting out its little flowers in clusters, which yield a most grateful smell, like camphire.”

But, after all, perhaps the Cyprus vine is here meant, which, according to Pliny^{f72}, was the best and largest of vines; and which, though it grew in Cyprus, from whence it had its name, yet some plants of it might be obtained by Solomon, and planted in the vineyards of Engedi; or there were such there like them, and were called by the same name: Jarchi, from an ancient exposition of theirs, relates, that the vineyards of this place brought forth fruit four or five times a year; Alshech says seven. Now as Christ compares himself to a vine, (~~<B151>~~John 15:1); the church may compare him to a cluster of the grapes of the Cyprus vine, reckoned the best; there being a cluster of all perfections, divine and human, in him; and of all the spiritual blessings of the everlasting covenant, and of all the precious promises in it; and of all the grace of the Spirit, and the fulness of it, which is in him. The Jews call a man, eminent for virtue, and a large share of knowledge, “clusters”^{f73}; and they interpret “eschol”, a cluster, by **וה** **ל כחץ ציא**, “a man that has all things in him”^{f74}: such an one is Christ, in the highest sense, having all perfections, excellencies, and virtues, in him. Some leave the word untranslated, “copher”^{f75}, and which has the signification of atonement and propitiation; and so well agrees with Christ, who is the propitiation for sin, and has made atonement for it. Bishop Patrick observes, that the ancient Hebrew doctors, by dividing the first word “eschol”, found out the mystery of the Messiah; considering it as if thus read, **רפוק ל כ ציא**, “my beloved is unto me the man that propitiates” or “expiates all things”; that is, all sins and transgressions: in the Talmud^{f76} it is explained,

“he, whose all things are, has atoned for my iniquity;”

which Christ has done for his church and people; and which makes him precious, and is matter of joy and gladness to them, (^{<BIB>}Romans 5:11 ^{<BIB>}Romans 3:25) (^{<BIB>}1 John 2:2 ^{<BIB>}1 John 4:10).

Ver. 15. *Behold, thou [art] fair, my love*, etc.] These are the words of Christ, commending the beauty and comeliness of the church, expressing his great affection for her, and his high esteem of her; of her fairness and beauty, (see Gill on "^{<BIB>}Song of Solomon 1:5"), (see Gill on "^{<BIB>}Song of Solomon 1:8"); of the title of Christ's love, as given her by him, (see Gill on "^{<BIB>}Song of Solomon 1:9"); a "behold" is prefixed to this account her, as a note of attention, to consider her complete comeliness in Christ, and not pore on her own blackness; and as a note of admiration, that she who was so black and uncomely in herself should be so fair and beautiful in his eyes, through his blood, righteousness, and grace; and as a note of asseveration, assuring her of the truth of it, which she might be apt to call in question; and, to prevent which, it is also repeated,

behold, thou [art] fair; exceeding fair, really so, both inwardly and outwardly; both with respect to justification and sanctification;

thou [hast] doves' eyes; or "eyes like doves"^{f77}; these are taken notice because much beauty lies in the eyes, either in the size or colour of them^{f78}; similes taken from doves are frequently used in this sacred poem, both with respect to the bride and bridegroom; see (^{<BIB>}Song of Solomon 2:14 ^{<BIB>}4:1 ^{<BIB>}5:2,12 ^{<BIB>}6:9); and it may easily be observed, that this creature furnishes much matter for poets^{f79}, which they apply to lovers: and here the eyes of the bride are compared to the eyes of doves; meaning either the ministers of the Gospel, who are to the church what eyes are to the body; are set in the more eminent part in the church, to order, guide, and direct the members of it; to watch over them, lest any hurt come to them, and give warning of danger; to hold forth the word of light to them, and instruct them how to behave in the church and in the world: and they may be compared to the eyes of doves, for their clearness and perspicuity in discerning Gospel truths; and for their sincerity and simplicity, uprightness and faithfulness, in preaching them; and for the dove like gifts of the Spirit, whereby they are qualified for it; and for, their meekness and humility; or rather the eyes of her understanding are meant, being spiritually enlightened; and particularly the eye of faith by which believers take a view of Christ, of his glory, fulness, and suitableness, and look to him alone for life and salvation. And it may be compared to the eyes of doves for the

clearness and quickness, of it, being the evidence of things not seen; and, for its singleness and chastity, the dove looks only to its mate, and destroys those that look with lustful eyes on others^{f80}; believers, being espoused as a chaste virgin to Christ, look only to him as their beloved, to him only for acceptance, righteousness, pardon, and eternal life; and for its modesty and humility, excluding all boasting in the creature, and giving all glory to Christ; and for its beautifulness in the sight of Christ, so that he is even ravished with it, (~~2049~~ Song of Solomon 4:9).

Ver. 16. *Behold, thou [art] fair, my beloved*, etc.] These are the words of the church, giving back to Christ his commendation of her, and much in the same words, as more properly belonging to him than her; he calls her “my love”, she calls him “my beloved”: he says that she was “fair”; the same she says of him, with a like note of wonder, attention, and asseveration, he had prefixed to the commendation of her; suggesting, that his fairness and beauty were essential, original, and underived, but hers was all from him; and therefore he only ought to have the character: he, as man, is “fairer” than the children of men; as Mediator, is full of grace and truth, which makes him look lovely in the eyes of his people; and, as a divine Person, is the brightness of his Father’s glory. To which she adds,

yea, pleasant; looks pleasantly, with a smiling countenance on his people, being the image of the invisible God; pleasant to behold, as the sun of righteousness, and Saviour of men; pleasant in all his offices and relations; the doctrines of his Gospel are pleasant words; his ways, his ordinances, are ways of pleasantness; and especially having his presence, and communion with him in them; and which may be designed in the next clause;

also our bed [is] green; the same with “his bed which is Solomon’s”; his by gift and purchase; the church’s, by having a right through him, and an admittance to all the privileges of it: where the word is preached, ordinances administered, souls are begotten and born again, there Christ and his church have fellowship with each other; said to be “green”, in allusion to the strewing of beds with green herbs and leaves, and branches of trees^{f81}; particularly the nuptial bed, called from thence “thalamus”^{f82}; and it may denote the fruitfulness of the saints in grace and holiness, like green olive trees, in the house of God: or else numerous converts in the church, a large spiritual seed and offspring of Christ and the church, as were in the first times of the Gospel, and will be in the latter day: a green

bed is an emblem of fruitfulness in the conjugal state; so the Targum and Jarchi interpret it.

Ver. 17. *The beams of our house [are] cedar*, etc.] Or “houses”^{f83}; where their bed was, and where they had fellowship and communion together. By which may be meant particular congregations or churches, in which houses Christ has a property, being of his building and beautifying; where he takes up his rest and residence, and where he feeds and feasts with his people, and to the privileges of which all the saints have a right: and by the “beams” of these houses may be intended the ministers of the word, who are pillars here, as James, John, and Cephas, were; and who are the means of supporting and strengthening such communities, by their excellent doctrines and exemplary lives: or common saints may be meant, who are also beams and pillars in the churches of Christ; and serve greatly to support, strengthen, and cement the spiritual building, fitly framed together: and these being of “cedar” wood, of a pleasant smell, and durable, may denote their gratefulness and acceptableness to Christ and his church, in the exercise of grace, and discharge of duty; and of their continuance and perseverance therein, having in them the incorruptible and immortal seed of divine grace; (see ^{<1922>}Psalm 92:12);

[and] our rafters of fir; which Pliny says^{f84} is the best and strongest wood for roofing and raftering: by these may be meant the ordinances of the Gospel, which are that to the churches as “rafters” are to a house, the means of supporting and strengthening it; so by the ordinances saints are supported in their spiritual state, and by them their spiritual strength is renewed; and these being said to be of “fir”, which is a pleasant and lasting wood, may signify the delight that is had in ordinances, and the continuance of them. Some render the word by “cypress”^{f85}; which is also of a pleasant smell^{f86}, and very durable, never admits of worms, nor ever rots, nor is ever sensible of old age^{f87}; and so may denote the pleasure that saints take in ordinances, and the long continuance of them, as of the present ones, which will remain until the second coming of Christ. Some think the “brutine” tree^{f88} is meant, which Pliny calls “bruta”^{f89}; and is near in sound to the word here used, is much like the cypress, and of a sweet smell, like cedar; it grows beyond Pasitigris, on Mount Zagras. Some will have it to be the tree of paradise; and, so applied to ordinances, may signify the same as before. The word for “rafters” is elsewhere rendered “gutters” and “troughs” for water; and some^{f90} render it so here, and are so called from water running in them: and as the grace of God is often expressed by

water, this is commonly conveyed in the use of ordinances; these are the canals in which it runs. Moreover the same word is translated “galleries”, in (~~2106~~ Song of Solomon 7:5); which, as Kimchi and Ben Melech observe, were buildings in high houses in which men walked from house to house, or from one end of the house to the other; and might be called by this name, from their droning along the sides of houses, and seem to be like our “balconies”: now ordinances are the galleries or “walking places”,^{f91} where Christ and his people walk and converse together.

CHAPTER 2

INTRODUCTION TO SONG OF SOLOMON 2

Here begins a new colloquy between Christ and his church; in which they alternately set forth the excellencies of each other; and express their mutual affection for, and delight and pleasure they take in, each other's company. Christ seems to begin, in an account of himself and his own excellencies, and of the church in her present state, (²¹¹¹Song of Solomon 2:1,2); then she, in her turn, praises him, and commends him above all others relates some choice proofs she had had of his love to her, and of communion with him in his house and ordinances, to such a degree as to overcome her, (²¹¹³Song of Solomon 2:3-6); and then either he or she gives a charge to the daughters of Jerusalem, not to disturb either the one or the other in their sweet repose, (²¹¹⁷Song of Solomon 2:7). Next the church relates how she heard the voice of Christ, and had a sight of him on the hills and mountains, at some distance; then more nearly, behind her wall, and through the lattices, (²¹¹⁸Song of Solomon 2:8,9); and expresses the very words in which he spake to her, and gave her a call to come away with him; making use of arguments from the season of the year, the signs of which are beautifully described, (²¹²⁰Song of Solomon 2:10-13); and requests that she would come out of her solitude, that he might enjoy her company, whose countenance and voice are so delightful to him; and gives a charge to her and her friends, to seize on such as were harmful and prejudicial to their mutual property, (²¹²⁴Song of Solomon 2:14,15). And she closes the chapter with expressing her faith of interest in Christ; and with a petition for his speedy approach to her, and continued presence with her, (²¹²⁶Song of Solomon 2:16,17).

Ver. 1. *I [am] the rose of Sharon, [and] the lily of the valleys.* Whether Christ, or the church, is here speaking, is not certain: most of the Jewish writers^{f92}, and some Christian interpreters^{f93}, take them to be the words of the church, expressing the excellency of her grace, loveliness, and beauty, she had from Christ; and intimating also her being in the open fields, exposed to many dangers and enemies, and so needed his protection. The church may be compared to a “rose”, for its beautiful colour and sweet

odour^{f94}, and for its delight in sunny places, where it thrives best, and is most fragrant. This figure is exceeding just; not only the beauty of women is expressed by the colour of the rose^{f95}, as is common in poems of this kind; to give instances of it would be endless^{f96}; some have had the name of Rhoda from hence; (see ~~4423~~ Acts 12:13). No rose can be more beautiful in colour, and delightful to the eye, than the church is in the eyes of Christ, as clothed with his righteousness, and adorned with the graces of his Spirit: nor is any rose of a more sweet and fragrant smell than the persons of believers are to God and Christ, being considered in him; and even their graces, when in exercise, yea, their duties and services, when performed in faith; and, as the rose, they grow and thrive under the warming, comforting, and refreshing beams of the sun of righteousness, where they delight to be. The church may also be compared to a “lily of the valleys”, as she is, in the next verse, to one among thorns. This is a very beautiful flower; Pliny^{f97} says it is next in nobleness to the rose; its whiteness is singularly excellent; no plant more fruitful, and no flower exceeds it in height; in some countries, it rises up three cubits high; has a weak neck or body, insufficient to bear the weight of its head. The church may be compared to a lily, for her beauty and fragrance, as to a rose; and the redness of the rose, and the whiteness of the lily, meeting in her, make her somewhat like her beloved, white and ruddy; like the lily, being arrayed in fine linen, clean and white, the righteousness of the saints; and like it for fruitfulness, as it is in good works, under the influence of divine grace, and grows up on high into her head, Christ Jesus; and though weak in herself, yet strong in him, who supports her, and not she him: and the church may be compared to a “lily of the valleys”; which may not describe any particular lily, and what we now call so; but only expresses the place where it grows, in low places, where plants are in danger of being plucked and trodden upon; though they may have more moisture and verdure than those in higher places; so the church of Christ is sometimes in a low estate, exposed to enemies, and liable to be trampled and trodden under foot by them, and to be carried away with the flood of persecution, were it not guarded by divine power; and, being watered with the dews of grace, it becomes flourishing and fruitful. But the more commonly received opinion is, that these are the words of Christ concerning himself; and which indeed best become him, and are more agreeable to his style and language, (~~846~~ John 14:6 ~~850~~ John 15:9); and suit best with the words in the (~~2112~~ Song of Solomon 2:2), as one observes^{f98}; nor is it unfitly taken by the bridegroom to himself, since it is sometimes given by lovers to men^{f99}.

Christ may be compared to a rose for its colour and smell; to the rose for its red colour: and which may be expressive of the truth of his humanity, and of his bloody sufferings in it; and this, with the whiteness of the lily, finishes the description of him for his beauty, (²¹⁵⁰Song of Solomon 5:10); and for its sweet smell; which denotes the same things for which he is before compared to spikenard, myrrh, and camphire. The rose, as Pliny says^{f100}, delights not in fat soils and rich clays, but in rubbish, and roses that grow there are of the sweetest smell; and such was the earth about Sharon^{f101}; and to a rose there Christ is compared, to show the excellency and preferableness of him to all others. The word is only used here and in (²³⁸⁰Isaiah 35:1,2). Where it is in many versions rendered a “lily”: it seems to be compounded of two words; one which signifies to “cover” and hide, and another which signifies a “shadow”; and so may be rendered, “the covering shadow”: but for what reason a rose should be so called is not easy to say; unless it can be thought to have the figure of an umbrella; or that the rose tree in those parts was so large, as to be remarkable for its shadow; like that Montfaucon^{f102} saw, in a garden at Ravenna, under the shadow of the branches of which more than forty men could stand: Christ is sometimes compared to trees for their shadow, which is pleasant and reviving, as in (²¹⁰⁸Song of Solomon 2:3 ²⁸⁴⁷Hosea 14:7). Some render it, “the flower of the field”^{f103}; which may be expressive of the meanness of Christ in the eyes of men; of his not being of human production; of his being accessible; and of his being liable to be trampled upon, as he has been. And as he is compared to a rose, so to a “lily”, for its colour, height, and fruitfulness; expressive of his purity in himself, of his superiority to angels and men, and of his being filled with the fruits and blessings of grace; and to a lily of the valleys, denoting his wonderful condescension in his low estate of humiliation, and his delight in dwelling with the humble and lowly: some render the words, “I am the rose of Sharon, with the lily of the valleys”^{f104}; by the former epithet meaning himself; and by the latter his church, his companion, in strict union and communion with him; of whom the following words are spoken.

Ver. 2. *As the lily among thorns, so [is] my love among the daughters.*] These are manifestly the words of Christ concerning his church, whom he calls “my love”, (see Gill on “²¹⁰⁹Song of Solomon 1:9”); and was his love still, though in such company, and in such an uncomfortable condition. In what sense she is comparable to a lily has been shown in (²¹⁰⁸Song of Solomon 2:1); but here she is compared to one among “thorns”: by which

may be meant wicked men, comparable to thorns for their unfruitfulness and unprofitableness; for their being hurtful and pernicious to good men; and for their end, which is to be burned; especially persecutors of religion, who are very distressing to the saints who dwell among them; (see ^{<1016-2} Samuel 23:6); and her being among such serves for a foil, to set off her excellency the more: and the simile is designed, not so much to observe that Christ's lily grows among thorns, as to show that the church is as preferable to such persons as a lily is to thorns; which is justly remarked by Carolus Maria de Veil; and which sense the comparison requires, as appears by the reddition, so is "my love among the daughters": the nations and men of the world, and even carnal professors, members of the visible church, whom she as much exceeds in beauty, grace, and fruitfulness, as the lily exceeds thorns. Ainsworth thinks the "woodbind" or "honeysuckle" is meant, which grows in thorn hedges, and is sometimes called "lilium inter spinas", as Mercer observes; this is indeed of a sweet smell, yet very weak, and cannot support itself; and therefore twists and wraps itself about other trees, their twigs and branches, "convolvens se adminiculis quibuscunque", as Pliny^{f105} says; hence we call it "woodbind", and for the same reason its name in Greek is "periclymenon"; so saints are of a sweet fragrance to Christ, and, weak in themselves, cannot support themselves; yet they twine about Christ, lean on him, and are upheld by him, and depend on him for all good things. But it is the same word as in (^{<2111} Song of Solomon 2:1), and may be rendered "lily" here as there; and not a "rose", as it is in the Targum, from which it is there distinguished. The lily is often mentioned in this love song; it is said to be the delight of Verus^{f106}. Some call it "ambrosia".

Ver. 3. *As the apple tree among the trees of the wood, so [is] my beloved among the sons,* etc.] As the apple tree, in a garden or orchard, excels and is preferable to the wild barren trees of a forest^{f107}, especially it appears so when laden with choice fruit; so the church, who here returns the commendation to Christ, asserts, that he as much excels all the "sons", the creatures of God, angels or men: angels, as the Targum, who, though sons of God by creation, Christ is the Son of God, in a higher sense; he is their Creator, and the object of their worship; they are confirmed by him in the estate they are, and are ministering spirits to him; and he is exalted above them in human nature: men also, the greatest princes and monarchs of the earth, are sometimes compared to large and lofty trees; but Christ is higher than they, and is possessed of far greater power, riches, glory, and majesty.

All the sons of Adam in general may be meant; wicked men, who are like forest trees, wild, barren, and unfruitful; yea, even good men, Christ has the pre-eminence of them, the sons of God by adopting grace; for he is so in such a sense they are not; he is their Creator, Lord, Head, Husband, and Saviour, and they have all their fruit from him; and so ministers of the word have their gifts and grace from him, and therefore Christ excels all that come under this appellation of sons. Christ may be compared to an apple tree, which is very fruitful; and, when full of fruit, very beautiful; and whose fruit is very cooling, comforting, and refreshing. Christ is full of the fruits and blessings of grace, which are to be reached by the hand of faith, and enjoyed; and as he is full of grace and truth, he looks very beautiful and glorious in the eye of faith; and which blessings of grace from him, being applied to a poor sensible sinner, inflamed by the fiery law, and filled with wrath and terror, sweetly cool, refresh, and comfort him. The apple tree has been accounted an hieroglyphic of love, under which lovers used to meet, and sit under its delightful shade, and entertain each other with its fruit; to which the allusion may be; (see ^{<2186>}Song of Solomon 8:5); the apple was sacred to love^{f108}. The Targum renders it, the pome citron, or citron apple tree; which is a tree very large and beautiful; its fruit is of a bitter taste, but of a good smell; always fruit on it; is an excellent remedy against poison, and good for the breath, as naturalists^{f109} observe; and so is a fit emblem of Christ, in the greatness of his person, in the fulness, of his grace, in the virtue of his blood, and righteousness and grace, which are a sovereign antidote against the poison of sin; and whose presence, and communion with him, cure panting souls, out of breath in seeking him; and whose mediation perfumes their breath, their prayers, whereby they become grateful to God, which otherwise would be strange and disagreeable;

I sat down under his shadow with great delight: under the shadow of the apple tree, to which Christ is compared; whose person, blood, and righteousness, cast a shadow, which is a protecting one, from the heat of divine wrath, from the curses of a fiery law, from the fiery darts of Satan, and from the fury of persecutors, (^{<2204>}Isaiah 25:4,5); and is a cooling, comforting, and refreshing one, like the shadow of a great rock to a weary traveller, (^{<2330>}Isaiah 32:2); and though the shadow of some trees, as Pliny^{f110} observes, is harmful to plants that grow under them, others are fructifying; and such is Christ; “they that dwell under his shadow shall revive and grow”, etc. (^{<2447>}Hosea 14:7). “Sitting” here supposes it was her

choice; that she preferred Christ to any other shadow, looking upon him to be a suitable one in her circumstances, (⁽²⁰⁰⁶⁾Song of Solomon 1:6,7); it intimates that peace, quietness, satisfaction, and security, she enjoyed under him; it denotes her continuance, and desire of abiding there, (⁽⁴⁹⁰⁸⁾Psalm 91:1); for the words may be rendered, “I desired, and I sat down”^{f111}; she desired to sit under the shade of this tree, and she did; she had what she wished for; and she sat “with great delight”: having the presence of Christ, and fellowship with him in his word and ordinances, where Christ is a delightful shade to his people;

and his fruit [was] sweet to my taste; the fruit of the apple tree, to which the allusion is. Solon^{f112} advised the bride to eat a quince apple before she went into the bridegroom, as leaving an agreeable savour; and intimating how graceful the words of her mouth should be. By “his fruit” here are meant the blessings of grace, which are Christ’s in a covenant way, come through his sufferings and death, and are at his dispose; such as peace, pardon, justification, etc. and fresh discoveries and manifestations of his love, of which the apple is an emblem: and these are sweet, pleasant, and delightful, to those that have tasted that the Lord is gracious; whose vitiated taste is changed by the grace of God, and they savour the things of the Spirit of God.

Ver. 4. *He brought me to the banqueting house*, etc.] Or “into” it^{f113}. The “house of wine”^{f114}, as it is literally in the original; either the “wine cellar”^{f115}, as some, where stores of it were kept; or, the “place of fasting”^{f116}, as others, and, as we render it, a “banqueting house”; where it was distributed and drank; a banquet of wine being put for a feast, and here the nuptial feast; and may design the Gospel feast in the house of God, where there is plenty of the wine of Gospel truths, and provisions of rich food, with which believers are sweetly refreshed and delightfully regaled: and to be brought hither, under the drawings and influences of divine grace, is a special privilege, a distinguishing layout; and show a great condescension in Christ, the King of kings, and Lord of lords, to take his people by the hand, as it were, and introduce them into his house, so well furnished, and to a table so well spread: and so the church relates it as an instance of divine favour, and as a fresh token of Christ’s love to her; which further appears by what follows: the covenant of grace and the Scriptures of truth may be thought of as a banqueting house, well stored with blessings, and promises, and rich provisions; which, to be led and let into, is a singular kindness;

and his banner over me [was] love; signifying, that she was brought into the banqueting house in a grand, stately, and majestic manner, with flying colours; the motto on which inscribed was “love”; the allusion may be to the names of generals being inscribed on the banners of their armies; so Vespasian’s name was inscribed on the banners throughout his armies^{f117}. Christ’s name, inscribed on his, was “love”, his church’s love; and by which his company or band was distinguished from all others, even by electing, redeeming, calling love. It may signify the security and protection of the saints, while in the house of God, and enjoying communion with him, being under the banner of love, with which they are encompassed as a shield; and it may denote the very manifest and visible displays of it, which the church now experienced.

Ver. 5. *Stay me with flagons*, etc.] Of wine, which is a supporter of the animal spirits^{f118}. The church was now in a house of wine, where was plenty of it; even of the love of Christ, compared to wine, and preferred unto it, (⁽²⁰⁰⁾Song of Solomon 1:2,4); the church though she had had large discoveries of it, desired more; and such that have once tasted of this love are eagerly desirous of it, and cannot be satisfied until they have their fill of it in heaven: the flagons, being vessels in which wine is put, and from thence poured out, may signify the word and ordinances, in which the love of Christ is displayed and manifested; the church desires she might be stayed and supported hereby, while she was attending on Christ in them;

comfort me with apples; with exceeding great and precious promises; which, when fitly spoken and applied, are “like apples of gold in pictures of silver”, (⁽²⁵¹⁾Proverbs 25:11); and are very comforting: or rather, with fresh and greater manifestations of his love still; for the apple is an emblem of love, as before observed; for one to send or throw an apple to another indicated love^{f119}. It may be rendered, “strew me with apples”^{f120}; in great quantities, about me, before me, and under me, and all around me, that I may lie down among them, and be sweetly refreshed and strengthened: the words, both in this and the former clause, are in the plural number; and so may be an address to the other two divine Persons, along with Christ, to grant further manifestations of love unto her, giving the following reason for it:

for I [am] sick of love; not as loathing it, but as wanting, and eagerly desirous of more of it; being, as the Septuagint version is, “wounded”^{f121} with it; love’s dart stuck in her, and she was inflamed therewith: and

“languished”^{f122}; as the Vulgate Latin version is; with earnest desires after it; nor could she be easy without it, as is the case of lovers.

Ver. 6. *His left hand [is] under my head, and his right hand doth embrace me.*] The church, having desired to be stayed, supported, strengthened, and comforted, presently found her beloved with her, who with both hands sustained her; which shows his tender love to her, care of her, and regard for her; and is expressive of the near and intimate communion she had with him, as the effect of union to him, often enjoyed in his house and ordinances; likewise of blessings of every kind she received from him; temporal, mercies, or left hand blessings, which are necessary to support and carry through this wilderness; and spiritual, or right hand blessings, as justification, pardon, adoption, etc. and, moreover, may denote the safety and security of the church, being encircled in the arms of her beloved, sustained by Christ’s left hand, and embraced by his right hand, out of whose hands none can pluck. Some read the words prayer wise, “let his left hand be”, etc.^{f123}; still desiring further tokens of his love to her, and more and nearer communion with him: others read it in the future, “his left hand will be”, etc.^{f124}; “his right hand shall embrace”, etc. expressing the strength of her faith that she should for the future enjoy his gracious presence; and that he would support her, that she should not sink and faint.

Ver. 7. *I charge you, O ye daughters of Jerusalem,* etc.] Of whom, see (²⁰⁰⁵Song of Solomon 1:5). There is some difficulty in these words, whether they are spoken by the church, or by Christ: according to our version, they are the words of the church, and bids fair to be the sense; since they are spoken to the virgins, her companions, that waited on her; and the manner of speech is not by way of command, as by way of adjuration; and the matter, style, and language of it, Christ being the church’s love; and the phrase, “till he please”, best agrees with his sovereignty and authority, who is at liberty to stay with, and remove from, his people at pleasure; and the context and scope of the place seem to confirm it; the church, enjoying communion with Christ, chooses not that he should be disturbed, and by any means be caused to depart from her. Others think they are the words of Christ, and not without reason; since it was the church that was in Christ’s arms, and fallen asleep in them; and the phrase, “my love”, is used by Christ concerning his church, (²⁰⁰⁶Song of Solomon 7:6); and not this, but another, is used by her concerning him; and besides, both the word for “my love”, and that which is rendered “he please”, are feminine, and best agree with her, “that ye stir not up, the” or

“this love, until she please”; so Michaelis^{f125} interprets and renders the word for “love [by] this lovely one”; the word is very emphatic, the love, the famous love, the well known love^{f126}: add to which, the following words seem to confirm this sense, “the voice of my beloved”, which she had heard, adjuring the daughters of Jerusalem. This charge is made,

by the roes, and by the hinds of the field; not that either Christ or his church swore by them; but the words may be descriptive of the persons addressed by the creatures, among whom they were feeding their flocks, or whom they delighted to hunt^{f127}; or were loving and lovely creatures, as they: and the charge is, that they would continue among them, and mind their business, and give no disturbance to Christ or the church; or these creatures are called as witnesses to this charge, which, if not observed, would be brought against them: or the charge is made by all that is dear, these being pleasant and lovely creatures, that they would not interrupt the mutual communion of Christ and his church; or it may be a severe threatening, that, should they disregard the charge, they should become food as common as roes and hinds; and that they should be as cautious of stirring up and awaking the person meant as they would be of starting those timorous creatures. The charge is,

that ye stir not up, nor awake my love, till he please; or, “till she please”; if it is the charge of the church, it may lead to observe, that Christ is the object of the church’s love; and that she is his resting place; that he may not be disturbed and raised up from it by an unfriendly behavior toward him, or by animosities among themselves; that saints should be very careful that they do not provoke Christ to depart from them; and that communion with him is entirely at his pleasure, when and how long it shall continue; it depends as much upon his sovereign will as the first acts of his grace towards them. But if this is the charge of Christ, not to disturb his church, then it may be observed, that the church is the object of Christ’s love, and always continues so; that the church sleeps and takes her rest in Christ’s arms; which is not to be understood of a criminal drowsiness and sleep, but of comfortable repose and rest, Christ gives his beloved ones, in communion with himself; that he loves and delights in the company of his people, and would not have them disturbed in their fellowship with him; and though, while grace is in exercise, saints are desirous of enjoying Christ’s presence always; yet, when it is otherwise, they become indifferent to it, which provokes Christ to depart from them; and therefore it is said, “till she please”: and as this charge is given to the “daughters of

Jerusalem”, young converts, or weak believers; it suggests, that they are apt to disturb both Christ and his church; to disturb Christ by their impatience and frowardness, like children; hence the church acts the part of a mother charging her children to be quiet, and not disturb her loving husband, while she enjoyed his company; and to disturb the church, through their weakness, not being able to bear the sublime doctrines of the Gospel, and through their ignorance of Gospel order.

Ver. 8. *The voice of my beloved!* etc.] So says the church, who well knew Christ her beloved’s voice; which is known by all believers in him, and is distinguished by them from the voice of others; by the majesty and authority of it; by the power and efficacy of it; by its directing them to himself, and by the pleasure it gives them: and she speaks of it as being very delightful to her; it being the voice of him whom she loved, and a voice of love, grace, and mercy, of peace, pardon, righteousness, and salvation; and, being observed before, what follows shows that Christ is heard before he is seen; he is first heard of in the Gospel, before he is seen, by an eye of faith: and such would have others observe the voice of Christ as well as they, for here the church speaks to the daughters of Jerusalem; and it seems by this, that, by some means or another, Christ had been disturbed, and had departed from the church for a while, and was now upon the return to her, which made his voice the more joyful to her;

behold, he cometh, leaping upon the mountains, skipping upon the hills; this may be, understood, either of Christ’s first coming in the flesh, much prophesied of, long expected, and was very welcome: this was attended with many difficulties, comparable to mountains and hills; that he the Son of God should become man; that he should obey, suffer, and die for men, fulfil the law, satisfy justice, atone for sin, and save from all enemies; but those which seemed insuperable were easily surmounted by Christ: or of his spiritual coming; sometimes he withdraws himself, and then returns again, and faith, spying him at a distance, rejoices at his nearer approach; for impediments in his way, occasioned by the unbelief, carnality, lukewarmness, backslidings, and ingratitude of his people, are removed and got over by him, nothing being able to separate from his love; and his coming, either way, is with all readiness, swiftness, speed, and haste. And a “behold” is prefixed to this, as a note of admiration and attention; and is so, whether applied to the one or other. Christ’s incarnation was matter of wonder, “behold, a virgin”, etc. (^{<2374>}Isaiah 7:14); and so his manifestation of himself to his people, and not to others, is marvellous, “Lord, how is it”,

etc. (⁶¹⁴²John 14:22); and both comings are visible, glorious, and delightful. Ambrose^{f128} has these remarkable words, by way of paraphrase, on this passage,

“Let us see him leaping; he leaped out of heaven into the virgin, out of the womb into the manger, out of the manger into Jordan, out of Jordan to the cross, from the cross into the tomb, out of the grave into heaven.”

The allusion is to the leaping of a roe, or a young hart, as in (²¹¹⁹Song of Solomon 2:9), which is remarkable for its leaping, even one just yeaned^{f129}; so a young hart is described, by the poet^{f130}, as leaping to its dam the leap of one of these creatures is very extraordinary^{f131}.

Ver. 9. *My beloved is like a roe, or a young hart*, etc.] The church, upon the swift and speedy approach of Christ unto her, compares him to these creatures; which are well known for their swiftness^{f132} in running, and agility in leaping, as before observed: and, besides these things, Christ may be compared to them on other accounts; they are pleasant and lovely, choice and valuable; bear an antipathy to serpents, which they easily overcome; are very good for food, and very agreeable, and are long lived creatures^{f133}; Christ is lovely and amiable in his person, and high in the esteem of his divine Father, angels and men; is choice and excellent in his nature, offices, and grace; bears an antipathy to the old serpent, the devil, whose works and powers he came to destroy, and has got an entire victory over them; and is very agreeable food to faith; his flesh is meat indeed, and the more so through his sufferings and death; as the flesh of those creatures is said to be the more tender and agreeable, by being hunted; and Christ, though dead, is alive, and lives for evermore;

behold, he standeth behind our wall; not the middle wall of the ceremonial law, behind which, Christ, under the Old Testament dispensation, stood, showing himself to believers; nor the wall of our humanity he partook of, when he came in the flesh, and under which his glorious deity was in some measure covered and hid; but rather the wall of our hearts, (²⁴¹⁹Jeremiah 4:19); the hardness, infidelity, and carnal reasonings of it, which are so many walls of separation between Christ and his people; behind which he stands, showing his resentment of them, and in order to demolish them, and get admittance: he is represented here, as nearer than when she first saw him, even at her very home;

he looketh forth at the windows; this is coming nearer still; for, by the manner of the expression, it seems that he was within doors, since he is said, not to look through the windows, but to look forth at them, meaning the ordinances; which are that to the church as windows to a house, the means of letting in light into the souls of men; and where Christ shows himself, in his glory and beauty, as kings and great personages look out at windows to show themselves to their people: though Christ may also be said to look in at, those windows, to observe the behaviour of his people in his house and ordinances, with what attention, affection, faith, and reverence, they wait upon him in them;

showing himself through the lattice; by which may be meant the same things, only a larger and clearer discovery of Christ in them, of which ordinances are the means; and yet, unless Christ shows himself through them, he cannot be seen in them: and a “behold” being prefixed to these gradual discoveries of himself, show them to be wonderful! a glance of him behind the wall is surprising; his looking in at the windows still more so; but his showing himself, in all his glories and excellencies, through the lattice, is enough to throw into the greatest rapture, to fill with joy unspeakable and full of glory! Some render the word “flourishing”,^{f134} like a rose or lily, or like a vine, or jessamine; which grow up by a window or lattice, and, seen through them, took very pleasant and delightful. But the allusion is rather to the quick sighted roe, or young hart; which, as it is remarkable for its swiftness, referred to, (²¹¹⁸Song of Solomon 2:8), so for the sharpness of its sight; Pliny^{f135} says it is never dim sighted; it has its name “dorcās”, in Greek, from its sight.

Ver. 10. *My beloved spake, and said unto me*, etc.] Christ, the church’s beloved, being so near her, she could distinctly hear and understand what he spoke, and relate the very words: or, “he answered to me”^{f136}; to a secret petition, put up to him for a more full enjoyment of him; for there is mental as well as vocal prayer, which Christ, as God omniscient, knows full well, and gives answer to: of this may be an answer to her petitions in (²¹¹⁵Song of Solomon 2:5); and as some in (²¹¹⁶Song of Solomon 2:6); however, Christ said something after related, that she well knew he spake, and not another, and to her in particular. What he said follows:

Rise up, my love, my fair one, and come away; the affectionate and endearing titles of “love” and “fair one”, have been met with and explained, on (²¹⁰⁵Song of Solomon 1:5,8,9); and are repeated to show his ardent love

to her, notwithstanding the frame she was in, which was very probably a slothful one, by the exhortations given; and to remove her discouragements, arising from her present state; and to prevail upon her to get up from her bed of carnal sloth and security, at least to shake off her indolence; and to quit her seat and company, and go along with him, or where he should direct, since it would be to her own advantage: for the words may be rendered, “rise up for thyself, and come away for thyself”^{f137}; it will turn to thy account, and to do otherwise will be detrimental to thee. The arguments follow.

Ver. 11. *For, lo, the winter is past, the rain is over [and] gone.*] A season of the year which keeps persons within doors, makes going abroad unsafe, unpleasant, and uncomfortable; very unfit for travelling, roads bad, rivers impassable, and journeying very difficult; but now this season being over, and the spring come, the weather fair, and every thing gay and pleasant, it is inviting to be abroad; winter is by some writers^{f138} used not for the season of the year, but for a storm or tempest. Thus the winter and rain may be descriptive of the state and condition of Jews and Gentiles before the coming of Christ^{f139}, and which then ceased; it having been a stormy dispensation with the one, and a time of darkness and ignorance with the other, (^{<58218>}Hebrews 12:18-27) (^{<41731>}Acts 17:30); or rather it may in general represent the state of God’s people both before and after conversion; before conversion it is a time of darkness, coldness, barrenness, and unfruitfulness; and which are removed by the powerful and efficacious grace of Christ: and after conversion it is often a winter season with them, through the blustering winds of Satan’s temptations; the storms of impending wrath for sin, as they imagine; the nipping blasts of persecution, and sharp and severe afflictions they are at times exposed unto: moreover, they are often in great darkness of soul, clouds interpose between Christ and them; a great deal of coldness attends them, their hearts are frozen up and hard, and no impression made on them by the preaching of the word, or by the providences of God; there is a coolness in their love to God and Christ, his people, ordinances, cause, and interest; great barrenness and unfruitfulness in them, they look like trees in winter, and no appearance of fruit on them; their hands are sealed up from working, and they become indolent and inactive; and by all these fellowship with Christ is greatly interrupted: but, when the spring returns again, light breaks in upon them, and their hearts are melted with a sense of love; they become lively in their frames, and in the exercise of grace, and are fruitful in good works; and

enjoy much calmness and serenity, peace and joy in the Holy Ghost: sometimes they think the winter is not over when it is, and fear more storms are behind, even of divine wrath and vengeance, though without reason; since Christ has bore all wrath for them, and has satisfied law and justice, and has delivered them from wrath to come; and he that has done this says, “the winter is past”, etc.

Ver. 12. *The flowers appear on the earth*, etc.] One of the first signs of the spring being come^{f140}; and make the season delightful and pleasant; the sun returning with its warming influences, herbs and plants are quickened and spring up; fields and meadows, as well as gardens, are covered with a variety of beautiful flowers, which make walking abroad very delightful. By these “flowers” may be meant either the graces of the spirit in the saints, which, when a wintertime with them, seem to be dead, at least are hid; but, upon a return of the sun of righteousness, revive and are seen again: or the saints themselves, when in a flourishing condition, and in the exercise of grace; who may be compared to the flowers of the field for the production of them in the spring, which is a kind of re-creation of them, (⁽¹⁹⁴⁰⁾Psalm 104:30); and fitly expresses the renovation of the Holy Ghost, to which the revival of them is owing; and for the fragrancy of them, their persons and services being of a sweet savour through the grace and righteousness of Christ; and for their beauty and ornament to the fields in which they grow, as saints are through Christ in themselves, and to the churches and interest of Christ; and for the gaiety and cheerfulness in which the flowers appear in the spring season, and so a proper emblem of the joy and consolation of the saints; where grace revives, Christ returns, and they are favoured with communion with him. It may not be improper to observe, that this may represent the large conversions of souls to Christ, and the numerous appearance of so many beautiful flowers in the church of Christ in the first ages of Christianity, after a long winter of Jewish and Gentile darkness;

the time of the singing [of birds] is come; another sign of spring, and suits the Gospel dispensation, in which the churches of Christ, and the members of them, sing the praises of the Lord in psalms, hymns, and spiritual songs; and particularly young converts, those little birds that sing in warbling notes and tuneful lays the songs of electing, redeeming, calling, justifying, pardoning, and adopting grace, to the glory of God, and to their mutual comfort and edification. Some render it, “the time of the branch”^{f141}, of the vine putting forth its branches; or “the time of cutting”^{f142}, of pruning vines, of lopping trees, and cutting off unfruitful branches; as in the Gospel

dispensation, when the Jewish branches were broken off, and the Gentiles were ingrafted in, and being pruned brought forth more fruit; and this agrees with the season of the year, the spring being the time of cutting and pruning vines^{f143}; though this is by some objected to as unseasonable;

and the voice of the turtle is heard in our land; so one part of rural pleasures is described by the poet^{f144}, not only by the singing of birds of various kinds, but particularly by the note of the turtle; which is a kind of dove that lies hid in the wintertime, or is gone, being a bird of passage, and appears and returns at the spring, when its voice is heard again^{f145}; (see ^{<3807>}Jeremiah 8:7); for its voice is never heard in winter, unless on a fine day^{f146}; by which may be meant, not the voice of the law, as the Jewish writers^{f147}, rather of the Gospel, the joyful sound, which for a while was heard only in the land of Judea, called by way of specialty “our land”: but either of the voice of the Messiah himself^{f148}, preaching the everlasting Gospel in the land of Israel when here on earth; or of John the Baptist his forerunner; and so Alshech interprets it of Elijah, who was to come before the Messiah, and refers to (^{<3045>}Malachi 4:5). It may design the voice of all the apostles of Christ, and first ministers of the Gospel^{f149}; or of the Holy Ghost, as the Targum, who appeared as a dove at Christ’s baptism; and whose voice in the hearts of his people, speaking peace and pardon, and witnessing their adoption, causes joy and gladness; or of the church itself, compared to a turtledove for its harmlessness, meekness, chastity, etc. whose voice in prayer and praise is heard, and is acceptable to Christ, (^{<2014>}Song of Solomon 2:14).

Ver. 13. *The fig tree putteth forth her green figs*, etc.] Another sign of spring being come, nay, of its being pretty much advanced, since Christ makes this a token of summer being at hand, (^{<4082>}Matthew 24:32). Theopompus^{f150} speaks of figs in the middle of the spring. This tree puts forth its fruit at once, and does not flower or blossom^{f151}, wherefore (^{<3817>}Habakkuk 3:17) is wrongly translated; (see Gill on “^{<3817>}Habakkuk 3:17”): though Arianus^{f152} speaks of its flowering: Aben Ezra thinks the word signifies the sweetening of the figs, and so points at the time when they are sweet and eatable. By the “fig tree” may be meant the saints putting forth their grace in exercise on Christ, who may be compared to fig trees for their leaves and fruit, and for the putting forth the latter before the former^{f153}; for the fig tree is a tree full of large leaves, which may be an emblem of a profession of religion, and of a conversation agreeably to it, which yet are no covering, only the righteousness of Christ is that, yet

ought to be and are ornamental; and for the fruit of it, which is wholesome, pleasant, and delightful, as are the fruits of the Spirit, the fruits of grace and righteousness, fruits meet for repentance, which ought to appear before a profession of religion is made. If the Egyptian fig tree is meant, that is a very fruitful tree; it is said to bear fruit seven times a year, but ripens no other way than by scratching it with iron hooks^{f154}; and its wood cut down and cast into water, being dry, sinks, but when thoroughly wet will swim. Saints should bear fruit always, and ever continue to do so, even to old age; nor do any ever become fruitful until their hearts have been pricked and cut by the word of God; and they never grow better, or are more fruitful, than when attended with afflictions and tribulations; when they first enter into the waters of affliction, like Peter, they sink, but, when more used to them, they lift up their heads above them, and bear up with great courage and resolution. By the “green figs” may be meant the beginnings of grace in the soul, some stirrings of affection to Christ, desires of knowledge of him, pantings and breathings after his ordinances, love to his people; all which appear soon, are very imperfect, and, like unripe figs, liable to be shaken off; and it is a miracle of grace that the first impressions of it are not destroyed by the force of corruption and temptation; and it may be observed, that grace in its first appearance, though but small, is not despised, but taken notice of by Christ: yea, he makes use of it as exercised by young converts to stir up old professors, as here the church, to be more active and vigorous in it;

and the vines [with] the tender grape give a [good] smell; or “being in flower give a good smell”^{f155}, as the word is used in the Targum in (^{238B}Isaiah 18:5); and that vines do flower appears from the same place, and from (⁰⁴⁰⁰Genesis 40:10); as well as is observed by naturalists and others^{f156}; and these flowers, and not the tender grapes, emit a sweet smell; and, as some say^{f157}, not in the vineyards only, but in the country round about; and these are fitly mentioned next to figs, since the black fig is by some called the sister of the vine^{f158}. By the vines may be intended distinct congregated churches of Christ, or particular believers; vines are very weak; and cannot bear up of themselves, must be fixed to some place, and be supported by something else; and being supported, will run up a great height, and bring forth much fruit. So saints are weak in themselves, and cannot support themselves; their strength is in Christ, and they are upheld by him, and have their dependence on him; and being supported by him they grow up to the stature of the fulness of Christ; and through their

grafting into him, and abiding in him the true vine, bring forth much fruit to the glory of God, and such as is not to be found in others. The wood of the vine is of very little worth or use, (²⁶⁵⁰Ezekiel 15:2,3); and yet is very lasting. Pliny^{f159} ascribes a sort of an eternity to it. Believers in Christ, however weak and worthless they are in themselves, as are their best works and services, yet being in Christ they shall abide in him for ever, and never perish, but have everlasting life. And by the “tender grapes”, or “flowers”, may be designed either the graces of the spirit, as before; or rather young converts, the fruit of Christ’s vines, the churches, who, though weak and tender, yet are dear to Christ; and when there is a large appearance of them, it is a great encouragement to churches, and promises a glorious vintage. And the “smell” of these vines, with their grapes and flowers, may intend the fragrantcy, of believers through the righteousness of Christ on them, and the odour of their graces, as exercised on him; and the sweet savour of their godly conversation, observed by all about them.

Arise, my love, my fair one, and come away; repeated from (²⁰⁰Song of Solomon 2:10); which shows sluggishness on the part of the church, that she needed one exhortation after another; and great love on the part of Christ, that notwithstanding this he persists in calling her; and even importunity in him, that he will have no denial^{f160}: and it may be observed, that what is entertaining to most of the senses is mentioned to engage the church to arise and go along with her beloved; the flowery fields would be pleasing to her eye, the chirping birds to her ear, the sweet and ripening figs to her taste, and the refreshing odour of the vines to her smell.

Ver. 14. *O my dove*, etc.] An epithet sometimes used by lovers^{f161}, and is a new title Christ gives to his church, to express his affection for her and interest in her; and to draw her out of her retirement, to go along with him. The dove is a creature innocent and harmless, beautiful, cleanly, and chaste; sociable and fruitful, weak and timorous, of a mournful voice, and swift in flying; all which is suitable to the church and people of God: they are harmless and inoffensive in their lives and conversations; they are beautiful through the righteousness of Christ on them, and the grace of the Spirit in them; they are clean through the word Christ has spoken, and having their hearts purified by faith; they are as chaste virgins espoused to Christ, and their love to him is single and unfeigned; they cleave to him, are fruitful in grace and good works; and the church being espoused to Christ brings forth many souls unto him in regeneration; saints carry on a social worship and delight in each other’s company; they are weak and timorous,

being persecuted and oppressed by the men of the world; and mourn for their own sins and others, and often for the loss of Christ's presence; and are swift in flying to him for safety and protection. Under this character the church is said to be

in the clefts of the rock, the usual place where the dove makes its nest, (~~2483~~ Jeremiah 48:28); or retires to it for safety^{f162}. Adrichomius says^{f163}, there was a stone tower near Jerusalem, to the south of the mount of Olives, called "petra columbarum", "the rock of the doves", where often five thousand were kept at once, to which there may be an allusion here; or else it may have respect to the place where doves are forced to fly when pursued by the hawk, even into a hollow rock, as described by Homer^{f164}; and may be expressive of the state of the church under persecution, when obliged to flee into holes and corners, and caves of the earth; when the Lord is a hiding place to her, in his love, and grace, and power; and particularly Christ is the Rock of his people, so called for height, strength, and duration, and they are the inhabitants of this Rock; and who was typified by the rock in the wilderness, and particularly by that into the clefts of which Moses was put, when the glory of the Lord passed before him: moreover, the clefts of this rock may design the wounds of Christ, which are opened for the salvation of men; and where saints dwell by faith, and are secure from every enemy^{f165}. The Ethiopic version is, "in the shadow of the rock", to which Christ is compared, (~~2310~~ Isaiah 32:2); and so the Septuagint version, "in the covering of the rock", which is no other than the shade of it. Likewise the church is said to be

in the secret [places] of the stairs; Christ is the stairs or steps by which saints ascend up to God, have access to and communion with him; and the secret places may have respect to the justifying righteousness of Christ, and atonement by him, hidden to other men, but revealed to them; and whither in distress they betake themselves, and are sheltered from sin, law, hell, and death, and dwell in safety. Though as such places are dark and dusty, and whither the dove, or any other creature, may in danger betake itself, so upon the whole both this and the preceding clause may design the dark, uncomfortable, and solitary condition the church was in through fear of enemies; in which situation Christ addresses her, saying,

let me see thy countenance, or "face"; and encourages her to appear more publicly in, his house and courts for worship, and present herself before him, and look him full in the face, and with open face behold his glory, and

not be shamefaced and fearful; not to be afraid of any thing, but come out of her lurking holes, and be seen abroad by himself and others, since the stormy weather was over, and everything was pleasant and agreeable;

let me hear thy voice; in prayer to him and praise of him, commending the glories and excellencies of his person, and giving thanks to him for the blessings of his grace;

for sweet [is] thy voice; pleasant, harmonious, melodious, having a mixture of notes in it, as the word signifies; and so exceeds the voice of a natural dove, which is not very harmonious: Herodotus^{f166} makes mention of a dove that spoke with a human voice; and such a voice Christ's dove speaks with, and it is sweet; that is, pleasant and delightful to him, who loves to hear his people relate the gracious experiences of his goodness, and speak well of his truths and ordinances; prayer is sweet music to him, and praise pleases him better than all burnt offerings;

and thy countenance [is] comely; fair and beautiful, and therefore need not cover her face, or hang down her head, as if ashamed to be seen, since she was in the eye of Christ a perfection of beauty.

Ver. 15. *Take us the foxes*, etc.] Of which there were great numbers in Judea; (see ^{<07504>}Judges 15:4); these words are directed not to angels, nor to civil magistrates, but to ministers of the word; but whether the words of Christ, or the church, is not easy to determine; some think they are the words of the church, who had hitherto been relating what Christ said to her, and who, having neglected her vineyard, (^{<2006>}Song of Solomon 1:6); and now stirred up by Christ to a greater care of it, expresses her concern for its flourishing; and therefore calls upon her attendants and companions, to assist in taking and destroying those which were harmful to it: but rather they seem to be the words of Christ continued; since they not only show the care of his vines, the churches; but express power and authority over those they are spoken to: and perhaps they may be the words of them both jointly; since the church, with Christ, and under him, has a right to stir up her officers to do their work, and fulfil their ministry, they have received of Christ for her service. By foxes may be meant false teachers, to whom the false prophets of old were compared, (^{<2338>}Ezekiel 13:3,4); foxes are crafty and subtle creatures, malignant and mischievous, hungry and voracious, full of deceit and dissimulation, are of an ill smell, and abominably filthy; so false teachers walk in craftiness, use good words and fair speeches, and thereby deceive the hearts of the simple; their doctrines are pernicious,

their heresies damnable, and they bring destruction on themselves and others; they are hungry after worldly substance, are greedy of it, and can never have enough; devour widows' houses, and make merchandise of men, to enrich themselves; they put on sheep's clothing, transform themselves into angels of light, mimic the voice of Gospel ministers, use their phrases and expressions, that they may not be easily discovered; and are abominable in their principles and practices, and to be shunned by all good men. Now ministers of the Gospel are ordered to take these, to detect them, and refute their errors, and reprove them sharply for them; and, after proper steps taken, to reject them, to cast them out of the vineyards, the churches, and keep them out. Even

the little foxes; heresies and heretics are to be nipped in the bud, before they increase to more ungodliness; otherwise errors, which may seem small at first, soon grow larger and spread themselves, and become fatal to the churches:

that spoil the vines; as foxes do, by gnawing the branches, biting the bark, making bare the roots, devouring the ripe grapes, and infecting all with their noxious teeth and vicious breath^{f167}: so false teachers make divisions and schisms in churches; disturb their peace; unsettle some, and subvert others; sap the foundation of religion, and corrupt the word of God; and therefore by all means to be taken, and the sooner the better;

for our vines [have] tender grapes: or “flowers”; (see Gill on “^{21B3}Song of Solomon 2:13”). The “vines” are the churches; the “tender grapes”, or “flowers”, young converts, which Christ has a particular regard unto, (^{240B}Isaiah 40:11 ^{238B}Isaiah 42:3); and these, having but a small degree of knowledge, are more easily imposed upon and seduced by false teachers; and therefore, for their sakes, should be carefully watched, and vigorously opposed, since otherwise a promising vintage is in danger of being spoiled. Christ, in this address, intimates, that not only he and the church, but, he ministers also, had an interest in the vines and tender grapes, as they have; (see ^{21B1}Song of Solomon 8:11,12); and therefore should be the more concerned for their welfare; hence he calls them “ours”; interest carries a powerful argument in it.

Ver. 16. *My beloved [is] mine, and I [am] his*, etc.] These are the words of the church; who, having had such evidences of Christ's love to her, and care of her, expresses her faith of interest in him, and suggests the obligations she lay under to observe his commands. The words are

expressive of the mutual interest had property Christ and his church have in each other: Christ is the church's, by the Father's gift of him to her, to be her Head, Husband, and Saviour; and by the gift of himself unto her, to be her Redeemer and ransom price; and by marriage, having espoused her to himself, in righteousness and lovingkindness; and by possession, he living and dwelling in her, by his Spirit and grace: the church also acknowledges herself to be his, as she was, by the Father's gift of her to Christ, as his spouse and bride, his portion and inheritance; and by purchase, he having bought her with his precious blood; and by the conquest of her, by his grace in effectual calling; and by a voluntary surrender of herself unto him, under the influence of his grace: hence all he is, and has, are hers, his person, fulness, blood, and righteousness; and therefore can want no good thing. Moreover, these words suggest the near union there is between Christ and his church; they are one in a conjugal relation, as husband and wife are one; which union is personal, of the whole person of Christ to the whole persons of his people; it is a spiritual one, they having the same Spirit, the one without measure, the other in measure; it is a vital one, as is between the vine and its branches; and it is a mysterious one, next to that of the union of the three Persons in the Godhead, and of the two natures in Christ; it is an indissoluble one, the everlasting love of Christ being the bond of it, which call never be dissolved; and from this union flow a communication of the names of Christ to his church, conformity to him, communion with him, and an interest in all he has. Likewise these phrases express the mutual affliction, complacency, and delight, Christ and his church have in each other; he is beloved by his church, and she by him; she seems to have a full assurance of interest in him, and to make her boast of him; excluding all other beloveds, as unworthy to be mentioned with him: of whom she further says,

he feedeth among the lilies; which is either an apostrophe to him, "O thou that feedest", etc. thou only art my beloved; or is descriptive of him to others, inquiring who he was, and where to be seen: the answer is, he is the person that is yonder, feeding among the lilies; either recreating and delighting himself in his gardens, the churches, where his saints are, comparable to lilies; (see Gill on "~~200~~ Song of Solomon 2:1, 2"); or feeding his sheep in fields where lilies grow: and it may be observed, it is not said, he feedeth on, or feeds his flock with lilies, but among them; for it is remarked^{f168}, that sheep will not eat them: or the sense may be, Christ feeds himself, and feeds his people, and feeds among them, as if he was crowned

with lilies, and anointed with the oil of them; as was the custom of the ancients at festivals^{f169}, thought to be here alluded to by some who read the words, “that feeds”; that is, sups in or with lilies, being anointed and crowned with them. The lily is a summer flower^{f170}; the winter was now past, (²⁰¹¹Song of Solomon 2:11).

Ver. 17. *Until the day break, and the shadows flee away*, etc.] Which may be connected with (²⁰¹⁶Song of Solomon 2:16); either with the former part, “my beloved is mine”, etc. (²⁰¹⁶Song of Solomon 2:16); and then the sense is, as long as night and day continue, and God’s covenant with both stands sure; so long union to Christ, and covenant interest in him, will abide: or with the latter part, “he feedeth among the lilies until”, etc. even until his second coming: or with the next clause in this verse,

turn, my beloved; and so is a prayer for Christ’s speedy coming to her, and continued presence with her, until the day should break: which may be understood either of the Gospel day made by the rising of Christ, the sun of righteousness, at his first coming in the flesh; when the shadows of the ceremonial law disappeared, Christ, the body and substance of them, being come, and the darkness of the Gentile world was scattered, through the light of the Gospel being sent into it: the words may be rendered, “until the day breathe”, or “blow”^{f171}; and naturalists observe^{f172}, that, upon the sun’s rising, an air or wind has been excited, and which ceases before the middle of the day, and never lasts so long as that; and on Christ’s, the sun of righteousness, arising with healing in his wings, some cool, gentle, and refreshing breezes of divine grace and consolation were raised, which were very desirable and grateful: or this may be understood of Christ’s second coming; which will make the great day of the Lord, so often spoken of in Scripture: and which suits as well with the Hebrew text, and the philosophy of it, as the former; for, as the same naturalists^{f173} observe, the wind often blows fresh, and fine breezes of air spring up at the setting as well as at the rising of the sun; (see ⁰¹⁰⁸Genesis 3:8); and may very well be applied to Christ’s second coming, at the evening of the world; which will be a time of refreshing to the saints, and very desirable by them; and though it will be an evening to the world, which will then come to an end, with them there will be no more night of darkness, desertion, affliction, and persecution; the shadows of ignorance, infidelity, doubts, and fears, will be dispersed, and there will be one pure, clear, unclouded, and everlasting day; and till then the church prays, as follows:

turn, my beloved; that is, to her; who seemed to be ready to depart from her, or was gone; and therefore she desires he would turn again, and continue with her, until the time was come before mentioned: or, “turn about”,^{f174}; surround me with thy favour and lovingkindness, and secure me from all enemies, until the glorious and wished for day comes, when I shall be out of fear and danger; or, “embrace me”^{f175}; as in (²¹¹⁶Song of Solomon 2:6); during the present dispensation, which was as a night in comparison of the everlasting day;

and be thou like a roe, or a young hart upon the mountains of Bether; the same with Bethel, according to Adrichomius^{f176}; where were mountains, woody, set with trees, full of grass and aromatic plants; and so may be the same with the mountains of spices, (²¹⁸⁴Song of Solomon 8:14); where the Ethiopic version has Bethel; and so that and the Septuagint version, in an addition to (²¹¹⁹Song of Solomon 2:9); here; (see ¹³²³2 Kings 2:23,24); unless Bithron is meant, (¹⁰²⁹2 Samuel 2:29); a place in Gilead, beyond Jordan, so called, because it was parted from Judea by the river Jordan: and the words are by some rendered, “the mountains of division or separation”^{f177}; which, if referred to Christ’s first coming, may regard the ceremonial law, the wall of partition between Jew and Gentile, broke down by Christ, and the two people divided by it, which were reconciled by him; if to his spiritual coming, the same things may be intended by them as on (²¹¹⁹Song of Solomon 2:9); but if to his second coming, the spacious heavens may be meant, in which Christ will appear, and which now interpose and separate from his bodily presence; and therefore the church importunately desires his coming with speed and swiftness, like a roe or a young hart, and be seen in them; (see ⁶²⁰Revelation 22:10).

CHAPTER 3

INTRODUCTION TO SONG OF SOLOMON 3

In this chapter an account is given of an adventure of the church, in quest of her beloved; of the time when, and places where, and the persons of whom she sought him; and of her success upon the whole; with a charge she give to the daughters of Jerusalem, (^{2180L}Song of Solomon 3:1-5); by whom she is commended, (^{2180R}Song of Solomon 3:6); and then Christ, her beloved, is described by her; by his bed, and the guard about it, (^{2180T}Song of Solomon 3:7,8); by the chariot he rode in, (^{2180B}Song of Solomon 3:9,10); and by the crown he wore on his coronation day, (^{2180I}Song of Solomon 3:11).

Ver. 1. *By night on my bed I sought him whom my soul loveth*, etc.] The day being not yet broke, the night of Jewish darkness still on the church, and the shadow of the ceremonial law as yet stretched upon her; and having some knowledge of Christ by types and prophecies, desires more, and seeks it in the use of means: though the words may be taken in a more large sense, and represent the state and condition of the church and of all true believers in any age, and at one time as well as another; who, when their beloved is absent, it is “night” with them; as Christ’s presence makes day, his absence makes night; and it was now night with the Church, either of affliction, or of darkness and desertion, and indeed of both. The word is plural, “by nights”^{f178}; one night after another, successively, she sought her beloved; which both expresses the continuance of her state, and her diligence and constancy in seeking Christ. The place where she sought him was “her bed”; not the same as in (²¹¹⁶Song of Solomon 1:16 ^{2180T}Song of Solomon 3:7); which was both Christ’s and hers, and where a different word is used; but this was purely her own: either a bed of affliction, when good men usually seek the Lord, (²³¹⁶Isaiah 26:16) (²⁸⁵⁵Hosea 5:15); or rather of carnal ease and security, in which she continued, and rose not up from it to seek her beloved; which shows the cold, lukewarm, lazy frame she was in, and formal manner in which she sought him, and so succeeded not: however, he was stilt the person “whom [her] soul loved”, cordially

and sincerely, though not so fervently as she had done; true love, though it may be abated, cannot be lost;

I sought him, but I found him not; because she sought him not aright; not timely, nor fervently and diligently, nor in a proper place; not in her closet, by prayer, reading, and meditation, nor in public ordinances, she afterwards did; but on her bed.

Ver. 2. *I will rise now*, etc.] Perceiving she had taken a wrong method, and therefore unsuccessful, she fixes on another; and, in the strength of divine grace, determines to pursue it, and “now”, at once, immediately, without any delay, “rise” from her bed of sloth and ease, and forego her carnal pleasures, in pursuit of her beloved; which showed the sincerity of her love to him;

and go about the city; not the city of Jerusalem, though there may be an allusion to it; but the spiritual city, of which saints are fellow citizens, where they dwell, and where the word is preached, and the ordinances are administered: and “going about” it, as she proposed, showed her diligence and industry in seeking him: and the night being an unseasonable time to walk about a city, especially for women, this is a further proof of her great love to Christ, in that she not only exposed herself to reproach and scandal, but to harm and danger also; but being fired with love, and fearless of danger^{f179}, and set on finding her beloved, she resolved to proceed, whatever she suffered. Hence she sought him

in the streets, and in the broad ways; that is, of the city, such as commonly are in cities; so Troy is described^{f180} as a city, having broad ways in it; and also Athens^{f181}: meaning the public ordinances of the Gospel, where he takes his walks, and often shows himself; in seeking him here, she was right, though she did not succeed;

I will seek him whom my soul loveth; her love was still the same, not abated, more likely to be increased through disappointment; nor was she discouraged, but was determined to go on seeking, till she found him;

I sought him, but I found him not; this was to chastise her for her former negligence; to try her faith, love, and patience; and to show that even the best means, though to be used, are not to be depended on; and that Christ has his own time and way to make himself known to his people, which depends on his sovereign will.

Ver. 3. *The watchmen that go about the city found me*, etc.] By whom are meant the ministers of the Gospel; who are called watchmen, as the prophets were under the Old Testament, (~~צמ~~ Isaiah 52:8 ~~צמ~~ Isaiah 62:6 ~~צמ~~ Ezekiel 33:7); in allusion to watchmen in cities; and are so called in regard to themselves, it being their duty to watch over themselves; and to their doctrine, and all opportunities to preach it, and the success of it: their business with respect to others is to give the time of night; to point out the state and condition of the church; to give notice of danger to sinners in the broad road to destruction; and to saints, through the prevalence of error, heresy, and immorality; all which require sobriety, vigilance, prudence, courage, and faithfulness; and show the necessity and utility of the Gospel ministry, and the awfulness of it; and the care Christ takes of his churches, in providing such officers in them. These are said to “go about the city”, denoting their industry and diligence; and being in the way of their duty, they “found” the church, fell upon her case in their ministry, and hit it exactly; which shows the efficacy of the word under a divine direction; which finds out sinners, and their sins; saints, and their particular cases, unknown to ministers; and the church, having met with something suitable to her case under their ministry,

[to whom I said], took an opportunity privately to discourse with them, and put this question to them,

Saw ye him whom my soul loveth? meaning Christ; who was still the object of her love, and uppermost in her thoughts; whom she thus describes, without mentioning his name, as if he was the only “Him” in the world worthy of any regard; which shows how much he was in her mind, how much the desires and affections of her soul were towards him, and that these ministers needed no other description of him. No answer is returned to her question that is recorded; not because they were not able to give one, nor because they did not; and if they did not, it might be owing to her haste, not waiting for one; and if they did, she not being able to apply it to her case, no notice is taken of it: however, though she did not find immediate relief by them, yet she met with something from them that was of use to her afterwards, as appears by what follows.

Ver. 4. *[It was] but a little that I passed from them*, etc.] Either a small moment of time, as the Targum and Aben Ezra; or a little distance of place, that is, from the watchmen or ministers, from whom she passed; not through disrespect to them, much less contempt of them; nor because she

received no benefit at all from them; but her going on shows she did not rest in means, but looked beyond them, and went on further in the exercise of her faith, and hope of finding her beloved: and meeting with him a little after she had passed from the ministers suggests that Christ is not far from his ministers and ordinances; for it follows,

but I found him whom my soul loveth; which she expresses with the utmost exultation and pleasure, which meeting with him must give her, after such long and fruitless searches, and so many disappointments; (see ^{<1044>}John 1:41); and for Christ to show himself, without which there is no finding him, is a proof of the greatness of his love, and of the freeness and sovereignty of it; and that means, though to be used, are not to be depended on; nor should we be discouraged when they fail, since Christ can make himself known without them, as he did here to the church; who says,

I held him, and would not let him go; which on the part of the church is expressive of her faith in him, signified by laying hold on him, his person, righteousness, grace, and strength, (^{<1018>}Proverbs 3:18); and of her strong affection to him, grasping and embracing him in her arms of faith and love; and of her fear and jealousy lest he should depart from her again; and of her steady resolution to hold him, whatever was the consequence of it: and, on his part, it intimates a seeming offer to be gone; and a gracious allowance to lay hold on him; and his wonderful condescension to be held by her; and the delight and pleasure he took in the exercise of her faith upon him; for it was not against but with his will he was held by her; and this she determined to do, and not let go her hold,

until, says she,

I had brought him into my mother's house, and into the chambers of her that conceived me; the allusion is to the tents and apartments women had in former times, distinct from their husbands, (^{<1045>}Genesis 24:67 ^{<1033>}Genesis 31:33); and all this may be understood either of the visible church, and the ordinances of it, the mother of all true believers, where they are born again, brought up and nourished; and where Christ may be said to be brought, when his name is professed, his Gospel is embraced, and his ordinances are submitted to; and here the church is desirous of introducing Christ, that she with others might magnify him, and praise him for all the instances of his grace and goodness, and have communion with him: or else the heart, and the inmost recesses of it, may be meant; where

the incorruptible seed of divine grace is cast; where the new creature; conceived, born, and brought up, until it becomes a perfect man; and where Christ is desired to be, and to dwell by faith, and saints may have uninterrupted communion with him: unless the heavenly mansions are intended, the house of the Jerusalem above, the mother of us all; where saints long to be with Christ, enjoy him, and never lose his presence more; till then the church resolves to hold him fast in the arms of faith, hope, and love, and not let him go.

Ver. 5. *I charge you, O ye daughters of Jerusalem*, etc.] Which are either the words of Christ, adjuring the young converts not to disturb the church; who had now Christ in her arms, taking repose with him, being wearied with running about in search of him: or they are the words of the church; who having experienced a long absence of Christ, and having been at much pains in search of him, and now had found him, was very unwilling to part with him; and fearing these young converts should by any unbecoming word or action provoke him to depart, she gives them a solemn charge;

by the roes and by the hinds of the field, that ye stir not up, nor awake my love, till he please; (see Gill on “^{<2105>}Song of Solomon 2:7”).

Ver. 6. *Who [is] this that cometh out of the wilderness*, etc.] This is said by the daughters of Jerusalem, adjured in (“^{<2105>}Song of Solomon 3:5”); who, upon the happy meeting of Christ and his church, saw a greater glory and beauty in her than they had seen before; and therefore put this question, not as ignorant of her, but as admiring at her. By the wilderness she is said to “come out” of is meant either a state of nature, as Theodoret; in which all the elect of God are before conversion, and out of which they are brought by efficacious grace; called a wilderness, because of the barrenness and unfruitfulness of persons in such a state; and because of the perplexed ways and tracks in it, which bewilder a man that he knows not which to take; and because of the want of spiritual provisions in it; and because of the danger men are exposed unto through holes and pits, and beasts of prey: in such a state God finds his people, convinces them of it, and brings them out of it; which is an instance of surprising and distinguishing grace: or else the world itself may be meant, the wilderness of the people, (“^{<2105>}Ezekiel 20:35”); so called because of the roughness of the way, the many tribulations the saints pass through in it; and because of the traps and snares that are in it, through evil men, the lusts of the flesh, and the temptations of Satan; because of the many evil beasts in it, ungodly men,

false teachers, and Satan the roaring lion; and because of the plentiful table God furnishes here for his people, feeding them in the wilderness with Gospel doctrines and spiritual ordinances, (~~f624~~ Revelation 12:14); and because of the many windings and turnings of Providence in it, through all which they are led in a right way to the city of their habitation: now though they are in the world, they are not of it; they are called out of it, and quit as much as may be the company and conversation of the men of it; and through the grace of God are more and more weaned from it, and long after another and better world; all which may be intended by their coming out of this: or else this may design a state of sorrow and distress when under desertion, and without the presence of Christ; which had lately been the case of the church, who had been in a bewildered condition, and not knowing where her beloved was, ran about here and there in quest of him, like one in a wood, seeking him and calling after him; but now having sight of him, and some communion with him, is represented as coming out of that state. She is further described as being

like pillars of smoke, perfumed with myrrh and frankincense; her heart being inflamed with love to Christ, her affections moved upwards, heavenwards, and were set on things above; and which were sincere and upright, rose up in the form of palm trees, as the word^{f182} signifies, a very upright tree; and these moved steadily towards Christ, and could not be diverted from him by the winds of temptation, affliction, and persecution; and though there might be some degree of dulness and imperfection in them, hence called “pillars of smoke”; yet being perfumed with the sweet smelling myrrh of Christ’s sacrifice, and the incense of his mediation, became acceptable to God. It is added,

with all powders of the merchant: odorous ones, such are the graces of the Spirit, which Christ the merchantman is full of; and makes his people, their affections and prayers, of a sweet smelling savour with. Ben Melech interprets it of garments perfumed with spices; see (~~f968~~ Psalm 45:8); Some render the words, “above” or “more excellent than all powders of the merchant”^{f183}, druggist or apothecary^{f184}; no such drug nor spice to be found in their shops, that smell so sweet as Christ, his grace and righteousness.

Ver. 7. *Behold his bed which [is] Solomon’s*, etc.] Not Solomon the son of David, and penman of this song, but a greater than he, the antitype of him; so it is interpreted of the Messiah by many Jewish writers^{f185}: they

were both sons of David and sons of God, and kings and preachers in Jerusalem. Solomon was a type of Christ in his wisdom and wealth, in the largeness and peaceableness of his kingdom; in his marriage with Pharaoh's daughter, and in building the temple, a figure of the church: and by his bed is meant the place where saints meet together for religious worship, his church visible, which is his resting and dwelling place; where souls are begotten and born again, and have fellowship with Christ; and which he has a property in by gift and purchase: and a behold is prefixed to it as a note of attention, directing the daughters of Jerusalem to turn off the discourse from her, and from commendation of her, to consider the greatness of Christ her beloved; who might conclude, that if his bed was so stately as after described, how great must he himself be; and as a note of admiration, to show how much she was affected with the greatness of his grace to her, and the privileges she enjoyed of having nearness to him, and fellowship with him;

threescore valiant men [are] about it, of the valiant of Israel; ministers of the Gospel, such as are Israelites indeed, faithful and upright; and who are valiant, and heartily concerned for the good and welfare of Christ's people, and are careful that nothing hurt them, nor disturb their rest and repose. In the number of them, the allusion may be to the guard about Solomon's bed; which might consist of so many, partly for the security of his royal person, and partly for grandeur and majesty: and were just double the number of his father's worthies, he excelling him in greatness and glory; though it may be a certain number is put for an uncertain; and this is a competent and sufficient one.

Ver. 8. *They all hold swords*, etc.] Or a "sword"^{f186}; the word is singular, which designs the word of God, called the sword of the Spirit, and said to be sharper than a twoedged sword, (^{<4067>}Ephesians 6:17) (^{<3042>}Hebrews 4:12); which everyone of the ministers of the Gospel hold in their hands; and which denotes not only their apprehension, but their retention of it, and firm adherence to it; it cleaves to them, and they to that; they and their sword cannot be parted, as Gussetius^{f187} observes the word signifies; these ministers could not be prevailed upon to drop it, or part with it, but retained it to the last; which shows them to be valiant men;

[being] expert in war; in military straits, in the spiritual war against sin, Satan, and the world, in common with other Christians; and in fighting the good fight of faith, against all opposers of the doctrines of the Gospel;

knowing how to use to the best advantage the spiritual sword, the Scriptures of truth, to defend the Gospel, and refute error;

every man [hath] his sword upon his thigh; as a preparation for war, and an indication of readiness to engage in it, (^{498B}Psalm 45:3); for, being on the thigh, it is near, easy to come at, at once upon occasion, and so always in a posture of defence; all which expresses the familiar acquaintance ministers have with the word of God, its nearness, so that they can easily come at it, and furnish themselves with a sufficient proof of truth, and with proper arguments for the refutation of error. And this is done

because of fear in the night: when there is most danger; hence Cyrus considering that men are most easily taken when eating and drinking, and in the bath, and in bed, and in sleep, looked out for the most faithful men to be his bodyguard^{f188}. By “night” or “nights”^{f189} may be meant the nights of desertion, temptation, affliction, and persecution; when saints are in fear of their spiritual enemies, and of being overcome and destroyed by them: now Christ has provided a guard for his people, to prevent or remove these fears, and defend them from such as would make inroads upon their faith and comfort; namely, his ministers, that by their ministerings they may be a means of securing their peace and comfort, and of freeing them from all terrible apprehensions of things; which, as it shows the safety and security of the saints, so the tender care and concern of Christ for them.

Ver. 9. *King Solomon made himself a chariot of the wood of Lebanon.*]

The word translated chariot is only used in this place; some render it a bride chamber^{f190}; others a nuptial bed^{f191}, such as is carried from place to place; it is used in the Misnah^{f192} for the nuptial, bed, or open chariot, in which the bride was carried from her father’s house to her husband’s. The Septuagint render it by **φορειον**, a word near in sound to that in the Hebrew text, and was the “lectica” of the ancients, somewhat like our “sedan”; some of which were adorned with gold and precious stones, and had silver feet^{f193}, or pillars, as follows: it seems upon the whole to be the nuptial chariot in which, according to Pausanias^{f194}, three only were carried, the bride, who sat in the middle, then the bridegroom, and then the friend of the bridegroom: something of this kind is the “palki” or “palanquin” of the Indians, in which the bride and bridegroom are carried on the day of marriage on four men’s shoulders^{f195}: and by this “chariot” may be meant either the human nature of Christ, in which he descended and ascended to heaven; or his church, in which he shows himself to his

people in his ordinances, where he rides in triumph, conquering and to conquer, by his Spirit and grace, in his word; or the covenant of grace, in which Christ shows the freeness and sovereignty of his love in being the Mediator, surety, and messenger of it; and in which his people are bore up and supported under and carried through many trials and exercises in this life, and are brought triumphantly to heaven; or rather the Gospel, and the ministration of it, in which Christ shows himself as in a chariot, in the glory of his person, offices, grace, and love; in this he is carried up and down in the world, (^{<4915>}Acts 9:15); and by it is conveyed to the souls of men; and in it he triumphs over his enemies, and causes his ministers to triumph also: and he is the subject, sum, and substance of it, and the alone author of it; for he is the Solomon here spoken of that made it; it is not a device of men's, but a revelation of his, and therefore called "the Gospel of Christ"; and which he gives to men to preach, a commission to preach it, and qualifications for it: and this he does "for himself", to set forth the glories of his person and office, to display the riches of his grace, and to show himself to be the only way of salvation to host sinners: and this chariot being said to be "of the wood of Lebanon", cedar, which is both incorruptible and of a good smell; may denote the uncorruptness of the Gospel, as dispensed by faithful ministers, and the continuance and duration of it, notwithstanding the efforts of men and devils to the contrary; and the acceptableness of it to the saints, to whom is the savour of life unto life; and it being a nuptial chariot that seems designed, it agrees with the Gospel, in the ministry of which souls are brought to Christ, and espoused as a chaste virgin to him, (^{<4702>}2 Corinthians 11:2).

Ver. 10. *He made the pillars thereof [of] silver*, etc.] The truths and doctrines of the Gospel are the "pillars" of it; which, like pillars, are solid and substantial, and continue firm and immovable, and are of great use to support the children of God under the several trials and exercises they are attended with; and, for their utility, value, and duration, are said to be of "silver", and are as carefully to be sought for and into as that is, and even to be preferred to it, being of more worth than "thousands of gold and silver"; the ministers of the Gospel are sometimes compared to pillars, and the church itself is said to be the pillar and ground of truth, (^{<4810>}Galatians 2:9 ^{<4915>}1 Timothy 3:15);

the bottom thereof [of] gold; Christ, the golden bottom of the Gospel, the sum and substance of it, the principal subject in it to be insisted on; he is laid in it as the bottom, ground, and foundation of faith and hope, and of

everlasting life and salvation; and for its richness, firmness, and duration, may be said to be of gold, as the street of the New Jerusalem, (~~f192~~ Revelation 21:21); or its “pavement”,^{f196} as the word here signifies. The Septuagint render it, a “reclining”,^{f197} place, to sit and rest, or lean upon; such is Christ;

the covering of it [of] purple; or the top of it; the word signifies a chariot itself: it may respect such doctrines of the Gospel which relate to redemption, pardon of sin, and justification through the blood of Christ; and all under the purple covering of the blood of Christ are secure from wrath to come, and go safe to heaven;

the midst thereof being paved [with] love, for the daughters of Jerusalem; the carpet wrought with lovely figures or with love stories: the doctrines and ordinances of the Gospel are full of love, of God in Christ, in providing Christ as a Saviour, and sending him to be one; and of the love of Christ in assuming human nature, and suffering and dying in it for sinners, even for Jerusalem sinners; the Gospel sets forth the heart of Christ as “inflamed”,^{f198} as the word here used signifies, with love to the daughters of Jerusalem, his dear children, which moved him to do all he did and suffered for them; and could his heart be looked into, the very images of these persons would be seen upon it: the ordinances of the Gospel are designed both to set forth, in the most striking manner, the love of Christ to his sons and daughters, for whose sake he became man and suffered death, and to draw forth their love to him; so the words may be rendered, “paved with love by the daughters of Jerusalem”,^{f199} or “with the love of them”^{f200} how delightful must it be to ride in such a chariot, or sit under such a ministry, where there is nothing but love! moreover, the whole description of the “bride chamber”, which some choose to render the word for “chariot” by, well agrees with the New Jerusalem state, as given in (~~f201~~ Revelation 21:1-27), where the church being as a bride prepared for her husband, will be introduced, the nuptial feast will be kept, and Christ will be seen by the daughters of Zion in all his regal glory, with the royal diadem on his head, as he is described in (~~f202~~ Song of Solomon 3:11).

Ver. 11. *Go forth, O ye daughters of Zion*, etc.] The same with the daughters of Jerusalem; the reason of the variation is, because Christ, here so gloriously described, is King of Zion, and they his subjects; these the church observing, being intent on looking at the bed and chariot she had described, calls them from those objects to look at a more glorious one; to

whom Solomon in all his glory, on his coronation or marriage day, to which the allusion is, was not equal; wherefore she invites them to “go forth” and look at him, as people are forward to go out of their houses to see a crowned king pass along the streets, especially on his coronation day; and men never see any glory and excellency in Christ, until they go out of themselves, and look off of every other object to him alone;

and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals; alluding to a custom with the Jews^{f201} and other nations^{f202}, to put nuptial crowns on the heads Of married persons, both men and women, on the marriage day: Christ is undoubtedly here meant by Solomon, who is King of Zion, King of saints; (see Gill on “⁴¹²⁰Song of Solomon 3:7”); by whose mother is meant either the church, the Jerusalem above, the mother of us all, of Christ mystical; or else every believer, who is not only his brother and sister, but his mother, (⁴¹²⁰Matthew 12:50); and this may refer to the time when Christ is first made known unto and held by a sensible sinner, in the glory of his person, and the fulness of his grace, as sitting and riding in the chariot of the everlasting Gospel; when such honour him, and crown him by venturing on him, and believing in him; for every act of faith on Christ is putting the crown upon his head; and every submission to his ordinances is an acknowledging him King of saints; and every ascription of salvation to him and his grace by any, is casting their crowns at his and setting one on his head; and such a time is the time of his open espousals to them, when such consent to be his for ever, and give up their whole selves to him; there was a secret espousal of all the elect to Christ, upon the Father’s grant of them to him in eternity; and there is an open espousal of them to him personally, at their conversion under the ministry of the word, when they are espoused as chaste virgins to Christ; at which time there is a large breaking forth of Christ’s love to them, and of theirs to him: hence it is called “the love of their espousals”; (see ⁴⁷¹⁰2 Corinthians 11:2 ⁴¹¹⁰Jeremiah 2:2); and here

the day of the gladness of his heart; when Christ gladly and cheerfully receives such souls into his embraces, and rejoices over them as the bridegroom over the bride: now the church would have the daughters of “Jerusalem behold”, look at this glorious person with an eye of faith and love, with attention and admiration; (see ³⁹⁰⁰Zechariah 9:9); there being such astonishing, incomparable, and transcendent excellencies in him, which require such looks as these;

CHAPTER 4

INTRODUCTION TO SONG OF SOLOMON 4

In this chapter is contained a large commendation of the church's beauty by Christ; first, more particularly, by an enumeration of several parts, as her eyes, hair, teeth, lips, temples, neck, and breasts, (⁽²⁰⁴⁰⁾Song of Solomon 4:1-5); and more generally, (⁽²⁰⁴⁷⁾Song of Solomon 4:7); And having observed where he himself was determined to go, he invites her to go with him; which he enforces, partly from the danger she was exposed unto where she was (⁽²⁰⁴⁶⁾Song of Solomon 4:6,8); and partly from the comeliness of her person and graces in his esteem; with which he was ravished, and therefore was extremely desirous of her company, (⁽²⁰⁴⁹⁾Song of Solomon 4:9-11); And then enters into some new descriptions of her; as a garden and orchard, as a spring and fountain, (⁽²⁰⁴²⁾Song of Solomon 4:12-14); all which she makes to be owing to him, (⁽²⁰⁴⁵⁾Song of Solomon 4:15); And the chapter is closed with an order from Christ to the winds to blow on his garden, and cause the spices of it to flow out; and with an invitation of the church to Christ, to come into his garden, and relax there, (⁽²⁰⁴⁶⁾Song of Solomon 4:16).

Ver. 1. *Behold, thou [art] fair, my love; behold, thou [art] fair,* etc.] The same as in (⁽²⁰¹⁵⁾Song of Solomon 1:15); here repeated by Christ, to introduce the following commendation; to express the greatness of his love to his church; and show that he had the same opinion of her, and esteem for her, notwithstanding what had passed between that time and this;

thou [hast] doves' eyes within thy locks; the same comparison, (see Gill on "⁽²⁰¹⁵⁾Song of Solomon 1:15"); only with this difference, here her eyes are said to be "within [her] locks": which, whether understood of the ministers of the Gospel; or of the eyes of the understanding, particularly of, the eye of faith, as has been observed on the above place; do not seem so much to design the imperfection of the sight of the one or of the other, in the present state, as eyes within or under locks and in some measure covered with them, hinder the sight of them; as the modesty of either of them; locks being decently tied up, as the word signifies^{f203}, is a sign thereof, as the contrary is a sign of boldness and wantonness. Doves' eyes themselves are

expressive of modesty and humility, and, this phrase added to them, increases the idea; such ministers, who have the largest gifts, greatest grace, light, and knowledge, are the most humble, witness the Apostle Paul; and this phrase expresses the beauty of them, not only in the eyes of Christ, but in the eyes of those to whom they publish the good tidings of salvation: and so it may denote what an exceeding modest grace faith is, which receives all from Christ, and gives him all the glory, and takes none to itself; and what a beauty there is in it, insomuch that Christ is ravished with it, (²⁰⁴Song of Solomon 4:9); and seems rather to be the sense here;

thy hair [is] as a flock of goats; like the hair of goats, so Ben Melech. Hair adds much to the comeliness of persons, and is therefore frequently mentioned, both with respect to the bride and bridegroom, in this song, (²⁰⁵Song of Solomon 5:1 ²⁰⁶Song of Solomon 6:5 ²⁰⁷Song of Solomon 7:5); and so in all poems of this kind^{f204}; and one part of the comeliness of women lies in their hair;

“let a woman, says Apuleius^{f205}, be adorned with ever such fine garments, and decked with gold and jewels, yet, without this ornament, she will not be pleasing; no, not Verus herself.”

The women^{f206} in Homer, are described by their beautiful hair; nor is it unusual to compare the hair of women, and represent it as superior to a fleece of the choicest flock^{f207}. And here the church’s hair is said to be like the hair of goats, for that is the sense of the expression; and which is thought to be most like to human hair, (⁰⁹¹³1 Samuel 19:13); and it is compared to that, not so much for its length and sleekness, as for its colour, being yellowish; which, with women formerly, was in esteem, and reckoned graceful^{f208}; this being the colour of the hair of some of the greatest beauties, as Helena, Philoxena, and others, whose hair was flaxen and yellow; hence great care was taken to make it look so, even as yellow as gold^{f209}: the Jewish women used to have their perukes, or false hair, of goats’ hair, and still have in some places to this day^{f210}; and it should seem the Roman women also had, to which the poet^{f211} refers. And the church’s hair here is said to be like the hair of a flock of goats,

that appear from Mount Gilead; or rather “on Mount Gilead”, as Noldius: Gilead was a mountain in the land of Israel, beyond Jordan, famous for pasturage for cattle, where flocks of goats were fed, as was usual on mountains^{f212}; and, being well fed, their hair was long, smooth, neat, and glistening; and so to spectators, at a distance, looked very beautiful and

lovely; especially in the morning at sun rising, and, glancing on them with its bright and glittering rays, were delightful. So R. Jonah, from the use of the word in the Arabic language, which signifies the morning, interprets it, which “rise early in the morning”; and which, as Schultens^{f213} observes, some render,

“leading to water early in the morning;”

the Vulgate Latin version is, “that ascend from Mount Gilead”, from a lower to a higher part of it; which is approved of by Bochart^{f214}. Now the hair of the church may be interpreted either of believers, the several members of the church of Christ; the hairs of the head are numerous, grow upon the head, and have their nourishment from it; are weak in themselves, but depend upon the head, and are an ornament to it: so the saints, though few in comparison of the world, yet by themselves are a great number, which no man can number; these grow upon Christ, the Head of the church, and receive their nourishment from him; and, though weak in themselves, have strength from him, and have their dependence on him; and are an ornament and crown of glory to him; and who are cared for and numbered by him, so that no one can be lost; see (~~2000~~ Ezekiel 5:1-5). Or rather it may be interpreted of the outward conversation of the saints; hair is visible, is a covering, and an ornament, when taken care of, and managed aright, and has its dependence and is influenced by the head: the good conversation of the church and its members is visible to all, as the hair of the head, and as a flock of goats on Mount Gilead; and is a covering, though not from divine justice, yet from the reproaches of men; is ornamental to believers, and to the doctrine they profess; especially when their conversation is ordered aright, according to the weird of God, and is influenced by grace, communicated from Christ, the Head.

Ver. 2. *Thy teeth [are] like a flock [of sheep]*, etc.] That is, like the teeth of a flock of sheep; as her eyes were like the eyes of doves, and her hair like the hair of goats: and Galen long ago observed, that human teeth are much like the teeth of sheep, in figure, order, and structure, as well as are small and white; neatly set, innocent and harmless, not ravenous and voracious, cropping herbs and grass only^{f215}; the whiteness of the teeth is chiefly intended, in which the beauty of them lies, for which they are sometimes compared^{f216} to Parian marble for whiteness. The Targum interprets these teeth of the priests and Levites; but it is much better to understand them of the ministers of the Gospel: teeth are bony, solid, firm,

and strong, sharp to cut and break the food, and prepare it for the stomach: all which well agree with ministers; who are strong in the Lord, and in his grace, to labour in the word and doctrine; to oppose gainsayers, withstand Satan's temptations; bear the reproaches of the world, and the infirmities of weaker saints; and remain firm and unmoved in their ministry; unshaken by all they meet with, from without and from within: they are sharp to rebuke such who are unsound in the faith, or corrupt in their morals, and to penetrate into Gospel truths; to cut and rightly divide the word of truth, and break the bread of life to others, and so chew and prepare spiritual food for souls; not raw and crude; not hard and difficult of digestion, but plain and easy to be understood. And they are like to a flock of sheep,

[that are even] shorn; on which no wool is left, sticking out here and there; which is another good property of teeth, that are of equal size and bigness, do not stand out, nor rise up one above another; and are as if they had been "cut [and] planed, [and made] alike"^{f217}, as some render the word: which may denote the equality of Gospel ministers in power and authority; one having no superiority over another; all having the same mission and commission, employed in the same work, preaching the same Gospel; and though their gifts are different, yet there is a harmony and agreement in the doctrines they preach;

which came up from the washing; white and clean, which is another property of good teeth; as the teeth of sheep be, and they themselves are, when just come up out of the washing pit: this may signify the washing of regeneration, and renewing of the Holy Ghost, which are necessary to ministers of the word, in order to preach it; and more especially the purity of their lives and conversations, in which they should be examples to the flock;

whereof everyone bear twins, and none [is] barren among them; the figures are just and beautiful; it is common with sheep to bear twins, or more, in the eastern countries, as the philosopher observes^{f218}; frequent mention is made of goats bearing twins^{f219}: these may answer to the two rows of teeth, and the word for "teeth" is in the dual number; and when these are white and clean, and equal, are well set, and not one wanting, none rotten, nor shed, nor fallen out, look very beautiful. This may express the fruitfulness and success of Gospel ministers, in bringing many souls to Christ; and was particularly true of the apostles, and first ministers of the Gospel, who were instrumental in the conversion of many; and who bore

twins to Christ, Jews and Gentiles; and none were without their usefulness. Likewise all this may be understood of believers in general, and of meditation and faith in them; by meditation they feed upon Christ, his Gospel, doctrines, and promises; they chew the end, and ruminate on the word of God; and are equal, alike partakers of the same grace, and blessings of it; and are sanctified, and, in some measure, cleansed, from the pollution of their minds and actions; ascend heavenwards in their thoughts, desires, and affections; and are not “barren” and unfruitful in the knowledge of Christ and his Gospel; and generally, through meditation, bring forth the “twins” of prayer and praise: by faith also they feed on Christ and his grace; and which is “alike”, precious faith in all, as to nature and quality; is “pure”, sincere, and unfeigned; is always fruitful, and bears the “twins” of love to Christ, and of love to his saints; and is not “barren”, but attended with the fruits of righteousness.

Ver. 3. *Thy lips [are] like a thread of scarlet*, etc.] To a “thread” for thinness, to “scarlet” for colour; thin red lips being beautiful, as well as white teeth; so the beautiful Aspasia had red lips^{f220}, and teeth whiter than snow; hence we read of red and purple lips^{f221}. Now as lips are the instruments of speech, the words of the church, and of all true believers, may be designed; what is said by them in their prayers, which are filled, not with great swelling words of vanity, exalting themselves, and magnifying their works, like the Pharisee; but with humble confessions of sin, and acknowledgments of their unworthiness of mercy; and they are constant, like one continued thread, they go on praying all their days: and the scarlet colour may denote the fervency of them, whereby they become available with God; and the acceptableness of them to God, through the mediation of Christ, whose blood, and not any worthiness of theirs, is pleaded in them: their words of praise also may be signified hereby; which are not filled with big swollen encomiums of themselves, and of what they have done; but with expressions of the goodness and grace of God to them; and with thankfulness for all mercies, both temporal and spiritual, bestowed upon them; and these are hearty and sincere, coming from a heart inflamed with the love of God, which make such lips look like scarlet; and that being in great esteem may intimate the acceptableness of them to God, through the blood and sacrifice of Christ. To which may be added, that the doctrines of the Gospel, delivered by the ministers of the church, who are her lips, may be taken into the sense of this clause; which are like a “thread”, spun out of the Scriptures, and are harmonious and all of a piece,

consistent and closely connected; the subject and matter of which are the blood, sufferings, and death of Christ, and the blessings that come thereby; and which also, like scarlet, are valuable and precious;

and thy speech [is] comely; which explains the preceding clause; and shows, that by her lips her speech is meant, which is “comely”, that is, graceful and amiable; as it is when believers speak of Christ, of his person, offices, and grace; and for him, in vindication of his truths and ordinances; when they speak to him, in prayer or in praise; and when, in common conversation, their speech is with grace;

thy temples [are] like a piece of a pomegranate within thy locks; not like a piece of the tree, but of the fruit, when the shell of it bursts of itself, through the abundance of liquor in it; such the Israelites found at one of their stations, and therefore called it “Rimmonparez”, the pomegranate of rupture, or the bursted pomegranate; and in the tribe of Zebulun was a city called Remmonmethoar, the beautiful pomegranate, (^{<66913>}Joshua 19:13); now the rind being broken ^{f222} it appears full of grains or kernels, of a white colour, interspersed with a reddish purple juice, like blood, as Pausanias remarks ^{f223}, and looks very beautiful; and is aptly used to set forth the church’s beauty, who, like her beloved, is “white and ruddy”, (^{<21510>}Song of Solomon 5:10): by which may be meant ecclesiastical officers, placed on an eminence in the church; to take care, among other things, of the discipline of it, according to the laws of Christ, (^{<54517>}1 Timothy 5:17 ^{<58137>}Hebrews 13:17 ^{<61138>}Romans 12:8); The temples, in the Hebrew tongue ^{f224}, have their name from the thinness and tenderness of them, having but little flesh on them, and covered with a thin skin; and, in the Greek tongue ^{f225}, from the evident beating of the pulse in them; and their situation is between the ear and the eye: all which denote, that such officers should be spiritual men, and have as little carnality in them as may be; that they should use great tenderness in the administrations of their office, particularly in giving admonitions and reproofs: and, as by the beating of the pulse the state of a constitution is discerned, whether healthy or not; so the state of the church may be judged of by the discipline of it; if that is neglected, it is in a bad state, and in a declining condition; but if strictly observed, it is in a healthful and flourishing one: and the temples being between the eye and the ear may teach, that, in the management of church affairs, the officers are to make use of both; their ears are to be open to all; and they are not to shut their eyes against clear and plain evidence: and being said to be “within [her] locks”, may be expressive of the meekness and humility of

such officers, who are not to lord it over God's heritage; and of the private manner in which admonitions are to be given, in case of private offences; and of the affairs and concertos of a church being kept private, and not blazed abroad. And these may be compared to "a piece of a pomegranate", because of their being full of gifts, and grace, and good works, visible to men; and for their harmony and union among themselves, and with the church and its members; and the strict regard that, in all things, is had to the rules and laws of Christ; all which make the officers of the church, and the discipline of it, acceptable to him. It may be further observed, that the temples, taken largely, include the "cheeks" also; and so some render the word^{f226} here; and the purple juice of the pomegranate well expresses the colour of them; hence we read of purple cheeks^{f227}: and this may denote the beauty and modesty of the church; whose blushing looks, and ruddy cheeks, made her extremely beautiful in the eye of Christ.

Ver. 4. *Thy neck [is] like the tower of David, builded for an armoury,* etc.] This was either the strong hold of Zion; or some tower erected by David for an armoury, wherein his worthies or mighty men bring up their shields; Mr. Sandys^{f228} says, it stood aloft in the utmost angle of a mountain, whose ruins are yet extant: though the neck is compared to this, not for its height, seeing a high and outstretched neck is a token of pride and haughtiness with the Jews, (²³⁸⁶Isaiah 3:16); see (^{394B}Psalm 74:5); and so the phrase is used in Latin writers^{f229}; but for its being ornamented with spoils hung up in it, as golden shields after mentioned, as the neck is with pearls, jewels, and chains of gold, (²⁰¹⁰Song of Solomon 1:10); The word for "armoury" is from "alaph", "to teach"; not as being a pattern to teach artificers, as Jarchi; nor to show passengers their way, as R. Jonah and others, who think this tower was built as a "pharus", for such a purpose^{f230}; but it was as an arsenal, in which young learners of the art of war laid up their weapons, as well as what were taken from an enemy; or what were made and laid up here, as a store in time of need. By the church's neck may be meant either the ministers of the word, set in the highest part of the body, the church, next to Christ the Head, and in subjection to him; to whom they hold, and whose name, cause, and interest, they bear up and support in the world; and are the means of conveying spiritual food from him to the souls of men; and are adorned with the gifts and graces of the Spirit: and may be compared to the "tower of David", for their integrity and uprightness, and for their strength and immovableness, standing firm and unmoved against the batteries of Satan and the world, and for the

defence of the Gospel; and to that “built for an armoury”, they being furnished with the whole armour of God. An ancient writer^{f231} supposes the Apostle Paul is particularly meant; that eminent exalter of Christ the Head, and who was set for the defence of the Gospel: or it may be rather the Scriptures themselves are meant; which point out and hold forth Christ the Head, and make him manifest to the sons of men; and are a means of conveying spiritual breath; when attended with a divine power, then are they spirit and life; and of conveying food to the souls of men, very nourishing and satisfying; and are bespangled with glorious truths and precious promises; where every truth is a golden link, and every promise a pearl, to a believer: and they may be compared to the “tower of David” for their sublimity, being out of the reach and above the capacity of a natural man; and for their firmness and immovableness, which Satan and all his emissaries will never be able to remove out of the world; and like to that as “built for an armoury”,

whereon there hang a thousand bucklers, all shields of mighty men: no other armour is mentioned, as in this armoury, but shields; they being a principal part of armour, and are especially^{f232} so called, as in the Septuagint version of (^{<11145>}1 Kings 14:26,27); these shields are armour of mighty men; mighty, through God and his grace, to perform mighty actions, and do great exploits; being furnished from the spiritual armoury with the whole armour of God, to repel Satan’s temptations, to defend the Gospel, and refute error; particularly the ministers of the word are those mighty men; though it is applicable to all saints.

might have a fountain of nourishment; and are fitly compared to twins of the doe. The hind, for the most part, brings but one roe at a time; but there are some, the philosopher says^{f233}, bring twins; by which the beauty of the breasts is expressed: “young roes” may point at the smallness of them, large breasts are not accounted handsome; and “twins”, at their equal size and shape, not one larger nor higher than the other, that would be a deformity; twins are generally alike;

which feed among the lilies; and are fat and plump: the allusion may be to the putting of lilies in the bosom, between the breasts, as other flowers; lilies are reckoned among the decorations of women, in the Apocrypha:

“And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the

hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.” (Judith 10:3)

Ver. 5. *Thy two breasts [are] like two young roes that are twins*, etc.] Or, “two fawns, the twins of a doe”: Providence, as Plutarch observes^{f234}, has given to women two breasts, that, should they have twins, both or rather to the creatures mentioned, the roes and hinds, which feed among lilies, in fields where lilies grow; for these grow in fields as well as in gardens, and are called the “lilies of the field”, (~~4068~~ Matthew 6:28); and we read^{f235} sometimes of harts and hinds among lilies. By “breasts” may be meant, either the ministers of the word, who impart “the sincere milk of the word”, and who deliver out the nourishing doctrines of grace, like milk out of the breast, (~~4111~~ 1 Corinthians 3:2 ~~4112~~ 1 Peter 2:2); and may be like to “roes” for their affection to those who are under their ministry; and pleasant to them, to whom they are made useful; and for their sharp sightedness and penetration into the mysteries of grace; and for their quick dispatch in doing their work, though through many difficulties, which, like young roes, they leap and skip over: and “two” of them show a sufficient number of them Christ provides for his church; and being “twins” express their equal authority, and harmony of doctrine; and feeding “among lilies” is where Christ himself feeds, (~~2116~~ Song of Solomon 2:16); where Christ feeds they feed, and where they feed Christ feeds, even among his saints, comparable to lilies, (~~2117~~ Song of Solomon 2:2); or these “breasts” may design the two Testaments, the Old and New, which contain the whole sincere milk of the word; are like “young roes”, pleasant and delightful to believers; and, as “twins”, are alike, agree in their doctrines concerning Christ, and the blessings of grace through him; the types, figures, prophecies, and promises of the one, have their completion in the other; and both abound with the lilies of Gospel doctrines and promises: though rather these “breasts” may point at the two ordinances of the Gospel, baptism, and the Lord’s supper; which are breasts of consolation to believers, out of which they suck, and are satisfied; and through feeding on Christ in both, they receive much nourishment and strength; and are very amiable and lovely to the saints, when they enjoy the presence of Christ in them, and have the discoveries of his love to them; and may be said to be “twins”, being both instituted by Christ, and both lead unto him, and require the same subjects; and are received and submitted to by saints, comparable to lilies, as before.

Ver. 6. *Until the day break, and the shadows flee away*, etc.] Until the day of grace breaks on every elect sinner, and the shadows of darkness, ignorance, and unbelief, are in a great measure fled and gone; or until the everlasting day breaks, and there will be no more night, nor any darkness of affliction, nor any more desertion, doubts, and fears; see (²⁰¹⁷Song of Solomon 2:17). They are the words of Christ, declaring whither he would go till that time came, as follows:

I will get me to the mountain of myrrh, and to the hill of frankincense: the allusion may be to the mountains and hills where these odoriferous plants grew. It is said of Pompey the great, that when he passed over Lebanon (later mentioned, (²⁰⁴⁸Song of Solomon 4:8)) and by Damascus, he went through sweet smelling groves and woods of frankincense and balsam^{f236}; and Lebanon is thought, by some^{f237}, to have its name from the frankincense that grew upon it; though rather from the whiteness of the snow continually on it. By this “mountain” and “hill” may be meant the church of Christ, gathered together in Gospel order, so called for its visibility and immovableness, (²⁰¹⁰Isaiah 2:2 ¹⁹⁵¹Psalm 125:1); and for the trees of righteousness which are planted and flourish there, the saints; and for the fragrantcy of their graces; and for the sweet smelling odour of their sacrifices of prayer and praise; and because of the delight and pleasure Christ takes in his people, and they in him here; where they have mutual communion, so that it is to them both a mountain of myrrh and a hill of frankincense: particularly, here Christ delights to be, and here he resolves to dwell until his second coming.

Ver. 7. *Thou art all fair, my love*, etc.] Being justified by the righteousness of Christ, washed in his blood, and sanctified by his Spirit; of the title, my “love”, (see ²⁰⁰⁰Song of Solomon 1:9). The church is often said by Christ to be “fair”, his “fair one”, and the “fairest among women”, (²⁰⁰⁸Song of Solomon 1:8,15 ²⁰¹⁰Song of Solomon 2:10 ²⁰¹⁰Song of Solomon 4:1); but here “all fair”, being a perfection of beauty, and perfectly comely through his comeliness: this is said to show her completeness in Christ, as to justification; and that, with respect to sanctification, she had a perfection of parts, though not of degrees; and to observe, that the church and “all” the true members of it were so, the meanest and weakest believer, as well as the greatest and strongest. It is added,

[there is] no spot in thee; not that the saints have no sin in them; nor any committed by them; nor that their sins are not sins; nor that they have no

spots in them, with respect to sanctification, which is imperfect; but with respect to their justification, as having the righteousness of Christ imputed to them, and covered with that spotless robe, they are considered as having no spot in them; God sees no sin in them, so as to reckon it to them, and condemn them for it; and they stand unblamable and unproveable in his sight; and will be presented by Christ, both to himself and to his father, and in the view of men and angels, “not having spot or wrinkle, or any such thing”, (^{<487>}Ephesians 5:27), upon them.

Ver. 8. *Come with me from Lebanon, [my] spouse, with me from Lebanon*, etc.] This is a new title given the church, my “spouse”; here first mentioned, because the day of espousals was over, (^{<281>}Song of Solomon 3:11); and having on the wedding garment, in which she was so fair and spotless, as before described, she looked somewhat like a bride, and the spouse of Christ; and is chiefly used by Christ, to prevail upon her to go with him, which relation, duty, and affection, obliged her to do. The invitation is to come with him from Lebanon, which is repeated, to show earnestness and vehemency; not Lebanon, literally taken, a mountain to the north of the land of Canaan, famous for odoriferous trees, and where to be was delightful; but figuratively, the temple, made of the wood of Lebanon, and Jerusalem, in which it was, which in Christ’s time was a den of thieves, and from whence Christ called out his people; or this being a pleasant mountain, may signify those carnal sensual pleasures, from which Christ calls his people off. Some render the words, “thou shalt come with me”, etc.^{f238}, being influenced by the powerful grace of Christ, and drawn by his love; and what he invites and exhorts unto, he gives grace to enable to perform;

look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards; Amana is thought by some to be the mountain which divided Cilicia from Syria, taken notice of by several writers^{f239}; but it seems too distant from Lebanon; perhaps it is the same with Abana, from whence was a river of that name, (^{<182>}2 Kings 5:12); where, in the “Keri” or margin, it is read Amana; so the Targum here explains it of the people that dwelt by the river Amana, which washed the country of Damascus: Jarchi takes it to be the same with Hor, a mountain on the northern border of Israel; and indeed, wherever mention is made of this mountain, the Targum has it, Taurus Umanus; and, according to Ptolemy^{f240}, Amanus was a part of Mount Taurus, with which it is joined by Josephus^{f241}; and with that and Lebanon, and Carmel, by Aelianus^{f242},

Shenir and Hermon were one and the same mountain, called by different names; Hermon might be the common name to the whole; and that part of it which belonged to the Sidonians was called by them Sirion; and that which the Amorites possessed Shenir, (^{<48R>}Deuteronomy 3:9); Now all these mountains might be called “dens of lions”, and “mountains of leopards”; both because inhabited by such beasts of prey; hence we read of the lions of Syria ^{f243}, and of leopards ^{f244} in those parts; in the land of Moab, and in the tribe of Gad, were places called Bethnimrah, and the waters of Nimrim, which seem to have their names from leopards that formerly haunted those places, (^{<4826>}Numbers 32:36 ^{<2356>}Isaiah 15:6); or because inhabited by cruel, savage, and tyrannical persons; particularly Amana, in Cilicia or Syria, as appears from Strabo ^{f245}, Lucan ^{f246}, and Cicero ^{f247}; and Shenir and Hermon were formerly, as Jarchi observes, the dens of those lions, Og king of Bashan, and Sihon king of the Amorites: unless rather these were the names of some places near Lebanon; for Adrichomius ^{f248} says,

“the mountain of the leopards, which was round and high, was two miles from Tripoli northward, three from Arce southward, and one from Lebanon.”

Now these words may be considered as a call of Christ to his people, to come out from among wicked men, comparable to such creatures; and he makes use of two arguments to enforce it: the one is taken from the nature of such men, and the danger of being with them; who are like to lions, for their cruel and persecuting temper; and to leopards, for their being full of the spots of sin; and for their craftiness and malice, exercised towards those who are quiet in the land; and for their swiftness and readiness to do mischief; wherefore it must be both uncomfortable and unsafe to be with such persons: the other argument is taken from their enjoyment of Christ’s company and presence, which must be preferable to theirs, for pleasure, profit, and safety, and therefore most eligible. Besides, Christ chose not to go without his church; she was so fair, as before described, and so amiable and lovely in his sight, as follows.

Ver. 9. *Thou hast ravished my heart, my sister, [my] spouse,* etc.] Here another new title is given to the church, “my sister”, with the repetition of the former, my “spouse”: for one and the same person, with the Hebrews, might be sister and spouse; (see ^{<40B>}1 Corinthians 9:5). And this may be used in a love strain, and so not improper in a love poem, as this was ^{f249};

(see ²¹⁸⁸Song of Solomon 8:8); likewise the church may be called Christ's sister, because of his incarnation, in virtue of which he is not ashamed to call his people his brethren, and so his sisters, (⁸¹¹Hebrews 2:11); and on account of their adoption; in which respect, he that is Christ's Father is theirs; and which is evidenced in regeneration; when they, through grace, do the will of his Father, and so are his brother, and sister, and mother, (⁴¹²⁰Matthew 12:50). And, upon the whole, it is used to express the great affection of Christ for the church, and his high esteem of her; and which appears by his saying, "thou hast ravished my heart"; which is but one word in the Hebrew text, and nowhere else used, and is variously rendered: the Vulgate Latin version is, "thou hast wounded my heart"^{f250}; with one of love's darts, (²¹¹⁶Song of Solomon 2:5); "thou hast drawn my heart unto thee", so some Jewish writers^{f251}; which is surprising, since no love nor loveliness are in her of herself; this shows how free and unmerited the love of Christ is; according to the use of the word with the Talmudists^{f252}, the sense is, "thou hast coupled mine heart with thine"; the heart of Christ and his church are so closely knit and joined together in love, that they are but one heart, and can never be separated: others, "thou hast seized my heart"; or, "claimed it for thyself"^{f253}; thou art master over it; it is no more mine, but thine The Septuagint version is, "thou hast unhearted us"; Father, Son, and Spirit; particularly the second Person: or thou hast stolen away my heart; I have no heart left in me; which, as it is the case through fear, is sometimes through love: this sense is approved by Aben Ezra. Some render it just the reverse, "thou hast heartened me"^{f254}; put heart into me, animated me, made me of good cheer; so the word is used in the Syriac version of (⁴¹¹²Matthew 9:2 ³¹⁵⁴1 Thessalonians 5:14). The sense may be, that such was the love of Christ to his church, and so much was he charmed by her, that the thought of his having her company in heaven to all eternity animated him to endure all sufferings he did for her sake, (⁸¹¹²Hebrews 12:2); The Targum is,

"thy love is fixed upon the table of my heart;"

where the church herself was fixed, (²¹¹⁶Song of Solomon 8:6);

thou hast ravished my heart with one of thine eyes; the allusion may be to the custom of the eastern women; who, when they walked abroad or spoke to any, showed but one eye, the other, with the rest of the face, being covered with a veil^{f255}: the eyes of women are ensnaring to lovers^{f256}; the church has more eyes than one. Mention is made of the eyes of the

understanding, (^{<4018>}Ephesians 1:18); faith is one of them, and may he here chiefly intended; by which a soul looks on Christ, the glories of his person, and the fulness of his grace; and looks so him for the blessings of grace now, and eternal glory hereafter: and with this Christ's heart is ravished; even with "one look" from it, or "glance" of it, as some ^{f257} render it;

with one chain of thy neck; with the several graces of the Spirit, linked together as in a chain; which were about the neck of the church, and as ornamental to her as a pearl necklace, (^{<2010>}Song of Solomon 1:10); and with every link in this chain Christ's heart is ravished and delighted. The Vulgate Latin version is, "with one lock of hair of thy neck": which hung down in it, and looked very beautiful; and with which lovers are sometimes taken ^{f258}.

Ver. 10. *How fair is thy love, [my] sister, my spouse!* etc.] Of these titles, (see Gill on "^{<2018>}Song of Solomon 4:8-9"); and of the love of the church to Christ, (see Gill on "^{<2018>}Song of Solomon 1:3"); here said to be "fair", lovely and delightful, grateful and acceptable; as it is to Christ, in the several acts and effects of it, and therefore the word is plural, "thy loves"^{f259}; being exceeding beautiful in his eye, and extremely well pleasing to him; therefore says, "how fair!" as admiring it, it being hard to say how fair it was; and this appears from the large manifestations of Christ's love to those that love him; and from his causing all things to work together for the good of such; and from his preparing and laying up things, unseen and unheard of, for them;

how much better is thy love than wine! which is saying the same thing of her love to him she says of his to her, (^{<2010>}Song of Solomon 1:2,4); her love to Christ is more pleasant, more cheering, and more acceptable to him, than the wine of legal sacrifices, or than all burnt offerings; or than any duty whatever, unless that is the principle from whence it flows, (^{<4123>}Mark 12:33,34);

and the smell of thine ointments than all spices! the same with Christ's ointments, commended (^{<2010>}Song of Solomon 1:3); namely, the graces of the Spirit, which are in Christ without measure, and from him communicated to his people; and when exercised by them, are very delightful to him, and preferred by him to "all spices": even to all those used in the holy anointing oil, typical of them, (^{<4023>}Exodus 30:23,24).

Ver. 11. *Thy lips, O [my] spouse, drop [as] the honeycomb*, etc.] Words, for sweetness, delight, and pleasure, like that; so the speech of persons, flowing from their mouth and tongue, is said to be sweeter than the honeycomb^{f260}; and lovers are said to be sweeter to one another than the sweet honey^{f261}: so the lips or words of the church in prayer, as the Targum; or in praise of Christ, and thankfulness to him; or in the ministration of the doctrines of the Gospel, which are pleasant words; or in common conversation, are pleasing to Christ; when, like the honey, they drop freely and without constraint; gradually, at proper seasons and opportunities, as prudence directs; and continually, more or less, ever dropping something to the glory of divine grace, and the good of souls;

honey and milk [are] under thy tongue; rolled, as a sweet morsel, there: the ancients had a sort of food of this mixture, a cake made of honey and milk, called by the Greeks “meligala”^{f262}, and sometimes “candylos”^{f263}, which was the same composition; Galen^{f264} says, it was not safe to take goats’ milk without honey; Jove is said^{f265} to be nursed with such a mixture: and this being very grateful to the taste, the speech of the church for pleasantness is compared unto it; so Pindar^{f266} compares his hymn or ode to honey mixed with milk, as being sweet and grateful; and in Plautus^{f267},

“your words are honey and milk:”

and, it may be further observed, that such a mixture of milk and honey, with poppies in it, was given to the newly married bride, and drank when brought home to her husband^{f268}; which was now the case of the church. The doctrines of the Gospel may be meant, comparable to honey and milk; to “honey”, for their sweetness and acceptableness: for their nourishing nature; and for, their being gathered out of the choice flowers of the Scriptures, by the laborious ministers of the word, who are like to bees; (see ~~190~~ Psalm 19:10 ~~191B~~ Psalm 119:103); to “milk”, for the purity of them and the nourishment had by them; for their being easy of digestion, when mixed with faith; and for their being of a cooling nature, to allay the heat of a fiery law in the conscience; and for the recovery and restoration of souls by them, in a declining condition; (see ~~191B~~ 1 Peter 2:2); these may be said to be “under the tongue”, when they have a place in the heart, are the subject of constant meditation, a sweetness is tasted in them; and they are had in readiness to speak of them upon all occasions;

and the smell of thy garments [is] like the smell of Lebanon; the ancients formerly scented their garments; Calypso gave to Ulysses sweet smelling garments^{f269}: such are Christ's robe of righteousness, and garments of salvation, which are said to "smell of myrrh, aloes, and cassia"; with which the saints being arrayed, the smell of their raiment is as "the smell of a field the Lord has blessed", and so like the smell of Lebanon, a mountain abounding with odoriferous trees and plants; (see ¹⁹⁵¹⁸Psalm 45:8 ¹⁰⁷⁷⁷Genesis 27:27 ²⁸⁴⁶Hosea 14:6). Or the outward conversation garments of the saints may be designed, the mention of which fitly follows the lips and tongue; for when works go along with words, and practice with profession; when to lips dropping the doctrines of the Gospel, like the honeycomb, are joined the sweet smelling garments of an agreeable life and conversation; the Christian is very much ornamented, and becomes lovely and amiable.

Ver. 12. *A garden enclosed [is] my sister, [my] spouse*, etc.] At a little distance from Bethlehem are pools of water, and below these runs a narrow rocky valley, enclosed on both sides with high mountains which the friars, as Mr. Maundrell says^{f270} will have to be the enclosed garden here alluded to; but it is more likely that the allusion is to a garden near Jerusalem, called the king's garden, Adrichomius^{f271} makes mention of, which was shut up, and only for the king's use and pleasure: to which the church may be compared; for its being distinguished from the world's wide waste, by the sovereign grace of God; and for the smallness of it in comparison of that; and for its pleasantness and fruitfulness, having pleasant and precious plants of great renown; or consisting of persons of different gifts and graces; in whose hearts these are not naturally, or do not grow there of themselves; but are sown or planted and raised up by the Spirit of God, for which the fallow ground of their hearts is thrown up: and that everything may be kept in good order, as in a garden, the plants are watered with the grace of God; the trees of righteousness are pruned by Christ's father, the vinedresser; the fences are kept up, and the whole is watched over night and day; and here Christ, the owner of it, takes his delightful walks, and grants his presence with his people. And the church is like an "enclosed" garden; for distinction, being separated by the grace of God, in election, redemption, effectual calling, etc. and for protection, being encompassed with the power of God, as a wall about it; and for secrecy, being so closely surrounded, that it is not to be seen nor known by the world; and indeed is not accessible to any but to believers in Christ; and

is peculiarly for his use, who is the proprietor of it; (see ^{<2016>}Song of Solomon 4:16 ^{<2018>}Song of Solomon 5:1);

a spring shut up, a fountain sealed; the allusion may be to the sealed fountains great personages reserved for their own use; such as the kings of Persia had, of which the king and his eldest son only might drink^{f272}; and King Solomon might have such a spring and fountain in his garden, either at Jerusalem or at Ethan, where he had pleasant gardens, in which he took great delight, as Josephus^{f273} relates: and near the pools, at some distance from Bethlehem, supposed to be his, is a fountain, which the friars will have to be the sealed fountain here alluded to; and, to confirm which, they pretend a tradition, that Solomon shut up these springs, and kept the door of them sealed with his signet, to preserve the waters for his own drinking; and Mr. Maundrell^{f274}, who saw them, says it was not difficult so to secure them, they rising underground, and having no avenue to them, but by a little hole, like to the mouth of a narrow well. Now the church may be thus compared, because of the abundance of grace in her, and in each of her members, which is as a well of living water, springing up unto everlasting life, (^{<2014>}John 4:14); and because of the doctrines of the Gospel, called a fountain, (^{<2018>}Joel 3:18); with which Gospel ministers water the plants in Christ's garden, the members of the church; whereby they are revived, refreshed, and flourish; and their souls become as a watered garden, whose springs fail not. Though some read this clause in connection with the former; "a garden enclosed [art thou], with a spring" or flow of water "shut up, [and] with a fountain sealed"^{f275}; meaning Christ and his fulness; from whence all grace is received by the church and its members; and with which they are supplied, and their souls are watered: and the phrases, "shut up" and "sealed", which, whether applied to the doctrines of grace and truth, in and from Christ, may denote the secrecy and safety of them from the men of the world; or to the grace of Christ, communicated by him to the saints, may denote the security of it, the invisible operations of it, and the sole exercise of it on him: for these phrases denote the inviolable chastity of the church to Christ, in her faith, love, service, and worship; (see ^{<2015>}Proverbs 5:15-18); and are used in the Jewish writings^{f276}, to express the chastity of the bride. Ambrose affirms^{f277}, that what Plato^{f278} says concerning Jove's garden, elsewhere called by him the garden of the mind, is taken out of Solomon's Song.

Ver. 13. *Thy plants [are] an orchard of pomegranates*, etc.] These plants are the members of the church, true converts, believers in Christ; pleasant

plants, plants of renown, planted in the church by Christ's heavenly Father, and shall never be plucked up; or, thy gardens, as it may be rendered^{f279}; particular churches, well taken care of and watered; these make an orchard, or are like one, even a paradise, as the word^{f280} signifies: it is generally thought to be a Persic word; (see ~~4618~~ Nehemiah 2:8); but Hillerus^{f281} derives it from **rrp**, to "separate", it being a garden, separated and enclosed as before; one like Eden's garden, exceeding pleasant and delightful: and not like an orchard of any sort of trees, but of "pomegranates", of which there were plenty in Canaan, hence called a "land of pomegranates", (~~4688~~ Deuteronomy 8:8); many places in it had their names from thence, (~~4652~~ Joshua 15:32 ~~4693~~ Joshua 19:13 ~~4624~~ Joshua 21:24). To which believers in Christ may be compared, for the various sorts of them^{f282}, for their largeness, fruitfulness, and uprightness; saints have gifts and grace, differing from one another as to size, but all pomegranates, trees of righteousness; some are larger, and excel others, are full of all the fruits of righteousness; but all are, more or less, fruitful and upright in heart: and so the saints of the higher class may be here designed, as those of a lower are by other trees and spices after mentioned;

with pleasant fruits; that are valuable, precious, and desirable, of which an enumeration follows:

camphire, with spikenard; or "cypresses", or "cyprusses with nards"^{f283}; both in the plural number: the former may intend cypress trees, so called on account of their berries and fruits growing in clusters; see (~~2014~~ Song of Solomon 1:14); and the latter, because there are different sorts of them, as "nardus Italica", "Indica", and "Celtica": to these saints may be compared, because pleasant and delightful, of a sweet smell, and rare and excellent.

Ver. 14. *Spikenard and saffron*, etc.] The former is the best sort of nard, and therefore mentioned and repeated, to which saints may be compared, because of the graces of the Spirit in them; which, when exercised, give a sweet odour, and are exceeding grateful to Christ; (see ~~2012~~ Song of Solomon 1:12); and the latter, according to Schindler^{f284}, seems to have been read "carcos", the same with "crocus", and is a plant well known by us for its cheering nature; and has its name from the Arabic, "zaffran", because of its yellow or golden colour; but "crocus", from "Corycus"^{f285}, a mountain in Cilicia, where it grew; it is properly joined with spikenard, since itself is a "spica", and is sometimes called "spica Cilissa"^{f286}. Next follow

calamus and cinnamon, with all trees of frankincense; “calamus” is the sweet cane in (²⁴⁹³Isaiah 43:24); “cinnamon” is the rind or bark of a tree; both grow in India ^{f287} and in Arabia ^{f288}; as also trees of “frankincense”, which are only in Arabia; hence one of the Arabias is called “thurifera” ^{f289}, for they do not grow in all Arabia: the two first were ingredients in the holy anointing oil, and the latter in the holy perfume, (¹³¹³Exodus 30:23, 34);

myrrh and aloes, with all the chief spices; Solomon’s gardens might be furnished with all these; and with the above trees, plants, and spices, from Arabia Felix, where, as Appianus ^{f290} says, “cassia” grew in marshy places; myrrh and frankincense were gathered from trees, cinnamon from shrubs, and their meadows naturally produced nard; hence called “aromatifera”, the spicy country ^{f291}: myrrh was also an ingredient in the anointing oil; and aloes, according to the Targum, is the same with lign aloes; (see ¹⁰¹⁶Numbers 24:6); not the herb which has a very bitter juice, but the tree of a sweet odour, which Isidore ^{f292} distinguishes, and is what is meant in (¹⁴¹⁸Psalms 45:8 ¹¹⁷⁷Proverbs 7:17); and were both of a very fragrant smell. Now all these trees, plants, and spices, signify truly precious souls, possessed of the graces of the Spirit; comparable to them for their valuableness and excellency, their sweet smell, and the reviving and refreshing nature of them; which make the subjects of these graces very agreeable to Christ, and to one another. What a garden is the church thus planted!

Ver. 15. *A fountain of gardens, a well of living waters, and streams from Lebanon.*] Some ^{f293} take these words to be the words of Christ continued, speaking still of his church, and explaining and enlarging upon what he had said of her, (²⁰⁴²Song of Solomon 4:12); but they are rather the words of the church; who, upon hearing herself commended, and knowing that all her fruitfulness, and the flourishing condition she was in, were owing to the grace of Christ, breaks forth in these words, and ascribes all to him, saying, “O fountain of gardens, O well of living waters”, etc. for so the words may be rendered in the vocative case ^{f294}. By the “gardens” may be meant particular distinct churches, such as were gathered in the first times of the Gospel, and since, as the churches of Asia, etc. separated from the world, and planted with trees of righteousness, such as are before described: and though there are many gardens or churches, there is but one “fountain” which supplies them all with gifts and grace, and that is Christ, and his fulness, the fountain from whence flow all grace, and the blessings of it: who also is the “well of living waters”; a well deep and large, fathomless

and bottomless, dug by sovereign grace, and full of all grace; signified by “waters”, for the abundance of it; and said to be “living”, because by it dead sinners are quickened, and drooping saints revived; and is ever running^{f295}, ever flowing and overflowing; so that there is always a supply for all Christ’s gardens, and for all believers in all ages; who, with the bucket of faith, draw water with joy out of this well, or wells of salvation, (^{<211B>}Isaiah 12:3); and the flows of grace from hence are like “streams from Lebanon”, because of the abundance of it; the constant and continued supplies of it; the rapidity and force with which it comes, bearing down all obstacles in its way, and for the pleasure it gives, the flows of it being as delightful and grateful as streams of water in hot countries. Respect seems to be had to several places called by these names; there was one, called “the Fountain of Gardens”, which flowed from Lebanon, six miles from Tripoli, and watered all the gardens, whence it had its name, and all the country that lay between these two places^{f296}; and there was another, called “the Well of living Waters”, a little mile to the south of Tyre; it had four fountains, from whence were cut various aqueducts and rivulets, which watered all the plain of Tyre, and all its gardens; which fountains were little more than a bow’s cast from the main sea, and in which space six mills were employed^{f297}: and there is a rupture in Mount Lebanon, as Mr. Maundrell^{f298} says, which runs up it seven hours’ travelling; and which, on both sides, is steep and high, and clothed with fragrant greens from top to bottom; and everywhere refreshed with “fountains”, falling down from the rocks, in pleasant cascades, the ingenious work of nature; and Rauwolff^{f299}, who was on this mountain in 1575, relates;

“we came (says he) into pleasant groves, by delightful “rivulets” that arose from “springs”, that made so sweet a noise, as to be admired by King Solomon, (^{<211S>}Song of Solomon 4:15);”

and these streams gave rise to some rivers, as Jordan, Eleutherus, etc.^{f300} to which the allusion is here. There were two cities, one in the tribe of Judah, and the other in the tribe of Issachar, called Engannim, the fountain of gardens, (^{<16534>}Joshua 15:34 ^{<16521>}Joshua 19:21).

Ver. 16. *Awake, O north wind*, etc.] These words, according to some^{f301}, are the words of the church continued, praying for the spirit; to which sense the order and connection of the words seem to incline; though the language suits best with Christ, who has the command of the winds, and a right and property in the garden, the church: nor does it seem so agreeable,

that the church should petition Christ to let loose the north wind upon her, if by that are meant afflictive dispensations of Providence; but agrees well enough with Christ, since these come not without his will and order, and by him made to work together for good; by which he nips the corruptions of his people, tries their graces, and causes them to come forth into exercise: though some^{f302} think this is a command to the north wind to remove, and be gone, and blow no longer, since it was spring, (^{<2111>}Song of Solomon 2:11); and would be harmful to the plants in the garden; and the verb “blow” is singular, and only in construction with the south wind; and, besides, winds diametrically opposite^{f303} cannot blow together in the same horizon, with a continued blast: though others^{f304} are of opinion, that both winds are designed, being both useful to gardens; the one to scatter the clouds, and make the air clear and wholesome, and restrain the luxuriance of the plants; and the other, being moist and warming, of use to bring plants and fruits to maturity; and both may design the Spirit of God, in his different operations and effects, through the law and the terrors of it, and by the Gospel and its comforting doctrines;

and come, thou south, blow upon my garden; the church, Christ’s property, as she asserts in the latter part of the verse: the Spirit of God is intended by the “south”, or south wind; who is compared to the “wind”, because it blows like that, freely, and as he pleases, when, where, and on whom, and imperceptibly, powerfully, and irresistibly, (^{<488>}John 3:8); and to the “south wind”, because it is a warm wind, brings serenity, and makes fruitful with showers of rain: so the Spirit of God warms the cold heart of a sinner; thaws his frozen soul, and comforts with the discoveries of divine love; brings quietness and peace into the conscience; and makes fruitful in grace and good works, by causing the rain of Gospel doctrines to descend and distil upon men. The end to be answered is,

[that] the spices thereof may flow out; the spices in the garden, the odoriferous plants, might emit a fragrant smell; though Virgil^{f305} represents the south wind as harmful to flowers; so it might be in Italy, where it dried them up, as Servius on the place observes; and yet be useful to them in Palestine, where it blew from the sea, and is sometimes so called, (^{<19478>}Psalms 107:3). Spices denote the graces of believers, rare, precious, and odorous; and their “flowing out” the exercise of them, their evidence, increase, and the ripening of them; when they diffuse a sweet odour to Christ and others, and make it delightful to walk in his garden; as it is to walk in one after a delightful shower of rain, and when the wind gently

blows upon it. And hence what is prayed for being granted, the church speaks again, and invites Christ, saying;

let my beloved come into his garden; which “coming” is to be understood, not of Christ’s first, nor of his second coming; but of his spiritual coming, to visit his people, grant his presence, and manifest his love; which is very desirable by them; and, when granted, is reckoned a great favour, and is an instance of the condescending grace of Christ, (⁴⁸⁴²John 14:22); the church is “his garden” by his own choice, his Father’s gift, the purchase of his blood, and the power of his grace: and here he is invited to come,

and eat his pleasant fruits; meaning either the graces of the Spirit, which are his fruits; and called Christ’s, because they come from him, and are exercised on him, and he is the author and finisher of them: or the good works of believers, which are performed by virtue of union to him, and abiding in him; are done in his strength, and designed for his glory: and both are “pleasant”, that is, well pleasing and acceptable to him; the graces of the Spirit, when in exercise, as appears from (²⁷⁴⁹Song of Solomon 4:9,10); and good works, when done in faith, from a principle of love, and to his glory: and he may be said to eat them when he expresses his well pleasedness with them, and acceptance of them.

CHAPTER 5

INTRODUCTION TO SONG OF SOLOMON 5

This chapter begins with Christ's answer to the church's request; in which he informs her, that he was come into his garden, as she desired, and gives an account of what he had done there; and kindly invites his dear friends to feast with him there, (^{<2181>}Song of Solomon 5:1); Then she relates her case and circumstances, which followed upon this, her sleepy frame, and ungrateful carriage to her beloved; which he resenting, withdrew from her, and this gave her sensible pain, (^{<2182>}Song of Solomon 5:2-6); what treatment she met with from the watchmen; her charge to the daughters of Jerusalem; and the questions they asked about her beloved, (^{<2183>}Song of Solomon 5:7-9); which put her upon giving a large description of him, by each of his parts, head, hair, etc. (^{<2150>}Song of Solomon 5:10-15); And the chapter is concluded with a general commendation of him and his loveliness, and a claim of interest in (^{<2156>}Song of Solomon 5:16).

Ver. 1. *I am come into my garden, my sister, [my] spouse*, etc.] This verse should rather have concluded the preceding chapter, being Christ's answer to the church's request, which was speedily and exactly granted as she desired; which shows it was according to the will of Christ, and of which he informs her; for sometimes he is present, when it is not known he is: of the titles used, (see ^{<2148>}Song of Solomon 4:8,9); and of Christ's coming into his garden, (^{<2146>}Song of Solomon 4:16). What he did, when come into it, follows:

I have gathered my myrrh with my spice: to make an ointment of, and anoint his guests with, after invited, as was usual in those times and countries, (^{<1738>}Luke 7:38,46 ^{<1143>}Mark 14:3); "oil of myrrh" is mentioned, (^{<1712>}Esther 2:12); These may designs, either the sufferings of Christ; which, though like myrrh, bitter to him, are like spice, of a sweet smelling savour, to God and to the saints; the fruits of which, in the salvation of his people, are delightful to himself, and which he is now reaping with pleasure: or the graces of his Spirit in exercise in them, in which Christ delights; (see ^{<2143>}Song of Solomon 4:13,14); and testifies by his presence; and having got

in his harvest, or vintage, as the word^{f306} used signifies, he makes a feast for himself and friends, as was the custom of former times, and now is;

I have eaten my honeycomb with my honey: bread with honey, as the Septuagint version, dipped in honey, or honey put upon it; see (^{<363>}Ezekiel 16:13); or the sugar cane with the sugar, as Jarchi, approved by Gussetius^{f307}: the meaning may be, he plucked up a sugar cane and ate the sugar out of it, which is called by Arrianus, *μελι κάλαμινον*, as Cocceius observes; or rather a piece of an honeycomb, full of honey, just taken out of the hive, had in great esteem with the Jews; see (^{<242>}Luke 24:42); the word for “honeycomb” properly signifies wood honey, of which there was plenty in Judea, (^{<945>}1 Samuel 14:25); though this was in a garden, where they might have their hives, as we have. By which may be meant the Gospel and its doctrines, sweeter than the honey and the honeycomb; and, being faith fully dispensed, is pleasing to Christ;

I have drunk my wine with my milk; a mixture of wine and milk was used by the ancients^{f308}; and which, Clemens Alexandria says^{f309}, is a very profitable and healthful mixture: by which also may be intended the doctrines of the Gospel, comparable to wine and milk; to the one, for its reviving and cheering quality; to the other, for its nourishing and strengthening nature; (see ^{<551>}Isaiah 55:1); and (see Gill on “^{<241>}Song of Solomon 4:11”), and (see Gill on “^{<270>}Song of Solomon 7:9”). Here is feast, a variety of sweet, savoury, wholesome food and drink; and all Christ’s own, “my” myrrh, “my” spice, etc. as both doctrines and graces be: with which Christ feasts himself, and invites his friends to eat and drink with him:

eat, O friends; drink, yea, drink abundantly, O beloved; the individuals, of which the church consists, are the “friends” who are reconciled to God by the death of Christ, and to himself by his Spirit and grace; and whom he treats as such, by visiting them, and disclosing the secrets of his heart to them, (^{<654>}John 15:14,15); and “beloved”, beloved of God, and by Christ and by the saints there is a mutual friendship and love between Christ and his people: and these he invites to eat of the provisions of his house, of all the fruits of his garden, to which they are welcome; and of his love and grace, and all the blessings of it, which exceed the choicest wine; and of which they may drink freely, and without danger; “yea, be inebriated with loves”^{f310}, as the words may be rendered; (see ^{<458>}Ephesians 5:18). With the eastern people, it was usual to bid their guests welcome, and solicit

them to feed on the provisions before them; as it is with the Chinese now, the master of the house takes care to go about, and encourage them to eat and drink^{f311}.

Ver. 2. *I sleep, but my heart waketh*, etc.] Like persons that are half awake, half asleep, whom Cicero^{f312} calls “semisomni”. Christ and the church having feasted together at his invitation, she soon after fell asleep, as the disciples did after a repast with their Lord; yet not so fast asleep but that she was sensible of it; for this was not the dead sleep of sin, in which unconverted men are, and are insensible of; nor a judicial slumber some are given up unto, and perceive it not, yet a frame of spirit unbecoming saints, and displeasing to Christ; though consistent with grace, which at such a time is not, or very little, in exercise; they are slothful in duty, and backward to it; the phrase is sometimes used to describe a sluggish, slothful man^{f313}; they are indifferent and lukewarm about divine things, content themselves with the bare externals of religion, without the lively exercise of grace, and without fervency and spirituality in them, and seem willing to continue so; (see Gill on “~~4256~~ Matthew 25:6”); but the church here was not so overcome with sleep but her “heart was awake”. Jarchi, and some ancient Jewish writers^{f314}, interpret this and the former clause of different persons; the former, “I sleep”, of the bride; this, “my heart waketh”, of the bridegroom; and then the sense is, though I am in a sleepy frame, he who is “my heart”, a phrase used by lovers^{f315}, my soul, my life, my all, he never slumbers nor sleeps, he watches over me night and day, lest any hurt me; but both clauses are rather to be understood of the same person differently considered, as having two principles of grace and corruption, as the church has, which are represented as two persons; (see ~~4378~~ Romans 7:18,20 ~~4002~~ Ephesians 4:22,24 ~~4557~~ Galatians 5:17); as the carnal part in her prevailed, she was the “sleeping I”; as the new man, or principle of grace appeared, her “heart [was] awake”; for, notwithstanding her sleepy frame, she had some thoughts of Christ, and stirring of affection to him; Some convictions of her sin, and some desires of being in her duty perhaps, though overpowered by the fleshly part; the spirit was willing, but the flesh weak. Christ’s response to his church in this case follows, and is observed by her; he spoke to her so loud, that though sleepy she heard him, and owns it,

[it is] the voice of my beloved: in the ministration of the Gospel, which is to be distinguished from the voice of a stranger, even when dull and sleepy under hearing it, and little affected with it. Christ was the church’s beloved

still, had an affection for him, though not thoroughly awakened by his voice, but sleeps on still; this method failing, he takes another, or repeats the same with an additional circumstance,

that knocketh, saying, “open to me”: which is to be understood not so much of his knocking by the ministry of the word to awaken her out of sleep, but in a providential way, by taking in his hand the rod of affliction, or scourge of persecution, and lashing therewith in order to bring her out of her carnal security; (see ^{<1131>}Revelation 3:20); and he not only knocked but called,

[*saying*], *open to me*, open the door unto me, and let me in; so lovers are represented as at the door or gate to get admittance, and know not which to call most hard and cruel, the door or their lover^{f316}: there is an emphasis on the word “me”; me, thy Lord, thy head, thy husband, thy friend, that loves thee so dearly; to whom her heart was shut, her affections contracted, her desires towards him languid; wherefore he importunes her to “open” to him, which denotes an enlarging of her affections to him, an exercise of grace on him, an expression of the desires of her soul unto him; which yet could not be done without efficacious grace exerted, as in (^{<218>}Song of Solomon 5:4); but, the more to win upon her, he gives her good words, and the most endearing titles, expressive of love and relation,

my sister, my love, my dove, my undefiled, which are all made use of before, excepting the last; (see ^{<210>}Song of Solomon 1:9,14 ^{<210>}Song of Solomon 4:9); that is, “my undefiled”, which she was, not as a descendant of Adam, nor as in herself, but as washed in the blood of Christ, justified by his righteousness, and sanctified by his Spirit; and as having been enabled by divine grace to preserve her chastity, and keep the “bed undefiled”, (^{<513>}Hebrews 13:4); not guilty of spiritual adultery among all her infirmities, even idolatry and superstition; (see ^{<64>}Revelation 14:4); or “my perfect one”^{f317}; not in a legal, but in an evangelical sense, being completely redeemed, perfectly justified, fully pardoned, and sanctified in every part, though not to the highest degree; and perfect in Christ, though not in herself: other arguments follow to engage her attention to his request;

for head is filled with dew, [and] my locks with the drops of the night; through standing so long at the door, in the night season, waiting to be let in; so lovers represent their case in such circumstances, as dealt very hardly with^{f318}: by which may be meant the sufferings of Christ, either in the persons of his ministers, who are exposed to the rage and reproach of men

for ministering in his name to the church; or which he endured in his own person, in his estate of humiliation; and particularly in the night he was betrayed, and during the time of darkness he hung upon the cross, when he bore the sins of his people, and his Father's wrath; compared to "dew", and "drops of the night", because of the multitude of them he endured in soul and body, and because so uncomfortable to human nature; though as dew is useful and fructifying to the earth, so were these the means of many fruits and blessings of grace, and of bringing many souls to glory; now though these arguments were expressed in the most strong, moving, and melting language, yet were ineffectual.

Ver. 3. *I have put off my coat*, etc.] In order to lie down on her bed at night, and take her ease; meaning her conversation garments, which she had not been careful of to keep, but had betook herself to carnal ease and rest, and was off her watch and guard, (¹⁰⁰³Nehemiah 4:23 ¹⁰⁰⁵Revelation 16:15); and being at ease, and free from trouble, affliction, and persecution, was unwilling to arise and go with her beloved, lest she should meet with the same trials and sufferings as before, for the sake of him and his Gospel; which may be greatly the sense of her next words;

how shall I put it on? which suggests an apprehension of difficulty in doing it, it being easier to drop the performance of duty than to take it up again; and shows slothfulness and sluggishness, being loath and not knowing how to bring herself to it; and an aversion of the carnal and fleshly part unto it; yea, as if she thought it was unreasonable in Christ to desire it of her, when it was but her reasonable service; or as if she imagined it was dangerous, and would be detrimental to her rest, and prejudicial to her health;

I have washed my feet; as persons used to do when come off of a journey, and about to go to bed^{f319}, being weary; as she was of spiritual exercises, and of the observance of ordinances and duties, and so betook herself to carnal ease, and from which being called argues,

how shall I defile them? by rising out of bed, and treading on the floor, and going to the door to let her beloved in; as if hearkening to the voice of Christ, obeying his commands, and taking every proper step to enjoy communion with him, would be a defiling her; whereas it was the reverse of these that did it: from the whole it appears, that not only these excuses were idle and frivolous, but sinful; she slighted the means Christ made use of to awaken her, by calling and knocking; she sinned against light and knowledge, sleeping on, when she knew it was the voice of her beloved;

she acted a disingenuous part in inviting Christ into his garden, and then presently fell asleep; and then endeavoured to shift the blame from herself, as if she was no ways culpable, but what was desired was either difficult, or unreasonable, or unlawful; she appears guilty of great ingratitude, and discovers the height of folly in preferring her present ease to the company of Christ.

Ver. 4. *My beloved put in his hand by the hole [of the door]*, etc.] To remove the bolt or bar which kept him from entering in. By the “door” is meant the door of her heart, which was in a great measure shut against Christ, through the prevalence of corruption; and the “hole” in it shows that it was not entirely shut up, there was a little love broke out from her to him; a little light broke in from him upon her; but her heart was much narrowed and straitened, her grace low in exercise, yet there were some faith, some love, etc. wherefore Christ takes the advantage of the little hole or crevice there was, and “put in his hand”; which is to be understood of powerful and efficacious grace, and the exertion of it on her; which is as necessary to awake a drowsy saint, and reclaim a backsliding professor, and to quicken to the exercise of grace, and performance of duty, as to the conversion of a sinner, (⁴¹¹²Acts 11:22); and this is a proof of the greatness of Christ’s love to his church; that notwithstanding her rude carriage to him, he does not utterly forsake her, but left something behind that wrought upon her; as well as of his mighty power, in that what calls, knocks, raps, good words, and melting language, could not do, his hand did at once;

and my bowels were moved for him; the passions of her soul; her grief and sorrow for sin, in using him in so ill a manner; her shame for being guilty of such ingratitude; her fear lest he should utterly depart from her; her love, which had been chill and cold, now began to kindle and appear in flames; her heart, and the desires of it, were in motion towards him; and a hearty concern appeared that he should be used so unfriendly by her; that his company and communion with him should be slighted, who had so greatly loved her, and endured so much for her; other effects follow.

Ver. 5. *I rose up to open to my beloved*, etc.] As soon as touched by the hand of mighty grace, she not only resolved to rise, but actually rose, and that directly, not being easy to lie any longer on her bed of carnal security; being now made heartily and thoroughly willing to let in her beloved, who

she supposed was still at the door; but in that she was mistaken; however she met with a rich experience of his grace and goodness;

and my hands dropped [with] myrrh, and my fingers [with] sweet smelling myrrh, upon the handles of the lock; when she put her hand upon it to draw it back, and let her beloved in; the myrrh, which he had gathered, (^{f320} Song of Solomon 5:1), and left there when he put in his hand at the hole of the door: the allusion seems to be to lovers shut out, who used to cover the threshold of the door with flowers, and anoint the door posts with sweet smelling ointment^{f320}: as by the “door” is meant the heart of the church, so by the “lock”, which fastened and kept it shut, unbelief may be designed; and by the “handles” of it lukewarmness and sluggishness, which strengthen unbelief, and keep the heart closer shut against Christ; and by her “hands” and “fingers”, faith in exercise, attended with the fruits of it, attempting to draw back the lock of unbelief; which while the church was trying to do, she met with some fresh experience of the grace of Christ: her “hands [and] fingers dropped with sweet smelling myrrh, passing” or “current”^{f321}; such as weeps and drops from the tree of itself, and, being liquid, runs upon and overflows the hands and fingers; and being excellent and valuable, is passing or current as money; and the odour of it diffusive, it passes afar off: now this is either to be understood of myrrh brought by the church, a pot of ointment of it to anoint her beloved with, who had been long waiting at her door in the night season, to refresh him with it; and this pot being broke unawares, or designedly, or being in a panic her hands shook, the myrrh run over her hands and fingers as she was drawing back the lock; which may denote that her grace was now in exercise and on the flow, in great abundance; which put her on her duty, and which became odorous and acceptable to Christ: or it may signify myrrh brought and left there by Christ; and may express the abundance of grace from him, communicated by him, to draw and allure her to him, to supple and soften her hard heart, to take off the stiffness of her will, and the rustiness of her affections, and make the lock of unbelief draw back easier, and so open a way for himself into her heart; and to excite grace in her, her faith and love, and cause her to come forth in exercise on him: and her hands and fingers “dropping” herewith shows that all the grace a believer has is from Christ, from whom, in the way of his duty, he receives a large measure of it: while the church was on her bed of sloth there was no flow of sweet smelling myrrh; but, now she is up and doing her duty, her hands and fingers are overflowed with it.

Ver. 6. *I opened to my beloved*, etc.] Which was what he desired, and was done in virtue of his putting in his hand by the hole of the door; or by the exertion of his efficacious grace, working in her both to will and to do, without which it would not have been done; namely, her heart dilated, the desires and affections of her soul enlarged towards Christ, and every grace drawn forth and exercised on him; and though the heart of a believer is sometimes shut to Christ, yet when it is opened, it is only patent to him; the church thought Christ was still at the door, and might be the more confirmed in it by what she found on the handles of the lock; but lo her mistake,

but my beloved had withdrawn himself, [and] was gone: a sad disappointment this! she expected to have seen him, and been received in his arms and embraced in his bosom; but instead of that, he was gone out of sight and hearing: this withdrawing was to chastise her for her former carriage, and to show her more the evil of her sin, and his resentment of it; to try the truth and strength of her grace to inflame her love the more, and sharpen her desires after his presence, to prize it more when she had it, and be careful not to lose it: her using two words of the same import, “he turned himself”^{f322}, and was gone, signifies that he was really gone, and not in her imagination only; and that he was gone suddenly, at an unawares, and, as she might fear, would never return; and these words being without a copulative, “had withdrawn himself, he was gone”, show her haste in speaking, the confusion she was in, the strength of her passion, the greatness of her disappointment and sorrow; it is as if she was represented wringing her hands and crying, He is gone, he is gone, he is gone;

my soul failed when he spake; or “went out”^{f323}; not out of her body, but she fell into a swoon, and was as one dead; for a while; and this was “at” or “through his word”^{f324}, as it may be rendered; through what he said when he turned about and departed, expressing his resentment at her behavior; or rather at the remembrance of his kind and tender language he used when he first called her to arise, “saying, open to me, my sister, my spouse”, etc. (^{21RD}Song of Solomon 5:2); and when she called to mind how sadly she had slighted and neglected him, it cut her to the heart, and threw her into this fainting fit;

I sought him, but I could not find him; in the public ordinances of his house; (see Gill on ^{21RD}Song of Solomon 3:2”);

I called him, but he gave me no answer; called him by his name as she went along the streets and broad ways of the city, where she supposed he might be; praying aloud, and most earnestly and fervently, that he would return to her; but had no answer, at least not immediately, and thus he treated her in the same manner she had treated him; he had called to her and she disregarded him, and now she calls to him, and he takes no notice of her; but this was not in a way of vindictive wrath and punishment, as in (^{2102b}Proverbs 1:24,28); but of chastisement and correction.

Ver. 7. *The watchmen that went about the city, found me*, etc.] Of the city and the watchmen in it, and of their finding the church, (see Gill on “²¹⁸⁰Song of Solomon 3:2-3”);

they smote me, they wounded me; taking her for a night walker, they gave her ill words and hard blows this was not very becoming watchmen to use those of the city in this manner; for, as Plato^{f325} says, keepers of cities should be mild and gentle towards their own, but to enemies rough and severe: if these were true ministers of Christ, this they did by reproaching her for and upbraiding her with her lukewarmness and unkindness to Christ, sharply reproving her for them; and, instead of comforting her with the doctrines of grace, cut and wounded her with the terrors of the law; or else hearing some sweet discourses from them concerning the person and grace of Christ, her heart was smitten and wounded therewith; and hence she charges the daughters of Jerusalem, in (²¹⁸⁸Song of Solomon 5:8), that if they found her beloved, that they would tell him, that she was “sick of” or “wounded with love”: but as they rather appear to be false teachers, since the church would have shunned them, nor did she make any application to them, nor any inquiry of them about her beloved, and met with cruel and unkind usage from them, they may be said to smite and wounded her by their false doctrines and scandalous lives, by the divisions they made, and by the censures and reproaches they cast upon her, the odious names they gave her, and by stirring up the civil magistrates against her; all which agree with antichristian ministers;

the keepers of the walls took away my veil from me; there were two sorts of watchmen in a city, one that went about to see that all was right and safe within; and others placed on the walls of it, who kept their stand, and whose business it was to give notice of an enemy approaching, and to defend the city from outward attacks upon it; and such are the ministers of the word, (²³¹⁶Isaiah 62:6); but here false teachers are meant as before, as

appears from their abuse of the church, taking away her veil from her, such as women wore for ornament, or as a sign of modesty or as a token of subjection to their husbands, (²⁰²³Isaiah 3:23) (⁰²⁴⁶Genesis 24:65 ⁴¹⁰⁶1 Corinthians 11:6-10); and may here design either their falsely accusing her good conduct, which was her outward covering; or their attempt to take away from her the doctrine of Christ's imputed righteousness, which is her covering, the wedding garment, the nuptial robe, as Gregory Nyssene^{f326} calls the veil here: and such a veil was given by the bridegroom with the Romans, and was called "flammeum", from its being of a flame colour^{f327}, either yellow or red, expressive of the blushing modesty of the newly married bride^{f328}; and the like custom might obtain with the Jews.

Ver. 8. *I charge you, O daughters of Jerusalem*, etc.] Young converts, as before observed; who, upon the hideous outcry the church made in the streets, came to her to know what was the matter, whom she addressed as after related; this shows the humility and condescension of the church, in desiring the assistance of weaker saints in her present case, and her earnestness and resolution to make use of all ways and means she could to find her beloved; and it becomes saints to be assisting to one another; and conversation with one another, even with weak believers, is often useful. And these the church "adjures", or "causes to swear"^{f329}; charged them on oath, as they would answer it to God; which shows the strength of her love, her sincerity, and seriousness in her inquiry after him:

if ye find my beloved; who had but little knowledge of him, and communion with him, since at present he was yet to be found by them; and it was possible, notwithstanding, that they might find him before she did, as Christ showed himself to Mary Magdalene, before he did to the disciples. The charge she gave them is,

that ye tell him that I [am] sick of love; or, "what shall ye", or "should ye tell him?"^{f330} not her blows and wounds, the injuries and affronts she had received from the watchmen and keepers of the wall; nor many things, only this one thing, which was most on her heart, uppermost in her mind, and under which she must die, if not relieved, "tell him that I [am] sick of love"; and that for him, through his absence, and her eager longing after him, and the discoveries of his love to her; and which, though not incurable, nor a sickness unto death, for Christ suffers none to die through love to him, yet is a very painful one; and is to be known by a soul's panting after Christ, and its prodigious jealousy of his love, and by its

carefulness, diligence, and industry, to enjoy the manifestations of it. Of this love sickness, (see Gill on “²¹⁰⁸Song of Solomon 2:5”).

Ver. 9. *What is thy beloved more than [another] beloved, O thou fairest among women?* etc.] The same title Christ gives her, (²¹⁰⁸Song of Solomon 1:8); and from whom these daughters seem to have taken it; and, in giving it to her, might be assured they were right, since he, who knew her perfectly well, so calls her; in what sense she was so fair, (see Gill on “²¹⁰⁸Song of Solomon 1:8”): and this they used, to show their esteem of her, and that they were willing to do all the service they could for her; and what made them so attentive to her charge, and so desirous of knowing her beloved; since they concluded he must be some extraordinary person that one so fair and beautiful as she was should make the object of her love and choice: for this question they put, not in a scornful and disdainful way; nor to shift off any trouble from themselves, through the charge she gave them; nor as altogether ignorant of her beloved, for some knowledge they had, though but small; but as desirous of knowing more of him, and of hearing his excellencies set forth, and especially those which distinguished him from the beloveds of all others: with some, the world, its riches and grandeur, are their beloved; with others, the sinful lusts and pleasures of this life; with others, the praises and applause of men; and with others near and dear relations; and, with all, self: but with a true believer in Christ, he is preferable to them all; to riches, pleasures, honours; to all creatures, and creature enjoyments; and self, in every sense of it, is parted with for him; he is fairer, wiser, and richer, than all others. And this question is repeated by the daughters,

what [is] thy beloved more than [another] beloved? to show their surprise at the charge given them; the suspicion they had of peculiar excellencies in her beloved; and to declare their seriousness and earnestness to know more of Christ; and their importunity to have a speedy answer; and the rather for what follows:

that thou dost so charge us? so awfully and solemnly, so seriously and strictly, with so much warmth and vehemence.

Ver. 10. *My beloved [is] white and ruddy,* etc.] This, and the following verses, contain the church’s answer to the question of the daughters; she first gives a general description of her beloved, and then descends to particulars: the description of him in general is, that he is “white and ruddy”; having the whiteness of the lily, and the redness of the rose,

(~~2111~~ Song of Solomon 2:1); which make a perfect beauty. Some understand this of the two natures in Christ, divine and human; with respect to his divine nature, “white”, expressive of his simplicity, purity and holiness; which colour, Cicero says ^{f331}, is chiefly becoming God, it being simple, and having no mixture and composition in it: with respect to his human nature, “red”, being a partaker of the same flesh and blood with his people. Others, only of the human nature; “white” denoting the purity and holiness of it, being without either original or actual sin; “red”, or “ruddy”, his bloody sufferings in it for the sins of his people. But it may denote, in general, his fairness, beauty, and glory; being, as a divine Person, the brightness of his Father’s glory; as man; fairer than the children of men; as the Mediator, full of grace and truth; and in all his offices, as Prophet, Priest, and King, and in all the relations he stands in to his, as Father, Husband, Brother, and Friend, he appears most lovely and amiable;

the chiefest among ten thousand; whether angels or men; he is the Creator of angels, the object of their worship; and has a more excellent name and nature than they, to whom they are subject, and are ministering spirits; he is superior to men, good and bad, high and low; Lord of all, King of kings, and Head of saints, and has the pre-eminence over all creatures. The Septuagint version is, “chosen out of” or “from ten thousand”; Christ, as man, is chosen of God, from among the myriads of the individuals of human nature, to union with the divine Word, or Son of God; (see ~~1919~~ Psalm 89:19); as God-man and Mediator, to be the alone Saviour and Redeemer of his people; to be the Head of the body, the church; and to be the Judge of quick and dead; and he is chosen by sensible sinners to be the object of their love; to be their only Saviour; and to be their Ruler and Governor, whose laws, commands, and ordinances, they choose to obey; (see ~~19734~~ Psalm 73:24); The words may be rendered, “the standard bearer”, or “one standardised by” or “over ten thousand”^{f332}; the church is militant, and has many enemies; in the name of the Lord, she sets up her banners against them, and the banner over her is the “love” of Christ, (~~21114~~ Song of Solomon 2:4); and he is the standard bearer, who has a multitude of angels and saints under his standard; and how stately and majestic does he look, and what a noble sight is it to see him bearing the standard before such a company! (~~6109~~ Revelation 7:9). Or the sense is, Christ is a more excellent standard bearer than all others^{f333}; there may be ten thousand persons that carry a flag, but none to be compared with him, for comeliness, strength, and courage: or he is lifted up, as a standard, above others, angels and

men; as he was upon the cross, and now, in the ministry of the word, that souls may gather unto him, and enlist themselves in his service; (see ^{<3110>}Isaiah 11:10).

Ver. 11. *His head [is as] the most fine gold*, etc.] Here the church enters into a particular description and commendation of her beloved, which continues to the end of the chapter; and she begins with his “head”, which she compares to the most fine gold. Some think that some ornament of the head is meant, as a diadem or crown of gold; or else the hair of the head, which, though afterwards said to be black, yet being powdered with gold dust, looked of the colour of gold, especially in the rays of the sun upon it; as did the hair of Solomon’s youths that attended him, being thus decorated, as Josephus^{f334} relates; and which custom of powdering the hair with gold dust was used by some of the Roman emperors^{f335}. The gold here is called “gold of Phaz”, or “Uphaz”, as in (^{<2705>}Daniel 10:5). “Fez”, with the Arabs, signifies gold; the city of Fez had its name from hence; in a place where it was built, a quantity of gold was found in it, which gave it its name^{f336}: according to Schultens^{f337}, gold is called “phaz”, from its leaping as it were out of the clods of the earth, and shining forth and glistening after a shower of rain falling on the earth, where there is a mine of it, by which means it is discovered; and of such gold, as the finest and purest, Diodorus Siculus^{f338} speaks, as found in Arabia; and which, from the purity of it, was called “apyron”, because it needed no purifying by fire: and this being the best and finest, is used to express the superlative excellence of Christ; for it may be rendered, “the gold of gold”^{f339}, there is none like it. By Christ’s “head” some understand the Father of Christ, said to be the Head of Christ, (^{<4103>}1 Corinthians 11:3) not as Christ is a divine Person, but as man and Mediator; who, as such, was subject to his Father, supported and upheld by him; and who, for his excellent glory, is compared to the most fine gold, there being no glory like his. Or else the divine nature in Christ may be meant, which is the head, the chief and principal nature in him; which puts a glory on him, and an efficacy in all he did and suffered; and which is like pure, fine, shining gold, in which all the perfections of deity shine resplendently. Or rather the headship of Christ over his church is meant; as Nebuchadnezzar’s monarchy is represented by a head of gold, (^{<2702>}Daniel 2:32,37,38); so Christ’s, because his kingdom is great and glorious, pure and spiritual, solid and substantial, lasting and durable, yea, everlasting;

his locks [are] bushy, [and] black as a raven; which figures are used to set forth the beauty and comeliness of Christ: thick, bushy, well set hair, or “pendulous”^{f340}, as some render the word, hanging down upon the forehead and cheeks in a beautiful manner, makes very comely; and black hair was reckoned comely^{f341}; and the blackness of a raven is accounted a very fine black: and naturalists^{f342} say, that the eggs, brains, and blood of ravens, have been used to make the hair black. By these “bushy [and] black locks” of Christ some understand the thoughts and purposes of God, the Head of Christ; which, like hair, and like black bushy hair, are intricate, dark, and obscure, unsearchable and incomprehensible; and yet, so far as known, are beautiful and delightful; especially as they appear in the scheme of salvation, drawn in the eternal mind: or rather, as by others, believers in Christ are meant, for their numbers, dependence on Christ, and nourishment from him; (see Gill on “~~2001~~ Song of Solomon 4:1”); and, being like “locks” of hair beautifully set, as when congregated and united together in Gospel order, are an ornament to Christ the Head, and afford a delightful sight to spectators, (~~5005~~ Colossians 2:5); and these being like “crisped” or “curled” hair^{f343}, as some render the word, may denote the hardiness and strength of believers, to perform duty, withstand enemies, and endure hardness, as good soldiers of Christ; curled hair being the hardest and strongest^{f344}. But it seems best to understand by them the administrations of Christ’s kingly office; which are executed with the utmost prudence, vigour, and strength; for curled hair is a sign of a dry brain^{f345}, which produces acuteness and sharpness of wit, as well as of vigour, strength, and courage; and which, how dark and obscure they may seem to be, and to carry in them severity to enemies; yet being managed with wisdom, as before observed, and also according to the rules of justice and equity, look very beautiful when made manifest, and are admired by the saints, (~~6005~~ Revelation 15:3,4).

Ver. 12. *His eyes [are] as [the eyes] of doves*, etc.] the church’s eyes are said to be, (~~2005~~ Song of Solomon 1:15 ~~2000~~ Song of Solomon 4:1); which are her ministers, endowed with dove like gifts in measure, as Christ is without measure, in fulness; but these are Christ’s eyes, which may signify his omniscience, who has seven eyes, (~~3000~~ Zechariah 3:9 ~~3000~~ Zechariah 4:10); especially as that has respect unto and is concerned with his people in a way of grace and mercy, and so must look very beautiful in their view: his eyes are like “doves’ eyes”; not fierce and furious, but loving and lovely;

looking upon his people, under all their trials and afflictions, with sympathy and concern, to deliver them out of them: and like the eyes of doves

by rivers of waters: Sanctius thinks the allusion is to the humours in which the eye is enclosed, and, as it were, swims in; hence the eyes are called “natantia lumina”, by Virgil^{f346}; but it denotes eyes like those of doves, quick and lively, as clean as milk white doves, as if they had been “washed in milk”; clear and perspicuous, sharp sighted, and behold all persons and things, in all places, and at once; and as doves look only to their mates, so Christ’s eyes of love are only on his church; he looks to none but her with his eye of special and peculiar love. Moreover, his eyes are like the eyes of doves “by the rivers of waters”; which denotes the fixedness and constancy of them: doves, by the river side, keep their eyes fixed on the purling streams, and in drinking, as Pliny^{f347} observes, do not erect their necks, and lift up their heads, but, keeping their eyes upon the water, drink a large draught, in the manner the beasts do; and they delight in clean water, of which they drink, and with which they wash^{f348}: Christ, being greatly delighted with his people, has fixed his eyes on them, and he never withdraws them from them; for these waters may point at the object of Christ’s love, even Gospel churches, consisting of such as are justified and sanctified by his grace, compared to “clean water”; among whom the doctrines of the Gospel are powerfully preached, the ordinances purely administered, the waters of the sanctuary flow, by which souls are delighted and refreshed; and to these Christ looks, (~~234D~~ Isaiah 66:2); and his eyes being like doves’ eyes,

washed with milk, may denote the purity of them, being purer eyes than to behold iniquity; and the meekness and mildness of them, not red and wrathful, but full of mercy, pity, and compassion, as if they had been washed with milk. And they are said to be,

fitly set; or “sitting in fulness”^{f349}; such as exactly fill up their holes; are set neither too, high nor too low; neither sunk in too much, nor stand out too far; but are like precious stones, in an enclosure of gold or silver, to which the allusion is; as diamonds set in a ring; or as the precious stones in the high priest’s breast plate, which exactly filled the cavities made for them, and hence are called “stones of fulness”, (~~1237~~ Exodus 25:7 ~~1237~~ Exodus 28:17,20); or, “set by fulness”^{f350}; that is, by full channels of water, where doves delight to be; and may denote the fulness of grace, and the flows of it, by which Christ sits and dwells, and leads his people to, (~~617~~ Revelation

7:17); or, “setting upon fulness”^{f351}; on the world, and the fulness of it, which is his, and he gives as much of it to his people as he think fit; and on the vast numbers of persons and things in it, and the vast variety of actions done therein; which shows the extensiveness of his omniscience: and on the “fulness” of time, fixed by him and his Father, for his coming into the world, to do the great work of redemption in it; and which, before it came, he was looking, waiting, and watching, and as it were longing till it came: and on his “fulness”, the church, which is the fulness of him that filleth all in all, until he has gathered them all in, and filled them with all the gifts and graces of the Spirit, designed for them: and on the “fulness” of the Gentiles, until they are all brought in: and on his own “fulness”; both personal, “the fulness of the Godhead”, which he had his eyes upon, when he undertook the work of redemption, and which supported him in it, and carried him through it; and upon his dispensatory “fulness”, or fulness of grace, as Mediator, to supply the wants of his people, under all their straits and difficulties, temptations and afflictions: all which must make him exceeding lovely in the eyes of his people.

Ver. 13. *His cheeks [are] as a bed of spices, [as] sweet flowers,* etc.] Which may intend the presence of Christ with his people in his word and ordinances; often called his “face”, which he shows, and they seek after, than which nothing is more desirable; walking in the light of his countenance is preferable to walking among spicy beds, where fragrant plants and odoriferous flowers grow: or the cheeks, being the seat of modesty and blushing, may denote the great humility of Christ, seen in his assumption of our nature, throughout the whole course of his life, and especially at his death, and which renders him very delightful to his people; how lovely does the meek and lowly Jesus look! how beautiful are those blushing cheeks of his, who, being equal with God, took upon him the form of a servant! The cheeks may intend not bare cheeks, but with the hair growing upon them, the hair of the beard; which puts forth itself, and grows upon the cheeks or “jaws”^{f352}, as it may be rendered, which makes a man look graceful and majestic; so Aben Ezra interprets the word of the beard, and so many Christian^{f353} interpreters, which puts out like aromatic plants on spicy beds. This was literally true of Christ, who was a grown man when he suffered, and gave his cheeks to the smiters, and who plucked off the hair of his beard: and in a mystical sense it may intend either believers in Christ, who are the hair of his cheeks, as well as of his head; and who, like spicy beds and fragrant flowers, are odoriferous to

Christ and to one another; or “[as] towers of perfumes”^{f354} as some, which ascend upwards in the exercise of faith, hope, and love: or rather the graces of the Spirit in Christ, as man and Mediator; which, like the hair of the beard, are in Christ, in great numbers, without measure, and make him very lovely and graceful; and are like beds of spices and sweet flowers, for the variety and sweet smelling savour of them. Though it seems, best of all, to be expressive of the manliness, courage, prudence, gravity, and majesty of Christ; of which the beard, thick set and well grown, is an indication; all which appeared in the whole conduct and deportment of Christ among men; in his ministry, in his life and conversation, at his apprehension, arraignment, condemnation, sufferings, and death. The cheeks rising, and being a little elevated, are fitly described by beds in a garden, by “towers of perfumes”, or fragrant flowers and fruit trees, reared up in the form of towers, or pyramids; or by a dish of fruit preserves, placed in such a figure: and the hair of the cheeks, or beard, are aptly represented by spices, rising up from a bed of them; and all denote the beauty, savour, and majesty of Christ. Or, as the Vulgate Latin version, “as beds of spices set by confectioners”; not as aromatic plants, set in rows by the gardener; but the spices themselves, set in rows by the confectioner in vessels^{f355}, placed in his shop in rows to be sold; which being of various colours, especially white and red, the cheeks, for colour and eminence, are compared unto them;

his lips [like] lilies dropping sweet smelling myrrh; by which are meant the words of Christ, which drop from his lips; which are like lilies, for their purity, thinness, and beautiful colour: the words of Christ are pure words, free from all pollution, deceit, and human mixtures; nor are his lips big with his own praises, but with expressions of regard for his Father’s glory; and are very pleasant, gracious, and graceful. But then the comparison is not between them and white lilies, for not white, but red lips, are accounted the most beautiful; (see ^{204B}Song of Solomon 4:3); wherefore rather red or purple lilies are respected, such as Pliny^{f356}, and other writers^{f357}, speak of; such as grew in Syria^{f358}, a neighbouring country; and also in Egypt^{f359} grew lilies like to roses. Some^{f360} think the allusion is to crowns, made of red or purple lilies, wore at nuptial festivals, on which were poured oil of myrrh, and so dropped from them; but the phrase, “dropping sweet smelling myrrh”, is not in construction with “lilies”, but with “lips”: signifying, that the lips or words of Christ were like to lilies; not so much or not only for their thinness and colour, as for the sweet smell of them,

very odorous, grateful, and acceptable; as are the doctrines of peace, pardon, righteousness, life, and salvation, to sensible souls, delivered in the ministry of the word: the manner of which delivery of them is expressed by “dropping”; gradually, by little and little, as Christ’s church and people can bear them; seasonably, and at proper times, as their wants require constantly, as while Christ was here on earth, so now he is in heaven, by his ministers, in all ages, to the end of the world; and yet sweetly and gently refreshing, and making fruitful; (see ^{<651D>}Deuteronomy 32:2). Moreover, the kisses of Christ’s lips, or the manifestations of his love, may be taken into the sense of this clause; which together with the grateful matter and graceful manner of his words, render him very acceptable to his church; see (^{<210D>}Song of Solomon 1:2); and such a sentiment is expressed, in much the same language, by others^{f361}.

Ver. 14. *His hands [are as] gold rings, set with the beryl,* etc.] Beryl is with great propriety mentioned, because it was usual to wear it on the fingers^{f362}. This was one of the precious stones in the breastplate of the high priest, a type of Christ, (^{<128D>}Exodus 28:20); one of the pearl foundations of the New Jerusalem, (^{<621D>}Revelation 21:20); the appearance of the wheels in Ezekiel’s vision was like it, (^{<2116>}Ezekiel 1:16); the body of the glorious person, seen by Daniel, is said to be as that, (^{<2706>}Daniel 10:6); so that it is no wonder the hands of Christ should be compared to gold rings set with it. The word “tarshish”, here rendered by “beryl”, is sometimes used for the “sea”; and naturalists^{f363} tell us, that the best beryl is that which most resembles the colour of the sea; so all the three Targums, on (^{<128D>}Exodus 28:20); call it *amy pwrk*, from its sea colour; and some versions have it here, “the sea coloured beryl”,^{f364}. Some think the chrysolite is meant, so called from Tarshish, a city in the Indian sea, from whence it was brought, (^{<1102>}1 Kings 10:22); which is a precious stone, of a golden colour. Others take it to be the “hyacinth”, or “jacinth”, which is of a violet or purple colour. Cocceius is of opinion that the “sardonyx” is intended, a composition of the “sardius” and “onyx” stones; and is of a white and ruddy colour, and much resembles the nail of a man’s hand; which it was usual to set in rings worn on the hand; and a hand adorned with a ring set with a sardonyx, Martial calls “sardonychata manus”,^{f365}. Now Christ’s hands, which are the instruments of action, may be compared to “gold rings”, set with one or other of these stones; because of the variety of his works in nature, providence, and grace; and because of the preciousness and value of them; and because of their perfection and

completeness; the circular form being reckoned the most perfect: and never do the hands of Christ appear as thus described, and look more beautiful and lovely, than when he is beheld as grasping, holding, and retaining his people in his hands, out of which they never be plucked; and who are as so many gold rings, jewels, pearls, and precious stones, in his esteem; and as holding the bright stars, the ministers of the word, in there, who sparkle in their gifts and graces, like so many gems there: and particularly this may be expressive of the munificence and liberality of Christ, in the distribution of his gifts and graces to his people, so freely and generously, so largely and plenteously, and so wisely and faithfully, as he does; and a beautiful sight it is, to the eye of faith, to behold him with his hands full of grace, and a heart ready to distribute it;

his belly [is as] bright ivory, overlaid [with] sapphires: which most of the ancient interpreters understand of the human nature of Christ, described by one part of it, because of its frailty and weakness in itself; and is compared to bright ivory, partly because of its firmness and constancy in suffering, and partly because of its purity, holiness, and innocence; and is said to be “overlaid with sapphires”, because of its exaltation and glory at the right hand of God. The words may be rendered, “his bowels are as bright ivory”, etc.^{f366}; as in (~~2106~~ Song of Solomon 5:4); and may express the love, grace, mercy, pity, compassion of Christ to the sons of men; compared to “ivory”, or the elephant’s teeth, for the excellency of it, Christ’s love being better than life itself; and for the purity and sincerity of it, there being no hypocrisy in it; and for the firmness, constancy, and duration of it, it being from everlasting to everlasting, without any change or variation; and to an overlay or enamel of “sapphires”, for the riches, worth and value of it, it being preferable to all precious stones, or that can be desired. Some interpreters are of opinion, that not any part of the body, the belly or bowels, are here meant, but rather some covering of the same; for seems not so agreeable with the rules of decency, nor consistent with the spouse’s modesty, to describe her beloved by those parts to the daughters of Jerusalem; nor with the scope of the narration, which is to give distinguishing marks and characters, by which they might know him from another. Aben Ezra thinks the girdle is meant; which either may be his royal girdle, the girdle of righteousness and faithfulness; or his priestly girdle, said to be of gold; (see ~~2105~~ Isaiah 11:5 ~~6013~~ Revelation 1:13); or his prophetic girdle, the girdle of truth. The allusion may be to the embroidered coat of the high priest: in the holes and incisures of which, as

Jarchi says, were put jewels and precious stones: or rather to the ephod with the breastplate, in which were twelve precious stones, and among these the sapphire; and which may represent Christ, as the great High Priest, bearing all his elect upon his heart in heaven; having entered there, in their name, to take possession of it for them, until they are brought into the actual enjoyment of it.

Ver. 15. *His legs [are as] pillars of marble, set upon sockets of fine gold,* etc.] The allusion may be to the “femoralia”, or garments on the thighs of the high priest when he ministered in holy things, who was a type of Christ; which were made of thee twined linen, and, as the Rabbins say^{f367}, of thread six times doubled; and so must sit very full and stiff, and be like pillars of marble, for colour, firmness, and stiffness; and below which was the hem of the holy robe: and, round about that, were pomegranates and golden bells, and which may be alluded to in the next clause, “set upon sockets of fine gold”; or else the allusion may be to the custom^{f368} of the eastern countries, where they sandals, bound about the feet with golden ribbons; or had their shoes adorned with gold and precious stones; or were made of gold, as were those which Demetrius wore: snow white feet, with golden knots, as Manilius^{f369} expresses it, must look very beautiful; and marble legs or feet, as the poet^{f370} calls them, with golden shoes, suggest the same idea. Now if a covering of the thighs is alluded to, this may respect the pure and spotless righteousness of Christ, and the glory and excellency of it; which covers the nakedness of saints; hides all their impurities, their sins, original and actual; and renders them acceptable in the sight of God: or the legs of Christ being thus compared may denote the strength and power of Christ, to bear up and support what has been or is laid upon him; as the whole universe, the earth, and all that is in it; the covenant of grace, its blessings and promises, which he is the basis and foundation of; the whole church, the persons of all the elect, whom he represented in eternity, and now in time; all their sins and transgressions, laid upon him and bore by him, in his body on the cross; the government of his people on his shoulder; their burdens, and them under all their trials, temptations, and afflictions; and as all the vessels, so all the glory of his Father’s house: and these may set forth also the power of Christ, in treading under and trampling upon all his and his people’s enemies, both when on the cross, and now in heaven, where he must reign until all enemies are put under his feet. Or legs, being the instruments of walking, may intend either his ways of love, grace, and mercy, in the covenant

before time, in favour of his people; and which, like marble pillars, are pure, firm, and constant, and like such, in golden sockets, glorious and excellent: or his walk and conversation, when incarnate and in his state of humiliation; which was always upright, even, and constant; and upon which were a beauty, glory, and lustre, answerable to the metaphors here used: or his walks in the churches, his golden candlesticks; among whom he delights to be, and to whom his presence is desirable, beautiful, and glorious: or his providential dispensations towards his people; which are straight, upright, and equal, holy and righteous, firm and sure; the basis of which are his eternal purposes and decrees;

his countenance [is] as Lebanon: his shape, form, personage, appearance, and mien; which was a goodly mountain on the north of Judea, high, pleasant, and set with fruitful and fragrant trees, and made a very delightful appearance; to which Christ may be compared for his height, being higher than the kings of the earth, than the angels of heaven, and than the heavens themselves; and for pleasantness, being more glorious and excellent than that or any other mountain; and for the fruitful and fragrant trees of righteousness that grow upon him, have their root in him, and their fruitfulness from him; and which diffuse a grateful odour, by their graces and good works, to Christ and his saints; and who himself more especially, like this mountain, emits a fragrant smell, in his person, grace, righteousness, and sacrifice, to all passers-by, and true believers in him. It is added,

excellent as the cedars; which grew on Lebanon; being the choicest, and preferable to all others: to which Christ may be compared, for tallness, stateliness, fragranciness, and durableness^{f371}; especially the former, which is always thought to add gracefulness and majesty to men; (see Gill on “~~000~~1 Samuel 9:2”).

Ver. 16. *His mouth [is] most sweet*, etc.] Or sweetness itself^{f372}; yea, “sweetnesses”,^{f373}; exceeding sweet. That is, the words of his month, the doctrines of the Gospel, the precious promises of it, the kind invitations given, and the comfortable things spoken in it; yea, the commands of Christ in his word are not grievous, but pleasant and delightful: or the kisses of his mouth may be meant, the sensible manifestations of his love, (~~2000~~ Song of Solomon 1:2); Some think the voice of Christ is intended, and the sound of it^{f374}, whether the word be translated “mouth”, “throat”, or “roof of the mouth”, as it may signify either; all which are instruments of the voice, and

nothing is more common with lovers than to admire each other's voice; (see ^{<2124>}Song of Solomon 2:14); and may be applied to the voice of the Gospel, which is sweet, delightful, charming, and alluring, being a voice of love, grace, and mercy, peace, pardon, life, and salvation. The word may be rendered "taste", as in (^{<2123>}Song of Solomon 2:3); and which may be taken, either actively, for the distinguishing taste of Christ between things perverse and good, and between carnal and spiritual ones, and so for the provision of savoury food he makes for his people; or passively, of his being, in his person, offices, and grace, sweet to the taste of a believer. Some interpret it of the breath of his mouth; which being "most sweet", recommends him to the affections of his people; and may design the expressions of his love to them, and his intercession for them;

yea, he [is] altogether lovely; in his person, offices, people, word, and ordinances; his loveliness is perfect, nothing wanting in it; he is so to all, to his Father, angels, and saints: or, he is "all desires"^{f375}; exceeding desirable, having all excellencies, perfections, and fulness in him; and being so in all his characters, offices, and relations, he stands in to his people; to whom he is all things^{f376}, even all in all; they desire none but him. And now, by this description of him, the daughters of Jerusalem could not be at a loss to know who he was, and that he must be preferable to all other beloveds. And the church closes the account by claiming interest in him; her faith in him, and love to him, being increased, while she was speaking of him:

this [is] my beloved; whom she had often called so; and still was her beloved; for though she had suffered much for him, nothing could separate from her love to him: and she adds another endearing character,

and this [is] my friend: which appeared by his espousal of her; by his becoming a surety for her; by his assumption of her nature, and suffering in her room and stead; by paying her debts, and purchasing her person; by entering into heaven in her name, taking possession of it for her, and acting the part of an advocate on her account; by gracious visits to her, and familiar converse with her; by granting her large supplies of grace, and affording her help and relief in, all times of need; by giving good and wholesome counsel to her, and by disclosing the secrets of his heart unto her, (^{<41515>}John 15:15); and he is such a friend that sticks closer than a brother; that loves at all times; is constant and faithful, and always to be confided in; he is a rich, powerful, everlasting, and unchangeable friend. All this the church says, in the strength of faith, with the greatest affection, in

the most exulting strains, and as glorying in him, and boasting of him: and now, as if she should say,

O ye daughters of Jerusalem, is not this enough to describe my beloved to you, to distinguish him from all others? can you blame me for my affection to him, making such a strict inquiry after him, and giving such a solemn charge to you concerning him? is it not enough to draw out your love unto him, and set you a seeking after him with me? And such an effect it had upon them, as appears from the following chapter.

CHAPTER 6

INTRODUCTION TO SONG OF SOLOMON 6

The discourse between the church and the daughters of Jerusalem is continued in this chapter: they inquire whither her beloved was gone, in order to seek him with her, (²¹⁰⁶Song of Solomon 6:1); she tells them where he was gone, and for what purpose he went thither, and what he was doing there; and claims and asserts her interest in him, (²¹⁰⁶Song of Solomon 6:2,3); Then follows a commendation of the church by Christ, who admires her beauty, and describes her by her eyes, hair, etc. (²¹⁰⁶Song of Solomon 6:4-7); and prefers her to all others; being a singular and choice one to him, and the praise of others, (²¹⁰⁸Song of Solomon 6:8-10); and next he gives an account of his going into his garden, and his design in it, and of what happened to him there, (²¹¹¹Song of Solomon 6:11,12). And the chapter is concluded with a charge to the Shulamite, to turn herself, that she might be looked upon; which occasions a question, to which an answer is returned, (²¹¹³Song of Solomon 6:13).

Ver. 1. *Whither is thy beloved gone, O thou fairest among women?* etc.] The title is the same used by them, and by Christ before them, (²¹⁰⁸Song of Solomon 1:8 ²¹⁰⁹Song of Solomon 5:9); and here repeated, to assure her that they were serious in asking this question, and that it was in great respect to her they put it; and which, to the same sense, in other words, is expressed,

whither is thy beloved turned aside? which way did he take? on what hand did he turn, to the right or left, when he went from thy door? They ask no longer who or what he was, being satisfied with the church's description of him; by which they had gained some knowledge of him, and had their affections drawn out unto him; and were desirous of knowing more of him and of being better acquainted with him, and to enjoy his company and presence; though as yet they had but little faith in him, and therefore could not call him "their" beloved, only "her" beloved: and this question is put and repeated in this manner, to show that they were serious and in earnest; yea, were in haste, and impatient to know which way he went; say they,

that we may seek him with thee; it was not mere speculation or curiosity that led them to put the above questions; they were desirous to go into practice, to join with the church in the search of Christ, to seek him with her in the word and ordinances; upon which they were determined, could they get any hint from her whither he was gone, and where it was most likely to find him: for so the words may be rendered, “and we will seek him with thee”^{f377}; this they had resolved on among themselves, and only wanted directions which way to steer their course, or a grant to go along with the church in quest of her beloved.

Ver. 2. *My beloved is gone down into his garden*, etc.] Which may be said by Solomon, in allusion to what he himself was wont to do, as Josephus^{f378} relates; who used to go very early in a morning in great pomp to Etham, about two miles from Jerusalem, a pleasant place, abounding with gardens and flows of water: or respect may be had to the king’s gardens nearer Jerusalem, which were at the descent of Mount Zion, and reached to the lower pool^{f379}; (see ^{<2185>}Nehemiah 3:15); and which lying lower than the king’s palace, he might be said to go down to it. And this may point at the low estate of the people of God on earth, depressed with sorrows, afflictions, and persecutions; and the condescension of Christ, in visiting them in their low estate, and granting them his gracious presence: of the garden of Christ, and of his coming into it, (see Gill on “^{<2112>}Song of Solomon 4:12-16, 5:1”); and the church might remember what he said, “I am come into my garden”, (^{<2181>}Song of Solomon 5:1); though she soon fell asleep and forgot it, and now calls it to mind, and so could direct the daughters where he was. She adds,

to the beds of spices; of odoriferous plants; to which particular believers, planted regularly in the churches of Christ, may be compared, for the excellency and fragrantcy of their graces; and among whom Christ delights to be; (see ^{<2143>}Song of Solomon 4:13,14). Gussetius^{f380} thinks the words, both here and in (^{<2183>}Song of Solomon 5:13), should be rendered “rivers of spices”; an hyperbolical expression, showing that a man walking by rivers of waters, where aromatic plants and fragrant flowers grow, perceives such a sweet odour, that, while he is refreshed with the moisture of the waters, he seems to be walking by rivers of spices. The end of her beloved’s going thither is,

to feed in the gardens; to feed his flocks there: not on commons and in fields, but in gardens, which is unusual: and by which are meant particular

churches, where Christ feeds his people, by his Spirit and by his ministers, word and ordinances, with himself, the bread of life; with the discoveries of his love, better than wine; and with the doctrines and promises of the Gospel: or to feed himself, or that “he [himself] might be fed”^{f381} there; by beholding with pleasure how the plants grow, and the spices flow out; by tasting the pleasant fruits of the garden; and by observing with delight the graces of the Spirit in his people in lively exercise;

and to gather lilies; to crop them with the hand^{f382}; lilies are liable to be cropped, hence Horace^{f383} calls the lily “breve lilium”, the short lived lily: to these saints may be compared, for the glory, splendour, and beauty, they receive from Christ; (see ^{<210D>}Song of Solomon 2:2); there was a gathering of these at the death of Christ, (^{<02E0>}Ephesians 2:10 ^{<0315>}John 11:51,52); and there is a gathering of them in effectual calling, and into a church state, and into nearer communion with Christ; but here it seems to signify a gathering them by death, when fully ripe, to enjoy everlasting fellowship with him.

Ver. 3. *I [am] my beloved's, and my beloved [is] mine*, etc.] Expressive of interest in Christ, and union to him, and of her faith therein; which still continued, notwithstanding her unbecoming behavior toward Christ, and her many infirmities, (^{<210D>}Song of Solomon 5:2,3). Aben Ezra connects the words with the preceding, “my beloved is gone”, etc. but though he is, and I am left alone, I know I am his, and he is mine; which throws a beauty upon the words, and declares the excellency and strength of her faith; for herein lies the glory and excellency of faith, to believe in an unseen Christ: though it may be the Shechinah was with her, as the Targum has it; or Christ had now appeared to her, and was found by her, and therefore, like Thomas, says, “my Lord and my God”;

he feedeth among the lilies; (see Gill on “^{<2106>}Song of Solomon 2:16”).

Ver. 4. *Thou [art] beautiful, O my love, as Tirzah*, etc.] These are the words of Christ, who had been absent for some time, and till now silent; but, like another Joseph, could not refrain any longer, but makes himself known to his church, and bursts out in strong expressions of love to her, and in high commendations of her; for, notwithstanding her behavior toward him, she was his love still, and as “beautiful” and as comely in his sight as ever: and for which he compares her here to Tirzah; which is either the name of some beautiful woman, well known in those times; so one of the daughters of Zelophehad is called by this name, (^{<0201>}Numbers 27:1); but whether from her beauty is nowhere said: or rather a city of this name

is here meant, since, in the next clause, the church is compared to the city of Jerusalem for the same reason. There was a city in the land of Canaan, called Tirzah, formerly the seat of one of the ancient kings of Canaan, and, in later times, of Jeroboam and some of his successors; and which, no doubt, was a very pleasant and delightful place, as its name imports, either from its situation or buildings, (~~622~~ Joshua 12:24). Adrichomius^{f384} says, it was an heroic city, situated on a high mountain. In some of the Greek versions, it is read as an appellative, and tendered, as “good will” or “good pleasure”^{f385}, and so may respect the sweetness of her temper and disposition; which is heightened by using the abstract, she was all good nature and good will; not only sweet, as the Vulgate Latin version, but “sweetness” itself, as she says of him, (~~2156~~ Song of Solomon 5:16); and this may be said of her, as she was the object of God’s good will and pleasure in election, of Christ’s in redemption, and of the Spirit’s in effectual calling; and as she was the subject of good will, bearing one to God, to Christ, to his people, word, worship, ways, and ordinances. The word comes from a root which signifies to be “grateful [and] accepted”: and so Jarchi interprets the word here “acceptable”: and so some ancient writings of the Jews^{f386}: and may denote the acceptableness of the church in Christ, with whom God is well pleased in him for his righteousness’s sake, in which she appears exceeding fair and lovely. And for the same reason is said to be

comely as Jerusalem; the metropolis of Judea, and seat of the kings of it; and, as Pliny^{f387} says, was far the most famous of any of the cities of the east; it was a city well built and compact together, beautiful for situation, very rich in Solomon’s time, the place of divine worship, and was strongly fortified by nature and art: and hence the church of God often bears this name, both in the Old and New Testament, (~~2310~~ Isaiah 40:2 ~~3122~~ Hebrews 12:22), being the city of the great King, built on Christ, the Rock; consisting of saints, fitly and closely united together; rich with the unsearchable riches of Christ; where the several parts of spiritual and evangelic worship are performed; possessed of many privileges, and well secured by the power and salvation of God. Yet

terrible as [an army] with banners; to her enemies, though so lovely to Christ. This shows that not a single person is meant all along, who could not with propriety be compared to an army; but a collective body, as the church is: and that the church on earth is militant, and, like a well disciplined army, in good order, and provided with proper officers and suitable armour, and in a posture of defence, and ready to fight when

attacked; and so “terrible” to her enemies, Satan and his principalities, wicked men and false teachers; who are terrified by their having such a General at the head of them as Christ, and being under such banners as his, and provided with such good weapons of warfare, as are mighty through God; by their close union to one another; and by the constancy, undauntedness, and invincibleness of their faith; and are awed by their pious conversation and good examples. Perhaps some respect may be had by Christ to the church’s courage and constancy in seeking after him; the force of whose faith and love he felt, which he could not withstand, and therefore says as follows:

Ver. 5. *Turn away thine eyes from me*, etc.] Her eyes of faith and love; not through dislike of them, but as ravished with them; his passions were so struck by them, and his heart pierced with them, that he could stand it out no longer against her; (see ²¹⁰⁹Song of Solomon 4:9,10). Some render the words, “turn about thine eyes over against me”^{f388}; this being the first time of meeting, after her ungrateful treatment of him, she might be filled with shame and confusion for it, and therefore hung down her head, or looked on one side; wherefore he encourages her to look him full in the face, with a holy confidence; for such looks of faith are very agreeable to Christ; (see ²¹¹⁴Song of Solomon 2:14);

for they have overcome me; that is, her eyes, they had made a conquest of his heart; which does not imply weakness in Christ, but condescending grace, that he should suffer himself, as it were, to be overpowered by the faith and love of his people, who has conquered them and all their enemies. This clause is very differently rendered: by some, “they have strengthened me”^{f389}; his desire towards his church, and the enjoyment of her company: by others, the reverse, “are stronger than me”, or “have taken away my strength”^{f390}; so that he was spiritless, and as one dead, or in an ecstasy: by others, “they have made me fly away”^{f391}; that is, out of himself; so that he was not master of himself, could not bear the force and brightness of her eyes: by others, “they have lifted me up”^{f392}; revived, cheered, and comforted him, through sympathy with her, in virtue of their near union: by others, “they have made me proud”, or “prouder”^{f393}; see (²¹¹⁶Isaiah 3:5). Christ has a kind of pride as well as pleasure in his church; he is proud of the beauty he has put upon her, of the graces he has wrought in her; and especially of her faith, when in exercise; see (⁴¹⁸⁰Matthew 8:10); and by others, “they have made me fiercer”^{f394}; not with anger and indignation, but with love; there is a force, a fierceness in love, as well as in wrath: “love

[is] strong as death, [and] jealousy [is] cruel as the grave”, (²¹⁸⁶Song of Solomon 8:6); it is so in the church, much more in Christ. All which shows the power of faith, to which mighty things are ascribed, (³¹⁰¹Hebrews 11:1-40); and here the conquest of Christ himself;

thy hair [is] as a flock of goats that appear from Gilead; from Mount Gilead, (see Gill on “²⁰⁰¹Song of Solomon 4:1”).

Ver. 6. *Thy teeth [are] as a flock of sheep which go up from the washing, whereof everyone beareth twins, and [there is] not one barren among them.* (See Gill on “²⁰⁰²Song of Solomon 4:2”).

Ver. 7. *As a piece of a pomegranate [are] thy temples within thy locks.*] The same descriptions are given in (²⁰⁰³Song of Solomon 4:3); (see Gill on “²⁰⁰³Song of Solomon 4:3”); and these are repeated, to show the reality of the church’s beauty, and for the sake of confirmation; and that it still continued the same, notwithstanding her failings and infirmities; and that Christ had the same esteem of her, and love to her, he ever had. That part of the description, respecting the church’s lips and speech, in (²⁰⁰³Song of Solomon 4:3); is here omitted, though added at the end of (²⁰⁰⁶Song of Solomon 6:6); by the Septuagint; but is not in the Hebrew copies, nor taken notice of in the Targum; yea, the Masorah, on (²⁰⁰²Song of Solomon 4:2), remarks some words as only used in that place, and therefore could not be repeated here in the copies then in use.

Ver. 8. *There are threescore queens, and fourscore concubines, and virgins without number.*] In this verse and (²⁰⁰⁹Song of Solomon 6:9) the church is commended as she stood related to others; and is compared with them, and preferred to them. The words may be considered either as an assertion, “there are”, etc. or as a supposition, “though there be”, etc. yet Christ’s church is but one, and excels them all. “Queens” are principal and lawful wives of kings; “concubines”, secondary or half wives, as the word^{f395} signifies; who were admitted to the bed, but their children did not inherit: “virgins”, unmarried persons, maids of honour, who waited on the queen. The allusion is to the custom of kings and great personages, who had many wives, and more concubines, and a large number of virgins to wait on them; (see ¹¹¹⁸1 Kings 11:3); or to a nuptial solemnity, and the ceremony of introducing the bride to the bridegroom, attended with a large number of persons of distinction; and so Theocritus^{f396} speaks of four times sixty virgins attending the nuptials of Menelaus and Helena; (see ¹⁹⁸⁹Psalms 45:9). By all which may be meant either the kingdoms and nations of the

world; by “queens”, the more large, rich and flourishing kingdoms; by “concubines”, inferior states; and by “virgins without number”, the vast multitudes of inhabitants that fill them; but all, put together, are not equal to the church; (see ^{<2100>}Song of Solomon 2:2); or else false churches; by “queens”, such who boast of their riches and number, as the church of Rome, (^{<6637>}Revelation 18:7); by “concubines”, such as are inferior in those things, but equally corrupt, as Arians, Socinians, etc. and by “virgins without number”, the multitudes of poor, weak, ignorant people, seduced by them; and what figure soever these make, or pretensions to be the true churches of Christ, they are none of his, his spouse is preferred to them all. Or rather true believers in Christ, of different degrees, are here meant; queens, those that have the greatest share of gifts grace, most nearness to Christ, and communion with him; by “concubines”, believers of a lower class, and of a more servile spirit, and yet sometimes are favoured with, fellowship with Christ; and by “virgins”, young converts, who have not so large an experience as the former; and this distribution agrees with (^{<6123>}1 John 2:13,14); and the rather this may be the sense, since each of these are said to praise the church in (^{<2100>}Song of Solomon 6:9), who is preferable to them, and includes them all.

Ver. 9. *My dove, my undefiled, is [but] one*, etc.] Of these titles, see (^{<2104>}Song of Solomon 2:14 ^{<2100>}Song of Solomon 5:2). Christ’s church is called one, in distinction from the many before mentioned; and either designs her small number, in comparison of the nations of the world, and of false churches, like one to sixty or eighty, and even to an innumerable company; (see ^{<2094>}Ecclesiastes 9:14) (^{<2122>}Luke 12:32 ^{<6138>}Revelation 13:3 ^{<6175>}Revelation 17:15); or else her unity in herself, being but one general assembly and church of the firstborn, made up of various particular congregated churches; and “one body”, consisting of various members, united together in affection, and partakers of the same grace, blessings, and privileges; actuated by “one Spirit”, the Spirit of God, (^{<4048>}Ephesians 4:4); and having but “one Head”, Christ Jesus, (^{<4045>}Ephesians 4:15): and it may signify that the church is the spouse of Christ; that though other princes may have sixty queens, and eighty concubines, and virgins without number, to wait on them, (^{<2108>}Song of Solomon 6:8); Christ had but one, and was well pleased with her, and desired no other;

she [is] the [only] one of her mother; the Jerusalem above, the mother of us all: or the sense is, she was to Christ as a mother’s only child, most tenderly beloved by him;

she [is] the choice one of her that bare her; esteemed and loved best of all her mother's children. The word may be rendered, "the pure" or "clean one"^{f397}; so the church is, as clothed in "clean" linen, the righteousness of Christ; cleansed from sin in his blood; sprinkled with the clean water of the covenant, and of an unspotted conversation.

The daughters saw her, and blessed her; [yea], the queens and the concubines, and they praised her: it may seem strange that concubines should praise a queen; but it was not unusual in the eastern countries; with the Persians, as the queen admitted of many concubines by the order of her lord the king, so the queen was had in great veneration, and even adored by the concubines^{f398}: which may respect either the great esteem the church had, or should have, in the world, even from the great men of it, as she will have in the latter day, (²³⁰²Isaiah 49:23 ²³⁰³Isaiah 60:3,10,11); or which young converts have for her; who may more especially be meant by the "daughters" and "virgins", who, in (²¹⁰¹Song of Solomon 6:1), call the church the "fairest among women": these blessed her, and pronounced her happy, and wished all happiness to her; they "praised her", spoke well of her, and commended her for her beauty; which was pleasing to Christ, and therefore observed by him.

Ver. 10. *Who is she [that] looketh forth as the morning?* etc.] These words may be connected with the preceding, by a supplement of the word "saying"; and so may express what the daughters said, when they blessed and praised the church, wondering at her beauty, it being like the rising morning; so Helena is said to show her beautiful face, *αως αντελλοισα*, as the morning, when it springs forth^{f399}: there was a city in the tribe of Reuben, called Zarethshahar, the beauty or splendour of the morning, (⁰⁸³⁹Joshua 13:19). Homer often describes the morning by her rosy fingers^{f400}, and as clothed with a saffron garment^{f401}, and as beautiful and divine^{f402}, and fair haired^{f403}; and as on a golden throne and beautiful^{f404}. And as these words describe the progressive gradations of light, so they may set forth the state and condition of the church in the several ages of the world; its first state in this clause, which may reach from the first dawn of light to Adam, (⁰⁰⁸⁵Genesis 3:15); increasing in the times of the patriarchs, Noah, Abraham, and Jacob, and in which and to whom were various displays of Gospel light and grace; to the time of the giving of the law by Moses, when the church might be said to be

fair as the moon; which, though it receives its light from the sun, yet splendour and brightness are ascribed to it, (~~<89D6>~~ Job 31:26); and, by other writers^{f405}, is represented as fair and beautiful; and the beautiful form of persons is expressed by it^{f406}: and very fitly is the state of the church under the law signified by the moon, by which the ceremonial law seems intended, in (~~<66D1>~~ Revelation 12:1); that lying much in the observation of new moons, by the which the several festivals under the law were regulated; and which law gave light in the night of Jewish darkness, into the person, offices, and grace of Christ; and though it was imperfect, variable, waxed old, and at length vanished away, yet the church under it was “fair”; there being a beauty and amiableness in the worship of that dispensation, (~~<49D4>~~ Psalm 27:4 ~~<49D1>~~ Psalm 84:1). The next clause, “clear as the sun”, may describe the church under the Gospel dispensation; when the “sun of righteousness” arose, and made the famous Gospel day; when the shadows of the old law fled away, Christ, the substance, being come; when there were more light and knowledge, and a clear discerning of spiritual and evangelic things: and, in all those periods, the church was “terrible as [an army] with banners”; to her enemies, being in a militant state; (see Gill on “~~<21D4>~~ Song of Solomon 6:4”). The whole of this may be applied to particular believers; who, at first conversion, “look forth as the morning”, their light being small, but increasing; and, as to their sanctification, are “fair as the moon”, having their spots and imperfections, and deriving all their light, grace, and holiness, from Christ; and, as to their justification,

clear as the sun, being clothed with Christ, the sun of righteousness, (~~<66D1>~~ Revelation 12:1); and so all fair and without spot;

[and] terrible as [an army] with banners, fighting the good fight of faith, under the banners of Christ, against all spiritual enemies.

Ver. 11. *I went down into the garden of nuts*, etc.] This is very properly taken notice of in this song of love; it being usual for newly married persons to get nuts, and throw them among children, to make pastime; to signify, among other things, that they now renounced childish things^{f407}. These are the words of Christ, declaring to the church where he went, and what he employed himself about, when he departed from her; (see ~~<21D2>~~ Song of Solomon 6:2). Of the garden, as it intends the church, (see Gill on “~~<21D2>~~ Song of Solomon 5:12”); into which he was invited to come, and did, as here; (see ~~<21D6>~~ Song of Solomon 4:16, 5:1); here it is called a “garden of nuts”, which may design a spot in it destined for this fruit; by which some

understand “nutmegs”, which is not very likely, since such grew not in those parts: rather “walnuts”, which the Arabs call “gauz” or “geuz”, which is the same word that is here used; Pistacia nuts were well known in Syria^{f408}, which joined to Judea. And by “nuts”, which grew in the garden, the church, true believers, may be designed; who, like them, have a mean outward appearance, but are valuable within, having the true grace of God in them; and because of their divers coverings, their outward conversation garments, the robe of Christ’s righteousness, and the internal sanctification of the Spirit, which answer to the husk and shell, and the thin inward skin over the nut; and because of their hardness in enduring afflictions and troubles, the shell may represent; and because of their best and most excellent parts being hidden, even grace, the hidden man of the heart, signified by the kernel, and which will not fully appear until the shell or tabernacle of the body is broken down; and because of their safety from harm and pollution, amidst the storms of afflictions, persecutions, and temptations, and pollutions of the world, the principle of grace, like the kernel, remains unhurt and undefiled; and because of the multitude of believers, united and cleaving together, which is delightful to behold, like clusters of nuts in a nut garden. Some render it, “the pruned garden”, or “garden of pruning”^{f409}; whose plants, trees, and vines, are pruned and kept in good order, by Christ’s father, the husbandman and vinedresser; (see ~~2102~~ Song of Solomon 2:12, 5:12). The ends of Christ in going into it were,

to see the fruits of the valley; to observe the graces of his Spirit; the actings, exercise, and growth of them in humble souls, among whom he delights to be, (~~2575~~ Isaiah 57:15); the Septuagint version is, “the shoots of the brook” or “river”: and may denote the fertile soil in which believers are planted, even by the river of divine love; with which being watered, they flourish, (~~1903~~ Psalm 1:3);

[and] to see whether the vine flourished; particular churches, or believers, compared to vines; who may be said to flourish, when they increase in numbers, and are fruitful in grace and good works; see (~~2113~~ Song of Solomon 2:13);

[and] the pomegranates budded; of which, (see ~~2143~~ Song of Solomon 4:13); the budding, of them may design the beginnings, or first putting, forth, of grace in the saints; which Christ takes much notice of, and is highly pleased with.

Ver. 12. *Or ever one was aware, my soul made me [like] the chariots of Amminadib.*] These are either the words of the church or of Christ, saying, “I know not”,^{f410} as the first clause may be rendered: if the words of the church, the sense may be, that though she knew not where her beloved was gone, when he went from her, yet she ran about in search of him as swiftly as the chariots of Amminadib; and when she did know that he was gone down into the garden, immediately, on a sudden, at an unawares, such was the strength of her love and affection to him, the she moved as swiftly after him as if she had been in one of those chariots; and this may signify also her courage and resolution, that, notwithstanding all difficulties and discouragements she met with, she drove on as briskly and as courageously after him as ever Amminadib did, in one of his chariots, in the field of battle: or, “I know not”; whether in the body or out of the body; such was the rapture and ecstasy she was in, when she heard her beloved say, “I went down into the garden of nuts”, etc. or, when she heard the daughters’ commendations of her, she did not think that such belonged to her, and therefore said, “I know not”; however, this caused her to make the greater haste to answer such characters, and to enjoy the company of her beloved. But rather they are the words of Christ, who was now in his garden, observing the condition it was in, and says, “I know not”, or do not perceive^{f411}, that it was in a fruitful and flourishing case, and therefore took all the speedy methods he could to bring it into a better; or being in a transport of love to his church, it caused him speedily to return unto her, and grant her his presence; offer all necessary assistance, and be as chariots to her, to carry her through difficulties, and to protect and defend her from all enemies: and this his soul caused him to do, not her worth and worthiness, love and loveliness, but his own good will and pleasure, and cordial affection for her. Many take Amminadib to be the proper name of a person, who was one of Solomon’s chariot drivers, that understood his business well, and drove swiftly, and with success, to whom Christ compares himself, when returning to his church with haste: but I rather think, with Jarchi, Aben Ezra, and others, that it is an appellative, consisting of two words, “ammi”, my people, and “nadib”, willing or princely, and may be rendered, “the chariots of my willing” or “princely people”,^{f412}; meaning, not angels, nor ministers, but the people of Christ themselves, to whom he is as chariots; for so I should choose to translate the words, “my soul made me as chariots to my willing” or “princely people”; and so describes the persons who share in this instance of his grace; they are such who are made willing by Christ, in the day of his

power on them, to be saved by him, and serve him, (^{4910B}Psalm 110:3); and who are of a free, princely, and munificent spirit, (^{4912D}Psalm 2:12); being princes, and the sons and daughters of a prince, (^{2100L}Song of Solomon 7:1); to these Christ makes himself as chariots, as he now was to the church, and took her up along with him to enjoy his presence, she had sought for and desired. Wherefore the daughters of Jerusalem, who had accompanied her hitherto in search of him, perceiving she was going from them, say what follows.

Ver. 13. *Return, return, O Shulamite; return, return,* etc.] By whom the church is meant, so called from her being the spouse of Christ, the true Solomon; it being common for the wife to have the same name with her husband; thus, with the Romans, if the man's name was Caius, the woman's name was Caia: is the name of Christ Solomon? the church's name is Shulamite; (see ³²³¹⁶Jeremiah 23:6, 33:16 ^{4612D}1 Corinthians 12:12). The word from which this is derived signifies both perfection and peace; and the church may be called the Shulamite from her perfection, not in herself, but in Christ, in whom she is complete, and perfectly comely through his righteousness; and is also denominated from the peace which she has from Christ, and he has made for her through his blood, and he gives unto her by his Spirit; and from what she does or should enjoy in her members, and from what she will be possessed of to all eternity. Now the church, the Shulamite, is very importunately desired by the daughters of Jerusalem to return; which is said no less than four times, which shows how vehemently desirous they were of her company: and perceiving she was about to go from them, most earnestly press her to return, or to "turn"^{f413}; to turn herself, that her beauty and comeliness might be more plainly seen; for this is the end proposed by them,

that we may look upon thee; that they might still have more opportunity of viewing her, and more narrowly to examine her beauty, for which she was so much commended; and that they might enjoy more of her company and conversation, which had been, and they might hope would be, more useful and instructive to them. A question upon this follows,

What will ye see in the Shulamite? which question is put, either by the daughters among themselves; some wishing for her return, and others asking what they expected to see in her, should she return: or rather it is put by the church herself; who asks the daughters, what they expected to see in her, a poor, mean, unworthy creature, not fit to be looked on, having

nothing extraordinary, nor indeed valuable or of worth, in seeing of her? Which question is thus answered,

As it were the company of two armies: either by the daughters, declaring what they expected to see in the church; either such a glorious and joyful meeting between Christ and her, as is often between great persons, attended with singing and dancing; so the word for company is rendered by the Septuagint^{f414} “choroi”, a “company” of those that dance and sing; (see ~~Psalm~~ Psalm 68:24,25); or such an appearance as an army makes at the reception of their prince, when it is divided into two bands, for the sake of greater honour and majesty. Or rather this answer is returned by the church herself; signifying that nothing was to be seen in her but two armies, flesh and Spirit, sin and grace, continually warring against each other; which surely, she thought, could be no desirable and pleasing sight to them; (see ~~Romans~~ Romans 7:23 ~~Galatians~~ Galatians 5:17).

CHAPTER 7

INTRODUCTION TO SONG OF SOLOMON 7

In this chapter Christ gives a fresh commendation of the beauty of his church, in a different order and method than before; beginning with her “feet”, and so rising upwards to the “hair” of her head, and the roof of her mouth, (^{<2700>}Song of Solomon 7:1-9); And then the church asserts her interest in him, and his desire towards her, (^{<2710>}Song of Solomon 7:10); and invites him to go with her into the fields, villages, and vineyards, and offers various reasons, by which she urges him to comply with her invitation, (^{<2711>}Song of Solomon 7:11-13).

Ver. 1. *How beautiful are thy feet with shoes*, etc.] It is no unusual thing to describe the comeliness of women by their feet, and the ornaments of them; so Hebe is described by Homer^{f415} as having beautiful feet, and Juno by her golden shoes: particular care was taken of, and provision made for, the shoes of queens and princesses in the eastern countries; Herodotus^{f416} tells us, that the city of Anthylla was given peculiarly to the wife of the king of Egypt, to provide her with shoes; which custom, he says, obtained when Egypt became subject to Persia; (see Gill on “^{<4728>}Esther 2:18”). Shoes of a red, or scarlet, or purple colour, were in esteem with the Jews; and so the Targum here is,

“purple shoes:”

the word used is thought by some^{f417} to signify a colour between scarlet and purple; (see ^{<2560>}Ezekiel 16:10); and also with the Tyrian virgins^{f418}; and so with the Romans^{f419}; and with whom likewise white shoes^{f420} were much in use. That this is said of the church, is plain from the appellation of her,

O Prince’s daughter! the same with the King’s daughter, (^{<4953>}Psalm 45:13); the daughter of the King of kings; for, being espoused to Christ, his Father is her Father, and his God her God: besides, she is born of him who is the Prince of the kings of the earth, (^{<6128>}1 John 2:28); she is both a Prince’s wife and a Prince’s daughter. It may be rendered, “O noble”, or “princely daughter”,^{f421}! being of a free princely spirit, in opposition to a servile one, (^{<4512>}Psalm 51:12); of a bountiful and liberal spirit, as in,

(^{<2316>}Isaiah 32:5-8); in distributing temporal things to the necessities of the poor; and in communicating spiritual things to the comfort and edification of others. Some take these to be the words of the daughters of Jerusalem, wondering at the church's beauty, on turning herself to them as they desired: but they are rather the words of Christ; who, observing the church speak so meanly of herself, in order to encourage her, gives a high commendation of her in this and some following verses, and begins with her "feet"; not her ministers, who are "shod with the preparation of the Gospel of peace", (^{<4065>}Ephesians 6:15), and who appear beautiful in the eyes of those who have any knowledge of the good things they publish and proclaim; for they are set in the highest place in the church: but here the lowest and meanest members of the church are meant; whose outward walk, the feet are the instruments of, may be said to be "beautiful with shoes", when they are ready to every good work; when their conversation is ordered aright, is agreeably to the word of God, and as becomes the Gospel of Christ; and which, like shoes, is a fence against the briers and thorns, the reproaches and calumnies, of the world; and when there is such a lustre upon it that it cannot but be seen and observed by spectators, by which they are excited to glorify God, it is so beautiful in the eyes of Christ, that to such he shows the salvation of God;

the joints of thy thighs [are] like jewels, the work of the hands of a cunning workman; a skilful artificer, a goldsmith or jeweller: the allusion seems to be to some ornaments about the knees or legs, wore by women in those times; (see ^{<2318>}Isaiah 3:18); and this may serve to set off the lustre and beauty of the church's conversation. And since it seems not so decent to describe the parts themselves mentioned, the words may rather design the "femoralia", or garments, with which they were covered; and may signify the garments of salvations and robe of Christ's righteousness, whereby the church's members are covered, so that their nakedness is not seen; but with them are as richly adorned bridegroom and bride with their ornaments and which are not the bungling work of a creature, but of one that is God as well as man, and therefore called the righteousness of God. Some have thought that the girdle about the loins is meant, the thighs being put for the loins, (^{<0463>}Genesis 46:26); and so may intend the girdle of truth, mentioned along with the preparation of the Gospel of peace the feet are said to be shod with, (^{<4064>}Ephesians 6:14,15); and the metaphor of girding is used when a Gospel conversation is directed to, (^{<0125>}Luke 12:35 ^{<4013>}Peter 1:13). But it seems best by these "joints", or "turnings of the

thighs”^{f422}, by which they move more orderly and regularly, to understand the principles of the walk and conversation of saints, as one observes^{f423}; without which it cannot be ordered aright; for principles denominate actions, good and bad; and the principles of grace, by which believers move in their Christian walk, are as valuable and as precious as jewels, such as faith and love, and a regard to the glory of God; and which are curiously wrought by the finger of God, by his Holy Spirit, who “works [in them] both to will and to do of his good pleasure”, (^{<38B3>}Philippians 2:13).

Ver. 2. *Thy navel [is like] a round goblet*, etc.] According to some, not the navel itself is meant; but a covering of it, a jewel or plate of gold in the shape of it; and because the word for “round”, in the Chaldee language, signifies the “moon”, and so Ben Melech interprets it, some have thought of the “round tire like the moon”, (^{<21B8>}Isaiah 3:18); though that was rather an ornament about the neck. Bishop Patrick is of opinion that it refers to “the clothing of wrought gold”, (^{<96B3>}Psalms 45:13); which had, on the part that covered the belly, a raised embossed work, resembling a heap or sheaves of wheat; about which was an embroidery of curious flowers, particularly lilies; and, in the midst of the whole, a fountain or conduit, running with several sorts of liquor, into a great bowl or basin: and Fortunatus Scacchus^{f424} interprets it of a garment, covering this part, embroidered with lilies. All which may represent the beautiful robe of Christ’s righteousness the church is adorned with. But rather the part itself is meant, and designs the ministers of the Gospel; who, in the administration of the word and ordinances, are that to the church as the navel is to a human body; that is in an eminent part of it, is the strength of the intestines, conduces much to the health of the body, and by which the child in the womb is supposed to receive its nourishment: ministers are set in the highest place in the church; are strong in themselves, through the grace and power of Christ and the means of strengthening others; and of keeping the church a good plight and healthful state, by the wholesome words and sound doctrines they preach; and also of nourishing souls in embryo, and when new born, with the sincere milk of the word: and as the navel is said to be like a “round goblet”, cup, bowl, or basin, this aptly describes that part; and may express the perfection of Gospel ministers, their gifts and grace, not in an absolute, but comparative sense, the round or circular form being reckoned the most perfect; and also the workmanship bestowed on them, the gifts and grace of the Spirit, a round goblet being turned and formed by some curious artist; and likewise their

capacity to hold and retain Gospel truths. And they are compared, not to an empty one, but to one

[which] wanteth not liquor; meaning the large and never failing supplies of gifts and grace from Christ; so that they never want the liquor, the oil and wine of Gospel truths, to communicate to others, (^{<3042>}Zechariah 4:12). The word used signifies a “mixture”, or a “mixed liquor”^{f425}, as of wine and milk, (^{<2181>}Song of Solomon 5:1); or rather of wine and water, much used in the eastern countries; so the wine of Sharon used to be mixed, two parts water and one wine^{f426}: and this designs, not a mixture of divine truths and human doctrines, which ought not to be made; but the variety of Gospel truths ministers deliver to others, and that in a manner they are most capable of receiving them. Some^{f427} render the words as a wish, “let there not want”, etc. and so they declare the tender concern of Christ, that his church might have a continual supply in the ministry of the word;

thy belly [is like] a heap of wheat; which denotes the fruitfulness of the church in bringing souls to Christ, comparable to a pregnant woman; and whose fruit, young converts born in her, are compared to “a heap of wheat” for their number, choiceness, and solidity, being able to bear the fan of persecution: it was usual with the Jews to scatter wheat on the heads of married persons at their weddings, three times, saying, “increase and multiply”^{f428}; (see ^{<2168>}Isaiah 66:8 ^{<4082>}Matthew 3:12). This heap of wheat is said to be “set about”, or “hedged, with lilies”^{f429}; which suggests, that it was not a heap of wheat on the corn floor which is meant, but a field of standing wheat, enclosed and fenced, not with thorns, but lilies; and these lilies may signify grown saints, who are often compared to lilies in this book, by whom young converts are encompassed and defended; or the beauties of holiness, in which they appear as soon as born again, (^{<3113>}Psalms 110:3).

Ver. 3. *Thy two breasts [are] like two young roes [that are] twins.* (See Gill on “^{<2105>}Song of Solomon 4:5”).

Ver. 4. *Thy neck [is] as a tower of ivory*, etc.] Two things recommend the neck, erectness and whiteness; both are here expressed, the one by a “tower”, the other by “ivory”; hence a fine beautiful neck is called an ivory one^{f430}; and for the same reason it sometimes has the epithet of “snowy”^{f431}, and sometimes of “marble”^{f432}. Of the church’s neck, as it may design either the ministers of the word, or the Scriptures of truth, (see Gill on “^{<2104>}Song of Solomon 4:4”); where it is compared to “the tower of

David”, and here to “a tower of ivory”: Marckius conjectures that they may be the same, or that this is the name of, vine ancient structure known at this time; however, it is used as expressive of the purity of the lives of Gospel ministers, and the evenness of their doctrines, and of the purity, beauty, glory, axial harmony of the Scriptures;

thine eyes [like] the fish pools in Heshbon, by the gate of Bathrabbim; Heshbon was formerly the seat of Sihon, king of the Amorites, (⁴²²⁵Numbers 22:26); of which Bathrabbim was one of its gates; so called, either because it led to Rabbath, a city near it, and mentioned with it, (²⁴⁹³Jeremiah 49:3); or because of the great numbers that went in and out by it; for it may be rendered, “the daughter of many”, or “of great ones”^{f433}: near this gate, it seems, were very delightful fish pools, to which the eyes of the church are compared. In the Hebrew language, the word for eyes and fountains is the same; the eyes having humours in them, and so fitly compared to fish pools. Of the eyes of the church, as they may design either the ministers of the word, or the eyes of her understanding, particularly faith, (see Gill on “²²¹⁵Song of Solomon 1:15”); here they are said to be like “fish pools”, whose waters are clear, quiet, constant and immovable; and, seen at a distance, between trees and groves, look very beautiful: and, if applied to ministers, may denote the clearness of their sight in discerning the truths of the Gospel; and their being filled with the fulness of the blessing of the Gospel of Christ; and their being blessings to the churches of Christ, and to the souls of men the word for “fish pools” comes from a word which signifies “to bless”^{f434}; and such being observed as were near the gate of Bathrabbim, may have respect to the multitude that attend their ministry, and receive benefit by it; in which they are constant and invariable, and all of a piece, and appear very beautiful to those to whom they are useful. And if applied to the church’s eyes of understanding, those of faith and knowledge, may denote the perspicuity of them, in the discernment of spiritual things; and the fixedness and immovableness of them on the person, blood, and righteousness of Christ; looking alone to him, and off of every other object, and so very attractive to him, and beautiful in his sight, as well as their abounding with the waters of evangelic repentance and humiliation; (see ²⁴⁹³Song of Solomon 4:9 ²⁴⁹⁵Song of Solomon 6:5);

thy nose [is] as the tower of Lebanon, which looketh towards Damascus; a tower on that part of Mount Lebanon which faced Damascus, which lay in a plain, and so open to view, as well as exposed to winds; hence called, by

Lucan^{f435}, Ventosa Damascus; which tower was so high, as Adrichomius^{f436} says, that from thence might be numbered the houses in Damascus: by which also may be meant the ministers of the word; nor need it seem strange that the same should be expressed by different metaphors, since the work of ministers is of different parts; who, as they are as eyes to see, so like the nose to smell; and having a spiritual discerning of Gospel truths, both savour them themselves, and diffuse the savour of them to others; and are both the ornament and defence of the church: the former is signified by the “nose”, which is an ornament of the face, and the latter by the “tower of Lebanon”, and this is looking towards Damascus, the inhabitants of which were always enemies to the people of Israel; and so may denote the vigilance and courage of faithful ministers, who watch the church’s enemies, and their motions, and, with a manful courage, face and attack them. Moreover, this description may respect the majesty and magnanimity of the church herself; the former may be intimated by her nose, which, when of a good size, and well proportioned, adds much grace and majesty to the countenance; and the latter by its being compared to the impregnable tower of Lebanon, looking towards Damascus, signifying that she was not afraid to look her worst enemies in the face: or the whole may express her prudence and discretion in spiritual things: by which she can distinguish truth from error, and espy dangers afar off, and guard against them.

Ver. 5. *Thine head upon thee [is] like Carmel*, etc.] Set with hair, thick and long, as Carmel with plants and trees. Now Christ is the church’s Head in various senses; he is her federal and representative Head in eternity and time; her political Head, as a King to his subjects; an economical Head, as the husband to the wife, as parents to their children, and a master to servants; and, as such, may be compared to Carmel; for the multitude dependent on him, whom he represents, and is connected with under various relations; for his height, being higher than the kings of the earth, and all other heads; and for fruitfulness, all the fruits of the church, and of all true believers, coming from him. Some render the word, “as crimson”, or “scarlet”^{f437}; which may set forth his royal dignity and majesty, this colour being wore by kings and great personages; or the ardent love of Christ to his body, the church, and the members of it; or his bloody sufferings for them;

and the hair of thine head like purple; purple coloured hair has been in great esteem. Of this colour was the hair of King Nysus, according to the fable^{f438}; and so the hair of Evadne, and of the Muses^{f439}, were of a violet

colour; the hair of Ulysses is said^{f440} to be like to the hyacinth flower, which is of a purple or violet colour; and Milton^{f441} calls the first Adam's hair hyacinthine locks; and here, in a figurative sense, the second Adam's hair is said to be like purple. By which believers that grow on Christ, the Head of the church, may be meant, who have their dependence on him, and their strength and nourishment from him; (see ^{<2100>}Song of Solomon 4:1 ^{<2151>}Song of Solomon 5:11); and these may be said to be like "purple", because of their royal dignity, being made kings unto God by Christ; and because of their being washed in the purple blood of Christ; and because of the sufferings they endure for his sake; and especially such may be so compared, who have spilt their blood and laid down their lives on his account;

the king [is] held in the galleries; the same with the Head of the church, the King of Zion, and King of saints, whose kingdom is a spiritual and everlasting one: and by the "galleries" in which he is held may be meant the ordinances of the Gospel; where Christ and his people walk and converse together; where he discloses the secrets of his heart to them, leads them into a further acquaintance with his covenant, and the blessings and promises of it; and from whence they have delightful views of his person and fulness; see the King in his beauty, and behold the good land which is afar off: the same word as here is rendered "rafters", and by some "canals", in (^{<2117>}Song of Solomon 1:17). Now Christ being said to be "held in [these] galleries" may signify his fixed habitation in his house and ordinances; where he has promised to dwell, and delights to be; and where he is as it were fastened to them, and hatred in them.

Ver. 6. *How fair and how pleasant art thou, O love, for delights!*] These are the words of the King in the galleries, wondering at the church's beauty, it being incomparable and inexpressible, it could not be said well how great it was; and expressing the strength of his love to her, which was invariably the same as ever. Of the "fairness" of the church, and of this title, "love", (see ^{<2109>}Song of Solomon 1:9,15 ^{<2117>}Song of Solomon 2:7); and here she is said also to be "pleasant" to him, as his spouse and bride, in whom he takes infinite delight and pleasure, loving her with a love of complacency and delight; and therefore adds, "for delights", which he had in her before the world was, (^{<2135>}Proverbs 8:31). She was all delight^{f442} to him; her words, her actions and gestures, her comely countenance, her sweet and pleasant voice in prayer and praise, her ravishing looks of faith

and love, her heavenly airs, and evangelic walk; in all which she appeared beautiful and delightful, beyond all human thought and expression.

Ver. 7. *This thy stature is like to a palm tree*, etc.] Made up of the above parts commended, and others had in view, as appears from the relative “this”. The word for “stature” properly signifies height, tallness, and erectness; and which were reckoned agreeable in women, as well as men; (see Gill on “^{<4000>}1 Samuel 9:2”); hence methods are often made use of to make them look taller, as by their head dresses, their shoes, and by stretching out their necks, (^{<21816>}Isaiah 3:16); and the simile of a tree is not an improper one: and so Galatea is, for height and tallness, compared to an alder and to a plane tree^{f443}; and Helena, to a cypress tree in a garden^{f444}, on the same account; and here the church to a palm tree: the Egyptian palm tree is said to be the best^{f445}; and if Solomon here has any reference to Pharaoh’s daughter, his wife, he might think of that, which is described

“of body straight, high, round, and slender^{f446},”

and fitly expresses a good shape and stature. The church’s stature is no other than the “stature of the fulness of Christ”, (^{<4043>}Ephesians 4:13); which will be attained unto when all the elect are gathered in, and every member joined to the body, and all filled with the gifts and graces of the spirit designed for them, and are grown up to a just proportion in the body; and in such a state Christ seems to view his church, and so commends her by this simile: saints are oftentimes compared to palm trees in Scripture on other accounts; (see ^{<4922>}Psalms 92:12);

and thy breasts to clusters [of grapes]; on a vine which might be planted by and run up upon a palm tree, as Aben Ezra suggests: though rather clusters of dates, the fruit of the palm tree, are designed, since this fruit, as Pliny^{f447} observes, grows in clusters; and to clusters of the vine the church’s breasts are compared in (^{<2108>}Song of Solomon 7:8). And by these “breasts” may be meant either the ministers of the Gospel, who communicate the sincere milk of the word to souls; and may be compared to clusters for their numbers, when there is plenty of them, which is a great mercy to the church; and for their unity, likeness, and agreement in their work, in their ministrations, and in the doctrine they preach, though their gifts may be different; or else the two Testaments, full of the milk of the word; and comparable to “clusters” of grapes or dates, because of the many excellent doctrines and precious promises in them; which, when pressed by hearing, reading, meditation, and prayer, yield both delight and

nourishment to the souls of men. Some think the two ordinances of the Gospel, baptism and the Lord's supper, are intended, which are breasts of consolation; and, when the presence of Christ, and the manifestations of his love, are enjoyed in them, they afford much pleasure and satisfaction; and as those breasts are full in themselves, they are beautiful in the eye of Christ, and as such commended; (see Gill on "²⁰⁴⁵Song of Solomon 4:5").

Ver. 8. *I said, I will go up to the palm tree*, etc.] Which is easy of ascent; having, in the bark of the trunk or body of the tree, rings like steps, whereby the eastern people climb it with incredible swiftness, as Pliny^{f448} relates: these steps are made by the lower boughs being lopped off, whose knots, or "pollices", as Dr. Shaw^{f449} calls them, being gradually left upon the trunk of the tree, serve, like so many rungs of a ladder, to climb up the tree; either to fecundate it, or to lop it, or to gather the fruit; and Lucian says^{f450},

"those that have seen how men get up into palm trees, in Arabia, Egypt, and other places, must needs understand what he says about climbing the Phalli, in the temple of Hierapolis in Syria, he is describing."

By the "palm tree" may be meant the church militant, who yet gets the victory over all her enemies, of which the palm tree is an emblem; and Christ's "going up" to it is expressive of his right to it, and property in it, which he has by his Father's gift, his own purchase, and the power of his grace, and may go up to it when he pleases; also of his presence with his church, and of the delight he takes in her, viewing her stature, fruit, and flourishing circumstances;

I will take hold of the boughs thereof; either to crop them, the tops of them, which, of the first year's growth, are very tender and sweet, and may be eaten^{f451}; the top of the palm tree is said to be very sweet^{f452}; and which some call the "cerebrum", or brain of it, and is spoken of as very pleasant and nourishing^{f453}: or to gather the fruit on them; his own grace in exercise, and good works performed under the influence of it; (see ²⁰⁴⁶Song of Solomon 4:16 ²⁰⁴⁷Song of Solomon 5:1); or to prune them; which he does by the ministry of the word, reproving sin, and refuting error; and, by afflictive providences, purging away sin; and by suffering persecution to befall his churches, whereby he clears them of carnal professors, and lops off withered and fruitless branches;

now also thy breasts shall be as clusters of the vine; round, full, soft, and succulent, like the berries of the vine tree, the grapes that grow in clusters on it; of these, (see Gill on “²¹⁰⁰Song of Solomon 7:7”);

and the smell of thy nose like apples; (see Gill on “²¹⁰⁴Song of Solomon 7:4”). Here it may denote the inward constitution and outward conduct of the church, which were sound and healthful; she had an inward principle of grace, from whence proceeded a savoury conduct, a savoury breath, a holy breathing after divine and spiritual things: or it may intend the things she had a savour of, as divine truths and excellent doctrines, comparable to “apples”, (²¹⁰⁵Song of Solomon 2:5 ²¹⁵¹Proverbs 25:11); and all spiritual and heavenly things, when they have the presence of Christ, and the quickening influences of his Spirit.

Ver. 9. *And the roof of thy mouth like the best wine*, etc.] Which may intend, either her taste, as the word is rendered in (²¹⁰⁶Song of Solomon 2:3); by which she can distinguish good wine from bad, truth from error; or her breath, sweet and of a good smell, like the best wine; the breathings of her soul in prayer, which are sweet odours, perfumed with the incense of Christ’s mediation; or rather her speech, the words of her mouth; the roof of the mouth being an instrument of speech; the same word is sometimes rendered “the mouth”, (²¹⁰⁶Song of Solomon 5:16 ²¹⁰⁸Proverbs 5:3 ²¹⁰⁷Proverbs 8:7); and may denote both her speech in common conversation, which is warming, refreshing, comforting, and quickening; and in prayer and praise, which is well pleasing and delightful to Christ; and especially the Gospel preached by her ministers, comparable to the best wine for its antiquity, being an ancient Gospel; for its purity, unadulterated, and free from mixture, and as faithfully dispensed; its delight, flavour, and taste, to such who have their spiritual senses exercised; and for its cheering, refreshing, and strengthening nature, to drooping weary souls. It follows,

for my beloved, that goeth [down] sweetly; is received and taken down with all readiness, by those who have once tasted the sweetness and felt the power of it. Or, “that goeth to righteousness”^{f454}; leading to the righteousness of Christ for justification, and teaching to live soberly and righteously: or, “that goeth to my beloved, straightway” or “directly”^{f455}; meaning either to his Father, Christ calls his beloved, to whose love the Gospel leads and directs souls, as in a straight line, as to the source of salvation, and all the blessings of grace; or to himself, by a “mimesis”,

whom the church calls so; the Gospel leading souls directly to him, his person, blood, righteousness, and sacrifice, for peace, pardon, justification, and atonement: or, “that goeth to my beloved to uprightnesses”^{f456}; that is, to the church, who is Christ’s beloved, consisting of upright men in heart and life, whom Christ calls his beloved and his friends, (²¹⁸¹Song of Solomon 5:1); and whom Christ treats with his best wine, his Gospel; and which is designed for them, their pleasure, profit, comfort, and establishment:

causing the lips of those that are asleep to speak; either such who are in the dead sleep of sin; who, when the Gospel comes with power, are quickened by it; and it produces in them humble confessions of sin; causes them to speak in praise of Christ, and his grace, and of the salvation which he has procured for lost sinners; it brings them to Zion, to declare what great things God has done for them: or else drowsy professors, in lifeless frames, and much gone back in religion; who, when aroused and quickened by the Gospel, and brought out of their lethargy, are ready to acknowledge their backslidings with shame; to speak meanly and modestly of themselves, and very highly of Christ and his grace, who has healed their backslidings, and still loves them freely; none more ready to exalt and magnify Christ, and speak in praise of what he has done for them. Some render the words, “causing the lips of ancient men to speak”^{f457}; whose senses are not so quick, nor they so full of talk, as in their youthful days: wherefore this serves to commend this wine; that it should have such an effect as to invigorate ancient men, and give them a juvenile warmth and sprightliness, and make them loquacious, which is one effect of wine, when freely drunk^{f458}; and softens the moroseness of ancient men^{f459}: wine is even said to make an ancient man dance^{f460}.

Ver. 10. *I [am] my beloved’s*, etc.] These are the words of the church, strongly expressing the assurance of faith she had of her union to Christ, and interest in him; which shows that “that” grace is attainable, and that there may be a continuation of the exercise of it; it may be expressed again and again, as it is by the church in this Song, (²¹²⁶Song of Solomon 2:16 ²¹⁸³Song of Solomon 6:3); and that the exercise of it often follows, upon the enjoyment of Christ’s presence, as here, upon his going tap to the palm tree; and that this grace has no tendency to licentiousness, but excites to duty, and makes more careful in it, of which (²¹⁷¹Song of Solomon 7:11) is a proof, “Come, let us go forth”, etc. Moreover, these words may be considered as a modest acknowledgment of the church’s, that all she were

and had were Christ's, and came from him; all the beauty he had commended in her; all fruitfulness in grace, and strength in the exercise of it; her light and knowledge in divine truths; her zeal and courage to defend them; her upright stature, and holy walk and conversation, and every good thing else, were owing to his grace. And here she also makes a voluntary surrender of all to him again; as she received all from him, she devotes all to him:

and his desire [is] towards me; and only to her, as his spouse and bride: it was towards her from everlasting, when he asked her of his Father, and he gave her to him; and so it was in time, to procure her salvation; hence he became incarnate, and suffered and died in her stead: his desire is towards his people before conversion, waiting to be gracious to them; and, after conversion, to have their company, and their grace exercised on him, and to behold their beauty; nor will his desires be fully satisfied until he has got them all with him in glory. And this phrase not only signifies the conjugal relation of the church to Christ, he being her husband, and she his wife, the desire of his eyes, as a wife is called, (²²⁴⁶Ezekiel 24:16,18); but takes in the whole care and concern of Christ for her, as her husband; who sympathizes with her under all her distresses; protects her from all dangers and enemies; and provides everything necessary for her, for time and eternity. Some render the words, "seeing his desire is towards me"^{f461}; therefore she expresses her faith in him, and gives up herself to him.

Ver. 11. *Come, my beloved*, etc.] The word *come* is often used by Christ, and here by the church, in imitation of him; (see ²¹¹⁰Song of Solomon 2:10,13 ²⁰⁴⁸Song of Solomon 4:8). This call is the call of the church upon Christ, to make good his promise, (²⁰⁰⁸Song of Solomon 7:8); and is an earnest desire after the presence of Christ, and the manifestations of his love; which desire is increased the more it is enjoyed; and it shows the sense she had of her own insufficiency for the work she was going about: she knew that visiting the several congregations of the saints would be to little purpose, unless Christ was with her, and therefore she urges him to it; not that he was backward and unwilling to go with her, but he chooses to seem so, to make his people the more earnest for his presence, and to prize it the more when they have it; and it is pleasing to him to hear them ask for it. The endearing character, "my beloved", is used by the church, not only to express her affection for Christ, and faith of interest in him, but as an argument to engage him to go along with her. Her requests follow;

let us go forth into the field; from the city, where she had been in quest of Christ, and had now found him, (^{<2187>}Song of Solomon 5:7); into the country, for recreation and pleasure: the allusion may be to such who keep their country houses, to which they retire from the city, and take their walks in the fields, to see how the fruits grow, and enjoy the country air. The church is for going abroad into the fields; but then she would have Christ with her; walking in the fields yields no pleasure unless Christ is there; there is no recreation without him: the phrase expresses her desire of his presence everywhere, at home and abroad, in the city and the fields; and of her being with him alone, that she might tell him all her mind, and impart her love to him, which she could better do alone than in company it may also signify her desire to have the Gospel spread in the world, in the barren parts of it, which looked like uncultivated fields, the Gentile world; and so, in one of the Jewish Midrashes ^{f462}, these “fields”, and the “villages” in the next clause, are interpreted of the nations of the world;

let us lodge in the villages; which, though places of mean entertainment for food and lodging, yet, Christ being with her, were more eligible to her than the greatest affluence of good things without him; and, being places of retirement from the noise and hurry of the city, she chose them, that she might be free of the cares of life, and enjoy communion with Christ, which she would have continued; and therefore was desirous of “lodging”, at least all night, as in (^{<2113>}Song of Solomon 1:13). Some ^{f463} render the words, “by”, “in”, or “among [the] Cyprus trees”; (see ^{<2114>}Song of Solomon 1:14 ^{<2113>}Song of Solomon 4:13); by which may be meant the saints, comparable to such trees for their excellency, fragrancy, and fruitfulness; and an invitation to lodge by or with these could not be unwelcome to Christ, they being the excellent in the earth, in whom is all his delight.

Ver. 12. *Let us get up early to the vineyards*, etc.] After a night’s lodging in the fields, or among the “Cyprus trees”. By which “vineyards” may be meant particular churches, gathered according to Gospel order, and distinguished from the world, planted with fruitful vines, and fenced by almighty power: hither the church proposes to “get up early”, very early in the morning; being willing to take the first and most seasonable opportunity of visiting the saints, to know their state and condition; and, that her visit might not be in vain, she is for taking Christ along with her;

let us see if the vine flourish; true believers in Christ; who, though weak and worthless in themselves, yet being ingrafted in Christ, the true vine, bring forth fruit, and become flourishing in grace and good works; of the flourishing or flowering of the vine, (see Gill on “⁽²¹¹³⁾Song of Solomon 2:13”);

[whether] the tender grape appear; or when “the flower of the vine opens”^{f464}, and goes off, and the small grape appears: by which young converts may be meant, who are tender, and have but a small degree of faith and knowledge; and yet these are not overlooked, much less despised, by Christ and his church, but are delighted with the promising appearance they make;

[and] the pomegranates bud forth; stronger believers, taller and more fruitful than the former; (see ⁽²¹⁴³⁾Song of Solomon 4:13); the actings and exercise of whose grace are signified by “budding forth”, in an open and visible manner: the church is concerned for the good and welfare of the saints of all ranks and sizes; of vines and pomegranates, as well as tender grapes; and of the budding of the one, as well as of the opening and flowering of the other. And seeing these ends proposed by her are the same with Christ’s, (⁽²¹⁶¹⁾Song of Solomon 6:11); she might conclude they would prevail upon him to go with her, particularly what follows:

there will I give thee my loves; in the fields, villages, and vineyards, when alone, and observing the state and condition of particular churches and saints; and having communion with Christ, the church might hope and expect to have her heart enlarged, and drawn forth in love to Christ more abundantly; and that she should be able to manifest it more largely to him, and give clearer and fuller proofs of it: and this she observes in order to gain her point, and get him to go along with her; knowing that her love, in the actings and exercise of it, was very acceptable to him, (⁽²¹⁴⁰⁾Song of Solomon 4:10); I see not why the word for “loves” may not be rendered “my lovely flowers”; as a word nearly the same, in (⁽²¹⁷³⁾Song of Solomon 7:13), is by some rendered, “these lovely flowers give a good smell”, which seems to refer to the flowers here; such as were to be met with in plenty, in fields and vineyards, among vines and pomegranates, as lilies, violets, etc. and may be an allusion to lovers, who used to give to those they loved sweet smelling flowers^{f465}; and here may signify the graces of the Spirit, and the actings of them, which are fragrant, and acceptable to Christ.

Ver. 13. *The mandrakes give a smell*, etc.] Or, “those lovely flowers”, as Junius and Tremellius, and Piscator, translate the words; even those the church proposed to give to her beloved, when in the fields Some take them to be violets; others, jessamine; others, more probably, lilies^{f466}; as the circumstances of time and place, when and where they flourished, and their fragrant smell, and figure like cups, show. Ravius^{f467} contends, that the word signifies, and should be rendered, “the branches put forth their sweet smelling flowers”; and thinks branches of figs are meant, which give a good smell, agreeably to (⁻²⁰¹³Song of Solomon 2:13); and which he supposes to be the use of the word in (⁻²²⁰¹Jeremiah 24:1); and to his sense Heidegger^{f468} agrees; only he thinks the word “branches” is not to be restrained to a particular species, but may signify branches of sweet smelling flowers, and fruits in general. Ludolphus^{f469} would have the fruit the Arabians, call “mauz”, or “muza”, intended; which, in the Abyssine country, is as big as a cucumber, and of the same form and shape, fifty of which grow upon one and the same stalk, and are of a very sweet taste and smell; from which cognation of a great many on the same stalk he thinks it took the name of “dudaim”, the word here used, and in (⁻⁰³⁰⁴Genesis 30:14-16). But the generality of interpreters and commentators understand by it the mandrakes; and so it is rendered by the Septuagint, and in both the Targums of Onkelos and Jonathan, on (⁻⁰³⁰⁴Genesis 30:14); but it is questionable whether the same plant that is known among us by that name is meant, since it is of a strong ill scented and offensive smell; and so Pliny says^{f470} of it: though Dioscorides, Levinus, Lemnius^{f471}, and Augustine^{f472} (who says he saw the plant and examined it), say it is of a very sweet smell; which though it does not agree with the plant that now bears the name, yet it does with that here intended; for though it is only said to give a smell, no doubt a good one is meant, and such Reuben’s mandrakes gave. And by them here may be intended, either the saints and people of God, compared to them for their fragrancy, being clad with the garments of Christ, which smell of myrrh, aloes, and cassia, and are anointed with the savoury ointments of the grace of the Spirit; whose prayers are sweet odours; and their works, with their persons, accepted with God in Christ: or rather the graces of the Spirit in lively exercise may be meant; such as those lovely flowers of faith, hope, love, repentance, patience, self-denial, humility, thankfulness, and others;

and at our gates [are] all manner of pleasant [fruits]; in distinction from the mandrakes and flowers in the fields (⁻⁰³⁰⁴Genesis 30:14); and in allusion

to a custom, in many countries, to garnish the posts of the door of newly married persons with branches of trees, and fruits, and flowers; and at other festivals, besides nuptial ones^{f473}, which made it inviting to enter in: and these “all manner of pleasant [fruits]” may denote the plenty, variety, and excellency of the blessings of grace, and of the graces of the Spirit, believers have from Christ; and of the doctrines and ordinances of the Gospel, which are for their use; and may be said to be “at our gates”, as being ready at hand, in the hearts of saints, and in the mouths of Gospel ministers; and open and visible, held forth to public view in the word and ordinances; and which are administered at Wisdom’s gates, the gates of Zion, where they are to be met with and had. And which are

new and old; denoting the plenty of grace and blessings of it, of old laid up in Christ, and from whom there are fresh supplies continually: or rather the doctrines of the Old and New Testament; which, for matter and substance, are the same; and with which the church, and particularly her faithful ministers, being furnished, bring forth out of their treasure things new and old, (~~418~~ Matthew 13:52);

[which] I have laid up for thee, O my beloved; Christ, whom her soul loved; for though the above fruits, the blessings, promises, and doctrines of grace, which she laid up in her heart, mind, and memory, to bring forth and make use of at proper times and seasons, were for her own use and benefit, and of all believers, yet in all for the honour and glory of Christ, the author and donor of them. Respect may be had to a custom with lovers, to lay up fruits for those they love; at least such custom may be compared with this^{f474}.

CHAPTER 8

INTRODUCTION TO SONG OF SOLOMON 8

This chapter begins with an ardent wish of the church for a free and intimate converse with Christ; declaring what she would do to him, and for him, should she have such an interview with him, (²¹⁸⁰Song of Solomon 8:1,2); what familiarity should be between them, (²¹⁸⁰Song of Solomon 8:3); charging the daughters of Jerusalem not to give him any disturbance, (²¹⁸⁰Song of Solomon 8:4). Upon which they inquire who she was that was in such a posture they saw her in, (²¹⁸⁰Song of Solomon 8:5); when the church, instead of giving them an answer, says some things concerning her beloved, on whom they saw her leaning; and makes some requests to him for more nearness to him, and manifestations of his love to her; urged from the strength her love and affections to him, which was invincible, (²¹⁸⁰Song of Solomon 8:6,7). Next follows a speech of the church about her little sister; expressing a concern for her, and what she would do to her and with her, (²¹⁸⁰Song of Solomon 8:8, 9); and the answer of the little sister, declaring what she, was, and what she enjoyed, (²¹⁸⁰Song of Solomon 8:10); then the words of the church again, concerning her husband's vineyard; the place, keepers, and profit of it, (²¹⁸⁰Song of Solomon 8:11,12). And the chapter, and with it the Song, is concluded with a request of Christ to the church, that he might hear her voice, (²¹⁸⁰Song of Solomon 8:13); and with a petition of hers to him, that he would come quickly to her, (²¹⁸⁰Song of Solomon 8:14).

Ver. 1. *O that thou [wert] as my brother*, etc.] Or, “who will give thee as a brother to me?”^{f475} an usual form of wishing, (¹⁸⁵⁹Deuteronomy 5:29 ¹⁸²⁰Job 23:2) (¹⁹⁴⁰Psalm 14:7). The church here not only requests that Christ would be like a brother to her, but appear to be really one, and to act the part of one towards her; with whom she might as freely converse as brother and sister may. Several Jewish^{f476} writers own, that the King Messiah is intended here; and in such a relation Christ does stand to his church and people, by virtue of his incarnation, (³²¹Hebrews 2:11,14,17); hence many of the ancients take this to be a wish of the Jewish church, for the coming of Christ in the flesh; and also through their adoption, he and

they having one Father, (^{<3017>}John 20:17); and by being of a like nature, disposition, and practice, (^{<4123>}Matthew 12:50 ^{<4833>}Romans 8:29); as well as on the score of love and friendship, (^{<2083>}Proverbs 18:24); and this relation Christ fills up, by the intimacy and familiarity he uses them with; by his compassion on them, and sympathy with them, in all their afflictions; by the help, aid, and relief, he gives them; by his condescension to their weaknesses, and by his great love and affection for them. As a further description of him as a brother, it is added,

that sucked the breasts of my mother; which may denote the truth and reality of Christ's incarnation, being a sucking infant: and the near relation of Christ to his people, being a brother by the mother's side, reckoned the nearest, and their affection to each other the strongest: by her "mother" may be meant Jerusalem above, the mother of us all; and, by her "breasts", the ordinances, of which Christ, as man, partook when on earth, and now may be said to suck, as formed in the hearts of his people;

[when] I should find thee without; or, "in the street"^{f477}; in public ordinances, where Christ is to be found; or outside of Judea, in the Gentile world, where, after his coming in the flesh, his Gospel was preached, the ordinances administered, and he was there to be found; or in the most public place and manner, where she should not be ashamed to own him, his truths and ordinances, before men;

I would kiss thee; not only with a kiss of approbation, (^{<3246>}Proverbs 24:16); but of love and affection, of faith and confidence, of homage and subjection, of worship and adoration; (see ^{<4122>}Psalms 2:12); this is an usage with relations and friends, brothers and sisters, at meeting; hence Heunischius refers this to the time when the saints shall meet Christ in the clouds, who will be admitted to the nearest embraces of him, with unspeakable pleasure, and enjoy him to all eternity;

yea, I should not be despised; for taking such freedom with Christ, her brother. Or, "they would not despise me"^{f478}; neither men nor angels, for such an action, and still less God, the Father, Son, and Spirit; which she might conclude from the relation between them, it being no more unseemly than for a sister to use such freedom with an own brother, even in the street; and from the reception she had reason to believe she should meet with from Christ: who would not turn away his face from her, when she offered to kiss him, which would occasion shame and blushing. The whole

expresses her boldness in professing Christ, without fear or shame, in the most public manner.

Ver. 2. *I would lead thee, [and] bring, thee into mother's house*, etc.] The general assembly and church of the firstborn is mother to the church visible, to particular churches and believers, where they are born, educated, and brought up; for which they have a great affection, as persons usually have for the place of their nativity and education. And here the church desires to have Christ with her; either to consummate the marriage between them, (⁴⁰²⁴⁵Genesis 24:67); or to have the knowledge of him spread among her relations, those of her mother's house, who belonged to the election of grace; or to enjoy his presence there, with great delight and pleasure: the act of "leading" thither shows great familiarity with him, great love and respect for him, a hearty welcome to her mother's house; and was treating him becoming his majesty, great personages being led, (²³⁰¹¹Isaiah 60:11); all which is done by prayer, in the exercise of faith: and the act of "bringing" denotes on her part the strength of faith in prayer; and on his part great condescension; (see ²¹³⁰⁴Song of Solomon 3:4). Her end in all was, as follows,

[who] would instruct me; meaning her mother; the allusion may be to a grave and prudent woman, who, taking her newly married daughter apart, teaches her how to behave towards her husband, that she may have his affections, and live happily with him: the house of God is a school of instruction, where souls are taught the ways of Christ, the doctrines of the Gospel, and the duties of religion; nor are the greatest believers above instruction, and the means of it. Some render the words, "thou shalt", or "thou wouldest teach me"^{f479}; meaning Christ, who teaches as none else can; he teaches by his Spirit, who leads into all truth; by the Scriptures, which are profitable for instruction; by his ministers, called pastors and teachers; and by his ordinances administered in his house; where the church desired the presence of Christ; and might expect instruction from him, being in the way of her duty; and to hear such marriage precepts, as in (⁴⁹⁵¹⁰Psalms 45:10,11). In return, the church promises Christ,

I would cause thee to drink of spiced wine, of the juice of my pomegranate; or, "wine of my pomegranate"^{f480}; of which mention is made in Jewish writings^{f481} and by other authors^{f482}: there was a city in the tribe of Dan, called "Gathrimmon", (⁴⁶²²⁴Joshua 21:24); the winepress of the pomegranate, or where they made pomegranate wine. Spiced wine was

much used by the ancients, and in the eastern countries: so Phoenician wine, or wine of Byblis, is said to be odoriferous^{f483}; so the wine of Lebanon, (²⁸⁴⁷Hosea 14:7); the Babylonians had a wine they called nectar^{f484}: spiced wine was thought less inebriating^{f485}, and therefore the ancients sometimes put into their wine myrrh and calamus, and other spices^{f486}; sometimes it was a mixture of old wine, water, and balsam; and of wine, honey, and pepper^{f487}. Now these sorts of wine being accounted the best and most agreeable, the church proposes to treat Christ with them; by which may be meant the various graces of the Spirit, and the exercise of them in believers; which give Christ pleasure and delight, and are preferred by him to the best wine; (see ²⁰¹⁰Song of Solomon 4:10, 5:1). With the Hebrew writers, pomegranates are said to be a symbol of concord^{f488}: the pomegranate was a tree of Venus^{f489}.

Ver. 3. *His left hand [should be] under my head, and his right hand should embrace me.* That is, when she should have the presence of Christ in her mother's house. Or the words are a petition that so it might be, "let his left hand", etc.^{f490}; or a declaration of what she did enjoy, "his left hand is under my head", etc.^{f491}, (see Gill on "²⁰¹⁶Song of Solomon 2:6").

Ver. 4. *I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake [my] love, until he please.* The phrase, "by the roes [and] by the hinds of the field", used in (²⁰¹⁷Song of Solomon 2:7 ²⁰¹⁸Song of Solomon 3:5); is here omitted; not as if the charge was less vehement and earnest here, for the form of expostulation seems rather to express more earnestness: for the words may be rendered, "why will ye", or "why should ye stir up, and why awake my love?"^{f492} being apprehensive they were about to do it; and which she dissuades from, as unreasonable and dangerous, and might be prejudicial to them as well as to her. The allusion is to virgins, that sung songs at marriages; one in the evening, lulling to sleep; and another in the morning, awaking and stirring up from it^{f493}.

Ver. 5. *(Who [is] this that cometh up from the wilderness? etc.)* Which words are spoken by the daughters of Jerusalem, occasioned by her charge to them, by which they were excited to look more earnestly at her, whom Christ had indulged with so much nearness to him; at which they express their surprise, and describe her by her ascent "from the wilderness"; that is, of the world, out of which she was chosen and called; and from a state of nature, out of which she was brought; and was rising up in a state of grace to a state of glory; (see Gill on "²⁰¹⁶Song of Solomon 3:6");

leaning upon her beloved); faith in Christ, whom her soul loved, and who loved her, is signified hereby; (see ^{<2810>} Isaiah 50:10); which is the grace by which believers lean on the person of Christ, for acceptance with God; on his righteousness, for justification; on his fulness, for the supply of their wants; and trust in his blood for pardon and cleansing, The word is only used in this place, and is differently rendered: by some, “casting herself”^{f494} on him; as sensible sinners do at first conversion, when they venture their souls on Christ, commit the care and keeping of them to him, and trust their whole salvation with him: by others, “joining, associating”^{f495}; cleaving to him, keeping company with him, from the use of the word^{f496} in the Arabic tongue; so such souls give up themselves to Christ; cleave to him, with full purpose of heart; walk with him, and walk on in him, as they have received him: by others, “rejoicing” or “delighting”^{f497} herself in him; in the view of his personal glory, transcendent excellencies, inexhaustible fulness, and searchable riches: the Septuagint version is, “strengthened”, or “strengthening herself on her beloved”; deriving all her strength from him, to exercise grace, perform duty, withstand temptation, and persevere to the end, conscious of her own weakness; faith, in every sense of the word, is intended;

I raised thee up under the apple tree; not the words of Christ concerning the church, since the affixes are masculine; but what the church said concerning Christ, when leaning on his arm as she went along with him: so the words may be connected with the preceding, by supplying the word “saying”, as Michaelis observes; relating a piece of former experience, how that when she was under the apple tree, sat under the shadow of it, (^{<2113>} Song of Solomon 2:3); that is, under the ordinances of the Gospel; where, having no sensible communion with Christ for some time, he being as it were asleep, she, by her earnest prayers and entreaties, awaked him, and raised him up, to take notice of her; whereby she enjoyed much nearness to him, and familiarity with him;

there thy mother brought thee forth, there she brought thee forth [that] bare thee; which may be said either concealing the Old Testament church, who conceived hope of the coming of Christ, waited for it, and was often like a woman in pain until he was brought forth, which at length was done, to the joy of those that looked for him; or of the New Testament church, hoping, looking, waiting for the second coming of Christ, in the exercise of faith and prayer, and is like a woman in travail, and will be until he makes his appearance; and both may be meant, the one by the former, the other by

the latter phrase, and may be the reason of the repetition of it. It may be applied to the apostles of Christ, who travailed in birth, until Christ was brought forth into the Gentile world, through the preaching of the Gospel; and so to all Gospel ministers, who are in like case until Christ be formed in the souls of men; which is no other than the new birth, and is attended with pain like that of a woman in travail; and every regenerate person may be said, in this sense, to be Christ's mother, as well as his brother and sister, (^{f4120}Matthew 12:50); and each of the above things are usually done under and by the means of the word and ordinances; which may be signified by the apple tree, or, however, the shadow of it.

Ver. 6. *Set me as a seal upon thine heart, as a seal upon thine arm,* etc.]

These are still the words of the church, speaking to Christ as she walked along with him, as the affixes in the Hebrew text show; in which she desires to have a fixed abiding place in his heart; to continue firmly in his love, and to have further manifestations of it; to be always remembered and supported by him; to be ever on his mind, and constantly under his care and protection; and to have a full assurance of interest in his love, and in his power, which is the sealing work of his Spirit, (^{f4013}Ephesians 1:13 ^{f4013}Ephesians 4:30). The allusion seems to be to the high: priest, a type of Christ, who had the names of the children of Israel engraved on precious stones, and bore by him on his shoulders, and on his heart, for a memorial before the Lord continually; or to the names of persons, engraved on jewels, wore by lovers on their arms or breasts, or to their pictures put there; not to signets or seals wore on those parts, but to the names and images of persons impressed on them: the Ethiopians^{f498} understand it of something bound upon the arm, by which persons might be known, as was used in their country. The church's desire is, that she might be affectionately loved by Christ, be deeply fixed in his heart, be ever in his view, owned and acknowledged by him, and protected by the arm of his power. Her reasons follow:

for love [is] strong as death; that is, the love or the church to Christ, which caused her to make the above requests: death conquers all; against it there is no standing; such was the love of the church, it surmounted all difficulties that lay in the way of enjoying Christ; nothing could separate from it; she was conquered by it herself^{f499}; and could not live without him; a frown, an angry look from him, was as death unto her; yea, she could readily part with life and suffer death for his sake; death itself could not

part her from him, or separate him from her love^{f500}; so that her love was stronger than death;

jealousy [is] cruel as the grave: the jealousy she had of Christ's love to her which was her weakness; and yet it was very torturing and afflicting, though at the same time it showed the greatness of her love to Christ: or "envy", that is of wicked men, she was the object of, which exceeds cruel wrath and outrageous anger, (^{<A2704>}Proverbs 27:4); or rather her "zeal"^{f501}, which is no other than ardent love for Christ his Gospel, cause, and interest; which ate up and consumed her spirits, as the grave does what is cast into it. (^{<A2703>}Psalm 119:139). Virgil^{f502} gives the epithet of "cruel" to love;

the coals thereof [are] coals of fire; which expresses the fervency of her love to Christ, and zeal for the honour of his name: which, though sometimes cold and languid, is rekindled, and becomes hot and flaming; and is, like fire, insatiable, one of the four things that say, "It is not enough", (^{<A2706>}Proverbs 30:16);

[which hath] a most vehement flame; nothing is, nor, common with other writers^{f503}, than to attribute flame to love, and to call it a fire; here a most vehement flame. Or, "the flame of Jah" or "Jehovah"^{f504}; an exceeding great one: the Hebrews use one or other of the names of God, as a superlative; so the mountains of God, and cedars of God, mean exceeding great ones; and here it expresses the church's love in the highest degree, in such a flame as not to be quenched, as follows: or it signifies, that the flame of love in her breast was kindled by the Lord himself^{f505}, by his Spirit, compared to fire; or by his love, shed abroad in her heart by him, Hence it appears to be false, what is sometimes said, that the name of God is not used in this Song; since the greatest of all his names, Jah or Jehovah, is here expressed.

Ver. 7. *Many waters cannot quench love, neither can the floods drown it,* etc.] The love of the church to Christ, which is inextinguishable and insuperable, by the many waters and floods of wicked and ungodly men; neither by their flattery and fair promises; nor by their cruel edicts, force and persecution; by neither can they withdraw the love of the saints from Christ, nor tempt them to desert his interest: nor by all the afflictions God is pleased to bring upon them; rather their love is increased thereby, which they consider as effects of the love, wisdom, and faithfulness of God, as designed for their good: nor even by their sins and corruptions; for though,

through the aboundings of these, their love may wax cold, yet it never becomes extinct; it may be left, but not lost; its fervency may be abated, but that itself remains: nor by Satan's temptations, who sometimes comes in like a flood, threatening to carry all before him; but the Spirit lifts up a standard against him, and maintains his own work of faith and love, (²⁵⁹Isaiah 59:19); nor by the terrors of the law, and the apprehensions of divine wrath, they are sometimes pressed with, signified by waves and floods, (⁴⁸⁸Psalm 88:6,7,15-17); nor by all the hardships and difficulties, scoffs and reproaches, which attend believers in their Christian race; which are so far from alienating their affections from Christ, that they rather endear him the more unto them, and make heaven, and the enjoyment of him there, the more desirable;

if [a] man would give, all the substance of his house for love, it would utterly be contemned; it is true of the love of Christ to his people, as also what is said before; but is rather to be understood of the love of the church to Christ; which is a grace so valuable, as not to be purchased with money: if this, or any other grace, is to be bought, it is to be bought without money and without price; it is to be had freely of Christ; and, where possessed, will not be parted with for anything that may be offered; if a rich man's whole estate was offered for it, to a lover of Christ; yea, the riches of the Indies, or the vast treasures of the whole globe, on condition of his parting with him, and deserting his cause and interest, and dropping or neglecting his love to him, it would be treated by him with the, almost disdain and contempt; (see ³¹⁸Philippians 3:8). Now all this is used by the church as an argument to gain her request, "set me as a seal", etc. (²¹⁸Song of Solomon 8:6); since my soul is all in flames of love to thee, which cannot be quenched by all I suffer on thy account; nor will be parted with for all that the world can give me. This love of the church reaches to Christ, and to all that belong to him, even to a little sister, as in (²¹⁸Song of Solomon 8:8).

Ver. 8. *We have a little sister,* etc.] Which seems to be the Gentile church, so called by the Jewish church; for as the church catholic, or universal, with respect to its parts, is called a mother, as often in this Song; so these parts, with respect to each other, as the Jewish and Gentile churches, may be called sisters; and the rather, as they belong to the same Father and family, are partakers of the same grace, and are of the same faith and religion as to the substance of them; and the object and nature of their worship the same, though as to circumstances different: and it may be observed that the Gentile church is not only sister to the Jewish church, but

to Christ, and therefore she says, not I, but we, have such a sister; of which relation, (see ^{<2049>}Song of Solomon 4:9,10 ^{<2181>}Song of Solomon 5:1,2); also that she stood in this relation to Christ and to the Jewish church before the coming of Christ, and before the Gospel was preached to her, and she was called and separated from the world; as elect Gentiles are also called the sheep of Christ, and children of God, before that time, (^{<6106>}John 10:16 ^{<6152>}John 11:52). This church is described as a “little sister”, younger in age than the Jewish church, and in some respects less honourable, (^{<6101>}Romans 3:1,2 ^{<6104>}Romans 9:4,5); the same with the younger son and brother, in the parable of the prodigal; little in esteem among men, especially the Jews, (^{<6121>}Ephesians 2:11,12); little in stature, light, knowledge, and faith, at first conversion; and but few in number, particularly at first, and in comparison of the world: and so the church of Christ, consisting both of Jews and Gentiles, is called a little flock, (^{<6122>}Luke 12:32). As a further description of her, it is added,

and she hath no breasts: is not arrived to years of ripeness, nor marriageable; (see ^{<6107>}Ezekiel 16:7); the time of her open espousal to Christ was not yet come: at this time she had no ministers nor ordinances, from whence she could have the sincere milk of the word, or share it with others; and it was some time after the Gospel came among the Gentiles before they had a settled ministry;

what shall we defer our sister? or, “what shall be done for her?” being moved with pity to her, in her forlorn and helpless condition, like a little infant, (^{<6104>}Ezekiel 16:4); and willing to do anything for her that lay in her power, though seeming at a loss to know what to do for her: the believing Jews were very assisting to the Gentiles, in carrying the Gospel among them at first; and in supplying them with ministers, and with money too, to carry on the interest of Christ among them. The Jewish church here is not forgetful of the chief and principal agent, Christ, and therefore says, what shall we do? she was willing to do what she could; but she knew all would be insignificant without Christ, his agency and blessing. The time she was concerned what should be done for her in is,

in the day when she shall be spoken for, or “with”, or “unto”,^{f506}: when she should be wooed or treated with for marriage, by the ministers of the word, at the first preaching of the Gospel to her; or be spoken to by her enemies, by fair words, or severe menaces, to desert the faith. Or, “be spoken of”,^{f507}; the fame of her be spread abroad, far and near, for her light,

knowledge, and faith; for her profession, and her sufferings for it; and the concern is, how she should behave under all the noise and talk about her: or, “be spoken against”^{f508}; as she would be by unbelieving Jews, and by ignorant Heathens, for embracing the Christian religion, for receiving the Gospel of Christ, submitting to his ordinances, and professing his name, (~~487~~Acts 28:22). Now the old church might be concerned, that she might stand firm to her faith and the profession of it, notwithstanding the reproaches and persecutions of men.

Ver. 9. *If she [be] a wall*, etc.] Built upon a sure foundation; and firmly established in her faith on Christ, and love to him; and is constant therein, and stands as a wall against the attacks of enemies^{f509};

we will build upon her a palace of silver; though at first but as a side wall, yet should become a complete habitation, even a palace for Christ, the King of kings, and, being designed for so illustrious an inhabitant, should be a “silver” one, denoting its worth, value, and splendour; the builders of it are the church and her ministers; though Christ is the principal builder, (~~362~~Zechariah 6:12,15 ~~487~~Psalm 127:1). Or, “a tower of silver”^{f510}, signifying, that she should be well fortified, and be put into a posture of defence against her enemies: the Gentile church at first had but a very small appearance of a building, a foundation just laid, a side wall erected; but, in a short time, a noble structure, a stately tower, a silver palace, were built for God;

and if she [be] a door, we will enclose her with boards of cedar; if the door of the Gospel was opened among the Gentiles, it should be succeeded to the building a holy temple to the Lord; which should be not only ornamented, but so well fenced, that it should not be in the power of their enemies to deface and demolish it: or if the door of their hearts was opened, to receive Christ, and his glorious train of grace, they should be adorned and beautified with a larger measure of them; or if being come into a church state, and the door of it was set open to receive good men, and exclude bad men, this would be to their honour comfort and safety: or this phrase is expressive of the finishing of the building, the gate or door being set up; though it rather seems to intend the low and mean estate of the Gentile church at first, when there was but little appearance of a building, only a door set up; which afterwards grew up into a stately and magnificent palace, like that of Solomon’s, built of cedar boards of the wood of

Lebanon; which may denote her fragrantcy, perpetuity, and incorruptibleness.

Ver. 10. *I [am] a wall*, etc.] The words of the little sister, or Gentile church; either wishing she was what was supposed, and desiring to be in a well settled state, “O that I was a wall!” or as asserting^{f511} that she was in such a state, well walled; God was a wall of fire about her; salvation was appointed as walls and bulwarks to her; she was one of the two walls Christ was a cornerstone unto, and cemented together; and was a wall built up of lively stones, of true believers, built on Christ, the foundation; and established in the doctrine of grace; and constant and immovable in her love to Christ;

and my breasts like towers; round, plump, and high; signifying that she was now marriageable; and the time of her being presented as a chaste virgin to Christ, and of her open espousals to him, was now come: of ministers of the word, of the Scriptures, and of the ordinances of the Gospel, as signified by breasts, (see Gill on “²⁰⁴⁵Song of Solomon 4:5”); which may be said to be “like towers”: ministers of the word, because set for the defence of the Gospel; the Scriptures, because an armoury from whence saints are supplied with armour, to repel Satan’s temptations, refute errors, and defend truth; and the ordinances of the Gospel, because they stand firm and immovable against all the efforts of men to subvert and abolish them; and these are peculiar to the Gentile church, under the Gospel dispensation;

then was I in his eyes as one that found favour; from the time that the Gentile church became a wall, firmly built on Christ, and was formed into a church state, and had a settled ministry and Gospel ordinances, she became acceptable to Christ, and was admitted to near communion with him; and not only her person, but her services, met with a favourable acceptance from him; and these privileges and blessings were the fruit of his love, layout, and good will, he bore to her; which before was secret and hidden, but now her breasts being fashioned, her time was a time of love, of the open love of Christ to her, and of her espousals to him: and when, as the words may be rendered, she was “as one that found peace”^{f512}; peace being made by the blood of Christ, and the partition wall broken down between Jew and Gentile, and they peaceably joined together in a Gospel church state; and when she enjoyed inward peace and tranquillity of mind, which is found in Christ, the word and ordinances; even all kind of prosperity, which peace, with the Hebrews, includes; every spiritual blessing, as

reconciliation, justification, pardon, adoption, and eternal life, which are all the fruits and effects of divine favour, good will, grace, and love.

Ver. 11. *Solomon had a vineyard at Baalhamon*, etc.] The little sister, or Gentile church, goes on to give an account of the success of the Gospel, the planting of churches, and the establishment of the interest of Christ in the Gentile world, together with the advantages that accrued to Christ from it; for not Solomon literally, but a greater than he, is here, Christ, the antitype of him, the Prince of peace; (see Gill on “⁽²¹⁸¹⁾Song of Solomon 3:7”). By the “vineyard” is meant the church, especially under the New Testament dispensation; so called, because separated from the world by sovereign grace; planted with precious and fruitful plants, which Christ has a property in, by his Father’s gift and his own purchase; and therefore receives of the fruit of it; takes delight and pleasure to walk in it; and takes care to keep it in order, and to protect and preserve it: this is said to be at Baalhamon; perhaps the same with Baalgad, the names signifying much the same, and where Solomon might have a vineyard, (⁽⁶¹¹⁷⁾Joshua 11:17); the word signifies “the master”, or “lord of a multitude”^{f513}; the Gentile world, consisting of a multitude of nations; and in which were many churches, and consisting of many persons;

he let out the vineyard unto keepers; to his apostles, and to ministers of the Gospel in succeeding times; and who have their employment in it; some to plant, others to water; some to prune, to reprove and correct for bad principles and practices, and others to support and uphold weak believers; and others to defend truth, and preserve the church from innovation in doctrine and worship: the “letting” it out to these agrees with the parables in (⁽⁴¹¹⁾Matthew 20:1,2; 21:33); where there seems to be an allusion to this passage. Christ is the proprietor of the vineyard, and the principal vinedresser; yet he makes use of his ministers to take the care of it, watch and keep it in order; for which purpose he lets, or “gives”^{f514}, it to them, as the word is, for he makes them in some sense owners; and they have an interest in the churches, and their life and comfort, greatly lie in the fruitfulness and well being of them; the vines are called “ours”, (⁽²¹²⁵⁾Song of Solomon 2:15);

everyone for the fruit thereof was to bring a thousand [pieces] of silver; or shekels, amounting to about an hundred and fifty pounds; which shows the fruitfulness of the vineyard, that its produce should be worth so much; and the great usefulness of the Gospel ministry, in bringing souls to Christ; the

fruit of his labour is as dear to him as pieces of silver, (^{<218>}Luke 15:8,9). Christ's ministers are his rent gatherers, and the collectors of his fruit, (^{<1516>}John 15:16); and though they have different talents and success, yet, being honest and faithful, the meanest are reckoned to bring in the same as others, or what make for Christ's delight, pleasure, and glory; as will appear when the reckoning day comes, and an account will be given in, (^{<1519>}Matthew 25:19-28) (^{<1317>}Hebrews 13:17).

Ver. 12. *My vineyard, which [is] mine, [is] before me*, etc.] These are either the words of Christ, asserting and confirming his right and property in his vineyard, the church; and which he distinguishes from and prefers to all others; and which being said to be before him denotes his exact knowledge of every vine in it, not a plant escaping his watchful eye; his presence in it, his care of it, the delight and complacency he has therein: or else the words of the church, expressing her care, watchfulness, and diligence in the vineyard, and her concern for the welfare of the several vines and plants in it; (see ^{<2006>}Song of Solomon 1:6 ^{<2072>}Song of Solomon 7:12); And certain it is that the next clause is spoken by her:

thou, O Solomon, [must have] a thousand; a thousand pieces or shekels of silver, as before: the church is willing Christ should have all he desires and demands, his whole due and full revenue of glory from his people; for he is meant, and not Solomon literally, as many Jewish writers^{f515} acknowledge. And the church being now in his presence, and using familiarity with him, thus addresses him,

and those that keep the fruit thereof two hundred; by which may be meant an honourable maintenance for themselves and families, and much esteem and respect among the people to whom they minister; this is the double honour in (^{<1517>}1 Timothy 5:17,18). Christ has the greatest share, as in reason he should, being the proprietor of the vineyard, and having the chief care and oversight of it, and gives it its increase: however, faithful ministers have their reward, which lies greatly in the conversion of sinners, and edification of saints; for that is their joy, and crown of rejoicing; and in eternal happiness they shall enjoy hereafter, (^{<1019>}1 Thessalonians 2:19 ^{<1014>}1 Peter 5:4).

Ver. 13. *Thou that dwellest in the gardens*, etc.] These are the words of Christ to the church, describing her by her habitation, and may be rendered, "O thou, inhabitress of the gardens"^{f516}; the word used being in the feminine gender, which determines the sense of it, as belonging to the

church: but the Septuagint version renders it by a word in the masculine gender; and so Ambrose^{f517}, who interprets the words as spoken by the church to Christ; though he observes that Symmachus and Aquila interpret them as the words of Christ to the church. By the “gardens” are meant particular congregations, the dwelling places of the church, and where she has work to do by her ministers, to plant, water, prune, and dress the gardens; and of particular believers, whose business it is to attend on the ministry of the word, and other ordinances; and dwelling here may denote diligence and constant attendance here, and which is approved of by Christ, and well pleasing to him: and it is honourable, as well as profitable and delightful, to have a place in these gardens, and especially an abiding one; and indeed those, to whom Christ gives a place and a name here, are in no danger of being turned or driven out, as Adam was from Eden;

the companions hearken to thy voice; meaning either the divine Persons, the Father and the Holy Ghost, as Piscator; the companions of Christ, of the same nature, perfections, and glory with him; who listen to what the church and true believers say to them and to one another, (^{<3B16>}Malachi 3:16); or the angels, as Jarchi and Aben Ezra, the friends of Christ and his people, who hearken to the conversation of believers, in private and public; and especially to the Gospel, preached in the assembly of the saints, (^{<4B10>}Ephesians 3:10 ^{<0112>}1 Peter 1:12); or rather the daughters of Jerusalem, who all along attend the bride in this Song, and are the virgins her companions, (^{<0954>}Psalms 45:14); and it is a title that belongs to all truly gracious souls, (^{<8C28>}Psalms 122:8 ^{<4B66>}Psalms 119:63); who hearken to the voice of the church, to the Gospel, preached by her ministers; which is a joyful sound, and gives great delight and pleasure;

cause me to hear [it]; that is, her voice; so sweet and charming to him, as in (^{<2114>}Song of Solomon 2:14); her voice in prayer and praise; in speaking of him, his person, offices, and grace, to others, and confessing his name before men. Some render the words, “preach me”^{f518}; and then the sense is, seeing the companions flock unto thee, and listen with great attention and pleasure to thy voice, take the opportunity of preaching me unto them; let my person, righteousness, and grace, be the subject of thy ministry: and which was done in the first times of the Gospel, by the apostles; has been, more or less, ever since, by faithful ministers; and will be continued until the second coming of Christ, prayed for in (^{<2114>}Song of Solomon 8:14).

Ver. 14. *Make haste, my beloved*, etc.] These are the words of the church, to Christ, calling him her “beloved”; a title often used in this Song, (see ²⁰¹³Song of Solomon 1:13,14); and is continued to the last; for Christ was still the object of her love; and she had now a comfortable sense of her interest in him, and claimed it; and makes use of this title, not only to distinguish him from others, but to obtain her request the more easily, that he would “make haste”, and come; which may either be understood of his speedy coming in the flesh, and appearing on Mount Zion and in the temple, where the spicy and sweet smelling incense was offered; or of his spiritual presence, in his house and upon the mountains, and in all the assemblies of Zion, where the prayers and praises of the saints go up to God, as sweet odours, perfumed with the incense of Christ’s mediation: or the petition may respect the first spread of the Gospel throughout the Gentile world; which, being like a box of ointment opened, would diffuse the savour of the knowledge of Christ everywhere: or rather it expresses the breathings of the New Testament church after the second coming of Christ, being the last petition of the church in this Song; and with which she closes it, as John does the Revelation, and with it the whole canon of Scripture in like manner, “Even so, come, Lord Jesus”, that is, come quickly: and when the church says “make haste”, she does not desire Christ to come before the appointed time, nor will he; his coming may and will be hastened indeed, yet in his own time; but it shows her eager and earnest desire after it, being as it were impatient for it. The word, may be rendered, “flee away”^{f519}; not that the church desired Christ to depart from her; she valued his presence at another rate; but she being weary of a sinful troublesome world, and breathing after everlasting rest in another, desires him to remove from hence, and take her with him to heaven, where she might enjoy his presence without any disturbance;

and be thou like to a roe, or to a young hart upon the mountains of spices; where spices and aromatic plants grow, as on Lebanon: of Christ, compared to a roe or a young hart, (see Gill on “²⁰¹⁹Song of Solomon 2:9”). These creatures being remarkable for their swiftness^{f520} in running upon mountains and other high places, (see ³⁰⁸⁹Habakkuk 3:19); the church desires that Christ would be as swift in his motion as those creatures, and come quickly and speedily, and take her with him to the “spicy mountains”, the heavenly state, and all the joys and glories of it; and there have everlasting and uninterrupted communion with Christ; be out of the reach of every troublesome enemy; be in the utmost safety and security; and in

the possession of pleasures that will never end. This state may be expressed by “mountains of spices”: because of the height and sublimity of it; and because of the permanency and everlasting duration of it; and because of its delightfulness and pleasantness; where will be fulness of joy, and pleasures for evermore.

FOOTNOTES

- ft1 -- Misnah Yadaim, c. 3. s. 5. Shir Hashirim Rabba, fol. 2. 4. Abarbinel in 1. Reg. iii. 12. fol. 209. 2.
- ft2 -- Zohar in Exod. fol. 59. 3. Shir Hashirim Rabba, fol. 2. 4. Targum, Jarchi, & Aben Ezra in loc.
- ft3 -- Dr. Kennicott's Dissert. 1. p. 20, etc.
- ft4 -- T. Bab. Beracot, fol. 30. 1.
- ft5 -- In Gen. fol. 114. 3.
- ft6 -- Shir Hashirim Rabba, fol. 3. 3. Yalkut Simeoni, par. 2. fol. 28. 3.
- ft7 -- Seder Olam Rabba, c. 15. so Shir Hashirim Rabba, fol. 3. 3.
- ft8 -- See his Works, vol. 1. p. 76.
- ft9 -- Vid. Lowth de Sacr. Poesi Heb. Praelect. 30. p. 393, 394. & Not. Michaelis in ibid. p. 156-159.
- ft10 -- T. Bab. Bava Bathra, fol. 15. 1.
- ft11 -- **hml çl** "de Solomone", Cocceius.
- ft12 -- Maimon. Yesode Hatorah, c. 6. s. 12.
- ft13 -- **whyp twqyçnm** "uno tantum, vel altero de osculis oris sui", Michaelis; so Gussetius, p. 446.
- ft14 -- Salmuth. in Pancirol. Memorab. Rer. par. 1. tit. 46. p. 215.
- ft15 -- **Æydd** "amores tui", Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- ft16 -- "Nam omuium unguentum odos prae tua nautea est", Plauti Curculio, Act. 1. Sc. 2. v. 5.
- ft17 -- "Nomen nectari dulcius beato", Martial. l. 9. Epigr. 9.
- ft18 -- **hxwrn** "ut carramus", so some in Marekius.
- ft19 -- "Quum introduxerit me", Junius & Tremellius, Piscator, so Schmidt.
- ft20 -- **μyρçym ευψυτης**, Sept. "rectitudines", Montanus, Vatablus, Marekius, Michaelis, so some in Vatablus.

- ft21 -- Junius & Tremellius; so Cocceius and Jarchi.
- ft22 -- “Nigra per naturam, formosa per gratiam”, Aug. de Tempore, serm. 201. p. 354. tom. 10. “Fusca per culpam, decora per gratiam”, Ambros. in Psal. cxviii. octon. 2. col. 881. tom. 2.
- ft23 -- hwan “optabilis”, Pagninus, Montanus, Tigurine version, Mercerus; so Aben Ezra.
- ft24 -- Travels, p. 220. edit. 2. See Plin. Nat. Hist. l. 6. c. 28. Solin. Polyhist. c. 46.
- ft25 -- trj rj ç “paululum denigrata”, Pagninus, Mercerus, Junius & Tremellius, Piscator, Cocceius; so Ainsworth and Aben Ezra.
- ft26 -- “Valde fusca”, Bochart; “prorsus vel valde, et teta nigra”, Marckius, Michaelis.
- ft27 -- “Perusta solibus pernecis uxor”, Horat. Epod. Ode 2. v. 41, 42. αλοκαυστον Theocrit. Idyll. 10. v. 27.
- ft28 -- So Horace calls his own works “Vineta”, Epist. l. 2. Ep. 1. v. 220.
- ft29 -- A. Gell. Noct. Attic. l. 4. c. 12.
- ft30 -- h[rt hbya “quomodo pascas?” Tigurine version; so the Syriac version and Jarchi; see Ainsworth.
- ft31 -- “Inde, ubi quarta sitim coeli collegetit hora”, Virgil. Georgic. l. 3. v. 327.
- ft32 -- Platonis Phaedrus, p. 1230.
- ft33 -- So Stockius, p. 302.
- ft34 -- hyj [k “quasi operiens se”, Piscator; “ut obnubens”, Cocceius; “sicut obvelans se”, Marckius; “velut operta”, Michaelis.
- ft35 -- So Junius & Tremellius.
- ft36 -- μα “quandoquidem”, Junius & Tremellius, Piscator.
- ft37 -- So the Septuagint, Syriac, Arabic, and Ethiopic versions.
- ft38 -- Hexaameron. l. 6. c. 6. & in Psal. cxviii. octon. 2. p. 883.
- ft39 -- So Junius & Tremellius.
- ft40 -- “Juxta”, V. L. Piscator, Michaelis; apud, Mercerus, Cocceius.

- ft41 -- “Hoedi petulci”, Virgil. Georgic. l. 4. v. 10. “Lasciva capella”, Bucol. Eclog. 2. v. 64. Horat. Carmin. l. 2. Ode 15. v. 12.
- ft42 -- Deuteronomy Vita Mosis, l. 1. p. 610. Vid. Joseph. Antiqu. l. 2. c. 11. s. 2.
- ft43 -- **yty[r** “amica mea”, Pagninus, Montanus, Tigurine version, Mercerus, Michaelis.
- ft44 -- **Ætytymd** “similem te judico”, Tigurine version.
- ft45 -- **ytssl τη ιπω μου**, Sept. “equae meae”, Pagninus, Montanus, Gussetius, p. 551. so Aben Ezra, Syriac and Arabic versions; “equabus”, Piscator.
- ft46 -- As Hippo, Hippe, Hippia, Hippodomia, Hippothoe, Hipponoe, Mercippe, Alcippe, Archippe.
- ft47 -- Idyll. 18. v. 29.
- ft48 -- **ιπος εγω καλη**, Theognis Sententiae, v. 257. **η δ ιπου-ειδο αριστη**, Phocylides. So by Plato in Hippias Major, p. 1250. & Horat. Carmin. l. 3. Ode 11. v. 9.
- ft49 -- Vid. Hieronym. in *ibid*.
- ft50 -- Clavis Ling. S. p. 387.
- ft51 -- Virgil. Aeneid. l. 1. v. 650.
- ft52 -- Homer. Odyss. 18. v. 295.
- ft53 -- **yrwt** “ordines”, Marckius, Michaelis.
- ft54 -- **wbsmb** “in circuitu suo”, Montanus, Piscator, Michaelis.
- ft55 -- Vid. Cuperi Observ. l. 1. c. 2. p. 13.
- ft56 -- Nat. Hist. l. 12. c. 12.
- ft57 -- “Illius puro destillant tempora nardo”, Tibullus, l. 2. Eleg. 2. v. 7. & l. 3. Eleg. 7. v. 31. “Madidas nardo comas”, Martial. l. 3. Ep. 56. “tinge caput nardi folio”, *ibid*. “Assyriaque nardo potemus uncti”, Horat. Carmin. l. 1. Ode 11. v. 16, 17. Vid. Ovid. de Arte Amandi, l. 3.
- ft58 -- Athenaei Deipnosoph. l. 15. c. 13. p. 692.
- ft59 -- Theodoret, Sanctius, and Marckius.

- ft60 -- “Tu mihi stacte, tu cinnamomium”, etc. *Planti Curculio*, Act. 1. Sc. 2. v. 6.
- ft61 -- Vid. Fortunat. Schace. *Eleochrism. Sacr.* I. 1, c. 51. p. 256, 257.
- ft62 -- **rwrX** “folliculus”, Cocceius; “sacculum”, Marckius; “fasciculus, vel sacculus”, Michaelis.
- ft63 -- *Nat. Hist.* I. 5. c. 17.
- ft64 -- *Antiqu.* I. 9. c. 1. s. 2.
- ft65 -- Justin. e Trogo, I. 36. c. 3. Plin. *Nat. Hist.* I. 12. c. 25. Vid. Foliot in loc.
- ft66 -- Plin. *Nat. Hist.* I. 12. c. 29.
- ft67 -- Virgil. *Eclog.* 2. v. 18. Ovid. *Metamorph.* I. 13. Fab. 8.
- ft68 -- Deuteronomy *Bello Jud.* I. 4. c. 8. s. 3.
- ft69 -- Sheviith, c. 7. s. 6.
- ft70 -- Maimon. & Bartenora in *ibid.*
- ft71 -- *Travels*, p. 113, 114. edit. 2.
- ft72 -- *Nat. Hist.* I. 14. c. 1.
- ft73 -- *Misnah Sotah*, c. 9. s. 9.
- ft74 -- T. Bab. *Temurah*, fol. 15. 2. Jarchi, & *Ez Chaysim* in *Sotah* *ibid.*
- ft75 -- **rpk** “copher”, Pagninus, Montanus, Cocceius, Marckius.
- ft76 -- T. Bab. *Sabbat*, fol. 88. 2.
- ft77 -- **μυνωv** **Æyny** [“oculi tui veluti columbarum”, Pagninus, Munster, so Ben Melech.
- ft78 -- So Juno is called “the large-eyed Juno”, and Minerva “the blue-eyed goddess”, and Chryseus “the black-eyed maid”, Homer. *Iliad.* I. v. 99, 206, 551.
- ft79 -- Vid. Barthii *Animadv. ad Claudian.* in *Nupt. Honor.* Ode 4. v. 21.
- ft80 -- Plin. *Nat. Hist.* I. 10. c. 34. Aelian. *Hist. Animal.* I. 3. c. 5. p. 44.
- ft81 -- Vid. Alstorph. *de Lectis Veterum*, c. 1. p. 2. s. 9, 10. “Viridante toro consererat herbae”, Virgil. *Aeneid.* 5. v. 388. “In medo torus est de mollibus ulvis impositus lecto”, Ovid. *Metamorph.* 8. v. 685.
- ft82 -- Alstorph. *ibid.* c. 13. p. 73, 74.

- ft83 -- **wnyt**b**** “domorum nostrarum”, V. L. Pagninus, Montanus, etc.
“aedium nostrarum”, Marckius.
- ft84 -- Nat. Hist. l. 16. c. 42.
- ft85 -- **μytwr**b** κυπαρισσοι**, Sept. “cypressina”, V. L. Tigurine version;
so David de Pomis, and others.
- ft86 -- Plin. Nat. Hist. l. 16. c. 33. **ευωδει κυπαρισσω**, Theocrit.
Epigram. 4. v. 7.
- ft87 -- Plin. Nat. Hist. l. 16. c. 33. 40, 49.
- ft88 -- “E brutis”, Junius & Tremellius, Ainsworth, Brightman, Marckius;
“brutiua”, Cocceius, Michaelis.
- ft89 -- Nat. Hist. l. 19. c. 17.
- ft90 -- **wnyj hr** “canales nostri”; so some in Vatablus, Tigurine version;
“impluvium nostruim”, Hiller. de Keri & Kethib, p. 84.
- ft91 -- “Ambulachra nostra”, Junius & Tremellius, Piscator, Marckius,
Michaelis.
- ft92 -- Zohar in Gen. fol. 46. 2. Targum, Aben Ezra, & Yalkut in loc.
- ft93 -- Ainsworth, Brightman, Vatablus; Cocceius; Michaelis.
- ft94 -- The rose, by the Arcadians, was called **ευομφαλον**, that is, “sweet-
smelling”, Timachidas apud Athenaei Deipnosophist. l. 15. c. 8. p. 682.
and “rosy” is used for “beautiful”; “rosea cervice refulsit”, Virgil.
Aeneid. l. 1. Vid. Servium in ibid.
- ft95 -- So Helena, for her beauty, is called **ροδοχρως ελενα**, in Theocrit.
Idyll. 19. The rose was sacred to Venus, Pausaniae Eliac. 2. sive l. 6, p.
391.
- ft96 -- Vid. Barthii Animadv. ad Claudian. de Nupt. Honor. v. 247.
- ft97 -- Nat. Hist. l. 21. c. 5.
- ft98 -- Durham in Ioc.
- ft99 -- “Mea rosa”, Plauti Bacchides, Sc. 1. v. 50. Asinaria, Act. 3, Sc. 3. v.
74. Curculio, Act. 1. Sc. 2. v. 6.
- ft100 -- Nat. Hist. l. 21. c. 4.
- ft101 -- Misnah Sotah, c. 8. s. 3.
- ft102 -- Diar. Italic, c. 7. p. 100.

- ft103 -- **ανψος του πεδιου**, Sept. “flos campi”, V. L. Pagninus, Mercerus.
- ft104 -- “Ego rosa Sharon lilio vallium”, Marckius.
- ft105 -- Nat. Hist. l. 27. c. 12.
- ft106 -- Nicander apud Athenaeum, l. 15. c. 8. p. 683.
- ft107 -- “Quantum lenta solent inter viburna cupressi”, Virgil. Bucolic. Eclog. 1. v. 26. “Lenta salix”, etc. Eclog. 5. v. 16.
- ft108 -- Scholiast. in Aristoph. Nubes, p. 180. The statue of Venus had sometimes an apple in one hand, and a poppy in the other, Pausan. Corinth. sive l. 2. p. 103.
- ft109 -- Athenaei Deisponoph. l. 3. c. 7. p. 83. Plin. Nat. Hist. l. 11. c. 53. & 12. c. 3. Solin. Polyhistor. c. 59. Macrobian. Saturnal. l. 3. c. 19.
- ft110 -- Nat. Hist. l. 17. c. 12.
- ft111 -- **ytbcyw ytdmj** “concupivi, et sedi”, Pagninus, Montanus, Mercerus, Marckius.
- ft112 -- Plutarch. Conjug. Praecept. vol. 2. p. 138.
- ft113 -- **l a** “in”, Pagninus, Junius & Tremellius, Piscator, Marckius, Michaelis.
- ft114 -- **^yyh tyb** “domum vini”, Pagninus, Montanus, etc.
- ft115 -- “Cellam vinariam”, Tigurine version.
- ft116 -- “Locum convivii”, Junius & Tremellius.
- ft117 -- Suetonii Vita Vespasian. c. 6.
- ft118 -- “Vino fulcire venas cadentes”, Senecae Ep. 95.
- ft119 -- “Malo me Galatea petit”, Virgil. Bucolic. Eclog. 3. v. 64. Vid. Theocrit. Idyll. 3. v. 10. & Idyll. 6. v. 6, 7. & Suidam in voce **μηλον**.
- ft120 -- **ynwdpr** “sternite ante me”, so some in Vatablus; “substernite mihi”, Tigurine version, Piscator.
- ft121 -- **τετρομηνη**, Sept.
- ft122 -- “Languo amore”, V. L. so Michaelis; “aegrotus” is used in this sense, in Terent. Heautont. l. 1.
- ft123 -- Tigurine version, some in Mercer. Marckius; so Ainsworth.
- ft124 -- V. L. Pagninus Montanus.

- ft125 -- Not. in Lowth Praelect. de Poes. Heb. p. 158.
- ft126 -- So lovers are frequently called “Amor et Amores”, “love and loves”, vid. Theocrit. Idyll. 2. & Ovid. Briseis Achilli, v. 12. Plauti Curculio, Act. 2. Sc. 3. v. 78. Miles, Act. 4. Sc. 8. v. 67. Poenulus, Act. 5. Sc. 3. v. 49. Mostell. arg. v. 1. Persa, arg. v. 1.
- ft127 -- “Virginibus Tyriis mos est gestare pharetram”, Virgil. Aeneid. l. 1.
- ft128 -- Enarrat. in Psal. cxviii. octon. 7. p. 917.
- ft129 -- Vid. Dionys. Perieg. v. 843, 844.
- ft130 -- **νεβροσ αλοιτο**, etc. Theocrit. Idyll. 8. prope finem.
- ft131 -- “The hart is said to leap sixty feet at a leap”, Bochart. Hierozoic. par. 2. l. 3. c. 17. col. 882.
- ft132 -- “Cervi veloces”, Virgil. Aeneid. 5. v. 253.
- ft133 -- Vid. Pausaniae Arcad. sive l. 8. p. 472. Plin. Nat. Hist. l. 8. c. 32. Aelian de Animal. l. 2. c. 9. Solin. Polyhistor. c. 31, Frantz. Animal, Sacr. par. 1. c. 15.
- ft134 -- **ϋκμ** “efflorescens”, Piscator, Michaelis, so Ainsworth.
- ft135 -- Nat. Hist. l. 28. c. 11.
- ft136 -- **hn[** “respondit”, Montanus, Vatablus, Piscator, Marckius, Michaelis.
- ft137 -- **Æl ykl w Æl ymwq** “surge tibi, et abi tibi”, Montanus, Cocceius, so Vatablus, Marckius.
- ft138 -- “Grandaezumque patrem supplex, miseranda rogabo unam hyemem”, Statii Achill. l. 1. v. 50, 51. Vid. Valer. Flacc. l. 1. v. 197.
- ft139 -- “Ante adventum Christi hyems erat, venit Christus, fecit aestatem”, Ambros. Enarrat. in Paul. cxviii. octon. 7. p. 821.
- ft140 -- “Ver praebet flores”, Ovid. de Remed. Amor. l. 1. v. 188. “Omnia tum florent”, ibid. Metamorph. l. 15. Fab. 9. So flowers are called **τεκνα εαρος**, “the children of the spring”, in Athenaei Deipnosoph. l. 13. c. 9. p. 608. “Vernus sequitur color, omnis in herbas turget humus”, Claudian. de Rapt. Proserp. l. 2. v. 90.
- ft141 -- **rymzh t[** “tempus palmitis”, Gussetius, p. 231.

- ft142 -- **καιρος της τομης**, Sept. “tempus putationis”, V. L. Pagninus; so the Syriac, Arabic, and Ethiopic versions.
- ft143 -- Plin. Nat. Hist. l. 17. c. 22. Hesiod. Opera & Dies, l. 2.
- ft144 -- **εστενε τρυγων**, Theocrit. Idyll. 7.
- ft145 -- Plin. ut supra, l. 18. c. 28.
- ft146 -- Myndius apud Athenaeum in Deipnosophist. l. 9. c. 11. p. 394. So Pliny, “hyeme mutis, vere vocalibus”, l. 10. c. 35. Vid. l. 18. c. 28.
- ft147 -- In Zohar in Gen. fol. 121. 3.
- ft148 -- So Pesikta in Yalkut in loc.
- ft149 -- Vid. Stockium, p. 1181.
- ft150 -- Apud Atheanei Deipnosoph. l. 3. c. 4. p. 77.
- ft151 -- Plutarch. Sympos. l. 6. problem. 9. Macrob. Saturnal. l. 3. c. 20.
- ft152 -- In Epictet. l. 16. c. 15.
- ft153 -- Plin. Nat. Hist. l. 16. c. 26.
- ft154 -- Ibid. l. 13. c. 7. Athenaei Deipnosoph. l. 2. c. 11. p. 11. Solin. Polyhistor. p. 45.
- ft155 -- **rdms** “in flore constitutae”, Mercerus, Michaelis; “vitis pars florens”, Munster; “vineae florentes”, Tigurine version; “nihil gratius florentis odore vitis”, Ambros. Hexaameron, l. 3. c. 12.
- ft156 -- Plin. Nat. Hist. l. 16. c. 25. & l. 17. c. 22. “Si bene floruerit vinea”, etc. Ovid. Fasti, l. 5. so Horat. Epod. Ode 16. v. 44.
- ft157 -- Danaeus in Hos. xiv. 7. Levini Lemn. Herb. Biblic. c. 2.
- ft158 -- Hipponax apud Athenaei Deipnosoph. l. 3. c. 4. p. 78.
- ft159 -- Nat. Hist. l. 14. c. 1.
- ft160 -- “Odit verus amor, nec patitur moras”, Senecae Hercul. Fur. v. 587.
- ft161 -- “Mea columba”, Plauti Casina, Act. 1. Sc. 1. v. 50. Doves were birds of Venus; her chariot was drawn by them, Chartar. de Imag. Deor. p. 218. Vid. Apulci Metamorph. l. 6.
- ft162 -- “Quails spelunca subito commota columba, cui domus et dulces latebroso in pumice nidi”, Virgil. Aeneid. 5. v. 213.
- ft163 -- Theatrum Terrae S. p. 171.

- ft164 -- Iliad. 21. v. 493, 494.
- ft165 -- “In tegimento petrae”, i.e. “tuta praesidio passionis meae et fidei munimento”, Ambros. de Isaac, c. 4. p. 281.
- ft166 -- Euterpe, sive l. 2. c. 55.
- ft167 -- Vid. Theocrit. Idyll. 1. v. 48, 49. & Idyll. 5. v. 112, 113. So soldiers are compared to foxes, because they eat the grapes in the countries they come into, Aristoph. Equites, Act 3. Sc. 1. p. 350.
- ft168 -- Tuccius in Soto Major in loc.
- ft169 -- Vid. Fortunat. Schacc. Eleochrysm. Sacr. l. 1. c. 28. p. 137.
- ft170 -- Theophrast. apud Athenaeum in Deipnosoph. l. 15. c. 7. p. 679.
- ft171 -- **j wpyç d[εως ου διαπνευση**, Sept. “donec, vel dum spiret”, Mercerus, Cocceius; “aspirat”, Marckius; “spiraverit”, Michaelis.
- ft172 -- Plin. Nat. Hist. l. 2. c. 47. Senecae Nat. Quaest. l. 5. c. 8.
- ft173 -- Ibid. Aristot. Problem. s. 25. c. 4. “Adspirant aerae in noctem”, Virgil. Aeneid. 7. v. 8.
- ft174 -- **bs** “circui”, Montanus, Sanctius; “circumito”; some in Michaelis.
- ft175 -- “Complectere”, Marckius.
- ft176 -- Theatrum Terrae Sanctae, p. 16.
- ft177 -- **rtb yrh l [** “in montibus divisionis”, Vatablus, Piscator; “scissionis”, Cocceius; “dissectionis”, Marckius; “sectionis vel separationis”, Michaelis.
- ft178 -- **twl yl b ev vuξiv**, Sept. “per noctes”, V. L. Junius & Tremellius, Piscator; “in noctibus”, Pagninus, Montanus, Tigurine versions, Marckius, Michaelis.
- ft179 -- “Audacem faciebat amor”. Ovid. Metamorph. l. 4. Fab. 4.
- ft180 -- Homer. Iliad. 2. v. 29, 66, 141, 329. & 14. v. 88. Odyss. 22. v. 230.
- ft181 -- Ib. Odyss. 7. v. 80.
- ft182 -- **twrmytk** “ut columnae ad formam palmae assurgentes”, Buxtorf; “ut palmae”, Mercerus, Cocceius; “instar palmarum”, Tigurine version, Michaelis.
- ft183 -- so Junius & Tremellius, Piscator, Schmidt.

- ft184 -- **l kw̄r μυρεθου**, Sept. “pigmentarii”, V. L. Pagninus, Montanus; “pharmacopolae”, Tigurine version; “seplasiarii”, Mercerus, Cocceius; “aromatarii”, Junius & Tremellius, Marckius.
- ft185 -- Targum, Aben Ezra, Jarchi, Kimchi, Ben Melech, and Abendana.
- ft186 -- **ρομφαιαν** Sept. “gladium”, Pagninus, Junius & Tremellius, Cocceius.
- ft187 -- Ebr. Comment. p. 23.
- ft188 -- Xenophon. Cyropaedia, l. 6. c. 29.
- ft189 -- **twl yl b** “in noctibus”, Pagninus, Montanus, Piscator, Marckius, Michaelis.
- ft190 -- **ῥw̄rpa** “thalamum sponsarum”, Montanus.
- ft191 -- So Schmidt, Marckius, David de Pomis, Kimchi in Sopher Shorash. rad. **hrp** & Ben Melech in loc.
- ft192 -- Sotah, c. 9. s. 14. & Jarchi in ibid.
- ft193 -- Vid. Alstorph. de Leticis Veter. c. 3.
- ft194 -- Vid. Suidam in voce **ζευγος**.
- ft195 -- Agreement of Customs between the East Indians and Jews, artic. 17. p. 68.
- ft196 -- **wtdypr** “pavimentum ejus”, Vatablus, Grotius.
- ft197 -- **ανακλιτον**, Sept. “reclinatorium ejus”, Arabic interpreter.
- ft198 -- **Pwxr** “succensum”, Montanus, Marckius; “accensum, sive exustum”, some in Vatablus, so Aben Ezra.
- ft199 -- **tw̄nbm** “a filiabus”, Montanus, Cocceius; so Sept. “a puellis”, Junius & Tremellius, Piscator.
- ft200 -- “Amore foeminarum”, Tigurine version; “amore filiarum”, Vatablus, Mercerus.
- ft201 -- Misnah Sotah, c. 9. s. 14.
- ft202 -- Vid. Paschaliū de Coronis. l. 2. c. 16. p. 126. & Barthii Animadv. ad Claudian de Raptu Proserp. l. 2. v. 148. “Magnisque coronis conjugium fit”, Claudian. Laus Serenae, v. 189, 190. **στεφος γαμηλιον**, Bion. Idyl. 1. prope finem.

- ft203 -- **Æt̄m̄xl̄** “intra ligamina tua”, some in Vatablus; “vittam suam”, Cocceius; “constrictam comam tuam”, Michaelis, so Jarchi. Vid. Horat. Carmin. l. 2. Ode 11. v. 23, 24.
- ft204 -- Vid. Barthii Animadv. ad Claudian. Nupt. Honor. Ode 1. v. 12.
- ft205 -- Metamorph. l. 2.
- ft206 -- Juno, Iliad. 10. v. 5. Diana, Odys. 20. v. 80. Minerva, Iliad. 6. v. 92. Latona, Iliad. 1. v. 36. & 19. v. 413. Circe, Odys. 10. v. 136, 220, 310. Calypso, Odys. 5. v. 30. Helena, Iliad. 3. v. 329. & passim; Thetis, Iliad. 18. v. 407. & 20. v. 207. Ceres, Odys. 5. v. 125. Nymphs and others, Odys. 6. v. 222, 238. & 12. v. 132. & 19. v. 542. So Venus is described by Claudian. de Nupt. Honor. v. 99. “Casariem tunc forte Venus subnixa corusco fingebat solio”.
- ft207 -- “Quae crine vincit Boetici gregis vellus”, Martial. l. 5. Ep. 38.
- ft208 -- “Nondum illi flavum”, etc. Virgil. Aeneid. 4. prope finem. Vid. Horat. Carmin. l. 1. Ode 5. v. 4. Martial. Epigr. l. 5. Ep. 65.
- ft209 -- “Aurea Caesaries”, Virgil. Aeneid. 8. v. 659. Vid. Barthii Animadv. ad Claudian. de Rapt. Proserp. l. 3. v. 86.
- ft210 -- Vid. Braunium de Vest. Sacerdot. l. 1. c. 9. p. 201.
- ft211 -- “Hoedina tibi pelle”, etc. Martial. Epigr. l. 12. Ep. 38.
- ft212 -- Theocrit. Idyll. 3. v. 1, 2.
- ft213 -- Animadv. in loc.
- ft214 -- Hierozoic. par. 1. l. 2. c. 5. col. 628.
- ft215 -- In Salazar apud Marckium in loc.
- ft216 -- Theocrit. Idyll. 6. v. 37, 38.
- ft217 -- **tw̄bw̄xq̄** “caesae vel dedolatae”, Bochart. Hierozoic. par. 1. l. 2. c. 45. col. 493. “aequarum”, Junius & Tremellius; “statura aequalium”, Cocceius.
- ft218 -- Aristot. de Animal. Hist. l. 6. c. 19.
- ft219 -- Theocrit. Idyll. 1. v. 25. & 3. v. 34. & 5. v. 54. & 8. v. 44.
- ft220 -- Aelian. Var. Hist. l. 12. c. 1.
- ft221 -- **χ̄εῑλε̄ᾱ π̄υρ̄ρᾱ**, Theocrit. Idyll. 15. “Purpureis labellis”, Ovid. Amor. l. 3. Eleg. 13.

- ft222 -- **ἰ ῥκ** **ως λεπυρον**, Sept. “sicut fragmen”, V. L. Pagninus, Montanus, Junius & Tremellius; “pars vel frustum”, Michaelis.
- ft223 -- Boeotica, sive l. 9. p. 578.
- ft224 -- **ἄτqr** “tenuis faciei pars”, Marckius; “tenuior”, Michaelis. Vid. Kimchii Sepher Shorash. rad. **qqr**.
- ft225 -- **κροταφοι παρα το κροτειν την αφην**.
- ft226 -- **μηλον σου**, Sept. “genae tuae”, Pagninus, Cocceius.
- ft227 -- “Purpureas genas”, Ovid. Amor. l. 1. Eleg. 4. Statii Thebaid. l. 1. v. 538. Ausonii Parental. 23. v. 16. “Purpurissatae buccae”, Plauti Trucul. Act. 2. Sc. 2. v. 35. “genre”, Apulei Apolog. p. 239.
- ft228 -- Travels, p. 139. Vid. Adrichom. Theatrum Terrae Sanctae, p. 168.
- ft229 -- Vid. Barthii Animadv. ad Claudian. in Rufin. l. 1. v. 53. & l. 2. v. 294.
- ft230 -- Vid. Castell. Lexic. col. 3904. so Pagninus and Tigurine version.
- ft231 -- Psellus in ioc.
- ft232 -- Vid. Cuperi Observ. l. 1. c. 7. p. 42. & Gutberleth. de Saliis, c. 12. p. 69.
- ft233 -- Deuteronomy Liberis Educand. vol. 2. p. 3.
- ft234 -- Aristot. de Animal. l. 6. c. 29.
- ft235 -- “En aspicias ilium, candida qui medius cubat inter lilia, cervum?” Calphurnius apud Bochart. Hierozoic. par. 1. l. 3. c. 24. col. 924.
- ft236 -- Florus de Gest. Roman. l. 3. c. 5.
- ft237 -- Vid. Gabr. Sionita de Orient. Urb. c. 6. p. 14.
- ft238 -- **yawbt** “venies”, Pagninus, Montanus, Mercerus, Junius & Tremellius.
- ft239 -- Plin. Nat. Hist. l. 5. c. 22. Mela de Situ Orbis, l. 1. c. 12. Solin. Polyhistor. c. 51.
- ft240 -- Geograph. l. 5. c. 8.
- ft241 -- Antiqu. l. 5. c. 6. s. 1.
- ft242 -- Deuteronomy Animal. l. 5. c. 56.
- ft243 -- Aristot. Hist. Animal. l. 6. c. 3, Plin. Nat. Hist. l. 8. c. 16.

- ft244 -- Vid. Ignatii Epist. ad Roman. p. 58. Brocard. in Cocceii Lexic. p. 123.
- ft245 -- Geograph. l. 14. p. 465. & l. 16. p. 517.
- ft246 -- Pharsalia, l. 3. v. 244. “vencre feroces, et cultor”, Amana.
- ft247 -- Ad Attic. l. 5. Ep. 20.
- ft248 -- Theatrum Terrae Sanctae, p. 186.
- ft249 -- “Sive tibi conjux, sive futura soror”, Tibullus.
- ft250 -- **yntbbi** “vulnerasti cor meum”, V. L. so Ben Melech; and Kimchi Sepher Shorash. rad. **bbi** .
- ft251 -- Jarchi, David de Pomis, Lexic fol. 69. 3.
- ft252 -- “Cor copulasti mihi”, Buxtorf. Hottinger. Smegma, p. 164. Vid. Misn. Sabbat, c. 5. s. 2.
- ft253 -- “Occupasti”, Lutherus, Marckius; “vendicasti”, Tigurine version.
- ft254 -- “Animasti me”, Cocceius, Schmidt.
- ft255 -- Tertulian. de. Virg. Veland. c. 17. Leviticus Bruyn’s Voyage to the Levant, ch. 40. p. 157.
- ft256 -- See Prov. vi. 25. So the poet says of Helena, **τας παντες επ ομμασιν ιμεροι εντι**, Theocrit. Idyll. 18. “Perque tuos oculos qui rapuere meos”, Ovid. Amor. l. 3, Eleg. 10. Vid. Barthii ad Claudian. Nupt. Honor. v. 6.
- ft257 -- **Æyny[m dj ab** “uno aspectu oculorum tuorum”, Junius & Tremellius, so Ainsworth.
- ft258 -- **λιπαρα παρ αυχενα σειετ εψειρα**, Theocrit. Idyll. 5.
- ft259 -- **Æydw d** “amores tui”, Pagninus, Montanus, etc.
- ft260 -- Vid. Theocrit. Idyll. 21. v. 26, 27. Homer. Iliad. 1. v. 249.
- ft261 -- Plauti Asinaria, Act. 3. Sc. 3. v. 24.
- ft262 -- Vid. Cohen de Lara, Ir David, p. 52. The word is used in T. Hieros. Challah, fol. 57. 4.
- ft263 -- Athenaeus, l. 1. c. 8. p. 9. & l. 14. c. 13. p. 644. Suidas in voce, **κανδυλος**. Aristoph. Pax, & Florent. Christian. in ibid. p. 633.
- ft264 -- Lib. de Bono Sapore, c. 4.

- ft265 -- Lactant. de Fals. Relig. l. 1. c. 22. See Isa. vii. 15.
- ft266 -- Nemea, Ode 3. d. 10, 11.
- ft267 -- Trucul. Act. 1. Sc. 2. v. 75, 76,
- ft268 -- "Nec pigeat tritum niveo cum lacte papaver sumere, et expressis, mella liquata favis", Ovid. Fasti, l. 4. v. 149, 150.
- ft269 -- **εἱματα ψυωδεια**, Homer. Odys. 5. v. 264. & 21. v. 52.
- ft270 -- Journey from Aleppo, etc. p. 89. Edit. 7.
- ft271 -- Theatrum Terrae Sanctae, p. 170.
- ft272 -- Theatrum Deipnosoph. l. 12. c. 2. p. 515.
- ft273 -- Antiqu. l. 8. c. 7. s. 3. Vid. Adrichom. p. 170.
- ft274 -- Journey from Aleppo etc. p. 88, 89.
- ft275 -- "Cum fluctu obserato, cum fonte obsignato", Marckius, so some in Michaelis.
- ft276 -- T. Bab. Yoma, fol. 75. Apud Wagenseil. Sota, p. 240. Seder Tephillot, fol. 203. 1. Ed. Basil. vid. Targum, Jarchi & Aben Ezra in loc.
- ft277 -- Deuteronomy Bono Mortis, c. 5.
- ft278 -- In Sympos. p. 1194.
- ft279 -- Vid. Guisium in Misn. Sheviith, c. 2. s. 2.
- ft280 -- **sdrp παραδεισος**, Sept. "paradisus", Pagninus, Montanus, Tigurine version, Cocceius, Marckius, Michaelis.
- ft281 -- Onomastic. Sacr. p. 291.
- ft282 -- Plin. Nat. Hist. l. 13. c. 19.
- ft283 -- So Junius & Tremellius, Piscator.
- ft284 -- Lexic. Pentaglott. col. 910.
- ft285 -- "Corycii pressura croci", Lucan. Pharsal. l. 9. v. 809.
- ft286 -- Ovid. Fast. l. 1. v. 76. in Ibin, v. 200. Propert. l. 4. Eleg. 6. v. 74.
- ft287 -- Plin. Nat. Hist. l. 12. c. 19, 22. Strabo, l. 15. p. 478.
- ft288 -- Herodot. Thalia, c. 107. "Cinnamoni et multi pastor odoris Araba", Propert. l. 3. Eleg. 13. v. 8, 9.

- ft289 -- Plin. Nat. Hist. l. 12. c. 14.
- ft290 -- Apud Schindler. Lexic. col. 1192.
- ft291 -- Strabo. Geograph. l. 16. p. 538. Vid. p. 535.
- ft292 -- Origin. l. 17. c. 8, 9.
- ft293 -- So Cocceius, Schmidt, Heunischius, Marckius, Michaelis.
- ft294 -- So Ainsworth, Junius & Tremellius, Piscator, Marckius.
- ft295 -- "Flumine vivo", Virgil. Aeneid. l. 2. v. 715, "Semper fluenti", i.e. "naturali", Servius in ibid.
- ft296 -- Adrichom. Theatrum Terrae Sanctum, p. 107, 108.
- ft297 -- Ibid. p. 6.
- ft298 -- Journey from Aleppo, etc. p. 142, 143.
- ft299 -- Travels, part. 2. ch. 12. p. 187, 188. Ed. Ray.
- ft300 -- Plin. Nat. Hist. l. 5. c. 20. Joseph. Antiqu. l. 5. c. 3. s. 1.
- ft301 -- So Cocceius, Marckius, Michaelis.
- ft302 -- Foliot, Sanctius, & Tig. Not. in loc. So Ambrose in Psal. i. 5. p. 686.
- ft303 -- Aristot. Meteorolog. l. 2. c. 6.
- ft304 -- Jarchi & Aben Ezra in loc.
- ft305 -- "Floribus austrum perditus", Bucolic. Eclog. 2. v. 58.
- ft306 -- **ytyra ετρονησα**, Sept. "messui", V. L.
- ft307 -- Comment. Ebr. p. 179, 337.
- ft308 -- "Et nivei lactis pocula mista mero", Tibullus, l. 3. Eleg. 5. v. 34.
- ft309 -- Paedagog. l. 1. c. 6. p. 107.
- ft310 -- **mydwd wrkqw** "et inebriamini amoribus", Mercerus, Schmidt, Cocceius, so Ainsworth.
- ft311 -- Semedo's History of China, par. c. 1. 13.
- ft312 -- Familiar. Epist. l. 7. Ep. 1.
- ft313 -- "Qui vigilans dormiat", Plauti Pseudolus, Act. 1. Sc. 3. v. 151.
- ft314 -- Pesikta in Jarchi, & Tanchama in Yalkut in loc.

- ft315 -- “Meum mel, meum cor”, Plauti Poenulus, Act. 1. Sc. 2. v. 154, 170, 175. “Meum corculum, melliculum”, *ibid.* Casina, Act. 4. Sc. 4, v. 14.
- ft316 -- “Janua vel domina”, &c, Propert. Eleg. 16. v. 17, 18, 19.
- ft317 -- **γτμτ τελεια μου**, Sept. “perfecta mea”, Montanus, Tigurine version, Marckius; “integra mea”, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft318 -- “Me mediae noctes”, etc. Propert. ut supra. (Eleg. 16.) v. 22, etc.
- ft319 -- Homer. Odyss. 19. v. 317.
- ft320 -- “At lachrymans exclusus amator,----posteisque superbos unguuit amaracino”, Lucret. l. 4. prope finem.
- ft321 -- **rb[rwm** “myrrham transeuntem”, Pagninus, Montanus, etc. “probam”, Tigurine version; “lachrymantem”, Bochart; “quam Dioscorides vocat Myrrham Galiraeam”.
- ft322 -- **qmj** “verteret se”, Pagninus; “circuerat”, Montanus.
- ft323 -- **haxy εξηλψεν**, Sept. “egressa est”, Pagninus, Montanus, Marckius.
- ft324 -- **wrbdb εν λογω αυτου**, Sept. “in loquela ejus”, Marckius.
- ft325 -- Deuteronomy Legibus, l. 2. p. 602.
- ft326 -- Homil. 12. in Cant. p. 651.
- ft327 -- “Non timidum nuptae leviter tinctura padorem, lutea demissos velarunt flammea vultus”, Lucan. Pharsal. l. 2. v. 360, 361. Vid. Plin. Nat. Hist. l. 21. c. 8. “Uti tibi corycio glomerarem flammea luto”, Virgil. Cyris. Vid. Barthii ad Claudian. Fescen. Ode 4. v. 4.
- ft328 -- Vid. Chartarium de Imag. Deorum, p. 84, 89. & Kipping. Antiqu. Roman. l. 4. c. 2. p. 693, 694.
- ft329 -- **yt [bçh ωρκισα**, Sept. “adjuro”, V. L. Pagninus, etc.
- ft330 -- **wl wdygt hm** “quid narrabitis ei?” Pagninus, Michaelis; “quid indicabitis ei?” Montanus, Marckius.
- ft331 -- Deuteronomy Legibus, l. 2.
- ft332 -- **hbbrm l wgd** “vexillatus a decem millibus”, Montanus; “sub signis habens exercitum decem millium”, Tigurine version.

- ft333 -- “Insignis prae decem millibus”, Pagninus, so Cocceius, Marckius.
- ft334 -- Antiqu. l. 8. c. 7. s. 3.
- ft335 -- Vid. Bochart. Hierozoic. par. 1. l. 3. c. 9. col. 154.
- ft336 -- Leo African. Descript. Africae, l. 3. p. 273.
- ft337 -- Comment. in Prov. viii. 19. & xxi. 5.
- ft338 -- Bibliothec. l. 2. p. 133. & l. 3. p. 179.
- ft339 -- **z p m t k** “aurum auri”, Mercerus.
- ft340 -- **μ y l t l t** “penduli”, Arabic, Bochart, so Jarchi.
- ft341 -- “Spectandum----nigroque capillo”, Horat. de Arte Poet. v. 37,
“nigroque crine decorum”, ib. Sermon. l. 1. Ode 32. v. 11.
- ft342 -- Plin. Nat. Hist. l. 29. c. 6. Aelian de Animal. l. 1. c. 48.
- ft343 -- “Crispi”, Pagninus, Montanus, Piscator, Cocceius; “crispaturae”,
Buxtorf. Marckius.
- ft344 -- Aristot. de Gen. Animal. l. 5. c. 3.
- ft345 -- Ibid.
- ft346 -- Aeneid. l. 5. So Ovid. Fast. l. 6. “animique oculique natabant”.
- ft347 -- Nat. Hist. l. 10. c. 34.
- ft348 -- Varro de Rustic. c. 3. s. 7.
- ft349 -- **t a l m l [** “siti insitione”, Junius & Tremellius, Piscator.
- ft350 -- “Ad plenitudinem”, Tigurine version, Bochart; “juxta plenitudinem”,
Vatablus; so some in Brightman; “juxta fluentia plenissima” V. L.
Septuagint, Syriac, and Arabic versions.
- ft351 -- “Super plenitudinem”, Montanus, Mercerus.
- ft352 -- **w y j l** “maxillae ejus”, Pagninus, Montanus, Marckius, Michaelis.
- ft353 -- Sanctius, Cocceius, Ainsworth, Marckius, Michaelis.
- ft354 -- **μ y j q r m t w l d g m** “turribus pigmentorum”, Marckius;
“condimentorum”, Schmidt, Michaelis.
- ft355 -- Vid. Fortunat. Scacchi Eleochrys. Sacr. l. 1. c. 18. p. 90.
- ft356 -- Nat. Hist. l. 21. c. 5.

- ft357 -- Theophrast. apud Athenaei Deipnosophist. l. 15. c. 8. p. 681.
Maimon. in Misn. Sheviith, c. 7. s. 6. & Alshech in loc. Midrash Esther,
s. 4. fol. 91. 1.
- ft358 -- Dioscorides, l. 1. c. 163. Apud Fortunat. Scacch. ut supra,
(Eleochrys. Sacr.) l. 1. c. 27. p. 134.
- ft359 -- Herodot. Euterpe, sive l. 2. c. 92.
- ft360 -- Scacch. ibid. l. 1. c. 28. p. 138, 139.
- ft361 -- "Olent tua basia myrrham", Martial. Epigr. l. 2. Ep. 10.
- ft362 -- "Et solitum digito beryllum adederat ignis", Propert. l. 4. Eleg. 7. v.
9.
- ft363 -- Plin. Nat. Hist. l. 37. c. 5. Solin. Polyhistor. c. 65. Ruaeus de
Gemis, l. 9. c. 8. Deuteronomy Boot Hist. Gemm. l. 2. c. 70.
[βηρυλλου γλαυκην](#) | [յՏն](#), Dionys. Perieg. v. 1012.
- ft364 -- [ϗϣϣrtb](#) "beryllo thalassio", Junius & Tremellius, Piscator.
- ft365 -- Epigr. l. 2. Ep. 25.
- ft366 -- [wy\[m\]](#) "viscera ejus", Marckius, Michaelis.
- ft367 -- Kimchi Sepher Shorash. rad. [rzc](#), Maimon. Hilchot Cele
Hamikdash, c. 8. s. 14. Jarchi in loc.
- ft368 -- Vid. Plin. Nat. Hist. l. 9. c. 35. & l. 37. c. 2.
- ft369 -- Deuteronomy Margaritis, l. 5.
- ft370 -- "Litora marmoreis pedibus signanda puellae", Ovid. Amor. l. 2.
Eleg. 11. v. 5.
- ft371 -- "Et cedro digna locutus", Persii Satyr. 1. v. 42.
- ft372 -- So [γλυκερον στομα](#) is used of lovers by Solon in Plutarch. in
Erotica, p. 751. and in Apulei Apolog. p. 192.
- ft373 -- [μϣqtmm](#) "dulcedines", Pagninus, Montanus, Marckius, Michaelis.
- ft374 -- [αδυ τι στομα](#) etc. Theocrit Idyll. 8. v. 82.
- ft375 -- [μydmj m wl kw](#) "et totus ipsa desideria", Marckius, Michaelis.
- ft376 -- "Omnia Caesar erat", Lucan. Pharsal. l. 3. v. 108. "Id unum dixero,
quam ille omnibus omnis fuerit", Patereulus, l. 2.

- ft377 -- **ἠπζϙβη ζηησομεν**, Sept. “quaeremus”, V. L. Pagninus, Montanus, Marckius, etc.
- ft378 -- Antiqu. l. 8. c. 7. s. 3.
- ft379 -- See Lightfoot’s Chorograph. Inquiry on John, c. 5. s. 4. p. 509.
- ft380 -- Ebr. Comment. p. 642.
- ft381 -- **tw[rl** “ut ubi pascatur”, V. L. Munster, Mercerus.
- ft382 -- **ευπνοα λειρια κερσοι**, Theocrit. Idyll. 19. v. 32.
- ft383 -- Carmin. l. 1. Ode 36, v. 16.
- ft384 -- Theatrum Terrae Sanctae, p. 74.
- ft385 -- **hxr tk ως ευδοκια**, Sept. **ευδοκητη**, Symmachus.
- ft386 -- Siphri in Jarchi, & Shir Hashirim Rabba in loc.
- ft387 -- Nat. Hist. l. 5. c. 14.
- ft388 -- **ycdgm απεναντιον μου**, Sept. “ex adverso mei”; Junius & Tremellius, Piscator, Marckius; so Montanus and Ainsworth.
- ft389 -- **ynbyhrh** “corroborant me”, Marckius; so Kimchi, and Ben Melech.
- ft390 -- “Fortiores fuerunt me”, Pagninus; so Aben Ezra.
- ft391 -- So the Septuagint and Vulgate Latin versions.
- ft392 -- Mercerus, Ainsworth.
- ft393 -- Tigurine version, Piscator; so Jarchi.
- ft394 -- Montanus, Cocceius.
- ft395 -- **μyçgl γp** “secundariae uxores”, Michaelis.
- ft396 -- Idyll. 18. v. 24.
- ft397 -- **hrb** “munda”, Montanus, Mercerus; “pura”, Vatablus, Junius & Tremellius, Piscator, Cocceius, Marckius, Michaelis.
- ft398 -- Dinon in Persicis apud Athenaei Deipnosoph. l. 13. c. 1. p. 556.
- ft399 -- Theocrit. Idyll. 18. v. 26.
- ft400 -- **ροδοδακτυλος ηως**, Iliad. 1. v. 477. & passim.
- ft401 -- **ηως κροκοπεπλος**, Iliad. 8, v. 1. & 19. v. 1.
- ft402 -- Iliad. 18. v. 255.

- ft403 -- Odyss. 5. v. 390.
- ft404 -- Odyss. 15. v. 56, 250.
- ft405 -- “Tanto formosis, formosior omnibus illa est”, Ovid. Leander Heroni, v. 73. “Pulchrior tanto tua forma lucet”, Senecae Hippolytus, Act. 2. chorus, v. 740.
- ft406 -- Vid. Barthii Animadv. ad Claudian. de Nupt. Honor. v. 243.
- ft407 -- Vid. Chartarium de Imag. Deorum, p. 89. & Kipping. Antiqu. Rom. l. 4. c. 2. p. 697. “Spargite marite nuces”, etc. Virgil. Bucolic. Eclog. 8. v. 30. “Daniel nuces pueris”, Catuili Juliae Epithal. Ep. 59, v. 131.
- ft408 -- Plin. Nat. Hist. l. 13. c. 5. Athenaei Deipnosophist. l. 14. c. 17. p. 649.
- ft409 -- **zwga tng** “hortos putatos”, Junius & Tremellius; Heb. “tonsionis”, Piscator; “hortum putationis”, Marckius.
- ft410 -- **yt [dy al ouk eynw**, Sept. “nescivi”, V. L. “non novi”, Montanus.
- ft411 -- “Nondum percipientem haec”, Junius & Tremellius, Piscator.
- ft412 -- **bydn ym[** “populi mei spontanei”, Pagninus; “voluntari”, Piscator, Cocceius, Marchius, Michaelis.
- ft413 -- **ybwç epistrefe**, Sept. “convertere”, Sanctius, Marckius.
- ft414 -- **tl j mk wç xopoi**, Sept. “sicut chorus”, Vatablus, Marckius, Michaelis, & alii.
- ft415 -- Odyss. 11. v. 602, 603. “Auratos pedes”, Ovid. Amor. l. 3. Eleg. 12.
- ft416 -- Euterpe, siwv l. 2. c. 98.
- ft417 -- Vid. Braunium de Vest. Sacerd. Heb. l. 1. p. 295, 306.
- ft418 -- “Virginibus Tyriis mos est”, etc. Virgil. Aeneid. 1.
- ft419 -- Vid. Persii Satyr. 5. v. 169. Virgil. Bucolic. Eclog. 7. v. 32.
- ft420 -- “Pes maslus in niveo”, etc. Ovid. de Arte Amandi, l. 3. Vid. Martial. l. 7. Epigr. 27.
- ft421 -- **bydn tb** “puella nobills”, Castalio; “filia voluntarie”, Marckius; “principalis, nobills, et ingenua virgo, sc. filia”, so some in Michaelis.

- ft422 -- **ycwmj** “vertebra”, Pagninus, Montanus, Vatablus; “signat illam agilem versatilem juncturam, qua capite femorum in suis foraminibus expedite moventur”, Brightman.
- ft423 -- Durham in loc.
- ft424 -- Eleochrysm. Sacr. 1. 3. p. 1016.
- ft425 -- **gzmh κραμα**, Sept. “mixtio”, Mercerus, Junius & Tremellius, Piscator; “mixture”, Marckius, Michaelis.
- ft426 -- T. Bab. Sabbat, fol. 77. 1. Nidda, fol. 19. 1.
- ft427 -- So Junius & Tremellius, Ainsworth.
- ft428 -- Vid. Selden. Uxor. Heb. 1. 2. c. 15. p. 195.
- ft429 -- **hgws πεφραγμανη**, Sept. “vallatus”, V. L. “circumseptus”, Tigurine version, Michaelis; “septus”, Pagninus, Montanus, Brightman, Cocceius, Marckius, & alii.
- ft430 -- “Eburnea cervix”, Ovid. Epist. 20. v. 57. “Eburnea colla”, ib. Metamorph. 1. 3. Feb. 6. v. 422. & 1. 4. Fab. 5. v. 335.
- ft431 -- Ovid. Amor. 1. 2. Eleg. 4. v. 41.
- ft432 -- Ib. Fasti, 1. 4. v. 135. Virgil. Georgic. 4. in fine.
- ft433 -- **mybr tb ψυγατρος πολλων** Sept. “filiae muititudinis”, V. L. “magnatum”, Montanus; “nobilium”, Pagninus.
- ft434 -- **twkrb** a rad. **Ærb** “benedixit”.
- ft435 -- Pharsal. 1. 3. v. 215.
- ft436 -- Theatrum Terrae Sanctae, p. 100.
- ft437 -- **l mrkk** “veluti coccinum”, Pagninus, Vatablus, Mercerus; “simile est coccineo”, Junius & Tremellius; “est ut coccus”, Piscator; so Ainsworth; “sicut carmesinum”, Schindler.
- ft438 -- Ovid. Metamorph. 1. 8. Fab. 1. v. 301. Deuteronomy Arte Amandi, 1. 1. & de Remed. Amor. 1. 1. v. 68. Hygin. Fab. 198. Pausan. Attica, p. 33.
- ft439 -- Pindar. Olymp. Ode 6. Pyth. Ode 1. v. 2.
- ft440 -- Homer. Odyss. 6. v. 231. & 23. v. 155.
- ft441 -- Paradise Lost, Book 4.

- ft442 -- “Meae deliciae”, Plauti Stichus, Act. 5. Sc. 5.
- ft443 -- Ovid. Metamorph. l. 13. Fab. 8.
- ft444 -- Theocrit. Idyll. 18. v. 30.
- ft445 -- A. Gellii Nect. Attic. l. 7. c. 16. Vid. Strabo. Geograph. l. 17. p. 563.
- ft446 -- Sandys’s Travels, l. 2. p. 79.
- ft447 -- Nat. Hist. l. 13. c. 4.
- ft448 -- Ibid. So Sandys’s Travels, l. 2. p. 79.
- ft449 -- Travels, tom. 1. p. 142. Edit. 2.
- ft450 -- Deuteronomy Dea Syria.
- ft451 -- Vid. Buxtorf. Lex. Talmud. in rad. **rwq** col. 2005.
- ft452 -- Plutarch. de San. Tuend. vol. 2. p. 133. Plin. Nat. Hist. l. 13. c. 4.
- ft453 -- Athenaei Deipnosophist. l. 2. c. 28. p. 71.
- ft454 -- **μῦρϙϙμλ** “ad rectitudines”, Montanus; “ad ea quae roetissima sunt”, Tigurine version.
- ft455 -- “Directe”, Mercerus; “rectissime”, Brightman.
- ft456 -- “Ad rectitudines”, i.e. “rectos homines”, Marckius, Michaelis.
- ft457 -- **μῦνϙϙ** “veterum”, Pagninus; “antiquorum”, Vatablus.
- ft458 -- Philoxenus apud Athenaei Deipnosoph. l. 2. c. 1. p. 25. Vid. T. Bab. Sanhedrin, fol. 38. 1.
- ft459 -- Philoxenus apud Athenaei Deipnosoph. l. 11. c. 3. p. 463.
- ft460 -- Ibid. l. 4. c. 4. p. 134. l. 10. c. 7. p. 428.
- ft461 -- So Junius & Tremellius, Piscator.
- ft462 -- Shir Hashirim Rabba in loc.
- ft463 -- Junius & Tremellius, Piscator, Brightman, Michaelis.
- ft464 -- **rdmsh j tp** “num si, vel gemmas suas aperuerit flos vitis”, Michaelis; to the same sense Pagninus, Montanus, Tigurine version, Junius & Tremellius.
- ft465 -- “Naias amat Thyrsin, Glauce Almona, Nisa Theonem; Nisa rosas, Glauce violas, dat lilia Nais”. Cythereus Sidonius apud Auson.

- ft466 -- Pfeiffer. *Dubia Vexata*, cent. 1. loc. 59. p. 79.
- ft467 -- *Dissert. de Dudaim*.
- ft468 -- *Hist. Patriarch.* tom. 2. exercit. 19. s. 9, 15.
- ft469 -- *Hist. Ethiop.* l. 1. c. 9.
- ft470 -- *Nat. Hist.* l. 25. c. 13.
- ft471 -- *Herb. Bibl. Explic.* l. 2.
- ft472 -- *Contr. Faustum*, l. 22. c. 56.
- ft473 -- *Vid. Plutarch. Amator.* vol. 2. p. 755. & *Barthium ad Claudian.* de Nupt. Honor. v. 208. “Longos erexit janua ramos”, *Juvenal. Satyr.* 12. v. 91. “Necte coronam postibus”, *Satyr.* 6. v. 51, 52. “Ornantur postes”, v. 79. “Ornatas paulo ante fores”, etc. v. 226, 227. “Junua laureata”, *Tertull. ad Uxor.* l. 2. c. 6.
- ft474 -- “----Sunt poma gravantia ramos Sunt auro similes longis in vitibus uvae, Sunt et purpureae, tibi et has servamus et ilias”. Ovid. *Metamorph.* l. 13. Fab. 8.
- ft475 -- **Enty ym** “quis det te?” Pagninus, Montanus, Marckius.
- ft476 -- *Targum in loc. Zohar in Gen.* fol. 104. 1. Tzeror Hammor, fol. 73. 3. Caphtor Uperah, fol. 5. 2.
- ft477 -- **uj b** “in platen”, Montanus, Brightman, Marckius; “in publico”, Cocceius, Michaelis.
- ft478 -- **yl yzby al** “non contemnent, vel contemnerent me”, Montanus, Brightman, Marckius.
- ft479 -- **yndml t** “docebis me”, V. L. Pagninus, Montanus, & alii; “doceres me”, Brightman, Michaelis.
- ft480 -- **ynmr sys [m** “de vino dulci mali granati mei”, Montanus.
- ft481 -- *T. Bab. Sabbat*, fol. 143. 2. Maimon. *Hilch. Maacolot Asurot*, c. 7. s. 7.
- ft482 -- *Plin. Nat. Hist.* l. 14. c. 16.
- ft483 -- **βιβλινον ευωδα** *Theocrit. Idyll.* 14. v. 15, 16.
- ft484 -- *Athenaei Deipnosophist.* l. 1. c. 95. p. 32.
- ft485 -- *Ibid.* l. 11. c. 3. p. 464.

- ft486 -- Plin. Nat. Hist. l. 14. c. 13, 16. Plauti Persa, Act. 1. Sc. 3. v. 7, 8.
- ft487 -- Munster. Dictionar. Chaldaic. p. 22, 27.
- ft488 -- Apud Chartar. de Imag. Deorum, p. 139.
- ft489 -- Athenaeus, ut supra (Deipnosophist.), l. 3. c. 8. p. 84.
- ft490 -- Tigurine version, Marckius, some in Michaelis.
- ft491 -- Mercerus, Piscator, Cocceius, Michaelis.
- ft492 -- **hm**, “cur”, Montanus, Schmidt.
- ft493 -- Vid. Theocrit. Idyll. 18.
- ft494 -- **tqprtm** “injiciens se”, Cocceius.
- ft495 -- “Adjungens se”, Montanus; “associans se”, Brightman, Schmidt, Marckius, Michaelis; so Aben Ezra, Jarchi, Joseph Kimchi, & R. Sol. Urbin. Ohel. Moed, fol. 19. 1.
- ft496 -- “Raphak, comes fuit; rephik, comes itineris; socius”, Golius, col. 1018, 1019.
- ft497 -- “Deliciis affluens”, V. L. “delicians”, some in Mercerus, so Kimchi.
- ft498 -- Apud Ludolph. Lexic. Ethiopic. p. 341.
- ft499 -- “Omnia vincit amor, et nos cedamus amori”, Virgil.
- ft500 -- “Nostros non rumpit funus amore”, Lucan. Pharsal. l. 5. v. 761, 762.
- ft501 -- **hanq** “zelus”, Junius & Tremellius, Piscator, Cocceius, Marckius.
- ft502 -- “Crudelis amor”, Bucolic. Eclog. 10. v. 29.
- ft503 -- Vid. Barthii Animadv. ad Claudian. de Nutpt. Honor. v. 16. & Laude Stilico, v. 74. So love is said to kindle a more vehement flame than at Vulcan’s forge, Theocrit. Idyll. 2. prope finem.
- ft504 -- **hyṭbhl ḥ** “flamma Domini”, Montanus, Mercerus; “Dei”, Tigurine version, Cocceius; “Jah”, Vatablus, to Marckius.
- ft505 -- So the Tigurine version, Castalio.
- ft506 -- **hb rbdyḥ** “alloquenda est”, V. L. “fiet sermo cum ea”, Pagninus; “in colloquendum”, Tigurine version.
- ft507 -- “Sermo fiet de ea”, Brightman, Mercerus, Junius & Tremellius, Piscator, Michaelis, so Cocceius.

- ft508 -- So the Targum, Shir Hashirim Rabba, & Jarchi in loc. Bereshit Rabba, s. 39. fol. 34. 1.
- ft509 -- So Ajax is called the wall of the Grecians, Homer. Iliad. 6. v. 5. & 7. v. 211.
- ft510 -- **Psk tryj** “propugnaculum argenteum”, Tigurine version; “arcem argenteam”, Mercerus; “castellum argenti”, Michaelis.
- ft511 -- “Hoc est, nolite dubitare ultrum murus sum”, Ambros. Enarrat. in Psal. cxviii. octon. 22. p. 1087.
- ft512 -- **μwl ζ ειρηνην**, Sept. “pacem”, Pagninus, Montanus, Marckius, Michaelis.
- ft513 -- **^wmh l [bb** “in ea quae habet populos”, V. L. “in domino multitudinis”, Piscator.
- ft514 -- **^ty εδωκεν**, Sept. “dedit”, Marckius, Michaelis.
- ft515 -- Shir Hashirim Rabba, & Alshech in loc. R. Abendamae Not. in Miclol Yophi in Psal. lxxii. 20.
- ft516 -- **tbçwyh** “quae habitas”, V. L. Pagninus, Brightman, Junius & Tremellius, Piscator, Mercerus, Michaelis; “quae sedes”, Cocceius.
- ft517 -- Enarrat. in Psal. lxxii. octon. 22. p. 1068.
- ft518 -- **yn[ymçh** “in praedica me”, Junius & Tremellius.
- ft519 -- **hrb φυγε**, Sept. “fuge”, V. L. Pagninus, Montanus, & alii.
- ft520 -- “Veloces cervos”, Virgil. Aeneid. 1. 5. Vid. Plauti Poenulum, Act. 3. Sc. 1. v. 26, 27.