

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, (²¹⁸⁴Song of Solomon 8:4). Upon which they inquire who she was that was in such a posture they saw her in, (²¹⁸⁵Song 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, (²¹⁸⁶Song 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, (²¹⁸⁸Song 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, (²¹⁸¹Song 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, (²¹⁸³Song of Solomon 8:13); and with a petition of hers to him, that he would come quickly to her, (²¹⁸⁴Song 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 ¹⁸²¹Job 23:2) (¹⁹⁴⁷Psalms 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, (^{<307>}John 20:17); and by being of a like nature, disposition, and practice, (^{<423>}Matthew 12:50 ^{<483>}Romans 8:29); as well as on the score of love and friendship, (^{<208>}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, (^{<246>}Proverbs 24:16); but of love and affection, of faith and confidence, of homage and subjection, of worship and adoration; (see ^{<422>}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 "²¹¹⁶Song 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 (²¹¹⁷Song of Solomon 2:7 ²¹¹⁸Song 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 "²¹¹⁶Song 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 ²⁰⁴⁹Song of Solomon 4:9,10 ²¹⁸¹Song 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, (⁶¹⁰⁶John 10:16 ⁶¹¹⁵John 11:52). This church is described as a “little sister”, younger in age than the Jewish church, and in some respects less honourable, (⁶¹⁰¹Romans 3:1,2 ⁶¹⁰⁴Romans 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, (⁶¹¹¹Ephesians 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, (⁶¹²³Luke 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 ⁶¹⁰⁷Ezekiel 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, (⁶¹⁰⁴Ezekiel 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 ^{<370>}Psalms 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 “^(2181F)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, (⁽⁶⁶¹¹⁷⁾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 (⁽⁴¹¹¹⁾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>}Psalm 45:14); and it is a title that belongs to all truly gracious souls, (^{<8C28>}Psalm 122:8 ^{<4B66>}Psalm 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. αλιοκαυστον 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 -- **Ætyymd** “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 -- “Languet 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 -- **ϳκμ** “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 & Tremeilius, 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 -- **̂wyrpa** “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 -- **twnbm** “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 -- **χειλεα πυρρα**, 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 -- **Ἐτqr** “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 -- **εἴματα ψυωδέα**, 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. Odys. 19. v. 317.
- ft320 -- “At lachrymans exclusus amator,----posteisque superbos unguis 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 -- **zp µtk** “aurum auri”, Mercerus.
- ft340 -- **µyl tl 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 -- **talm 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 -- **wyj l** “maxillae ejus”, Pagninus, Montanus, Marckius, Michaelis.
- ft353 -- Sanctius, Cocceius, Ainsworth, Marckius, Michaelis.
- ft354 -- **µyj qrm twl dgm** “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 -- **ἠπζαβη 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 -- **ηχρτκ ως ευδοκια**, Sept. **ευδοκητη**, Symmachus.
- ft386 -- Siphri in Jarchi, & Shir Hashirim Rabba in loc.
- ft387 -- Nat. Hist. l. 5. c. 14.
- ft388 -- **ydgnm 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 -- **μυςγl γρ** “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, sivw 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 munitudinis”, 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 -- **μωι ς 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.