

Finally Christe Oye Daughter of Jerusalem consi-  
Der that there is a great Coronation day an Espousal day  
yet to come - when the Elect, the brave of the Redeem'd  
soul shall be gather'd in from N S E & W - when the mar-  
riage of the Saints shall be busily come & when his  
wife shall be made ready - when she  
shall be brought into the marriage Chamber and his  
banne over his spouse shall the eternity be love-  
Long, long for that day - desire never was  
with I & and when he comes to go for the  
deny not his wife when the Ch<sup>ch</sup> as his wife  
invites you to do so yield to his entreaty - go  
forth then & behold King Solomon with the  
Crown whereunto his mother crowned him,  
in the day of his Espousals & in the day of  
the Gladness of his banquet

Finis

John 14-27 - Peace I leave with you, my peace I give unto you:  
not as the world giveth, give I unto you -  
when the Father - when he made his appearance - then -  
Peace -

My Peace - implies that it was his own & was the peculiar  
gift he had to give Luke 9-58 -

that it was the same kind he himself enjoyed -

John 17-22 & in these things has a reference

unto the making of a will -

Not as the world giveth give I unto you - It leaves God  
land, honours & Kingdoms - I leave peace - It leaves parents  
enjoyments, & permanent ones - It leaves honours that  
end - & eternal ones - It leaves no honours w<sup>ch</sup> are free from  
sorrow. It honours w<sup>ch</sup> are entirely free from sorrow  
I leave peace itself - - -

Song 3. 11. "Go forth, O ye daughters of Zion, & behold King Solomon with the crown whereunto his mother crowned him, in the day of his espousals, & in the day of the gladness of his heart."

The opinions formed respecting the Song of Songs may be reduced to three -

1. That it is not of D. authority & tends to excite improper ideas. But it was rec. as canonical by the Jews & Christians in

modernity.  
2. It was written by the same person who wrote Proverbs & Ecclesiastes, why str? he have been under the influence of the same sp. in writing this book

3. From its sublimity. Called the Song of Songs -

4. From its impartiality. The bride frequently expresses her own vocat. - i. 5. 6 iii. 1 & v. 2. 3.

2. Opinion is that it has a primary reference unto the Amours of Solomon & Pharaoh's Daughter - a secondary to the rel. betw. between + and the Church - But there are some things that would apply to Solomon - Chap. 4 - comp. with 7. no w. 10. 1. 2. 3. 4. 5. 10. That there is a relationship betw. <sup>spirit. marriage</sup> & the spiritual comm. - subsisting between + & believers. It mt. be proven that this book was not written till at least 20 years after the marriage of Solomon. he was 7 years of his marriage in building the temple, 13 more in building his own house, after this he built the house of the forest of Lebanon. But from this book it appears that the Tower of Lebanon was built when this was written. now wd it refer to Solomon it sh. have been during the night of his marriage -

The 3<sup>d</sup> Opinion is that was written by Solomon and refers to the marriage relation subsisting between + & believers. It is a song of loves & sets forth the unexpressed feelings of him who is King of Kings & Lord of Lords - him by whom King & ruler were judged. In this book he casts aside his royal robes, and takes elect sinners into the strictest bond of union. In this book Solomon is employed as Amicus as David & Peter both were after hearing a digest of their sins. - Ver 9 - 10 - 11.

1. Command - go forth -
2. The persons commanded - Daughters of Jerusalem -
3. The object proposed to their view -
4. The circumstances accompanying the prospect of their

Doctrine. That the daughters of Zion when commanded by the Church sh<sup>d</sup>. go forth & evangelically - That the followers of x. sh<sup>d</sup>. at the request of his servants go & behold the crown that is put on his head in the day that King Jesus desires to take upon himself the character of Bridgroom, & takes his people into the relations of a Bride.

To prove this is no presuming usurpation - when x. left this world he vested certain powers in his ministers. It is their character to hear the voice of the Shepherd & follow him whith<sup>r</sup> he goes - In the management of the affairs of the church, ye have been req<sup>d</sup>. to go forth & behold the King of your sal<sup>v</sup>. and if we have given the genuine meaning of the A.P. in the text now read - we presume you will consider the doctrine imp<sup>o</sup>. in it - and view yourselves this day invited in the most solemn manner to perform the terms of the

Method -

1. Show in what respects King Solomon may be viewed as a type of x.
2. Give some acct. of the crown put on him by his mother
3. The time when this is done viz - in -
4. Urge the command laid down - after having sh<sup>d</sup>. what is implied in it - Then make some improv<sup>t</sup>.

Proof 1. Show in what respects King Solomon was a type of x - with<sup>o</sup> doubt our text has a reference unto a much g<sup>r</sup> than Solomon - for as the 45. & 72. Psalms thro' the medium of Solomon point out the excellency of x. - so this text of ours thro' the medium of Solomon point out a personage no less illustri<sup>o</sup>us than Gods eternal Son -

Both were sons, to David - It had been promised that of the  
seed of David, this promise was fulfilled - and of such a person  
the Jews always lived in expt. --- in this sense he is both  
the root & offspring of David - his the root of David as his God;  
his offspring as his man ---

Both were sons of God - That Solomon was so appears from 2  
Sam: 7. 14. That & was so - from Heb. 1. 5 - The difference sub?  
between their sonship was however very great ---

Both were beloved of God - 2 Sam: 12 - 24. 28 - Baptism, Transfiguration

Both were preachers in Jerusalem -

Both were wise -

Both possessed a large kingdom - The kingdom of Solomon was  
such that it extended from the river unto the ends of the earth  
Thus his Govt. is representative of  $x^2$  & as such has dominion  
from the one end of the earth unto the other - the heathen & the  
utmost parts of the earth have been given to him for his inheri-  
tance ---

Both Solomon & He were possessors of a peaceable Kingdom  
Of Solomon it is said he had peace on all sides round about him  
his subjects dwelt in safety under their vine & fig tree - & in  
a prince of Peace this scripter is the gospel of Peace - Joy is the  
1. increase of Peace & perseverance therein to the end are the  
principles of his subjects - Under Solomon the Virginitas multiply  
exceedingly, so that their number was like the sand on the  
seashore - under & the handful of corn sown on the top of the  
mountain has been bringing forth a crop that shakes before  
the Southern breezes of the Holy Spirit like the tall cedars  
and Lebanon - Now the excellency of So: extend. I fear  
& said. & numbers came from afar to behold their splendor &  
glory of that dignif. Kingdom - Under the Govt. of & many are  
rejoicing the word of Truth & holiness - and as Ruth said to  
Naomi - so are they saying

Both were exceedingly rich. In Solomon's days silver was nothing  
acc. of - and pots as stones in the streets of Jerusalem - & exp.  
of unsearchable riches - he has riches of Peace & Glory - so that  
his subjects all become Kings & Princes -

Both espoused from among aliens & strangers  
Both built great Temples — — — — — Solomon's Temple was a  
Type of these things — & incarnation — his church & Heaven.  
It is Solomon & Zerubabel resp<sup>s</sup>: the rearing of the temple  
It is the supreme & Almighty Architect — and at the same  
time the found<sup>er</sup> — in him all the building fully framed  
promitt<sup>ed</sup> into an body temple to the Lord — — — — — In such  
respects may the King & Captain of our Salv<sup>n</sup>. be comp<sup>ar</sup>ed unto  
King Sol<sup>o</sup> Surely this King is glorious, Surely he is ad  
mire<sup>able</sup> — who w<sup>o</sup> not love him — who w<sup>o</sup> not edi  
ficate his praise — Go forth thou ye Daughters of Tyre &  
Behold King Solomon with the crown with w<sup>h</sup> his mo<sup>ther</sup>:  
then crowned him — — — — — This thing being us to mention  
Some <sup>things</sup> concerning this Crown is our **Second Head** —  
A crown is an emblem of dignity & dominion. His enemies  
w<sup>o</sup>uld cloth with shame, but upon him shall his crown flow  
with. Crown appear to have been put on the head of the Jews on  
the day of their mourning — — — — — Ch<sup>r</sup>: as his God has a Crown  
& Kingdom — — — — — He has one in m<sup>en</sup> — — — — — This was put on  
him by his Father — — — — — The one spoken of in our text was put  
on by his mother — — — — — Some think this refers to the assump<sup>tion</sup>  
of human nature — — — — — Some think it has a relation to the crown  
of thorns w<sup>h</sup> was put on his head — — — — — But as we before observed  
it has more probably a reference to that glory that believers com  
e in on I<sup>st</sup>, when by faith they renounce Sin Satan & all the  
had exercised domin<sup>ion</sup> over their senses, with an entire re  
munciation of our own right<sup>s</sup> as the ground of our accep  
tance with God. Every yielding up of ourselves unto him,  
every act of obedience to his ordinances & commandments may  
be consid<sup>er</sup>ed as a putting of a crown on a head. But how  
can the church w<sup>h</sup> we have explained as the mother be  
said to put this Crown on I<sup>st</sup>. Because I<sup>st</sup> is found & con  
firmed in their heart as the Ch<sup>r</sup>: is in the womb of its mother — — — — —  
Paul says — My little children of whom I travail again in birth  
till I be found in you. & I<sup>st</sup> Because I<sup>st</sup> is related to  
man in such a manner that he loves them as much &  
infinitely more than a Father can love a Son & Child a  
mother &

Converts to the truth from error are to those men: who are invol: in  
the hand of the Lord may account them a crown of rejoicing.  
A virtuous woman is to her husband a crown of rejoicing.

Believers are the same unto & when they say by the grace  
of I am that I am. — As a Crown may be & is put on a King  
& their duties he requires, so a crown may be taken from his head  
by a non-performance of these duties — as a with: the crown by an  
act: in the way of his off: — — —

Our King among men has his crown either by lineal descent, com-  
quest or compact. Solomon had his by lineal descent —  
Lyons had his by conquest — David by compact — 2 Sam: 4-12 348  
I. has his by three ways obtained — 1. By his Father's grant —  
2. by conquest: the Devil, the heart, the world & death — 3. By Con-  
quest: for he makes a willing people in the day of his power — The world  
will not come into, nor yield to his foot: — ye will not come  
unto me that ye may have life. But their enemies that will not  
have him to reign over them — concerning such he says, bring  
them hither I will lay them before me. Whom a crown is put  
on head of a Prince — a challenge — a champion appears, and  
defies the most potent enemy the prince may have —  
Whom: the sub: puts a crown on the head of I. by be:  
in him — a challenge is then given — who shall lay any  
thing to the charge of God's Elect? who is he that condemneth  
— — — When a crown is put on the head of the Prince  
an act of ind: is passed this is applicable to the coronation  
of: Thou who believe on him shall have remission of sins  
When the prison doors are thrown open, then the bolts are  
knocked off — then the stubborn will is overcome — and  
the pris: comes out of prison into liberty, out of dark:  
into light, and he who was before spiritually dead is in-  
tro: into the glory: liberty of a son of God — It is also  
a duty of Ray: It is our duty to be putting a crown on I. — for he  
crowned man in his creation of them — — in becoming born of the  
Holy Spirit & in our Red: thro his blood — to be crowning his  
people with grace here, finally with crown them with glory here-  
after: then lay their crown: on him — that he may be a Crow:  
of Glory & Steadfastness of beauty to them in time & eternity —

When the Crown is put on the head of & by the <sup>rely.</sup> acts of the <sup>beard</sup> <sup>there</sup> is a g<sup>r</sup>. disparity between it, & that it usually takes place  
at Coronations - When a crown is put on the head of any earthly  
monarch, he is not seen by all his subjects, but it is the  
happy privilege of all Christ's subjects when he is crowned to  
see him, not with the natural, but spiritual eyes - Kings  
may be crowned over many who are rebels to their Gov<sup>t</sup>. - are  
& subjects are united to him by the ties of love - Their lives  
are bound up with his - They love not their lives unto  
death - neither death nor life - Kings tho' crowned  
by their subjects may become Tyrants - subjects tho' once King<sup>s</sup>  
may become Rebels - Death may & does destroy the <sup>distin.</sup> <sup>tion</sup>  
between a King & a King - Not so respect<sup>ly</sup> <sup>the</sup> <sup>re</sup>  
subsis<sup>o</sup> & his subjects - How highly privileged are they  
who are employ<sup>d</sup> in putting the crown on - How true  
a reward is it to see the sons & Daughters of men  
and women a perpetual Allegiance unto <sup>it</sup> - It put<sup>s</sup>  
that crown on his head <sup>that</sup> <sup>will</sup> <sup>remain</sup> <sup>to</sup> <sup>wear</sup> -  
Go forth -

**Act III.** I give acc<sup>t</sup>. of the day in w<sup>ch</sup>. he is <sup>gladly</sup> <sup>seen</sup>  
by the day of his espousals & Gladness of his heart.  
In the new Cov<sup>t</sup>. transact<sup>ed</sup> & is represented as a Bridegroom  
his people as bride. It implies it that the beloved soul solemnly  
& devoutly accepts of <sup>it</sup> for its Sav<sup>r</sup>. & Redeem<sup>r</sup> on Gospel terms  
It implies in it an acceptance of & as Prophet Christ & his  
It implies a dependance & resign<sup>ing</sup> to & and his right<sup>s</sup> as the  
alone ground of the sinners Justif<sup>ication</sup> before God. But you'll  
be ready to say do not all belong to this Cov<sup>t</sup>. do we not all bel<sup>ong</sup>  
in him do we not? - But I must tell you if you have not  
more to say than of <sup>an</sup> external prof<sup>ession</sup>, being bapt<sup>ized</sup> in his name  
& living in the profess<sup>ion</sup> of christianity - yet you have never been  
espoused unto & in a marriage contract. Baptism w<sup>ch</sup> is ad<sup>ministered</sup>  
attach<sup>es</sup> to the Cov<sup>t</sup>. of Grace may be us<sup>ed</sup> by the inf<sup>idel</sup>. Children  
of the ext<sup>ernal</sup>. followers of & - <sup>the</sup> <sup>Lord</sup> - <sup>is</sup> <sup>super</sup> <sup>the</sup> <sup>2<sup>d</sup></sup> <sup>real</sup>  
attach<sup>ed</sup> to the Cov<sup>t</sup>. may also be us<sup>ed</sup> by many who  
are in the gale of bitterness & bond of unbelief

There are 2 Camels w<sup>h</sup> lead out the Chr<sup>st</sup> to accept of us his people  
in the everlasting gospel - 1<sup>st</sup> a sense of the dreadful state in w<sup>h</sup>  
we are by sin. Consume ourselves from its lethargic slumbers w<sup>h</sup>  
agonies exceeding those of 10,000 darts, he feels the wounds  
the asphyxiation - the burden of sin he finds lying on his shoulder.  
Ours. Among men there is none to relieve him; - angels c<sup>an</sup>  
do it - the silver trumpet tho' it sounds terror, it yet sounds  
peace & proclaims to the apostles Come unto me all ye weary  
of the earth & ye shall be saved - the sound reaches the heart  
softening by the outpouring of the Sp<sup>h</sup> - it melts before the  
irresistible eloquence of the holy Sp<sup>h</sup> - "and with the Father  
I will say what shall I do to be saved? - O sin thou art  
burden, grievous load, how shall I get free of thee? what  
shall I do to be saved? O gird my soul girds they follow?  
waters? I am scorched under the rays of vengeance - O to  
be led to the fountain of life? - O to drink at the streams  
of mercy! O for the blood of sprinkling that speaketh better  
things than that of Abel - O for the Palm of life - and  
the Phy<sup>st</sup> stone, how can I dwell with burning fire, how  
can I take up my abode with everlasting burnings! Oh  
thou parents of vengeance that are about to come over  
my devoted head! - O for the purple cov<sup>er</sup> of the Chr<sup>st</sup>  
w<sup>h</sup> is paved w<sup>h</sup> loaves, when hollow is gold, when fillians  
are of silver - to come over my wounds, bruises & festering  
sores - - - Such are the exclamations of the sinner under  
a sense of sin. Such constitutes the first motion that impels  
the Chr<sup>st</sup> to come to God - He comes with his burden on his  
back - for vain & imaginary is that notion that a sinner  
through asid. the burden & then comes to G.  
2. Motion is the looking of G. - The Chr<sup>st</sup> then resolves  
that will suff<sup>er</sup> follows & and the sorrows & aff<sup>lict</sup>ions he has  
had yet & taking him into such a veil - that his right hand  
is under his head & his left hand embraces him



In this m<sup>o</sup> the soul approaches & with holy dead - -  
impotently - hope - faith & dependance on his Brideg<sup>m</sup>.

It is compared to a marriage to point out the clo<sup>s</sup>  
of the red<sup>d</sup> 2 to point out the structure of it - 3<sup>d</sup> to show  
that it is indiv<sup>is</sup> - It is a day of Joy on a<sup>n</sup> - of its w<sup>o</sup>l<sup>d</sup>  
a marriage day - its being a day of cong<sup>re</sup> - & rec<sup>d</sup> his  
reward - the lost of Is<sup>rl</sup> are found - But what is  
to be understood by this day of his espousals? -

It is said - show what is imp<sup>er</sup> in going forth - ~~and~~  
~~use the duty letter~~ - Going forth implies in it the idea  
of moving from one place place unto another - The Daughters  
of Jerusalem have to go forth from their worldliness &  
then app<sup>er</sup> being set with others on things below - They  
must consider the country beyond the grave better  
Country -

1<sup>st</sup> They must go out of themselves - -

2<sup>nd</sup> They must go to the place of Divine app<sup>er</sup> - the  
place where he is to be seen - - -

The happy privilege of such is to behold him person in  
a sitting posture cannot view passing objects - unless  
they arise, so neither can the daughters of Jerus<sup>m</sup>  
get a view of the King in his beauties unless they g<sup>o</sup>  
forth & have the eyes of Faith fixed on him, look on  
him & behold him - But if any w<sup>o</sup> be disheartened  
as to an acquaintance with the mode of proceed<sup>er</sup>, let  
such take the advice of King Solomon himself - &  
the King & Head of the Song 1. 8

- O thou f<sup>l</sup> among women -

Do not

forget

Thy

Chast

Chaste

Ordinances

Young counsels -

Q. <sup>nd</sup> <sup>nd</sup> are you among the Daughters of Sion  
From this text & doctrine does it appear that the Rob. of x  
is less - has is a ground of comfort to the Ch. -  
Does it appear that every act of Faith is put a crown on the  
M<sup>ns</sup>. head? then

Answer - in the day of confusion take the sinners into a  
relatives with himself - then gratitude is due unto  
this illust<sup>ed</sup> monarch -

Is the command now given to the Daughters of Sion  
go forth - --- let me urge the performance of the duty  
from 2 or 3 considerations.

1. The excellency of x. He is firmer than the sons of men  
he is altogether lovely - he is the chief among 10'000

2. The state w<sup>ch</sup> all such happy subjects are brought unto.  
Peace -

3. His Command. Whatever he may command that is  
our duty to obey. And what is the dreadful cond<sup>o</sup> of those who  
obey not to his instructions - the miserable shrieks & lamentable  
cries of the damned all assail thine & intreat by that m<sup>th</sup> they  
undergo to avoid a similar situation - But what a cheer  
will come from Heaven - Come into the Kingdom of grace  
that ye may be intro. into the Kingdom of glory. Set  
your allegiance unto x, Trust in him & he will honour  
you. Did any ever seek his face in vain? did any go to  
his tomb & weep yet die? none: for all who came to  
him he hon<sup>rd</sup> by giving them a robe to put on their  
shoes on their feet & a ring on their fingers. This day we  
offer to you the best robe in the Treasury - or your  
acceptance of it - we tender to you all the promises of the  
gospel. One name of the N<sup>o</sup> Solomon by Faith will st<sup>re</sup>  
you & enable to act courage<sup>ly</sup> in fighting that conf. in  
w<sup>ch</sup> you are engaged. It will enable you to run with  
Patience the race set before you.