

Untitled Treatise on Revelation (section 1.1a)

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<1r>

The Proof

Now although these interpretations by their analogy with one another & resemblance to the things signified, may seem plain enough, yet that nothing be wanting to establish them, I shall further show their consent with the scriptures, & also with the translation of the Chalde Paraphrast & with the ancient doctrin of the Eastern interpreters (of Dreams) as it is recorded by Achmet an Arabian out of the ancient monuments of Ægypt Persia & India.^[1] < insertion from the right margin of f 1r > For since these nations anciently bordering upon the Hebrews had great affinity with them both in Language & manners, & therefore wee scruple not to learn from them the use of words & phrases in the scripture, much less need we scruple to learn from them the use of figurative expressions wherin their severall nations were much better agreed than in the language of the common people. For the Prophets without doubt spake in a dialect then commonly known to the more understanding sort of men, & many of their types & figures which are unusuall & difficult to us appear by these records of Achmet to have been very familiar to those Eastern nations; at least among the interpreters. And <1v> therefore esteeming it pertinent to show the consent of our interpretations with the doctrin of these interpreters next after their consent with the scriptures: I proceed. < text from f 1r resumes > <2r>

1. The comparison of a Kingdom to the World may appear out of Isa 51.16 where the new founding of the political world or Kingdom of the Jews is exprest by planting the Heavens & laying the foundations of the Earth. I have put my words in thy mouth & have covered thee in the shaddow of mine hand that I may plant the heavens & lay the foundations of the earth, & say unto Zion, Thou art my people. See the Calde Paraphrast. In the same sence is Heaven & earth to be taken in Isa: 1.2. Hagg: 2.21. &c

2. ^[3]] When Ioseph dreamed that the sun Moon & eleven Stars should do obesance to him, Iacob interprets it of himself his wife & Sons comparing his Family to the Vnivers as if it were a little Kingdom Gen 37. The Sun immutably represents the King, the Moon the next in power to the King, the Planet Venus the Queen, the rest of the greater stars the great men of the Kingdom. Achmet. chap 167. Ind. Pers. Eg. Yet Lucifer which is the same with Venus does sometimes signify a King as in Isa 14.12, where the King of Babylon is called by this name; suppose in respect of God or Christ the King of Kings.

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4. There is nothing more usuall then to put the Earth for the Nations of the Earth, or for the common people of any great Kingdom: as in these expressions. Let all the Earth prais the Lord. He causeth the Earth & them that dwell therein to worship the first beast Rev. 13.12. Hear o Heavens & give ear o Earth Isa 1 2. [Sing O Heavens, & be joyfull O Earth & break forth into singing o Mountains: for the Lord hath comforted his people. Isa 49:13. &c.]

5. The Waters where the Whore sitteth are peoples & multitudes & nations & tongues Rev 17.15. I saw a Beast rise up out of the Sea. i.e. out of the aggregate of the waters where the Whore sitteth Rev. 13.1. How is

Babylon become an astonishment among the nations! the Sea (i.e. the Kingdom of the Medes) is come upon Babylon she is covered with the multitude of the waves thereof, her cities are a desolation &c Ier 51.42. If any man dream he is Lord of the Sea he will be successor in the whole Kingdom. Ach. c. 178. Ind. Pers. Eg. So the Chalde Paraphrast for waters substitutes people in Ier 47.2 & Ezek 26.19 &c

6. Hurt not the Earth nor the Sea Rev 7.3. that is the two sorts of people signified by the earth & the sea, as is expounded in ch 12.12: Wo be to the inhabitants of the earth & of the Sea. ffor these are two sorts of people because the Earth was hurt in the first Trumpet & the Sea in the second.

< insertion from f 2v > Much after this manner the Egyptians in the old Testament are usually distinguished from other nations.

< text from f 3r resumes >

7. They shall bring all your brethren unto my holy Mountain Ierusalem Isa: 66.20. O my Mountain <4r> ~~{Mountain}~~ in the feild i.e. Ierusalem Ier 17.3. Let thy fury be turned away from thy City Ierusalem thy holy Mountain Dan 9.16. Whilst I was presenting my supplication – for the holy Mountain of my God, vers 20. So in Dan 2 The new Ierusalem extending its dominion over the earth is represented by a great mountain which filled the whole Earth. I will render unto Babylon – all the evil that they have done in Zion – Behold I am against the o destroying Mountain saith the Lord which destroyest all the earth – thou shalt be desolate for ever Ier 51.24, 25, 26. Who art thou O great mountain? before Zerubbabel thou shalt become a plain i.e. the City Babylon Zech 4:7. The burden of Babylon which Isaiah the son of Amos did see: Lift ye up a banner upon the high Mountain Isa: 13.2 I will lay the Land most desolate & the pomp of her strength shall cease, & the Mountains (i.e. Cities) of Israel shall be desolate. Ezek 33.28.

< insertion from f 2v >

7. Of Ierusalem's being called a Mountain there are many instances, as in Zech 8.3: Ierusalem shall be called a city of truth & the mountain of <3v> Lord of hosts, the holy Mountain. So in Dan 9.16. Let thy fury be turned away from thy City Ierusalem thy holy Mountain Dan 9.16. The like in Dan 9.20. Ier 17.3. Isa 27.13, & 66.10 &c.

So of Babylon. I will render unto Babylon — all the evill that they have done in Zion — Behold I am against the O destroying Mountain saith the Lord which destroyest all the earth — thou shalt be desolate for ever. Ier 51.24, 25, 26. Who art thou O great Mountain? before Zerubbabel thou shalt become a plain. Zech 4.7. The burden of Babylon which Isaiahs the Son of Amos did see: lift ye up a banner upon the high mountain. Chal. Par. upon the City which dwels securely. Isa 13.2.

So of Cities in generall: I will lay the land most desolate & the pomp of her strength shall cease, & the Mountains of Israel shall be desolate Ezek 33.28. Thou hast said, by the multitude of my Chariots am I come up to the height of the mountains Chal. Par. to the strong holds of the Cities. Isa 37.24

Sometimes a mountain is extended to signify the whole dition of a city as in Dan 2.35 & Isa 11.9, much after the same manner that a King is sometimes put for his kingdom.

8. And sometimes it signifies onely a Temple. Ierusalem shall become heaps, & the Mountain –

< text from f 4r resumes >

8. Ierusalem shall become heaps, & the Mountain of the house as the high-places of the Forrest: But in the last days it shall come to pass that the Mountain of the house of the Lord shal be established in the top of the Mountains & it shall be exalted above the hills &c i.e. above all other temples. Mica 3.12. A voice was heard upon the high-places — Return ye back sliding children – in vain is salvation hoped for from the hills & from the multitude of the Mountains: truly in the Lord our God is the salvation of Israel. Ier 3.21, 22. The reason of this signification of a Mountain I suppose is because Idol-temples were usually placed upon the tops of Mountains <5r> as may appear out of Deutr 12.2: Ye shall utterly destroy all the places wherein the nations which ye shall posses served their Gods upon the high Mountains & upon the hills: And also because of the greatnes of the buildings & height of their Altars whence they are frequently called high places in

scripture. [anding that they are sometimes in Valleys, as in Ier 7.31: They have built the high-places of Tophet which is in the Valley of the Son of Hinnon.]

< insertion from the right margin of f 5r >

9. That Dens & Rocks signify buildings is obvious from the resemblance which Dens have to their Rooms or to the Cavities of their ruins, & Rocks to their outside. And moreover that this is their meaning in scripture may appear by the following instances. The multitude of – < text from f 5r resumes > The multitude of the City shall be left, the forts & towers shall be Dens for ever Isa 32.14. I will make Ierusalem heaps & a Den of Dragons Ier 9.11

The pride of thine heart (O Edom) hath deceived thee thou that dwellest in the cliffs of the Rock whose habitation is high, that saith in his heart who shall bring me down to the ground Obad 3. * < insertion from the right margin of f 5r > * Although this be an allusion to the high country of the Edomites, yet I take it to be meant rather of their sumptuous buildings & Palaces then naturall rocks, becaus it is made a character of their pride, & it is no argument of pride merely to dwell in a high & rocky Country. In the same sense I understand also the following places. Let the wildernes & the cities thereof lift up their voice the villages that Kedar doth inhabit: let the inhabitants of the Rock sing let them shout from the top of the mountains. (i.e. of the Cities) Isa 42.{11} < text from f 5r resumes > Behold I am against thee (the house of David) O inhabitant of the Valley & rock of the plain saith the Lord; which say, Who shall come down against us or who shall enter into our habitations? Ier 21.13. Behold I am against thee o destroying Mountain (i.e. Babylon) saith the Lord — I will roll the down from the rocks & make thee a burnt Mountain. Ier 51.25. They shall destroy the walls of Tyrus & break down her towers & I will also scrape her dust from her & make her like the top of a rock. Ezek. 26.4, 14. ***

< insertion from f 5v >

*** 10. To these instances of common buildings may be added those two that follow of Temples. Is this house which is called by my name become a Den of Robbers? i.e. An Idol-Temple. Ier 7.11 Are ye not the children of transgression — that is under the Idol Temples or high-places of Topheth which they built for that purpose in the Valley of the Son of Hinnon Ier 7.31 & 19.5 & 32.35. Other instances of this see in the comment on Def. 64. < text from f 5r resumes > Are ye not the children of transgression, a seed of falshood, inflaming yourselves with Idols under every green tree, slaying the children in the Valleys under the cliffs of the rocks? Isa 57.5: that is, under Idol-temples, as <6r> may appear by comparing this place with Ier 7 31: They have built high places of Topheth which is in the Valley of the son of Hinnon, to burn their sons & their daughters in the fire. See also Ier 19.5 & 32.35 &c

63) That Idols may be called men is according to the common way <7r> of speaking. ffor they are Images of Men, & as we are wont to call the Image of a Beast a Beast & the Image of a Bird a Bird, so we call the Image of a man a man.

And as this is the common way of speaking so it is the Language of the scripturs. Thou hast played the Harlot with many lovers yet return to me saith the Lord – she defiled the Land & committed adultery with stones & with stocks. Ier 3.1, 9. I will destroy her vines & her figtrees whereof she said, These are my rewards that my lovers have given me – & I will visit upon her the days of Baalim wherein she – went after her lovers & forgat me saith the Lord. Hos: 2.12. Thou pouredst out thy fornications on every one that passed by. — thou madest thy self Images of men & didst commit whordom with them – thou hast committed fornication with the Ægyptians great of flesh – thy filthines was poured out & thy nakedness discovered through thy whordoms with thy lovers & | [even] with all the Idols of thy abominations Ezek 16.15, 17, 26, 37. <8r>

Aholah – doted on her lovers on the Assyrians her neighbours which were clothed with blew, Captains & Rulers all of them desirable young men, horsmen riding upon horses. Thus she committed her whoredoms with them with all them that were chosen men of Assyria & with all on whome she doted, [even] with all their Idols. Ezek 23.5. And when her sister Aholibah saw this, – she doted upon the Assyrians her neighbours Captains & Rulers clothed most gorgeously, horsmen riding upon horses, all of them desirable young men – & she increased her whordoms, for when she saw men pourtrayed upon the wall the Images of the Caldeans pourtrayed with Vermilion girded with girdles upon their loins exceeding in died attire upon their heads, all of them Princes to look to, after the manner of the Babylonians – she doted upon them & sent Messengers unto

them into Caldea & the Babylonians came to her into the bed of love i.e. when she saw their Idols she doted upon them & sent for others to be made in their likeness & set up in her own land. vers 11.

By these instances it may appear that it is according to the use of the Prophets to represent Idols as men where with the Church commits adultery, & not onely so but to call them by the names of those men whose Gods they are or whose likeness they bear, as Ægyptians, Assyrians, Babylonians, Princes, Captains, Rulers, horsmen, young men &c: not much unlike their being called in the sixt seal, Kings, & great men & rich men & Captains & mighty men & bond & free. See Def .

11. The Lord hath annointed me – to give them the garment of prais for the spirit of heaviness that they might be called the Trees of righteousness, the planting of the Lord Isa 61.3. [<9r> < insertion from f 8v > The vineyard of the Lord of hosts is the house of Israel, & the men of Iudah his pleasant Plant Isa 5.7. They shall march with an Army & come against Ægypt with Axes as hewers of wood, they shall cut down her Forrest Ier 46.22. Wickedness burneth as the fire it shall devour the Briars & thorns & shall kindle in the thickets of the Forrest — the people shall be as the fewel of the fire. Which last words explain the rest. Is 9.19. How long shall the Land mourn & the herbs of every field wither for the wickednes of them that dwel therein Ier 12.4. The good seed (whose blade is called Χότρος) are the children of the Kingdom but the tares are the children of the wicked one Mat 13.38. Every plant which my Father hath not planted shall bee rooted up. I have planted Apollos watered &c.

< text from f 9r resumes >
< insertion from f 8v >

The Chalde Paraphrast for woods sometimes substitutes Armies Isa 10.18, 34 & sometimes Cities or people Ier 21.14 & .9.18. And so the Indians, Persians & Egyptians interpret as Achmet in c 151 affirms: If one dream that he waters & dresses trees, he shall be a very great man & a nourisher of the people. And If a King dream that he plants trees he shall institute new Magistrates. And if a plebeian dream that he gathers into his hous the leaves of trees, he shall obtain riches from great men proportionall to the leaves &c. Ach. c: 151

< text from f 9r resumes >

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12. Becaus Herbs & other Vegetables signify men therefore such insects as destroy them signify armies of men which in like manner prey upon countries. That which the Palmer worm hath left hath the Locust eaten & that which the Canker worm hath left hath the Caterpillar eaten – For a nation is come up upon my Land strong & without number – he hath laid my vine wast & barked my figtree he hath made it clean bare & cast it away, the branches thereof are made white Ioel 1 4.6. See also Ioel 2.2, 25. Locusts are generally referred to a multitude of Enemies — – If any King or Potentate see Locusts come upon a place let him expect a powerfull multitude of enemies there: & look what hurt the Locusts do the Enemy will do mischief proportionally Achm. c. 300. Ind. Pers Eg.

13 Wild Beasts also by reason of their feeding upon vegetables & preying upon one another signify armies. Come ye, assemble all the Beasts of the feild, come to devour. Chalde Paraph. Those that stay with the sword shall be assembled from all sides: Kings of Nations & their armies shall come – to spoile. Ier 12.9 The burden of the Beasts of the South i.e. the Bands of Egypt Isa 30.6. I have given all these lands into the hand of Nebuchadnezzar king of Babylon my servant, & the Beasts of the field have I given him also to serve him, & all nations shall serve him Ier 27.6. & 28.14 I will also send wild Beasts among you which shall rob you of your children & destroy your cattel & make you few in number & your high ways shall be desolate Levit 26.22. In Ier 15.2, 3. Ezek 5.17 & 14.13, 15, 17, 19, 21; there are described four distinct kinds of plagues to befall the Jews, Famin, Captivity, Sword, & Pestilence whereof their captivity is described by Beasts passing through the land & spoiling it & making it desolate: so <11r> that wild beasts strictly signify forreign armies which destroy not by the sword only as in civil wars but by spoiling a country & carrying away the prey. The famin also is represented in Ier 15.3. by doggs to teare, because of the greediness of this Beast who usually leaves nothing behind him for others to feed upon & perhaps also becaus his tearing may represent the gnawing of a hungry Stomach. And in the same place the Pestilence is represented by ffowls of the heaven to destroy becaus the infection of the Pestilence is in the Air & seizes a man from thence.

14 Artemidorus another writer about the interpretation of Dreams saith that Frogs signify Impostor's & Scoffers lib 2. c 3.

15 The Land is as the garden of Eden before them & behind them a desolate wildernes Ioel 2.3. [The fruitful place was a Wilderness & all the cities thereof were broken down Ier 4.26.] &c.

16 The Woman [i.e. the Church] fled into the Wildernes Rev: 12.6. He carried me away in the spirit into the Wilderness; & I saw a Woman sit upon a scarlet coloured Beast full of names of Blasphemy Rev 17.3. Authors usually interpret the Wilderness here of Gentilism spreading over the Christian World: in which opinion is Clemens Alexandrinus, Origen, Ambrose, Hierom, Hilary &c as may be seen in Alcazar. And I take it to be nothing els but the Desolation, spoken of by Daniel & our Saviour, which was to be made by setting up the Abomination.

17 First the King of Assyria hath devoured Israel, & last this: Nebuchadnezzar king of Babylon hath broken his bones, Ier 50.17. The Princes of the house of Israel – eat the flesh of my people & flay their skins from of them, & they break their bones & chop them in pieces, &c i.e. by exaction & oppression Micah 3.3. So to signify the great wealth which the <12r> Kings of the Medes & Persians should heap up, it is said to the second Beast: Arise, devour much flesh. Dan 7.5. And the spoiling of the Ægyptians by the Israelites is expressed by giving the Leviathan to be meat for them in the Wilderness, Psal 74.13. See also Ezek 29.5 And Achmet to the same purpose saith if any one seem to find or eat the flesh of Dragons he shall receive riches proportionally from some great King c 283. Ind. Pers. Eg. And if he eat the flesh of a Scorpion he shall receive the wealth of an enemy c. 285. The like of the flesh of other Beasts in c 269, 272, 274 &c And if his own flesh seem to grow plump he shall grow rich proportionally c 87. And in generall he adds that flesh does universally signify riches & gold.

So the Chalde Paraphrast for: They shall eat every man the flesh of his own arm Isa 9.20 translates: They shall prey every man upon the substance of his neighbour. And so for: The fatnes of his flesh shall wax lean Isa 17.4. he translates The wealth wherein his glory consisted shall pass away.

18 Wheresoever the body is thither will the Eagles be gathered together Luke 17.37. That is where the bodies of the saints are at the coming of our Lord, thither will the Angels go to carry them up into the Air to meet the Lord at his coming. Mat 24 31 & 1 Thes: 4.17. How fowls of the Air are sometimes also put for infectious diseases see the Notes upon Def 13

< insertion from f 11v >

19. Since the Sea & waters signify people the extent of the Sea will answer to the extent of the possessions of the People, & Islands to parcels of ground exempted from their possessions for sacred uses: namely to the Courts of Temples, & more especially to the the Altars which were raised a little above the ground as Islands above the sea. And this interpretation is favoured by the custom of the old Romans to call those houses Islands which were on all sides disjoyned from others: whereof the far greater part of Rome consisted.

< text from f 12r resumes >

20 If one dream he builds ships he shall grow rich proportionally to the number of them. This Achmet c 180 relates as the doctrin of the Ægyptians & Persians & in the same chapter adds this for the Doctrin <13r> of the Indians: one dream that he builds a merchant ship he shall gather an assembly of men to celebrate religious mysteries. The reason of this Emblem I suppose is that a Temple brings profit to a Priest as a ship to a Merchant & is also separate from other buildings as ships are from one another

< insertion from f 12v >

21 If a king dream that he sees his ships sending out fire to burn other ships or Countries, he shall obtain victories over his enemies proportionall to the strength & efficacy of the fire. If he seem to see his own ships burnt it portends ruin to his forces. And if he seem to build a new Navy of many ships, according to their number he shall again rais forces more or less powerfull against his enemies. Achm c 181. Pers & Egyp.

< text from f 13r resumes >

27 Behold I am against thee Pharaoh King of Egypt the great Dragon that lyeth in the midst of his rivers – I will put my hooks in thy chaws & I will cause the fish of thy rivers to stick unto thy scales – & I will leave thee thrown into the wilderness, thee & all the fish of thy Rivers. Ezek 29.4

22 Egypt riseth up like a flood & his waters are moved like the rivers, & he saith, I will go up & will cover the Earth, I will destroy the City & the inhabitants thereof. Ier 46.8. Behold the Lord bringeth upon them the waters of the River strong & many, even the King of Assyria & all his glory: & he shall come up over all his channels & go over all his banks. And he shall pass through Iudah, he shall overflow & go over, he shall reach even to the neck Isa 8.7 Behold waters [Chal. Par. Peoples] rise up out of the North & shall be an overflowing flood — & the inhabitants of the land shall howl at the noise of the hoofs of his strong horses &c Ier 47.2. Whence it appears that armies within their own nation are like rivers within their Banks: 23 But when they invade other nations they are overflowing floods.

24 And as overflowing signifies excess of military power so the drying up of waters must on the contrary signify the decay & weakning of that power: of which signification take these instances. (2) The Ægyptians will I give over into the hand of a cruel Lord – & the waters shall fail from the Sea, & the river shall <14r> be wasted & dried up — & the brooks of defence shall be emptied & dried up, & the reeds & flaggs shall wither. Isa 19.5, 6. § 25 Where note that as Trees & Herbs in Def so here reeds & flaggs signify men. (1) They shall draw their swords against Ægypt & I will make the rivers dry & sell the land into the hand of the wicked. Ezek 30.12.

* < insertion from f 13v > * In Ezek 32.3. The Chalde Paraphrast for Rivers substitutes Provinces And the Records of Achmet compare Rivers sometimes to men & sometimes to riches which flow to the King as Rivers to the Sea.

26 And in what sense soever Rivers are taken ffountains will most naturally signify Towns & Cities: as being the permanent heads of these flowing waters.

< text from f 14r resumes >

50 If a king dream that there is an Earthquake in his City or Land it portends war of Nations & conspiracy against him. Achm: c 144 Ind. Pers. Eg. But the shaking of Heaven & earth imports more then this, namely the subverting Kingdoms & turning things as it were up side down. For of Haggai 2.6 where it is said: Yet once more & I will shake the Heavens & the Earth, &c Saint Paul gives this interpretation, that this Yet once more &c signifies the removing of those things that are shaken Heb 12.27. And Haggai himself a little after makes the same interpretation vers 22, where repeating the Prophecy he saith: I will shake the Heavens & the earth & I will overthrow the throne of Kingdoms, & I will destroy the strength of the Kingdoms of the Heathen &c. To the same purpose see also Isa 13.13 & 14 16 & Ioel 3.16.

< insertion from f 13v >

28 The great stars relate to the Nobles & the rest of the stars to the whole world Ach c 167 Ind. Pers. Eg.

< text from f 14r resumes >

29 Thou shalt ascend & come like a storm, thou shalt be like a cloud to cover the Land thou & all thy bands & many people with thee Ezek 38.9. (2) A cloud shall cover Ægypt & her daughters shall go into captivity. i.e. a cloud of enemies, or as the Chalde Paraphrast interprets, A King with his Army like a cloud Ezek 30 18. (1) A day of darkness & gloominess a day of clouds – a great people & a strong &c Ioel 2.2. In these instances <15r> a cloud signifies onely numerous armies but its signification equally extends to any great multitude as may appear out of Heb 12.1: Wherefore seeing we also are compassed about with so great a cloud of Witnesses &c: Which expression now grown proverbial was doubtles derived from the Language of the ancient Prophets & Wise men, or at least from the same grownds from which they derived it: which I take to be chiefly the resemblance which a numerous swarm of insects, as also the dust raised by a great multitude of people, hath to a cloud.

Sometimes clouds are put to signify any kind of adversity, & by Interpreters they are applyed also to wisdom in regard of their sublimity.

30 Nebuchadnezzar is represented by a tree Dan 4. And the King of Assyria by a Cedar Ezek 31. In which chapter also the Kings & Princes of Israel & Judah are represented by Cedars, Fir trees & chesnut trees & the holy land by the garden of God. So in Isa 37.24 Thou (Sennacherib King of Assyria) hast said, by the multitude of my chariots am I come up – to the sides of Lebanon & I will cut down the tall Cedars thereof & the choise Fir-trees thereof. See also Zech 11.2. Isa 2.13 & 10.19 33, 34. Ier 22.7. Ezek 20.47 &c.

The Chaldee Paraphrast for Cedars & firs substitutes Kings Princes & great men in Isa 14.8, & 37.24. & Ezek 31.5, 8. For Oaks of Basan Princes of Provinces Isa 2.13 Zech 11.2. For the ffr & Mirtle Iust & good men Isa: 55.13, & for Briars & Thorns wicked men Isa 55 13 & 9.18. And so Achmet in c 151, 165 & 200 is very particular in sorting severall kinds of trees to severall sorts of men.

31 It is usually supposed that the Vices of nations were the reason why in Daniel & the Apocalyps they are represented by Beasts and this may be sometimes allowed for a secondary reason especially in the Apocalyps but I cannot think it the authentic reason becaus a beast may as well be taken in a good sence as in a bad one. For christ is represented by a Lyon as well as Nebuchadnezzar, & some of the 12 Tribes <16r> are characterised by Beasts in Iacob's blessing as well as the 4 Monarchies in Daniels visions. And therefore I must rather derive this Type from Armies whereby Kingdoms are usually founded & upheld. For since Armies are wild beasts by Def , it is thence very naturall to put a Beast for any Kingdom which was originated from Armies & frequently imployes them like a ravenous Beast to prey upon its neighbours. And this the prophetique doctrin of Iacob may teach us, who called Iudah a Lyon from his getting the prey & being prince of the Tribes, Issachar an Ass from his being in slavery, Dan a serpent from laying stratagems & Benjamin a wolf from ravening & devouring the prey. And so the descriptions of the Beasts in Daniel almost wholly respect their pugnaciousnes excepting what is said of the little horn. And in the Apocalyps although the two-hornd Beast be not represented pugnacious, yet its merchants (chap 18) supply the place of Armies, since they prey upon the Kings of the earth by their sophistical merchandise no less then the other by force.

32. A Dragon signifies the person of a hostile King, & serpents according to their bignes the persons of other greater or lesser enemies Achm: c 283. According to which doctrin the Apocalyptic Dragon is a very proper emblem as well of the Roman Kingdom which was so great an enemy to the Church, as of the Devil that arch-enemy to mankind. But there seems to be in this emblem a further mystery; namely to insinuate a comparison of the oppression of the Church under the Roman Empire to the Egyptian Bondage, as if that were a type of this. For it is observable that although the Iews had many enemies yet none but Pharaoh is represented by a Dragon in the old Prophets. And he is so represented as may be seen in Ezek 29.3. Isa 51.9. Psalm 74 13, & Isa 27.1. In which last places Pharaoh in respect of the overflowing Nilus is also called Leviathan as if he were a water Dragon like that in the Apocalyps who cast out of his mouth water as a flood. And so in Psalm 74 he is represented with many heads like the same Apocalyptic Dragon. But for the fuller analogy of these two Dragons I must refer you to the comment <17r> on Rev 11.8.

33 Heads are sometimes collaterall parts of a kingdom, as the four heads of the Leopard in Dan 7.6. But if the kingdom be divided into both collaterall & successive parts, then may the successive parts be represented by Heads, as in the Apocalyptic Beast whose seven heads appear to be successive by the saying that Five are fallen & the other is not yet come Rev 17 10.

34 Horns if they appear together, denote collaterall parts of a Kingdom or of that head of it upon which they grow, as the four horns of the Gote Dan 8.8 & the 10 horns of the Beast Dan 7. Rev 17.12. If the Horns Heads & Body of a Beast be considered strictly according to their relation one among another, the horns as being the most exalted member will chiefly respect Kings or successions of them, the Heads the Nobles & great men & the Body the rest of the Kingdom. But becaus a King is sometimes put for his Kingdom, thence it is that a horn is also sometimes used in the same signification.

35. Eyes being the chief organs by which a man acquires knowledg, are the most proper emblem thereof. And hence was that known Hieroglyphic of the Ægyptians: A scepter with an eye on the top of it to signify the policy & foresight requisite in a King.

< insertion from f 16v >

36. The signification of Mouth is plain from hence that the 4th Beast had a mouth speaking great things – even great words against the most high, & should think to change times & laws, & they should be given into his hands for a while Dan 1.20, 25.

< text from f 17r resumes >

37. Teeth must signify great men becaus they are in the head, & those souldiers becaus they are the chief instruments wherewith a Beast fights. Hence to expres the fortitude of the fourth Beast, it is described with great iron teeth. And so the Locusts Ioel 1.6 & Rev 9.8 are represented with teeth of Lyons. And probably the Author of the fable of Cadmus had respect to this signification of teeth when he made the Dragons teeth to be the seed of armed Souldiers.

38 The feet very fitly represent common souldiers. For as they are the most active members, & the lowest parts of Beast, & serve to support him, & to move upon & <18r> to fight with: so Armies are much in motion, & the lowest of the people, & the support of the kingdom, & by them Kingdoms are translated to & fro, & they are the members wherewith Kingdoms fight. This interpretation is also evident by the Visions of Daniel. For the ten horned Beast to signify the use & power of his feet in fighting is represented with nails of Bras & said to stamp with his feet what he devoured not with his teeth: which is as much as to say, that what the Commanders left the inferior souldiers spoiled. And so the he-Goat stamped upon the Ram & therefore fought with his feet. And that of Ezek 32.2 Thou troubledst the waters with thy feet, the Chalde Paraphrast renders thus: Thou disquietedst the peoples with thy armies.

39 The taylor also, at least where feet are not considered may properly represent Armies, as being the train & hinder end as it were of a kingdom. Achmet saith: If one dream he rides on Pharas (i.e. a generous steed) having a thick set & long tail, he shall have a train of attendants or followers answerable to the fulnes & length of the tail, c 152. And by analogy the tail of a pugnacious Beast must be a train of souldiers. And this is confirmed in that the Euphratean Horsmen were said to do hurt with their tails, that is to fight with them, & therefore least that should seem improper their tails are described to be like serpents to represent them capable of fighting with them. And for the same end the Locusts are described with stings in their tails.

40 Of the Body of the Beast see the comment on Def 34

Besides these there may be other ways of representing a kingdom, as if a great fish be put for a King & lesser fishes for his subjects, <18v> Ezek 29.4. or the Sea for a King & rivers for his subjects &c

<19r>

55. Gird thy sword upon thy thigh O most mighty, with thy glory & thy majesty, & in thy Majesty ride on prosperously. Psal 45.4. The Hebrew is prosper & ride; which the septuagint translates, Go on prosperously & reign; & the Chalde Paraphrast, that thou mayst ride upon the throne of the Kingdom. In like manner riding is put for reigning in Deutr 32.13. Isa 58.14. Psal 66.12 And so the woman's riding upon her Beast is interpreted her reigning over the Kings of the Earth Apoc 17. And Achmet delivers it for the doctrin of the Indians Persians & Egyptians, That a generous Steed denotes eminence & dignity, & vulgar horses inferior nobility & glory And if one dream he rides on a nimble & mettlesome hors, he shall acquire amongst the people fame & great renown, & eminence & honour. – And if he seem to ride armed on a generous steed he shall obtain power & renown according to his armour. chap 233.

56. If one seem to hold a bow & Arrows he shall with joy triumph over his enemies. Achm: c 249. Pers. Æg.

57 Some have supposed that the Ballance in the third Seal might be an emblem of famin, but without ground, there being no authority either in scripture or other authentic writings that I have met with for such an interpretation. There are other ways of expressing famin; as by the tearing of Doggs Ier 15.3: & when the Ballance is mentioned in scripture it is either with respect to Iudgment as in Iob 31.6. Psal 62.9 Dan 5.27. or to Iustice as in Hosea 12.7. Micah 6.11, Prov 16.11 &c. And to the same sense is the Doctrin of Interpreters, which runs thus. If in a dream one see a Ballance poised in any place let him understand it of a Iudg. And if he have a caus & see the ballance equally poised he shall obtain his right. — And if he see the Ballance exact & clean let him know that the Iudg of that place is just, but if it be broken & out of order <20r> he is unjust. Achm: c. 15. Ind. The Author also further relates how they compare the scales to the ears of the Iudg & the

weights to the matter pleaded on both sides &c. – And adds that measures have the like interpretation, but are to be understood of inferior Iudges.

58. Martyrdom is a kind of sacrifice, for the sacrifices under the Law were but a type of our Saviours death. And hence Saint Paul when his martyrdom approached said: I am now ready to be offered (gr: sacrificed) & the time of my departure is at hand. 2 Tim 4.6. And to the same sense is that to the Philippians: Yea & if I be offered upon the sacrifice & service of your faith, I joy.

59 The Temple of God is holy which Temple ye are i Cor 3.17. What agreement hath the Temple of God with Idols? for ye are the Temple of the living God 2 Cor 6.16 The man of sin — as God sitteth in the Temple of God 2 Thes 2.4

60 The marriage of the Lamb is come, & his wife hath made her self ready Rev 19.7. To the same sense runs the whole Book of Canticles &c

< insertion from f 19v >

[4] 61. To assimilate sharp affliction to the pains of a woman is sufficiently obvious whence if that woman be the Church her pains in travail must be an emblem of her persecution. Thus our Saviour in Mat 24.8, 9 & Mark 13.9 describing the persecution of the church calls them ὠδινάς. So Isaiah ch 66.7 speaking of the Jewish church saith before shee travailed she brought forth before her pain came she was delivered of a man child. Which the Chaldee Paraphrast thus interprets Antequam veniat ei tribulatio redempta erit, antequam veniat ei tremor sicut dolores parturientis revelabitur Rex ejus. Ieremiah also in ch 30.6, 7 interprets this figure plainly. Ask ye now, saith he, & see whither a man doth travail with child: wherefore do I see every man with his hands on his loins as a woman in travail, & all faces are turned into paleness? Alas for that day is great so that none is like it, it is even the time of Jacobs trouble, but he shall be saved out of it.

< text from f 20r resumes >

[5] 61 The Idolatry of the Iews is almost every where in scripture called going a whoreing after other Gods See Isa 3. & Ezek 16 & 25 &c. And though all their neighbours were Idolaters more then they yet none but they are reprov'd for it under the character of committing whoredom. And the reason is plain. ffor as that they were considered as married to the true God, Ier 3.1, 8, 14 Hosea 2.1, 7 &c so the other nations had as it were contracted wedlock with fals Gods, insomuch that they are called the Gods of those nations as the true God was the God of the Iews. Yet Nineveh is once called a harlot (Nahum 3.4.) but not for Idolatry.

62 That Idolatry is sometimes termed Blasphemy may be seen in these instances. In this your Fathers have <21r> blasphemed me in that they have committed a trespas against me. For when I had brought them into the Land — then they saw every high hill & all the thick trees, & they offered there their sacrifice. Ezek 20.28. Your ffathers — have burnt incense upon the mountains & blasphemed me upon the hills. i.e. by invoking other Gods. Isa 65.7 And so in the Apocalyps, although Blasphemy need not there be wholly limited to Idolatry, yet the names of Blasphemy upon the Whore's Beast are well interpreted by Grotius to be the names of Idol-Gods by which the true God is blasphemed whilst men attribute that to them which is due onely to him.

< insertion from f 21v >

66. What is meant by ascending out of the bottomles pit may be seen in Rev 20: where the putting an end to delusions & fals religions is exprest by shutting up the Dragon in the bottomless pit that he should deceive the nations no more till the thousand yeares should be fulfilled; & the springing up of new delusions at the end of that time, by his being let out again to deceive the nations

< text from f 21r resumes >

67 A Potion or Drunkenness sometimes signifies great affliction & misery. as in Ier 25.15. Ezek 23.33. Rev 14.10. And sometimes error as in Isa 29.10: They are drunken but not with wine, they stagger but not with strong drink, for the Lord hath poured out upon you the spirit of deep sleep & hath closed your eyes. And accordingly in Rev 17 by the inhabitants of the earth being made drunk with the wine of the Whores

ffornication, must be understood their being infatuated & seduced to Idolatry by her delusions. For it is said in ch 18.23 that by her deadly Potion (ἔκ του φαρμακου) were all nations deceived. That is by the wine of the poison of her fornication ἔκ του ὀίνου του θυμου, as it is called in vers 3 & 8. For θυμὸς signifies as well poison as wrath, & her Cup is to be supposed, as it were, a Philtre or love-Potion, such as Whores were said to administer for inciting love, & for that end to compose it of such poisonous medicaments as might work by stupifying & infatuating those to whome they gave it.

68 Where the Jewish Nation is represented as a Whore her <22r> threatned distress & desolation is often expressed by making her naked as in Ier 13.22, 26. Ezek 16.37 & 23.26 & Hosea 2.3 & the like of the Virgin daughter of Babylon in Isa 47.3.

3 Thou hast said in thine heart I will ascend into heaven, I will exalt my Throne above the Stars of God, I will sit also upon the mount of the congregation in the sides of the North, I will ascend above the heights of the clouds &c. This is spoken of the King of Babylon exalting himself above all Kings & earthly dominions. Isa 14.13. Thy greatness [O Nebuchadnezzar] is grown & reacheth unto the heaven Dan 4.22. And thou Capernaum which art exalted unto heaven Mat 11.23. How hath the Lord – cast down from heaven to earth the beauty of Israel Lam 2.1. If a king see himself as it were above the heaven where the stars are, he shall find exaltation & a name above other Kings Achm. c 162 Ind. Pers. Æg.. By all which it may appear that Heaven signifies any high & exalted estate, & earth a low one.

< insertion from f 21v >

41 That ascending up to Heaven in a cloud signifies great exaltation may appear by the notes on Def 3.

< text from f 22r resumes >

42 And becaus clouds signify multitudes of people by Def 29 therefore ascending in a cloud will signify exaltation in or by a multitude, & riding on the clouds the subduing & reigning over much people. If a King dream that he sits upon the Clouds carried whither he will, he shall rule over his enemies & obtein victories & unexpected joy Achm c 194. Pers. Eg.

43. And so covering the sun with a cloud or smoke will signify oppression of a King by advers armies. Thus God threatning the overthrow of Pharaoh by Nebuchadnezzar saith: And when I shall put the out – I will cover the Sun with a cloud — & set darknes upon thy Land. which the Chalde Par: renders thus: A King with his Army shall cover thee as a cloud which ascends & covers the sun. Ezek 32.7. The same is to be understood of obscuring a Kingdom by smoke as in Isa <23r> 14.31. Thou whole Palestina art dissolved for there shall come from the North a Smoke &c.

44 I will caus your sun [O Israel] to go down at noon day, & I will darken the earth in the clear day, & I will turn your feasts into mourning Amos 8.9. She [Ierusalem] hath given up the ghost, her Sun is gone down while it was yet day. Chalde Par: Her Glory is passed away in her life time Ier 15.9. Thy sun shall no more go down neither shall thy Moon withdraw it self, for the Lord shall be thine everlasting light, & the days of thy mourning shall be ended. Chal. Par. Thy Kingdom shall no more cease neither shall thy glory be taken away &c. Isa 60.20. The day of the Lord cometh cruel both with wrath & fierce anger to lay the Land (i.e. the Kingdom of Babylon) desolate, & he shall destroy the sinners out of it: for the stars of Heaven & the constellations thereof shall not give their light, & the Sun shall be darkened in his going forth, & the Moon shall not caus her light to shine — Behold I will stir up the Medes against him Isa 13.10. When I shall extinguish thee [O Pharaoh King of Egypt] I will cover the Heaven & make the stars thereof dark, & I will cover the Sun with a cloud, & the Moon shall not give her light. All the bright stars of heaven will I make dark over thee, & set darknes upon thy land — For thus saith the Lord God, the sword of the King of Babylon shall come upon thee. Chal. Par. When I shall extinguish the splendor of the glory of thy Kingdom out of Heaven, tribulation shall cover thee &c. Ezek 32.7. Get thee into darknes O daughter of the Caldeans, for thou shalt no more be called the Lady of Kingdoms Isa 47.5. Darknes & sorrow Isa 5.30. See also Joel 2.10. Ier 13.16 &c.

If one dream that he sees the Sun in Heaven without rays <24r> & light it betokens calamity & dishonour to the King — If he dream that it is Eclipsed it betokens affliction & war to the King. — If in his dream he see the Sun Moon & Stars gathered together without light, if he be one of the Nobles that darknes betokens his

own destruction; but if the King, he shall be invaded on all sides by war & fall into affliction Achm c 167. Ind. Pers. Eg. And If one dream that the stars are very dim, cast down, scattered & cloudy, it betokens the calamity of Princes Nobles & rich men Achm: c 168. Pers. Eg.

< insertion from f 23v >

45. Yet the celestiall bodies are not to be interpreted so strictly of the persons of Kings & Princes but that the Sun & Moon may sometimes be used to signify in generall the splendor & glory of a kingdom, in as much as the sun is the glory of the world by day & the Moon by night. For thus the Chalde Paraphrast interprets them in Ier 15.9, & Isa 60.20. And so where the Woman is said to be clothed with the Sun, & the Moon under her feet Rev 12, the Sun & Moon signify the glory of the righteousnes of Christ wherewith the church must be clothed, & of her own righteousnes which she must put of but yet be supported by it as it borrows splendor from that sun & shines as it were by reflexion. And so where the sun is turned into blacknes & the moon into blood Ioel 2.31 & Rev 6.12 I had rather understand it in generall of the splendor of the Kingdom put out & the glory turned into bloodshed, then interpret it onely of the King & the next in dignity. For the perishing of those two persons infer not the overthrow of the Kingdom: whereas in Ioel the turning of the Sun into darknes & the Moon into blood is made the description of that universall overthrow of the Gentile Kingdoms & mighty slaughter of all their Armies which is to happen at the great day of God almighty, as is at large described in the next chapter.

As for the Moons being turned into blood the expression seems borrowed from the dusky reddish colour of the Moon in a partiall Eclips which is here rather alluded unto then the darknes of a totall Eclips, that the great slaughter of the nations may be exprest by calling the colour blood. ffor that this word was intended for an expression of their bloodshed is plain by the precedent sentence. I will shew wonders in the Heavens & in the Earth, blood & fire & pillars of smoke (i.e. slaughter & war) To which is subjoyned by way of explication: The sun shall be turned into darknes & the Moon into blood before the great & the terrible day of the Lord come.

< text from f 24r resumes >

65 The falling of the stars & departure of the heavens according to the precedent interpretation of stars & Heaven will signify the fall of great men & the departure of the glory of a Kingdom. And becaus Idols are sometimes considered as men by Def 63 therefore this emblem may be applyed either to a Kingdom of Idols or to a Kingdom of men, as the circumstances shall require. Thus Saint Stephen calls the Idol of Rempham a Star, saying: Ye took up the Tabernacle of Moloch & the Star of your God Rempham figures which ye made to worship them. Acts 7.43. It is indeed less usuall to represent Idols by the stars but it is more proper, becaus they being the Images of supposed celestial Gods, were thence in scripture called Gods & the host of heaven: & the analogy between the Vnivers & a kingdom will be more perfect when things which relate to heaven are represented by the heavenly bodies, & the parts of a Kingdom which respect the earth by things on the Earth then when they are confounded together: Yea this the scripture seems to insinuate when it calls Idols as well as stars the host of heaven And therefore we need not doubt to interpret stars of Idols & Heaven of their honour & dignity or rather of the orbicular roofs of their Temples, whenever that interpretation will best agree with the circumstances. And thus it happens in this definition. For here the allusions to the falling of Figs from a fig-tree & to the rolling of a scroll together, do by striking the imagination with an Idea of local motion make it a more lively representation of the ruining of a Kingdom of Idol-Gods then of a Kingdom of men. For the stars falling unto the earth as figs fall from a fig tree do most lively represent falling Idols, & Heaven departing as a Scroll <25r> when it is rolled together, the roof of a Temple gradually taken off, or cleaving asunder at its being thrown down.

As for the use of this emblem there are but two places where it occurs, viz: Isa: 34.4 & Rev 6.13, 14: The first of these seems to respect that universall overthrow of the Gentiles so often prophesied of in Scripture; at which time Idolatry is to be universally & forever demolished, as may hereafter appear by comparing Rev 9.20 & 11.15 with Isa 2.17, 18, 19 & Zech 13.2 &c. And concerning this place it may be observed that the stars which fall down are not called the stars but the host of heaven which is the same name by which Idols are often called & therefore it may as well signify Idols as stars. The other place is at the sixth Seale when Idols were to be universally abolished but not for ever: of which more hereafter.

64 In Def 10 & 63 we shewed that the Prophets put men for Idols, & Dens & Rocks of Mountains for their Temples: & the reason of the thing requires that here they should be thus interpreted. For Rocks & Mountains must here signify buildings becaus of their falling, & Men must signify Idols becaus to hide in Dens or holes of Rocks or to cover with falling mountains that is, to shut up in buildings or bury in the ruins of them is the proper way of destroying Idols but not a proper way of destroying men. But the use of these expressions will best appear out of scripture where they are appropriated to the demolishing of Idolatry. The high places of Aven the sin of Israel shall be destroyed the Thorn & Thistle shall come upon their Altars, & they shall say to the mountains cover us & to the hills fall on us Hosea 10.8. The Lord alone shall be ex <26r> alted in that day & the Idols shall he utterly *[6] abolish, & they shall go into the holes of the Rocks & into the Caves of the Earth for fear of the Lord Isa 2.19. In that day shall a man cast his Idols — to the Moles & to the Bats to go into the clefts of the Rock & into the *[7] tops of the ragged rocks for fear of the Lord vers 21. Here the Idols which are to be hid in the rocks are called by the name of Idols but a little before they were spoken unto as men. Enter into the Rock & hide thee in the dust vers 10. And therefore since the men here spoken unto are Idols, by men hiding themselves in rocks must be understood Idols shut up in their temples or buried in the ruins thereof.

47. To expres the ruin of old Babylon Ieremiah commanded Serajah saing: When thou hast made an end of reading this book thou shalt bind a stone to it & cast it into the midst of Euphrates, & thou shalt say; Thus shall Babylon sink, &c Ier 51.63. So to expres the ruin of new Babylon a mighty Angel took up a stone like a great Milstone & cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down &c. Rev: 18.21. And to these two places the casting of the great Mountain into the sea Rev 8.8 seems to allude: especially since that Mountain signifies also a City by Def not to mention here that it is the very same with new Babylon. And so by Analogy the falling of the great star upon the rivers Rev 8.10 must signify the ruin of some great Prince. To which purpose the Indian Interpreters teach us: If one dream he sees the stars fall into the sea, let him understand thereby a slaughter of men to be caused by the King, & if the King have this dream he shall see a very great slaughter or mortality of his people. Achm. c: 170.

46. Since waters signify people, the turning of them to blood must signify slaughter of the people. Thus the desolation of Moab <27r> is exprest by saying: The waters of Dimon shall be ful of blood. Isa 15.9. Compare this with Def:

69. Wherefore art thou red in thine apparel & thy garments like him that treadeth the winefat? I have troden the Wine-press alone – for I will tread them in mine anger – & their blood shall be sprinkled upon my garments Isa: 63.2, 3. Proclaim ye this among the Gentiles, Prepare war &c Put ye in the sickle for the harvest is ripe; come get ye down for the press is full, the fats overflow, for their wickedness is great. Multitudes, Multitudes &c Joel 3.13. The lord – – shall give a shout, as they that tread the grapes, against all the inhabitants of the Earth – he will plead with all flesh, he will give them that are wicked to the sword. Ier 25.30 See also Lament: 1.15. Ezek 15.2 & Deutr 32.32.

The reason of this figure is the resemblance between effusion of blood & expressing the juice of grapes.

48 Fire is put to signify war becaus men are represented by things combustibile as Trees, Ships, Beasts &c; And as these things wast in the fire so men are destroyed in war. And then this figure there is scarce any more frequently used in Scripture. Say to the Forrest of the South, – Behold I will kindle a fire in thee & it shall devour every green tree in thee & every dry tree: the flaming flame shall not be quenched, & all faces from the South to the North shall be burnt therein Ezek 20.47. The house of Iacob shall be a fire & the hous of Ioseph a flame, & the house of Esau for Stubble, & they shall kindle in them & devour them Obad 18. In that day will I make the Governours of Iudah like a hearth of fire among the wood & like a torch of fire in a sheaf, & they shall devour all the people round about. Zech 12.6 The strength of the Battel – hath set him on fire round about yet he knew not, it burned him yet he laid it not to heart. Isa 42.25. The Lord called thy name a green Olive tree – – with the nois of a great tumult he hath kindled a fire upon <28r> it. Ier 11.16. See also Isa 66.15, 16. Ier 21:14 & 48, 45, & Ezek 19.12 & 30.8 &c.

The Chalde Paraphrast for burning substitutes slaying Isa 42.25 & for fire & flame, armies of enemies strong & powerful as fire Ier 11.16 & 48.45 &c.

If one dream that he is burnt by a flame he shall perish in war Achm c 159. If a king seem to see the Pillars of his Palace on fire, it signifies the dominion of another & the destruction of the great ones which he hath constituted. – And if he see his hair on fire he shall lose his people in war c 160.

Sometimes fire signifies trial & purgation by consuming what is evil, as in Mal 3.2.

49 If one dream that the Sun hath scorched him much he will be punished by the king proportionally to that scorching. Achm. c 167. Ind. Pers. Eg. This respects a single person, & hence it is easy to collect that if a nation be much scorched by the Sun, the affliction which it portends must be through wars raised by the king; as well because burning or scorching denotes war by the precedent Definition, as because there is no means whereby a king may afflict a whole nation so easily & so much as by war.

50 If a king dream that there is an Earthquake in his city —

52. The four winds of heaven strove upon the great sea. i.e. the wars of Nations whereby the Beasts arose Dan 9.1. The wind shall eat up all thy pastures & thy lovers shall go into captivity Ier 22.22. < insertion from the right margin of f 28r > I will raise up against Babylon – a destroying wind Ier 51.1 Vpon Elam will I bring the four winds from the four quarters of heaven & will scatter them towards all those winds, & there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies. Ier 49.36 < text from f 28r resumes > The wind shall carry them away & the whirlwind shall scatter them Isa 41.16 I scattered them with a whirlwind among all the nations. Zech 7.14. The king of the <29r> north shall come against him like a whirlwind, with chariots &c Dan 11.40. A great whirlwind shall be raised up from the coasts of the earth, & the slain of the Lord &c Chaldee Par: Many people shall come openly from the ends of the earth. So in Ezek 19.12 for: The East wind dried up her fruit: the Chaldee Paraphrast substitutes, A King strong as a parching wind slew her people

If a king see the sea much troubled by wind from a known quarter he will be molested by some nation from that quarter, but if he see the sea calm he will peaceably enjoy his kingdom. Achm: c . If he seem to be taken up & carried from place to place by a wind, he shall undertake a long expedition with success proportionally to the strength & quickness of the wind. c 165 Ind. If a King in a journey seem to be hindered by a wind, he shall receive a messenger from a remote Kingdom by which he shall be troubled. c 166, Pers & Eg.

53 The Lord thundered in the Heavens & the highest gave his voice: Hailstones & coales of fire. Yea he sent out his arrows & scattered them, & he shot out lightnings & discomfited them Psal 18.13. The Lord shall cause his glorious voice to be heard & shall shew the lightning down of his Arm with the indignation of his anger & with the flame of a devouring fire, with lightning & tempest & hailstones. For through the voice of the Lord shall the Assyrian be beaten down Isa 30.30. I will camp against thee round about & will lay – siege against thee — & the multitude of the terrible ones shall be as chaff that passeth away, yea it shall be suddenly. Thou shalt be visited of the Lord of hosts with thunder & with earthquake & great noise, with storm & tempest & the flame of devouring fire. Isa <30r> 29.1, 6. The Philistines drew near to battle against Israel, but the Lord thundered with a great thunder that day upon the Philistines & smote them until they came to Beth-car 1 Sam 7.10. See also 1 Sam 2.10 & Isa 28.2 & 60.15. So Joel describing the Battle of the great day saith: The Lord shall roar out of Zion. i.e. Thunder with a roaring thunder. ch 3.16.

If one dream that hail falls on a place, he may expect a violent incursion of the enemy; and if he dream that the hail hurt the stalks of corn there shall be slaughter of men in that place proportionally to the breaking of the stalks. Ach c 191 Ind. Pers. Eg. If one dream he sees a Dragon struck with lightning, it portends war & ruin to some other King which is an enemy to that country c 283 ex Ind. Pers & Æg.

As for the mixing of fire with Hail, that figure may seem borrowed from the Egyptian plague of thunder & Hail with fire mingled. Exod 9.23. But I suppose it alludes also to the frequent mixture of Hail with lightning which happens in hot countries although in our Northern regions it is unusual.

54 My doctrine shall drop as the rain my speech shall distill as the dew, as the small rain upon the tender Herb & as the showers upon the grass Deutr. 32.2. He shall come down like rain upon the mown grass, as showers water the earth. In his days shall the righteous flourish & abundance of peace so long as the Moon endureth

Psal 72.6. Break up your fallow ground, for it is time to seek the Lord till he come & rain righteousnes upon you. Hosea 10.12. See also Isa 55.10. Hos 6.3 &c

Rain is to be interpreted of God's mercy & granting our prayers. Ach: c 171 Ind.

The same is to be understood of watering any place to make it fruitfull, or of giving water to drink. Whence water is often <31r> put for true doctrin & grace, & springs of water for eternall life. Iohn 4.14. Isa 12.3 & 44.3 & 58.11 &c

70. The harvest is the end of the world. Matt 13.39.

[1] See M^r Medes account of this book p

[2] Grotius. M^r M Dr Moor. &c.

[3] Dan 8.10

[4] A

[5] B

[6] * gr. hide or bury them.

[7] gr: holes.
