

Untitled Treatise on Revelation (section 1.1)

Author: Isaac Newton

Source: Yahuda Ms. 1.1, National Library of Israel, Jerusalem, Israel

Published online: June 2004

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Having searched after knowledge in the prophetique scriptures, I have thought my self bound to communicate it for the benefit of others, remembring the judgment of him who hid his talent in a napkin. For I am perswaded that this will prove of great benefit to those who think it not enough for a sincere Christian to sit down contented with the principles of the doctrin of Christ such as the Apostel accounts the doctrin of Baptisms & of laying on of hands & of the resurrection of the dead & of eternall judgment, but leaving these & the like principles desire to go on unto perfection until they become of full age & by reason of use have their senses exercised to discern both good & evil. Hebr 5.12

I would not have any discouraged by the difficulty & ill success that men have hitherto met with in these attempts. This is nothing but what ought to have been. ffor it was revealed to Daniel that the prophesies concerning the last times should be closed up & sealed untill the time of the end: but then the wise should understand, & knowledg should be increased. Dan 12.4, 9, 10. And therefore the longer they have continued in obscurity, the more hopes there is that the time is at hand in which they are to be made manifest. If they are never to be understood, to what end did God reveale them? Certainly he did it for the edification of the church; & if so, then it is as certain that the church shall at length attain to the understanding thereof. I mean not all that call themselves Christians, but a remnant, a few scattered persons which God hath chosen, such as without being led by interest, education, or humane authorities, can set themselves sincerely & earnestly to search after truth. For as Daniel hath said that the wise shall understand, so he hath said also that none of the wicked shall understand.

Let me therefore beg of thee not to trust to the opinion of any man concerning these things, for so it is great odds but thou shalt be deceived. Much less oughtest thou to rely upon <2r> the judgment of the multitude, for so thou shalt certainly be deceived. But search the scriptures thy self & that by frequent reading & constant meditation upon what thou readest, & earnest prayer to God to enlighten thine understanding if thou desirest to find the truth. Which if thou shalt at length attain thou wilt value above all other treasures in the world by reason of the assurance and vigour it will add to thy faith, and stedy satisfaction to thy mind which he onely can know how to estimate who shall experience it.

That the benefit which may accrew by understanding the sacred Prophetesies & the danger by neglecting them is very great & that the obligation to study them is as great may appear by considering the like case of the Jews at the coming of Christ. For the rules whereby they were to know their Messiah were the prophetesies of the old Testament. And these our Saviour recommended to their consideration in the very beginning of his preaching Luke 4.21: And afterward commanded the study of them for that end saying, Search the scriptures for in them ye think ye have eternall life, and these are they which testify of me: & at another time severely reproved their ignorance herein, saying to them when they required a sign, Ye Hypocrites ye can discern the face of the sky but can ye not discern the signes of the times And after his resurrection he reproved also this ignorance in his disciples, saying unto them, O fools & slow of heart to beleive all that the Prophets have spoken! Ought not Christ to have suffered these things, & to enter into his glory? And beginning at Moses & all the Prophets he expounded unto them in all the scriptures the things concerning himself. Thus also the

Apostles & those who in the first ages propagated the gospel urged chiefly these Prophecies and exhorted their hearers to search & see whether all things concerning our saviour ought not to have been as they fell out. And in a word it was the ignorance of the Iews in these Prophecies which caused them to reject their Messiah & by consequence to be not onely captivated by the Romans but to incur eternall damnation. Luke 19.42, 44.

If then the Prophecies which concerned the Apostolique age were given for the conversion of the men of that age to the truth & for the establishment of their faith, & if it was their duty to search diligently into those Prophecies: why should we not think that the Prophecies which concern the latter times into which we <3r> are fallen were in like manner intended for our use that in the midst of Apostacies we might be able to discern the truth & be established in the faith thereof, & consequently that it is also our duty to search with all diligence into these Prophecies. And If God was so angry with the Iews for not searching more diligently into the Prophecies which he had given them to know Christ by: why should we think he will excuse us for not searching into the Prophecies which he hath given us to know Antichrist by? For certainly it must be as dangerous & as easy an error for Christians to adhere to Antichrist as it was for the Iews to reject Christ. And therefore it is as much our duty to indeavour to be able to know him that we may avoyd him, as it was theirs to know Christ that they might follow him.

Thou seest therefore that this is no idle speculation, no matters of indifferency but a duty of the greatest moment. Wherefore it concerns thee to look about thee narrowly least thou shouldest in so degenerate an age be dangerously seduced & not know it. Antichrist was to seduce the whole Christian world and therefore he may easily seduce thee if thou beest not well prepared to discern him. But if he should not be yet come into the world yet amidst so many religions of which there can be but one true & perhaps none of those that thou art acquainted with it is great odds but thou mayst be deceived & therefore it concerns thee to be very circumspect.

* < insertion from f 2v > * Consider how our Saviour taught the Iews in Parables that in hearing they might hear & not understand & in seeing they might see & not perceive. And as these Parables were spoken to try the Iews so the mysticall scriptures were written to try us. Therefore beware that thou be not found wanting in this tryall. For if thou beest, the obscurity of these scriptures will as little excuse thee as the obscurity of our Saviours Parables excused the Iews. < text from f 3r resumes > Consider also the instructions of our Saviour concerning these latter times by the Parable of the Fig-tree. Now learn a parable of the Figtree, saith he: When his branch is yet tender and putteth forth leaves, ye know that Summer is nigh. So likewise ye when ye see these things know that it is near even at the doors. — Watch therefore for ye know not what hower your Lord doth come. Wherefore it is <4r> thy duty to learn the signes of the times that thou mayst know how to watch, & be able to discern what times are coming on the earth by the things that are already past. If thou doest watch thou mayst know when it is at the door as a man knows by the leaves of a figtree that Somer is nigh. But if through ignorance of the signes thou shalt say in thine heart My Lord delayeth his coming; And shalt begin to smite thy fellow servants & to eat & drink with the drunken: Thy Lord will come in a day when thou lookest not for him & in an hower that thou art not aware of, and cut thee asunder and appoint thy portion with the Hypocrites, There shall be weeping and gnashing of teeth. Matt 24. If thou doest not watch, how canst thou escape more then other men, For as a snare shall it come on all them that dwell upon the face of the whole earth. Luke 21.

** < insertion from f 3v > ** Consider that the same Prophets who foretold our saviours first coming foretold also his second coming; & if it was the main & indispensable duty of the Church before the first coming of Christ to have searched into & understood those prophecies aforehand, why should it not be as much the duty of the Church before his second coming to understand the same prophecies aforehand so far as they are yet to be fulfilled? Or how knowest thou that the christian church if they continue to neglect, shall not be punished even in this world as severely as ever were the Iews? Yea will not the Iews rise up in judgment against us? For they had some regard to these prophecies insomuch as to be in generall expectation of our Saviour about that time when he came, onely they were not aware of the manner of his two comings; they understood the description of his second coming, & onely were mistaken in applying that to the time of his first coming. Consider therefore, if the description of his second coming was so much more plain & perspicuous then that of the first, that the Iews who could not so much as perceive any thing of the first could yet understand the second, how shall we escape who understand nothing of the second but have turned the whole description of it into Allegories. And if the Iews were so severely punished for not understanding the more difficult

Prophecy, what can we plead who know nothing of the more perspicuous; & yet have this advantage above them that the first which is a key to the second & was hidden from them is made manifest to us, and that we have the second also much further explained in the new Testament. < text from f 4r resumes > Again consider how the Apostels instructed the Churches of the first age in the knowledg of these latter times 2 Thes 2.5. And if it was the duty of those Christians to understand them which were not to live in them, shall we think that the knowledg thereof is of no concernment to us.

Consider also the designe of the Apocalyps. Was it not given for the use of the Church to guide & direct her in the right way, And is not this the end of all prophetick Scripture? If there was no need of it, or if it cannot be understood, then why did God give it? Does he trifle? But if it was necessary for the Church then why doest thou neglect it, or how knowest thou that thou art in the right way, and yet doest not understand it? * < insertion from f 3v >

< text from f 4r resumes >

Lastly consider the Blessing which is promised to them that read & study & keep the things which are written in <5r> this Prophecy. Blessed is he that readeth & they that hear the words of this Prophecy & keep the things which are written therein, for the time is at hand, Rev. 1.3. And again to reinforce the invitation to take these things into consideration, the same Blessing is repeated in Ch 22.7 And does God ever annex his blessings to trifles or things of indifferency? Wherefore be not otherwise in thine own conceipt, but as thou desirest to inherit this blessing consider & search into these Scriptures which God hath given to be a guide in these latter times, & be not discouraged by the gainsaying which these things will meet with in the world.

[They will call thee it may be a a Bigot, a Fanatique, a Heretique &c: And tell thee of the uncertainty of these interpretations, & vanity of attending to them: Not considering that the prophecies concerning our Saviour's first coming were of more difficult interpretation, and yet God rejected the Iews for not attending better to them. And whither they will beleive it or not, there are greater judgments hang over the Christians for their remisness then ever the Iews yet felt. But the world loves to be deceived, they will not understand, they never consider equally, but are wholly led by prejudice, interest, the prais of men, and authority of the Church they live in: as is plain becaus all parties keep close to the Religion they have been brought up in, & yet in all parties there are wise & learned as well as fools & ignorant. There are but few that seek to understand the religion they profess, & those that study for understanding therein, do it rather for worldly ends, or that they may defend it, then to examin whither it be true with a resolution to chose & profess that religion which in their judgment appears the truest. And as is their faith so is their <6r> practise. ffor where are the men that do never yeild to anger nor seek revenge, nor disobey governours, nor censure & speak evil of them, nor cheat, nor lye, nor swear, nor use God's name idly in their common talk, nor are proud nor ambitious nor covetous, nor unchast, nor drink immoderately? Where are they that live like the primitive Christians, that love God with all their hearts & with all their soules & with all their might, and their neighbour as their selves; & that in what they do well are not rather led by fashions and principles of Gentility then religion, & where those disagree do not account it rudeness to depart from the former? I feare there are but very few whose righteousness exceeds the righteousness of the Scribes & Pharisees.

This is the guise of the world, and therefore trust it not, nor value their censures & contempt. But rather consider that it is the wisdom of God that his Church should appear despicable to the world to try the faithfull. For this end he made it a curs under Law to hang upon a tree that the scandal of the Cross might be a tryall to the Iews; & for the like tryall of the Christians he hath suffered the Apostacy of the latter times, as is declared in calling it the hower of temptation which should come upon all the world to try them that dwell upon the earth Rev 3.10. Be not therefore scandalised at the reproaches of the world but rather looke upon them as a mark of the true church.

And when thou art convinced be not ashamed to profess the truth. ffor otherwise thou mayst become a stumbling block to others, & inherit the lot of those Rulers of the Iews who beleived in Christ but yet were afraid to confess him least they should be put out of the Synagogue.^[1] Wherefore when thou art convinced be not ashamed of the truth but profess it openly & indeavour to convince thy Brother also that thou mayst inherit at the resurrection the promis made in Daniel 12.3, that they who turn many to righteousness shall shine as the starrs for ever & ever. And rejoyce if thou art counted worthy to suffer in thy reputation or any other way for the sake <7r> of the Gospel, for then great is thy reward.

But yet I would not have thee too forward in becoming a teacher, like those men who catch at a few similitudes & scripture phrases, & for want of further knowledg make use of them to censure & reproach superiours & rail at all things that displeas them. Be not heady like them, but first be thoroughly instructed thy self & that not onely in the prophetique Scriptures but more especially in the plain doctrines delivered therein so as to put them in practise & make them familiar & habituall to thy self. And when thou hast thus pulled out the beam out of thine own eye then shalt thou see clearly to pull out the mote out of thy Brothers eye. Otherwise how wilt thou say to thy Brother, Let me pull out the mote out of thine eye & behold a beam is in thine own eye.

Some I know will be offended that I propound these things so earnestly to all men as if they were fit onely for the contemplation of the learned. But they should consider that God who best knows the capacities of men does hide his mysteries from the wise & prudent of this world and reveal them unto babes. They were not the Scribes & Pharisees but the inferiour people who beleived on Christ & apprehended the true meaning of his Parables & of the Prophetes in the old Testament concerning him. The wise men of the world are often too much prepossest with their own imaginations & too much intangled in designs for this life. One has bought a piece of ground, another has bought five yoke of Oxen, a third has Married a wife, & therefore since they are for the most part otherwise ingaged it was fit that the poor and the maimed & the halt & the blind & those that are in the high ways & hedges should be also invited. God who intended this Prophecy chiefly for their sakes is able to fit their understandings to it. And it is the gift of God & not of human wisdom so to understand it as to beleive it.

Tis true that without a guide it would be very difficult not onely for them but even for the most learned to understand it right But if the interpretation be done to their hands, I know not why by the help of such a guide they may not by attentive & often reading <8r> be capable of understanding & judging of it as well as men of greater education. And such a guide I hope this Book will prove: especially if the judgment of the Reader be prepared by considering well the following Rules for inabling him to know when an interpretation is genuine & of two interpretations which is the best.

It was the judiciously learned & conscientious M^r Mede who first made way into these interpretations, & him I have for the most part followed. ffor what I found true in him it was not lawful for me to recede from, & I rather wonder that he erred so little then that he erred in some things. His mistakes were chiefly in his Clavis, & had that been perfect, the rest would have fallen in naturally. Whence may be guessed the great uncertainty of others who without any such previous methodising of the Apocalyps have immediately fallen upon giving interpretations. ffor so by taking the liberty to twist the parts of the Prophecy out of their natural order according to their pleasure without having regard to the internall characters whereby they were first to be connected, it might be no very difficult matter amongst the great variety of things in the world to apply them more ways then one to such as should have some show of an interpretation. And yet all that I have seen besides the labours of M^r Mede have been so botched & framed without any due proportion, that I fear some of those Authors did not so much as beleive their own interpretations, which makes me wish that they had been moved to more caution by considering the curs that is annexed to the end of this Prophecy.

I testify unto every man that heareth the words of the Prophecy of this book; If any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from <9r> the words of the book of this Prophecy, God shall take away his part out of the book of life, & out of the holy city & from the things which are written in this book.

For to frame fals interpretations is to prejudice men & divert them from the right understanding of this book And this is a corruption equipollent to the adding or taking from it, since it equally deprives men of the use & benefit thereof. But yet I hope they did it neither out of the vanity of appearing somebody in the world, nor out of designe to promote the externall splendor & felicity of Churches rather then the internall purity which is of infinitely more value, nor out of any other temporal ends, but with an upright heart that God may not lay it to their charge

Yet I could wish that those who make all to be long since past, even in the Apostels age, had considered that when according to them this Prophecy should have been usefull to the Church, their interpretations were not so much as thought upon. All sacred Prophetes are given for the use of the Church, & therefore they are all to be understood by the Church in those ages for whose use God intended them. But these prophetes were

never understood by the Church in the former ages: They did not so much as pretend to understand them, nor thought that they concerned their times, but with one universall consent delivered down to posterity the famous Tradition of the Antichrist described therein to come in the latter ages. And therefore since they were never yet understood, & God cannot be disappointed, we must acknowledg that they were written & shall prove for the benefit of the present & future ages, & so are not yet fulfilled. Wherefore let men be carefull how they indeavour to divert or hinder the use of these scriptures, least they be found to fight against God.

Considering therefore the great concernment of these scriptures & danger of erring in their interpretation, <10r> it concerns us to proceed with all circumspection. And for that end I shall make use of this Method.

First I shall lay down certain general Rules of Interpretation, the consideration of which may prepare the judgment of the Reader & inable him to know when an interpretation is genuine & of two interpretations which is the best.

Secondly, To prepare the Reader also for understanding the Prophetique language I shall lay down a short description thereof, showing how it is borrowed from comparing a kingdom either to the Vnivers or to a Beast: So that by the resemblance of their parts the signification of the figurative words & expressions in these Prophecies may be apprehended at one view & limited from the grownd thereof. By which means the Language of the Prophets will become certain & the liberty of wresting it to private imaginations be cut of. The heads to which I reduce these words I call Definitions.

Thirdly, These things being premised, I compare the parts of the Apocalyps one with another & digest them into order by those internal characters which the Holy-ghost hath for this end imprest upon them. And this I do by drawing up the substance of the Prophecy into Propositions, & subjoyning the reasons for the truth of every Proposition.

And here I cannot but loudly proclaim the admirable & more then humane wisdom that shines in the contexture of this Prophecy & its accurate consent with all other prophecies of the old & new Testament.

Fourthly,

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Rules for interpreting the words & language in Scripture.

1. To observe diligently the consent of Scriptures & analogy of the prophetique stile, and to reject those interpretations where this is not duely observed. Thus if any man interpret a Beast to signify some great vice, this is to be rejected as his private imagination becaus according to the stile and tenour of the Apocalyps & of all other Prophetique scriptures a Beast signifies a body politique & sometimes a single person which heads that body, & there is no ground in scripture for any other interpretation, < insertion from the right margin > 2. To assigne but one meaning to one place of scripture; unles it be by way of conjecture ☩ < insertion from f 12v > ☩ unless it be perhaps by way of conjecture, or where the literal sense is designed to hide the more noble mystical sense as a shell the kernel from being tasted either by unworthy persons, or untill such time as God shall think fit. In this case there may be for a blind, a true literal sense, even such as in its way may be beneficial to the church. But when we have the principal meaning: If it be mystical we can insist on a true literal sense no farther then by history or arguments drawn from circumstances it appears to be true: if literal, though there may be also a by mystical sense yet we can scarce be sure there is one without some further arguments for it then a bare analogy. Much more are we to be cautious in giving a double mystical sense. There may be a double one, as where the heads of the Beast signify both mountains & Kings Apoc 17.9, 10. But without divine authority or at least some further argument then the analogy and resemblance & similitude of things, we cannot be sure that the Prophecy looks more ways then one. Too much liberty in this kind savours of a luxuriant ungovernable fansy and borders on enthusiasm. < text from the right margin resumes >

< text from f 12r resumes >

3. To keep as close as may be to the same sense of words, especially in the same vision, & < insertion from f 12v > 3. To keep as close as may be to the same sense of words especially in the same Vision and to prefer those interpretations where this is most observed unles any circumstance plainly require a different

signification. < text from f 12r resumes > to prefer those interpretations where this is best observed. Thus if a man interpret the Beast to signify a kingdom in one sentence & a vice in another when there is nothing in the text that does argue any change of sense, this is to be rejected as no genuine interpretation. So if a man in the same or contemporary visions where the earth & sea or the earth & waters stand related to one another shall interpret the earth to signify sometimes the dition of a Kingdom as in the first Trumpet in chap 12 where the Dragon came down to the inhabitants of the earth & sea, sometimes Councils as where the Earth helped the woman, & sometimes onely a low estate as where the Dragon was cast into the earth or the two horned Beast rose out of the earth this wavering is not readily to be acquiesced in but such an interpretation to be indeavoured after as retains the same signification of Earth in all cases. † vers. pag. < insertion from f 12v > pag † So in the vision of the whore chap 17 & 18, to take the Kings of the earth over which the woman or great city reigned chap 17.18 for any other then the kings of the earth which committed fornication with her ch 17.2 & 18.3, 9 and lamented her fall ch 18.9, 10 that is for any other then the 10 Kings or horns of the Beast she reigned over, is not congruous. < text from f 12r resumes > So in the vision of the whore chap. 17 & 18 to take Kings of the Earth in one sence chap 17.2 and ch 18.3, 9 & in another ch 17.18 is not harmonious.

4. To chose those interpretations which are most according to the litterall meaning of the scriptures unles where the tenour & circumstances of the place plainly require an Allegory. Thus if the wound by a sword should be interpreted of a spirituall wound, or if the battel at the seventh Trumpet & vial exprest by the concours of Armies, & by a hail-storm with other meteors should be in interpreted of a spiritual Battel; since there is nothing in the text to countenance such an interpretation, it ought to be rejected as a phantasy, Where note that the usuall signification of a prophetic figure is in the application of this Rule to be accounted equipollent to the literall meaning of < insertion from f 12v > a word when ever it appears that the Prophets speak in their figurative language. As if they describe the overthrow of nations by a tempest of Hail, thunder, lightning and shaking of the world, the usuall signification of this figure is to be esteemed the proper & direct sense of the place as much as if it had been the litterall meaning, this being a language as common amongst them as any national language is amongst the people of that nation.

< text from f 12r resumes >

5. To acquiesce in that sense of any portion of Scripture <13r> as the true one which results most freely & naturally from the use & propriety of the Language & tenor of the context in that & all other places of Scripture to that sense. For if this be not the true sense, then is the true sense uncertain, & no man can attain to any certainty in the knowledg of it. Which is to make the scriptures no certain rule of faith, & so to reflect upon the spirit of God who dictated it.


He that without better grounds then his private opinion or the opinion of any human authority whatsoever shall turn scripture from the plain meaning to an Allegory or to any other less naturall sense declares thereby that he reposes more trust in his own imaginations or in that human authority then in the Scripture . And therefore the opinion of such men how numerous soever they be, is not to be regarded. Hence it is & not from any reall uncertainty in the Scripture that Commentators have so distorted it; And this hath been the door through which all Heresies have crept in & turned out the ancient faith.

Rules for methodising | construing the Apocalyps.

< insertion from f 12v >

Rule 5B. To prefer those interpretations which, cæteris paribus, are of the most considerable things. ffor it was Gods designe in these prophesies to typify & describe not trifles but the most considerable things in the world during the time of the Prophesies. Thus were the question put whether the three frogs, the head or horn of any Beast, the <13v> whore of Babylon, the woman Iezabel, the ffals Prophet, the Prophet Balaam, the King Balac, the martyr Antipas, the two witnesses, the woman cloathed with the Sun the Manchild her Son, the Eagle proclaiming Wo & the like were to be interpreted of single persons or of kingdoms Churches & other great bodies of men: I should by this Rule prefer the latter, unless perhaps in any case the single person propounded might be of more note & moment then the whole body of men he stands in competition with, or some other material circumstance might make more for a single person then a multitude.

6. To make the parts of a vision succeed one another according to the order of the narration without any breach or interfering unless when there are manifest indications of such a breach or interfering. For if the order of its parts might be varied or interrupted at pleasure, it would be of no certain interpretation, which is to elude it and make it no prophesie but an ambiguitie like those of the heathen Oracles.

7. In collaterall visions to adjust the most notable parts & periods to one another: And if they be not throughout collaterall, to make the beginning or end of one vision fall in with some notable period of the other. For the visions are duely proportioned to the actions & changes of the times which they respect by the following  Rule and therefore they are duely proportioned to one another. (2) But yet this Rule is not over strictly to be adhered to when the visions respect divers kingdoms or one vision respects the Church & another the state . (1) An instance of this you have in suiting the Dragon to all the seals the Beast to all the Trumpets and the Whore to the Wo Trumpets.

8. To choose those constructions which without straining reduce contemporary visions to the greatest harmony of their parts. I mean not onely in their proportions as in the precedent rule, but also in their other qualities, principally so as to make them respect the same actions For the design of collaterall visions is to be a key to one another & therefore the way to unlock them without straining must be fitting one to the other with all diligence & curiosity. {This} is true {opening} scripture by scripture. An instance of this you have in the comparison of the Dragon's history with the seales & Trumpets in Prop , & of the Trumpets with the Vials, in Prop &c

<14r>

9. To choose those constructions which without straining reduce things to the greatest simplicity. The reason of this is manifest by the precedent Rule. Truth is ever to be found in simplicity, & not in the multiplicity & confusion of things. As the world, which to the naked eye exhibits the greatest variety of objects, appears very simple in its internall constitution when surveyed by a philosophic understanding, & so much the simpler by how much the better it is understood, so it is in these visions. It is the perfection of God's works that they are all done with the greatest simplicity. He is the God of order & not of confusion. And therefore as they that would understand the frame of the world must indeavour to reduce their knowledg to all possible simplicity, so it must be in seeking to understand these visions. And they that shall do otherwise do not onely make sure never to understand them, but derogate from the perfection of the prophesy; & make it suspicious also that their designe is not to understand it but to shuffle it of & confound the understandings of men by making it intricate & confused.

10. In construing the Apocalyps to have little or no regard to arguments drawn from events of things; becaus there can scarce be any certainty in historicall interpretations unless the construction be first determined.

11. To acquiesce in that construction of the Apocalyps as the true one which results most naturally & freely from the characters imprinted by the holy ghost on the severall parts thereof for insinuating their connexion, & from the observation of the precedent rules. The reason of this is the same with that of the fift rule.

Hence if any man shall contend that my Construction of the Apocalyps is uncertain, upon pretence that it may be possible to find out other ways, he is not to be regarded unless he shall show wherein what I have done may be mended. If the ways <15r> which he contends for be less natural or grounded upon weaker reasons, that very thing is demonstration enough that they are fals, & that he seeks not truth but the interest of a party. And if the way which I have followed be according to the nature & genius of the Prophecy there needs no other demonstration to convince it. For as of an Engin made by an excellent Artificer a man readily beleives that the parts are right set together when he sees them joyn truly with one another notwithstanding that they may be strained into another posture; & as a man acquiesces in the meaning of an Author how intricate so ever when he sees the words construed or set in order according to the laws of Grammar, notwithstanding that there may be a possibility of forceing the words to some other harsher construction: so a man ought with equal reason to acquiesce in the construction of these Prophecies when he sees their parts set in order according to their suitableness & the characters imprinted in them for that purpose

Tis true that an Artificer may make an Engin capable of being with equal congruity set together more ways then one, & that a sentence may be ambiguous: but this Objection can have no place in the Apocalyps, becaus God who knew how to frame it without ambiguity intended it for a rule of faith.

But it is needless to urge with this general reasoning the Construction which I have composed, since the reasons wherewith I have there proved every particular are of that evidence that they cannot but move the assent of any humble and indifferent person that shall with sufficient attention peruse them & cordially beleives the scriptures. Yet I would not have this so understood as to hinder the further search of other persons. I suspect there are still more mysteries to be discovered. And as M^r Mede layed the foundation & I have built upon it: so I hope others will proceed higher untill the work be finished.

Rules for interpreting the Apocalyps.

12. The Construction of the Apocalyps after it is once deter <16r> mined must be made the rule of interpretations; And all interpretations rejected which agree not with it. That must not be strained to fit history but such things chosen out of history as are most suitable to that.

13. To interpret sacred Prophecies of the most considerable things & actions of those times to which they are applied. For if it would be weakness in an Historian whilst he writes of obscurer actions to let slip the greater, much less ought this to be supposed in the holy Prophecies which are no other then histories of things to come.

14. To proportion the most notable parts of Prophecy to the most notable parts of history, & the breaches made in a continued series of Prophecy to the changes made in history And to reject those interpretations where the parts and breaches of Prophecy do not thus bear a due proportion to the parts & changes in History. For if Historians divide their histories into Sections Chapters & Books at such periods of time where the less, greater & greatest revolutions begin or end; & to do otherwise would be improper: much more ought we to suppose that the holy Ghost observes this rule accurately in his prophetick dictates, since they are no other then histories of things to come. Thus by the great breaches made between the sixt & seventh seal by interposing the vision of the sealed saints, & between the sixt & seventh Trumpet by interposing the vision of the little book, that prophesy is divided into three cardinal parts, & the middle part subdivided by the little breach between the fourth & fift Trumpet made by interposition of the Angel crying Wo, & all the other seals & trumpets are as it were less sections. And therefore to these breaches & sections, according to the rule, must be adapted periods of time which intercede & distermine proportional revolutions of history. Again if a Historian should use no proportion in his descriptions but magnify a less thing above a greater or attribute the more courage to the softer of two persons &c.: we <17r> should count it an argument of his unskilfulness. And therefore since the dictates of the Holy-Ghost are histories of things to come, such disproportions are not to be allowed in them. Thus in Daniel's vision of the four Beasts, it would be grosly absurd to interpret, as some Polititians of late have done, the fourth Beast of Antiochus Epiphanes & his successors; since that is described to be the most terrible, dreadfull, strong, & warlike Beast of all the four, & the Prophet dwels far longer upon the description of that then of all the others put together: whereas the kingdom of Antiochus Epiphanes & his successors was both less & weaker & less warlike then any of the three before him.

15. To chose those interpretations which without straining do most respect the church & argue the greatest wisdom & providence of God for preserving her in the truth. As he that would interpret the letters or actions of a very wise states man, so as thence to know the council wherewith they are guided & the designes he is driving on, must consider the main end to which they are directed & suppose they are such as most conduce to that end & argue the greatest wisdom & providence of the States-man in ordering them: so it is in these Prophecies. They are the counsels of God & so the most wise, & fittest for the end to which they are designed: And that end is the benefit of the Church to guide her & preserve her in the truth. For to this end are all the sacred prophecies in both the old and new Testament directed, as they that will consider them may easily perceive. Hence may appear the oversight of some interpreters whose interpretations if they were true would make the Apocalyps of little or no concernment to the Church. Perhaps what follows may be better inserted in the preface.

Yet I meane not that these Prophecies were intended to convert the whole world to the truth. For God is just as well as merciful, & punishes wickednes by hardening the wicked & <18r> visiting the sins of the fathers

upon the children. But the designe of them is to try men & convert the best, so that the church may be purer & less mixed with Hypocrites & luke-warm persons. And for this end it is that they are wrapt up in obscurity, & so framed by the wisdom of God that the inconsiderate, the proud, the self-conceited, the presumptuous, the scholist, the sceptic, they whose judgments are ruled by their lusts, their interest, the fashions of the world, their esteem of men, the outward shew of thing or other prejudices, & all they who, of how pregnant natural parts soever they be, yet cannot discern the wisdom of God in the contrivance of the creation: that these men whose hearts are thus hardned in seeing should see & not perceive & in hearing should heare & not understand. For God has declared his intention in these prophetesies to be as well that none of the wicked should understand as that the wise should understand, Dan: 12.

And hence I cannot but on this occasion reprove the blindness of a sort of men who although they have neither better nor other grounds for their faith then the Scribes & Pharisees had for their Traditions, yet are so pervers as to call upon other men for such a demonstration of the certainty of faith in the scriptures that a meer naturall man, how wicked soever, who will but read it, may judg of it & perceive the strength of it with as much perspicuity & certainty as he can a demonstration in Euclide. Are not these men like the Scribes & Pharisees who would not attend to the law & the Prophets but required a signe of Christ? Wherefore if Christ thought it just to deny a signe to that wicked & adulterate generation notwithstanding that they were God's own people, & the Catholique Church; much more may God think it just that this generation <19r> should be permitted to dy in their sins, who do not onely like the Scribes neglect but trample upon the law and the Prophets, & endeavour by all possible means to destroy the faith which men have in them, & to make them disregarded. I could wish they would consider how contrary it is to God's purpose that the truth of his religion should be as obvious & perspicuous to all men as a mathematical demonstration. Tis enough that it is able to move the assent of those which he hath chosen; & for the rest who are so incredulous, it is just that they should be permitted to dy in their sins. Here then is the wisdom of God, that he hath so framed the Scriptures as to discern between the good and the bad, that they should be demonstration to the one & foolishness to the other.

And from this consideration may also appear the vanity of those men who regard the splendor of churches & measure them by the external form & constitution. Whereas it is more agreeable to God's designe that his church appear contemptible & scandalous to the world to try men. For this end doubtles he suffered the many revoltings of the Iewish Church under the Law, & for the same end was the grand Apostacy to happen under the gospel. Rev . If thou relyest upon the externall form of churches, the Learning of Scholars, the wisdom of statemen or of other men of Education; consider with thy self whither thou wouldest not have adhered to the scribes & Pharisees hadst thou lived in their days, & if this be thy case, then is it no better then theirs, & God may judg thee accordingly, unless thou chance to be on the right side, which as tis great odds may prove otherwise so if it should happen yet it would scarce excuse thy folly although it might something mitigate it.

<20r>

Prophetic figures.

The original of the figurative Language of the Prophets was the Comparison of a Kingdom to the ¹ World & the parts of the one to the like parts of the other. And accordingly the ² Sun signifies the King and Kingly power. The Moon the next in dignity that is the priestly power with the person or persons it resides in. The greater stars the rest of the Princes or inferior Kings. ³ Heaven the Throne court honours & dignities wherein these terrestrial Luminaries & stars are placed, & the ⁴ Earth . inferior people. ⁵ Waters the same. 5. The sea a gathering together of many people into one large dition or body politick, a great kingdom. 5, 21, 25 Rivers & fountains of water, peoples under several heads, many small kingdoms principalities or provinces & their head cities. ⁶ And when there are two sorts of people considered, they are sometimes distinguished by calling one the earth & the other the Sea, waters or rivers.

Moreover a ⁷ Mountain signifies a city & more especially the head City as Ierusalem or Babylon, & sometimes a ⁸ Temple & so 9 x Islands signify Temples in a Country represented by the sea. 10 Dens & Rocks of Mountains the buildings of Cities or the ruins of them, & chiefly of great stone buildings such as are Forts, Pallaces & 11 Temples. 12 Trees & Herbs men 13 Swarms of Insects (as of Locusts) numerous Armies. 14 Wild Beasts forreign Kingdoms . 15 Other Beasts, as Froggs, other societies or sects of men according to

their qualities. Wilderness a country wasted by these Beasts whither it be in ¹⁶ temporal or ¹⁷ spiritual matters. ¹⁸ Flesh riches upon which they prey. ¹⁹ The Fowles of the Air the things that are in it, as spirits, or infectious diseases, & sometimes Armies & kingdoms.

²⁰ By ships buildings. By Merchant ships &c. ²⁰ By Merchant ships buildings for commerce & profit such as are shops to tradesmen & temples to Priests. By a Navy of war-ships an Army. By Rivers the Provinces or people of a Kingdom <21r> . ²² By overflowing floods Invasions. ²³ By drying up of waters the decay of military strength ²⁴ By Reeds & Flaggs men. ²⁵ By Fountains of water Cities & towns. ²⁶ And by Fishes Armies or people.

Hitherto I have considered the World onely so far as its parts are compared to the parts of a Kingdom in a due proportion to the whole: which I chose to do because this was the original of the figurative language of the Prophets & therefore must be the rule to understand it. But it frequently happens that to make the parts of a Kingdom hold the better correspondence with one another, & for the more convenience of expressing their mutuall respects & actions & sometimes of considering two or more Kingdoms at once the Prophets extend some part of the world to the whole Kingdom: As the celestial frame by putting ²⁷ the lesser stars, to signify the common people, & ²⁸ the clouds great multitudes of them ^{28B} the Moon a feminine² body¹ changeable³ superstitious illuminated by the sun, a body of people combined in any religion made splendid by the sun that is in any national religion.; or the terrestrial by putting ²⁹ the tallest Trees for Kings & Princes & lesser Plants or Herbs for the common people; or any single ³⁰ Animal as a Lyon, Beare, ³¹ Dragon Eagle, Lamb, Woman, Man, or even an Angel. &c, by putting their parts & qualities to signify the parts & qualities of the Kingdom. As its ³² heads if more then one to signify distinction of the Kingdom into soe many capital parts whether collaterall or successive, ³³ the horns upon any head the number of Kingdoms belonging to that head, ³⁴ the eyes a politician & more emphatically a prophet ³⁵ the mouth a , speaker of laws ³⁶ the teeth squadrons of armies under their several Commanders , ³⁷ the Wings & leggs or feet Armies, ³⁸ the tayl also Armies if it be of a serpentine form so that the Beast may fight with it, otherwise onely a train of attendants, ³⁹ & the body the rest of the Kingdom which is guarded & governed by these parts,. And thus much concerning the parts of a Kingdom. The chief passions are <22r> represented as followeth.

⁴⁰ Ascending up to heaven signifies great exaltation ⁴¹ Ascending in a cloud exaltation by a multitude of people; & Riding on the clouds victory & dominion over much people. ⁴² Covering the Sun with a cloud or with smoke oppression of the King by the armies of an enemy. Passing away of heaven & earth the passing away of a kingdom Isa. 34.4. ⁴³ Darkning smiting or setting of the Sun Moon & Stars, the ceasing of a Kingdom, or desolation of it proportional to the darknes if it be not totall. ⁴⁴ Blacknes of the Sun & turning the Moon into blood, the splendor of the kingdom put out & the religious body thereof politically slain ⁴⁵ Turning water into blood great slaughter of the people or at least the political death of a kingdom. ^{45B} Embittering † < insertion from f 21v > ^{45B} † Embittering of Waters by wormwood vehement affliction of a people & that chiefly by warr. < text from f 22r resumes > ⁴⁶ The falling of any thing into water the ruin of that thing. ⁴⁷ Burning any thing with fire the consuming of it by war. ⁴⁸ Being scorched with the Sun, affliction through war to be caused by the King. ^{48B} Appearing like a fiery substance as the Sun Apoc. 1.16 burning brass Apoc. 1.15 flames of fire Apoc. 1.14 or cloathed with a fiery substance as with the Sun Apoc. 12.1 & 19.17 signifies being in great affliction by war or persecution. ⁴⁹ Earthquakes wars & commotions. ⁵⁰ Shaking of heaven & Earth commotions so great as to overthrow Kingdoms. ⁵¹ Winds long & continued series of war. ⁵¹ Whirlwinds very violent & destructive wars. ⁵² The more sudden & violent tempests of hail & thunder, the battels therein with loss to that side on which the tempest falls, whereof the greatnes is aggravated if the hail stones be described very great or mixed with fire (i.e. of Lightning) or with blood. ⁵³ But rain signifies the blessing of God unless it come with a flood. And living water or water of life is the gift of the spirit Ioan 7.38, 39. Apoc <22v> that is, saith the Chalde Paraphrast I have put the words of my prophesy in thy mouth & protected thee in the shaddow of my power that I might raise up the people of whom tis said they shall be multiplied as the stars of heaven & that I may found the congregation of whom tis said that it shall be multiplied as the dust of the earth, & say to the inhabitants of Sion, Ye are my people. And so in Isa 65.17 Behold I create new heavens & a new earth; & the former shall not be remembered – For behold I create Ierusalem a rejoycing & her people a joy. So in Haggai Yet {once} more I will shake the

heaven & the earth & the sea & the dry land & I will shake all nations Hagg. 2.6 Which is afterward by the Prophets interpreted of Kingdoms I will shake saith he the heavens & the earth & I will overthrow the throne of Kingdoms. 21. And so also by the Apostle Paul , This yet once more saith he signifieth the removing of those things which are shaken – that those things which cannot be shaken may remain: wherefore we receiving a kingdom which cannot be moved. Heb. 26

<23r>

Besides these there are many other figurative expressions, taken for the most part from more obvious similitudes or affinities of things; ⁵⁴ as to represent a Warrior or Potentate by a horsman. 55 Victoriousnes by a Bow. 56 Iustice by a Ballance or Measure. 57 Martyrs by an Altar. The Church by a 58 Temple or 59 Woman 60 Persecution of the Church by the pains of a woman in travail. 61 An adulterate Church by a Whore. Idolatry of the Church by ⁶¹ Whoredom or ⁶² Blasphemy. 63 Idols by Men. 64 The shutting up of Idols in their Temples or burying them in the ruins thereof by hiding men in Dens & Rocks of Mountains. 64 The fall of Idol-temples upon their Idols by the falling of Rocks² & Mountains¹ upon men. 65 The throwing down of Idols by the falling of stars unto the earth as figgs fall from a Fig-tree. 65 The throwing down of Idol Temples by the departing of the heavens as a scroll when it is rolled together. 66 The springing up of new heresies or fals religions by ascension out of the bottomles pit. 67 Error & affliction by drunkenness or a potion. 68A Overthrow in warr by a wound. 68B A durable plague of war by a Sore 68C Desolation by nakedness. 69 Slaughter of the Wicked | Punishing in hell by treading a Winepress. 70 And the end of the World by a harvest or Vinetage. Slaying in hell by treading a winepress. And some others there are which are either so obvious as need no explaining, or may be more conveniently explained hereafter.

<24r>

Definitions.

The original of the figurative language of the Prophets is the Comparison of a Kingdom to the ¹ Frame of Heaven & Earth, & the parts of the one to the like parts of the other. And accordingly the ² Sun signifies the supreme magistrate, the Moon the next in dignity, the greater stars the rest of the Princes or inferior Kings. ³ Heaven the Court or the honours & dignities wherein these terrestriall luminaries & stars are placed & ⁴ Earth & ⁵ Sea the condition of inferior people. ⁶ And when there are [two Kingdoms or] two sorts of people considered, they are some times distinguished by calling one the Earth & the other the Sea.

When the Earth is put to signify any people or aggregate of Nations, then a ⁷ Mountain signifies a city & more especially the head City as Ierusalem or Babylon, & sometimes a ⁸ Temple. ⁹ Dens & Rocks of Mountains the buildings of Cities or the ruins of them & chiefly of great stone buildings such as are Palaces & ¹⁰ Temples 11 Vegetables men [Hiding of men in dens & rocks of Mountains the shutting up of Idols in their Temples or burying them in the ruins thereof. 11 Trees & Herbs men. The fall of Mountains & rocks upon men, the fall of Idol-temples upon their Idols. Trees the great & rich men of divers rancks according to the nature & bignes of the tree, Oaks, men of strength & power, Cedars the honourable & rich, <25r> Vines the rich & delicat & sometimes the wicked. Treading of the winepres the slaughter of the wicked, Shrubs men of middle degree, Herbs or Grass the inferior people.] ¹² Swarms of insects (as of Locusts) numerous Armies. ¹³ Wild Beasts Armies . ¹⁴ Other Beasts (as Froggs) other societies or sects of men according to their qualities. Wilderness a country wasted by these beasts whither it be in ¹⁵ temporall or ¹⁶ spirituall matters. ¹⁷ Flesh riches & money upon which they prey. ¹⁸ The Foules of the Air the things that are in it, as spirits or infectious diseases, & sometimes it may be troops of horsmen, or the commanders of an Army.

When the Sea or Waters are put to signify a people or aggregate of nations, then by ¹⁹ Islands are meant Cities or Temples < insertion from f 24v > by ¹⁹ Islands the Courts of Temples for the building of Temples or Altars. < text from f 25r resumes > ²⁰ By merchant Shippes Buildings, for commerce & profit such as are (trading towns to Nations,) Shops to Trades-men & Temples to Priests. < insertion from f 24v > – to Priests. ²¹ By a navy of war-ships an Army ~ ~ ~ ~ ~ . ²² By rivers (trains | Armies of men running to & fro such

as are Armies [or the afflux of foreigners].²³ By overflowing floods = Invasions.²⁴ By the drying up of waters the decay of military strength.²⁵ By Reeds & Flaggs men²⁶ By fountains of water cities & towns & by²⁷ fishes armies, or people . [Sometimes waters signify riches & then the Sea & Rivers must be interpreted accordingly.]

Hitherto I have considered the univers onely so far as its parts are compared to the parts of a kingdom in a due proportion to the whole which I chose to do becaus this was the original of the figurative Language of the Prophets & therefore must be the rule to understand it. But it frequently happens that to make the parts of a kingdom hold the better Analogy with one another & for the more convenience of expressing their mutuall respects & actions, & sometimes of considering two or more kingdoms at once, the Prophets extend some part of the Vnivers to the whole kingdom: As the celestiaall frame by putting²⁸ the the lesser stars to signify the common people & the²⁹ clouds great multitudes of them; or the terrestriall by putting <25v> the³⁰ tallest Trees for Kings & Princes & lesser plants or herbs for the common people; or any single³¹ Beast as a Lyon Beare³² Dragon &c: by putting its³³ Heads if more then one to signify so many parts of it whether collaterall or successive, the³⁴ Horns upon any head its Kings or the subordinate Kingdoms belonging to that head. The³⁵ eyes politicall skill & foresight, the³⁶ mouth power of commanding & making laws, ³⁷ the teeth Captains & other Commanders, The³⁸ Feet Armies, the³⁹ Tayl also Armies if it be of a serpentine form so that the Beast may fight with it, otherwise onely a train of attendants, & the⁴⁰ Body the rest of the kingdom which is guarded & governed by these parts. And thus much concerning the parts of a kingdom: to which may be added its passions as followeth

⁴¹ Ascending up to heaven signifies great exaltation, ⁴² Ascending in a cloud exaltation by a multitude of people, riding on the clouds victory & dominion over much people [Rolling away of the Clouds, the defection or ceasing of a People] ⁴³ Covering the sun with a cloud or with smoke oppression of the King by the Armies of an enemy, ⁴⁴ Darkning smiting or setting of the Sun, Moon & Stars or oppression & desolation proportional to the darknes if it be not total Turning the moon into blood the kingdoms glory turned into bloodshed. the ceasing of a Kingdom. ⁶⁵ Falling of the stars as a leaf falleth from a tree the throwing down of Idols. or rolling away ⁶⁹ Departing of the Heavens as a scroll when it is rolled together the throwing down of Idol Temples. ⁶⁴ Hiding of men in Dens & Rocks of Mountains the shutting up of Idols in their Temples or burying them in the ruins thereof ⁶⁴ falling of Mountains & Rocks upon men the fall of Idol temples upon their Idols] (2) . ⁴⁶ Turning water into blood great slaughter of the people. ⁴⁷ The falling of any thing into water the ruin of that thing ⁴⁸ Burning any thing with fire the consuming of it by war. ⁴⁹ Being scorched by the sun affliction through war to be caused by the King. ⁵⁰ Earth-quakes Wars & commotions. ⁵¹ Shaking of Heaven & Earth commotions so great as to overthrow Kingdoms. ⁵² Winds long & continued series of war whirlwinds very violent & destructive wars. ⁵³ The more sudden & violent Tempests of Hail & Thunder & the battels therein with loss to that side on which the Tempest falls, whereof the greatnes is aggravated if the Hail stones be described very great or mixed with fire (i.e. of lightning) or with blood. [Rain the refreshment of a kingdom whither it be by temporall or spirituall blessings.] & ⁵⁴ Rain the Blessing of God. < text from f 25r resumes > By Fishes men. By Rivers trains of men running to & fro such as are Armies. or the afflux of Forreigners . & By overflowing floods Invasions. By the drying up of waters the decay of military strength. By reeds & flags men & by ffountains of water Cities & towns Sometimes Waters signify riches & then the Sea & Rivers must be interpreted accordingly. And thus far concerning the parts of a kingdom to which may be added the representations of its chief passions as followeth.

Earthquakes signify wars & commotions ~ ~ ~ ~ ~

The shaking of heaven & Earth commotions so great as to overthrow Kingdoms (2) Obscurity or duskines of the Sun Moon & stars the obscure & afflicted estate of the Kingdom. <26r> (1) Total darknes or smiting of the Luminaries, falling of the stars & rolling away of the clouds, the overthrow of the Kingdom & departure of its glory. & Being scorched by the Sun, affliction through wars to be caused by the supreme Magistrate. So also the burning of vegetables or other things with fire, & turning water into blood signify war. Also Meteors signify wars, & particularly the blowing of winds signify long & continued series of wars, Whirlwinds very violent & destructive wars, & the sudden & violent Tempests of Hail & Thunder the Battels

therein with loss to that side on which the Tempest falls, the greatness of which is aggravated by describing the greatness of the hail stones & by mixing them with fire (i.e. of Lightning) & sometimes with blood. But rain denotes the refreshment of a kingdom whither it be by temporal or by spirituall blessings * < insertion from the right margin of f 26r > * ⁴⁵ Blacknes of the Sun & turning the Moon into blood the splendor of the Kingdom put out & its glory turned into bloodshed. < text from f 26r resumes > And hence waters are sometimes put for sound doctrin, but not for Hæresy.

Hitherto I have considered the Vnivers onely so far as its parts are compared to the parts of a Kingdom in a due proportion: which I chose to do becaus this was the originall of the figurative Language of the Prophets, & therefore must be the rule to understand it. But it happens some times that for the more convenience of describing any subject, the proportions are changed & then the interpretation must be changed accordingly. Thus although a Tree originally signify an inferior great man, yet if it be represented large beyond proportion so as to reach to the ends of the earth it must signify a King whose dominions are proportionally great Dan: 4. So although a Mountain originally signify onely a City, yet if it be so great as to fill the whole earth, it must by Analogy signify the kingdoms of the Earth subject to that City. Dan 2.35. And in like manner although wild Beasts originally signify armies yet if those armies by praying upon <27r> their neighbours at length grow into a Kingdom, that Kingdom may from its originall be called a Beast, especially if it continue to be supported by armies, & the Beast be described great & powerfull. And when any Beast as a Lyon, Beare, Leopard, Dragon or nameles Monster is put for a Kingdom, then the Heads of the Beast if more then one signify so many parts of it whither collaterall or successive, the Horns upon any Head its Kings or the Subordinate Kingdoms belonging to that Head. The eyes politicall skill & foresight, the mouth powr of commanding & making laws, the teeth Captains & other Commanders & the tail & feet Armies, & chiefly footmen.

Besides these there are many other figurative expressions taken for the most part from more obvious similitudes or affinities of things; as to represent a Warrior or Potentate by a ⁵⁵ Horsman. Victoriousness by a ⁵⁶ Bow. Iustice by a ⁵⁷ Ballance or Measure. Martyrs by an ⁵⁸ Altar the Church by a ⁵⁹ Temple or ⁶⁰ Woman, An adulterate Church by a ⁶¹ Whore. Idolatry of the Church by ⁶¹ Whoredom or ⁶² Blasphemy. ⁶³ Idols by men < insertion from f 26v > The shutting up of Idols in their Temples or burying them in the ruins thereof by ⁶⁴ hiding men in Dens & Rocks of Mountains. The fall of Idol temples upon their Idols by the ⁶⁴ falling of Mountains & Rocks upon men The throwing down of Idols by the ⁶⁵ falling of stars as a fig falleth from a fig tree. The throwing down of Idol temples by the ⁶⁵ departing of the Heavens as a scroll when it is rolled together. < text from f 27r resumes > Error or affliction by ⁶⁷ Drunkeness [{Petion} - Desolation by ⁶⁸ nakedness.] Glory by clothing with the sun. The end of the world by a harvest or Vintage & some others which are either so obvious as need no explaining, or may be more conveniently explained hereafter.

The springing up of heresies or fals religions by ⁶⁶ ascention out of the bottomles pit. < insertion from f 26v > < text from f 27r resumes > Slaughter of the wicked by ⁶⁹ treading a Winepres. ruin of a thing by its being ⁴⁷ thrown into water^[2] Idols by men.

<28r>

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 interpretations of the Chalde Paraphrast, & with the ancient doctrin of the Eastern Interpreters as it is recorded by ^{a[3]} Achmet an Arabian out of the ancient monuments of Egypt Persia & India. For since these nations anciently bordering upon the Hebrews, had great affinity with them both in language & manners, & therefore we scruple not to learn from them the use of words & phrases in translating the scriptures, so wee need not scruple to have from them the use of figurative expressions wherein they were perhaps better agreed then in their popular languages. For the Prophets without doubt spake in a dialect then commonly ^{b[4]} known to the more understanding sort of men, & many of their types & figures which are unusual & difficult to us, appear by these records of Achmet to have been very familiar to those eastern nations; at least among their interpreters. Wherefore next after the authority of the scriptures I choose with

c[5] modern interpreters to rely rather upon the traditions of those ancient Sages than upon the suggestions of private fancy I proceed on these grounds to the proof of the interpretations.

1. The comparison of a Kingdom to the world may appear out of Isay 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 Chalde Paraphrast. And in the same sence is heaven & earth to be taken in Isa:1.2. Hagg:2.21. &c. And so in the Apocalyps, Rejoyce the heavens & ye that dwell in them. Wo to the inhabiters of the earth & sea

2. The signification of the Sun moon & stars is manifested by these instances. When Ioseph dreamed that the Sun moon & eleven stars should do obeisance 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. ‡ Sextus Empirius saith that the Egyptians – – – < insertion from f 28v > ‡ Sextus Empirius saith that the Egyptians assimilate the Sun to the King & to the right eye & the moon to the Queen & to the left eye & the five Planets to Lictors or staff-bearers & the fixt stars to the rest of the people. Sex. Empir. adv. mathem. l. 5. p 114. e. < text from f 28r resumes > The horn cast down of the host of heaven & of the stars to the grownd. Yea he magnified himself even to the Prince of the host. Dan 8.10. **{illeg}** being the **{illeg}** the stars are put for the saints, the chief men of the church so in the Apocalyps the seven stars are the Angels of the Church < insertion from f 28v > that is their Bishops. In which sense the Moon also may respect the Church as the Sun doth the Kingdom. ffor in the Kingdom of Christ, the Church is the Queen, being the wife of the Lamb Apoc 19. And therefore the new moons were celebrated by the Jews as a type of the future renovation of the Church. And when the church is in a Christian Kingdom, the Priests of any religion may be in the Kingdom. * < insertion from lower down f 28v > * For so in Apoc 12 where the Woman in heaven (who is the church) tramples upon the Moon it seems to be with respect to religion. The Eastern nations taught that the Sun. – – – – morning star. < text from higher up f 28v resumes > the eastern nations that the Sun – – – – < text from f 28r resumes > The Sun immutably represents the king, the Moon the next in power to the king [suppose the Pontifex maximus with his mystical body of Priests the Planet Venus the Queen, <29r> the rest of the greater stars the great men of the kingdom. Achmet. Chap. 16, ex Ind. Pers. & Ægypt. 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, or perhaps in respect of the king of the Medes whom some describe a greater king then that of Babylon. And so Christ is called the morning star. Here Christ being the Prince or Sun of righteousness (as he is called in Mal. 4.2) the stars are put for the Saints.

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 greatnes [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 beawty of Israel. Lam. 2.1. If a King see himself, as it were, above the heaven where the stars are, he shal find exaltation & a name above other kings. Achm. c. 162, ex Ind. Pers. Æg. By all which it may appear that heaven signifies any high & exalted estate, & earth a low one.

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 < insertion from f 27av > 4 To avoyd as much as may be those interpretations which make the scriptures tautologise. Thus to interpret the inhabitants of the Earth & of the Sea of two sorts of people in Rev 12.12. Or to interpret the victory over the Beast & over his Image & over his mark & over the number of his name of four distinct kinds of victories in Rev 15.2 must be accounted more legitimate then to (confound their significations) superfluous repetitions.

Thus – when there is nothing in the text that may argue any such change of signification.

Dust. Who can count the dust of Iacob & the number of the fourth part of Israel Num 23.10. Dust thou art Gen 3.19. He remembreth we are dust: as for man his days are as grass as a flower of the field so he flourisheth. ffor the wind passeth over it & it is gone. Psal 103.14, 15. He gave them as the dust to his sword & as the driven stubble to his bow. Isa 41.2. I exalted thee out of the dust 1 King. 10.2. Psal 113.7

< text from f 29r resumes >

5. † < insertion from f 28v > † Wo to the multitude of many people which make a noise like the noise of the seas & to the rushing of nations that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters Isa 17.12, 13. The waters of Nimrim shal be desolate. Isa 15.6. Ier 48.34. < text from f 29r resumes > The waters where the whore sitteth are peoples & multitudes & nations & tongues Rev. 17.15. I saw a Beast rise 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. Ind. Pers. Ægypt. in Achmet, chap 178. 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 chap. 12.12. Wo be to the inhabitants of the earth & of the Sea. <30r> ffor these are two sorts of people becaus the earth was hurt in the first Trumpet & the sea in the second. Much after the same manner in the old Testament the Egyptians are distinguished from other nations; they being usually represented by the watry element because of the overflow of Nilus. † < insertion from f 29v > † Thus in Ier 46.8 Egypts invading forreign territories is compared to a flood covering the Earth. The like representation is also made of Syrias invading Iudah Isa. 8.7 & of a Northern nation's invading Philistia Ier 47.2 So in Ier. 51.42 the Kingdom of the Medes is compared to a Sea & that of Babylon to a land which that Sea breaks in upon. And so I conceive the universal dition of the 4 Empires is represented in Dan 7 by a great Sea to distinguish it from the rest of the earth: which similitude I take to be retained also in the Apocalyps, considering the analogy of these two Propheesies. < text from f 30r resumes > And so I conceive in Dan. 7, the universal dition of the four Empires is represented by a great sea to distinguish it from the rest of the earth.

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 the Lord of hosts the holy mountain. So in Dan. 9.16. Let thy fury be turned away from thy city Ierusalem thy holy Mountain. 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 evil that they have done in Zion – Behold I am against thee 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 Isaias the son of Amos did see: lift ye up a banner upon the high mountain. Chal. Par. upon the city which dwells securely Isa. 13.2.

So of Cities in general. 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 only a Temple. Ierusalem shall become heaps, & the mountain of the house as the high places of the fforrest: but in the last days it shall come to pass that the mountain of the house of the Lord shall 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 backsliding 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 <31r> of Israel. Ier. 3.21, 22. The reason of this signification of a Mountain I suppose is that Idol temples were usually placed upon the tops of mountains 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: & also becaus of the greatnes & height of the buildings, whence they are

frequently called high places in scripture notwithstanding 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 f 30v >

9. And as Mountains signify Temples in a countrey represented by the Earth so Islands signify Temples in a countrey represented by the Sea. Apoc

< text from f 31r resumes >

10. 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 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 grownd. Obad. 3. This is an allusion to the high country of the Edomites, but yet I take it to be meant rather of their sumptuous buildings & pallaces then natural rocks, because 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. 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 thee 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.

11. To these instances of common buildings may be added <32r> 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 a seed of falshood, inflaming your selves with Idols under every green tree, slaying the children in the valleys under the Clifts of the rocks? Isa. 57.5. that is, under the Idol temples, or high places of Tophet 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 Fig. 64.

12. The Lord hath annointed me – – to give them the garment of prais for the spirit of heavines that they might be called the Trees of righteousness the planting of the Lord. Isa. 61.3. The vineyard of the Lord of hosts is the house of Israel, & the men of Iudah his pleasant plant. Isa. 5.7. They shal march with an army & come against Egypt with Axes as hewers of wood, they shall cut down her Forest. Ier. 46.22. Wickednes burneth as the fier, it shall devour the briars & thorns & shall kindle in the thickets of the forest – the people shall be as the fewel of the fire. which last words explain the rest Isa. 9.19. Howl ffir tree for the Cedar is fallen becaus all the mighty are spoiled: Howl O ye oaks of Bashan, for the defended fforest Zech. 11.2. How long shall the land mourn & the herbs of every field wither for the wickednes of them that dwell therein. Ier 12.4. The good seed (whose blade is a plant) are the children of the kingdom but the tares are the children of the wicked one. Mat. 13.38. Every plant which my ffather hath not planted shal be rooted up. I have planted Apollos watered &c.

The Chalde Paraphrast for woods sometimes substitutes armies Isa 10.18, 34, & sometimes cities or people Ier. 21.14 & 9.18. And the Indians Persians & Egyptians teach: 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 house the leaves of trees, he shall obtien riches from great men proportional to the leaves, &c. Achmet. chap. 151. And if one dream that hail hurt the stalks of corn there shal be slaughter of men in that place proportional to the breaking of the stalks. c. 191.

13. Becaus Herbs & other Vegetables signify men, therefore such insects as destroy them signify armies of men which in like manner <33r> 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 Joel 1.4, 6. See also Joel 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. Ind. Pers. Ægypt. in Achmet. c. 300.

14. Wild beasts also by reason of their feeding upon vegetables, & preying upon one another signify Kingdoms of the Earth with their armies. A particular Beast, as in Daniels propheties, signifies a particular kingdom, & Beasts in general kingdoms in general. Come ye, assemble all the Beasts of the feild, come to devour. Chal. Paraphr. Those that slay 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 shal 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. 5.12, 17, & 14.13, 15, 17, 19, 21; there are described four distinct kinds of plagues to befall the Iews, Famin, Captivity, Sword, & Pestilence, whereof their captivity is represented by beasts passing through the Land & spoiling it & making it desolate: so that wild beasts strictly signify forreign kingdoms 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 tear, becaus of the greediness of this hungry 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 Fowls of the heaven to destroy because the infection of the Pestilence is in the air & seizes a man from thence.

15. Artemidorus another writer about the interpretation of prophe <34r> tic dreames, saith that Froggs signify Impostors & scoffers. lib. 2. chap 3. † < insertion from f 33v > † Ranæ & impuræ sunt et in cæno versantur et coaxant nullo cum fructu. Ignaros Legis ranis comparat etiam Schemos Rabba. Grot in Apoc 16.13. Ranæ immunda animalia et loquacia pseudoprophetas significant, sicut scriptum est, Et vidi de ore Draconis et de ore Bestiæ et de ore Pseudoprophetæ spiritus tres immundos in modum ranarum. Arias Montanus De arcano serm.

< text from f 34r resumes >

16. The land is as the garden of Eden before them & behind them a desolate wildernes Joel 2.3. The fruitful place was a wildernes & all the cities thereof were broken down Ier. 4.26. &c

17. The woman [i.e. the Church] fled into the wilderness, 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, Hilary, Ierom, Ambrose &c as may be seen in Alcazar.

18. 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 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 Egyptians 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. To the same purpose Achmet saith If any one seem to find or eat the flesh of Dragons he shall receive riches proportionally from some great king. c 283, ex Ind. Pers. Æg. 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 ex Ind. And in general he saies the Indians teach that fflesh 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 fatness of his flesh shall wax lean Isa. 17.4, he translates The wealth wherein his glory consisted shall pass away.

19. Wheresoever the body is thither will the eagles be gathered together Luke 17.37. that is where the bodies of the saints are at <35r> 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 ffowls of the Air are somtimes also put for infectious diseases see the comment upon Fig 13: And sometimes for armies, see

20. Ships are Sea-houses, or if you please sea towns & merchant-ships trading houses, or towns & consequently must signify Temples & their parishes where Priests are the merchants. If one dream he builds ships he shall grow rich proportionally to the number of them. This Achmet c 180 relates as the doctrine of the Egyptians & Persians & in the same chapter adds this for the Doctrine of the Indians. If one dream that he builds a merchant ship he shall gather an assembly of men to celebrate religious mysteries.

So war-ships must signify tents, the habitations of an army. If a king dream that he sees his ships sending out fire to burn other ships or countries he shal obtien victories over his enemies proportional to the strength & efficacy of the fire: If he 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 shal again rais forces more or less powerful against his enemies. Achm. c. 181. ex Pers. & Ægypt.

21. 22 † < insertion from f 34v > † His breath as an overflowing stream shall reach to the midst of the neck to sift the nations with the sive of vanity – ffor through the voice of the Lord [which is as the sound of many waters Ezek 43.2 Apoc. 1.15. or of a multitude Dan 10.6] shal the Assyrian be beaten down – & in battels of shaking will he fight against them Isa 30.28, 31, 32. The hail [that is war] shal sweep away the refuge of lies, & the waters shal overflow the hiding place – when the overflowing scourge shal pass through then shal ye be troden down by it. Isa 28.17, 18. < text from f 35r resumes > 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 shal come up over all his channels & go over all his banks, & 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 <36r> hoofs of his strong horses &c. Ier. 47.2. Whence it appears that people within their own country are like rivers within their banks, but when they invade other countries they are overflowing floods.

23. 24. And as overflowing signifies excess of power & people so the drying up of waters must on the contrary signify the decay & weakening of it : of which signification take these instances. They shall draw their swords against Egypt – & I will make the rivers dry & sell the land into the hand of the wicked. Ezek. 30.12. The Egyptians will I give over into the hand of a cruel lord – & the waters shall fail from the sea & the river shal be wasted & dried up – & the brooks of defence shal be emptied & dried up, & the reeds & flaggs shall wither Isa 19.5, 6. † < insertion from the right margin of f 36r > † A sword is upon the treasures of Babylon & they shall be robbed a drought is upon her waters & they shal be dried up. Ier 50.38 I will dry up her Sea & make her springs dry & she shall become heaps, an astonishment without an inhabitant. Ier 51.36, 37. < text from f 36r resumes > Where note that as trees & hearbs in Fig. 11, so here reeds & flaggs signify men.

In Ezek 32.3, The Chalde Paraphrast for Rivers substitutes Provinces: & the Records of Achmet compare Rivers sometimes to men & sometimes to riches which flow to the King as riches to the sea.

25. And in what sence soever rivers are taken, fountains will most naturally signify Cities, the permanent heads of these flowing waters.

26. Behold I am against thee Pharaoh King of Egypt the great Dragon that lieth 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 wildernes, thee & all the fish of thy rivers. Ezek. 29.4.

27. The great stars relate to the nobles & the rest of the stars to the whole world. Achm. c. 167, ex Ind. Pers. Ægypt.

28 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. A day of darknes & gloomines, a day of clouds a great people & a

strong, &c. Joel 2.2. A cloud shal cover Egypt & her daughters shal 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. In these instances a cloud signifies only numerous armies, but it's signification equally extends to any great multitude, as may appear out of Heb 12.1: Wherefore seeing we are also compassed about with so great a cloud of witnesses &c: which expression now grown proverbial <37r> was doubtles derived from the language of the ancient Prophets & wise men, or at least from the same grounds 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 adversity, & by Interpreters they are applied also to wisdom in regard of their sublimity.

29. 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 & Iudah 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 wil 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 Chalde 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 Fir & Mirtle just & 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 several kinds of trees to several sorts of men.

30 It is usually supposed that the vices of nations were the reason why in Daniel & the Revelations they are represented by Beasts, & this may be sometimes allowed for a secondary reason especially in the revelations, but I cannot think it the authentic reason becaus a beast may as well be taken in a good sense as in a bad one. For Christ is represented by a Lyon as wel as Nebuchadnezzar, & some of the 12 tribes are characterized by beasts in Iacob's blessing as well as the 4 Monarchies in Daniel's visions: And therefore I must rather derive this type from armies whereby kingdoms are usually founded & upheld. For since armies are wild Beasts by Fig: 13, it is thence very natural to put a Beast for any kingdom which was originated from armies & frequently employs them like a ravenous Beast to prey upon its neighbours. And this the prophetic doctrine of Iacob may teach us <38r> 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 his laying stratagems & Benjamin a wolf from ravening & devouring the prey. And so descriptions of the beasts in Daniel almost wholly respect their politic constitution & pugnaciousnes excepting what is said of the little horn. And in the Revelation 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.

31. Among the Beasts that represent Kingdoms I reckon the Dragon one. A Dragon signifies the person of a hostile King & serpents according to their bigness the persons of other greater or lesser enemies. If a Dragon appeare to a King in a dream, he shall be troubled with the rumor of another King. If any one happen upon a very great golden Dragon adorned on his back with scales as it were of Jewels, & make him his own: he shall obtain a Kingdom & dominion over the people. Achm. c. 288 ex Ind. Pers. Ægypt. According to this Doctrine the Apocalyptic Dragon is a very proper emblem as well of the Roman Emperors & Empire 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 Jews 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. Psal 74.13, & 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 refer you to the comment on Rev. 11.8

32. Heads are sometimes collateral parts of a Kingdom as the four heads of the Leopard in Dan. 7.6. But if the Kingdom be divided into both collateral & successive parts, then may the successive parts be represented by heads as in the Apocalyptic <39r> Beast whose seven heads appear to be successive by the saying that five are fallen & one is & the other is not yet come Rev. 17.10

33. A horn is used to signify strength & power & that sometimes of a single person as in 1 Sam. 2.10. 2 Sam. 22.3. Psal. 18.2, & 89.24; sometimes of a body politic or kingdom as in Psal. 148.14. Ier. 48.25. Lament. 2.3, 17. And hence it is sometimes put for the kingdom it self as in Zech. 1.19, 21. & so in Daniel & the Apocalyps the horns of Beasts are put to signify the number of Dynasties, Dominions, or Kingdoms of which the universal kingdom represented by the beast is constituted. Some interpreters have applied these horns to signify the persons of Kings but without ground, for although they are called kings in Daniel & the Apocalyps yet it's plain that by a king we are not there to understand a single person but the whole race of kings in each kingdom according to the saying, Rex non moritur: & not only the whole race of kings but the dominion or Kingdom it self. ffor in Dan 8.20 the Ram with two horns is called the kings of Media & Persia, & yet the Ram neither signifies single persons nor were the kingdoms of Media & Persia subject to any more then one king when the Goat brake his two horns: ⚔ < insertion from f 38v > ⚔ So in vers 22 the Goats four horns are expresly interpreted four Kingdoms. And in vers 21 where the Goat is called the King of Grece by the King is to be understood the Kingdom. ffor this King conteins five other Kings at least: the great horn between his eyes called the first King & the other four horns which as you heard are Kingdoms besides the little horn which rose up after them. By the first King indeed is usually understood not the Kingdom but the person of Alexander only: but this through inadvertency. ffor the first horn is called the first King not in respect of personal successors no where spoken of in this prophesy, but in respect of the four which in the next words are said to stand up for it. The great horn says the Angel, is the first King. Now that being broken wheras four stood up for it &c. The last four Kings therefore being Kingdoms, the first must be so too, els it could not be the first of them. Besides in that it is said, the great horn was broken & for it came up four notable ones, its evident that they were all of a kind. ffor the four kingdoms came up not for or in lieu of Alexander's person but in lieu of his kingdom. This great horn, this first Kingdom of the Greeks was upon Alexanders death broken & for it came up four others. The breaking off the Horn imports the same † < insertion from the right margin of f 39r > † ffor as by the breaking the Rams two horns is signified, not the death of Darius but the dissolution of his Kingdomes of Media & Persia at his death: so unless we will depart from the Analogy of the prophesy, by breaking the Goats horn we must not understand Alexander's death but the breaking & dividing of his Kingdom thereupon. Yea the spirit himself in another place alluding to this, expresses thus much. When < text from f 38v resumes > When he (the King of Greece) shall stand up, his kingdom shal be broken & shall be divided towards the four winds And again, His Kingdom shal be pluckt up for others besides those. Dan. 11.34 Eyes denote a Seer, that is, according to the Iewish language, a Prophet. ffor beforetime in Israel when a man went to enquire of God, thus he spake: Come & let us go to the Seer. ffor he that was afterward called a Prophet was beforetime called a Seer, 1 Sam. 9.9. And hence the name of a Vision so frequent in scripture for a Prophesy. A seer may be more generally expounded of any understanding & politick person according to that Ægyptian hieroglyphick of a Scepter with an eye on the top to signify the understanding foresight & policy requisite in a king. But I suppose in sacred prophesies we are to regard chiefly the Iewish way of speaking. Yet with

this difference that when there is only an occasional mention of eyes as <38Av> common & natural to animals (as for instance of the Goats Eyes Dan. 8.5, 21) they signify only that policy & counsel which is naturally to be met with in all kingdoms. But when their description is emphatical & not according to the course of natur they signify a Seer in the extraordinary & supernatural sense. Thus the Lambs seven eyes are called the seven spirits of God sent forth into all the earth. Apoc. 5.6. Which spirits in the beginning of the Apocalyps are in lieu of the holy Ghost joyned with the ffather & the Son; & Grace wished from them together with the ffather & Son to signify that the Holy Ghost or prophetick Spirit is denoted by them. Whence some ancients have called the holy spirit, spiritum septemPLICEM. According to which way of speaking the seven eyes will signify the sevenfold prophetick spirit of the Lamb, by which as it were with a prophetick energy & lights he beholds & overlooks all the earth. As is again {illeg} in Zech. 4.10 where these spirits are called the eyes of the Lord which run to & fro through the whole earth: an expression alluding to a mans eyes rolling to & fro. Again where the four Beasts are said to be full of eyes before & behind & their wings to be full of eyes within, this denotes them to signify prophetic multitudes. ffor as Beasts they signify multitudes & this the rather because of their many eyes, . Now their eyes in their wings because not without but only within denote an internal faculty of seing that is, their intellect & this illuminated not barely by the light of nature but by the Spirit because they are not mere men but servants & worshippers of the living God Apoc 4.8, 9. And their eyes before & behind signify not a faculty of seing only things present round about. (for then why had they not eyes on both sides & all over as well as before & behind) but a faculty of seing things future & past, and this is the perfect character of a Prophet And accordingly Apoc 5.9,10 you have them with the Elders thus prophesying Thou hast slain & hast redeemed us to God by thy blood &c, & we

shall reign on the earth: So the eyes of the little horn in Daniel cap 7 I conceive signifies that horn to be a Seer of an extraordinary supernatural kind: One whose eyes are not spirits of truth like the Lambs eyes but lying spirits: A fals prophet for did those eyes signify only policy & cunning the other horns would have eyes as well as this though it may be not so good ones: under these eyes it is to be conceived that the <39v> Beast hath other eyes suitable to nature to signify the policy of the kingdoms denoted by all the horns, that of the little horn as well as the rest. And therefore the eyes which the little horn has besides these, such as none of the other horns have, must signify a further faculty of seeing such as no horn has but this. It is not therefore a Politician only but a seer of a higher kind or to speak in the Jewish language, a prophet, though a fals one.

So then in all these instances where eyes are described in an extraordinary way they signify a Seer of a Prophetick kind & so by their analogy & consent confirm the interpretation.

35. And as eyes signify the chief kind of seeing which the body represented by the animal is capable of, so a mouth for speaking & speaking with it where the words spoken are not set down, signifies the highest kind of speaking, that is dictating of laws & those by civil authority if the thing speaking be a body politick, or by divine authority if a body prophetick or Theological. Thus besides the mouth of the 4th beast Dan 7th common to all the kingdom signified by the horns (Dan 7) the little horn has another mouth proper to himself to signify his having a legislative power of such a kind as none of the other horns have. And what that power was, is there described plainly. He had a mouth speaking very great things vers 20, even great words against the most high & [thereby] wore out the saints of the most high, & thought to change times & laws & they were given into his hand for a time vers 25. This he did by the power of his mouth, which must be a legislative one & that in matters of religion because times & laws were given into his hand to change them in opposition to God & the saints. So where the Image of the Beast Apoc 13 is said to speak & cause that as many as would not worship the Image should be killed; it must be by some law that they were killed, & the Image is not the officer that killed them but the author of their being killed, that is the lawmaker. It spake & caused them to be killed that would not worship <40v> it; that is, It spake with authority so as to cause them to be killed that would not obey its voice. Speaking & causing here are ἔνδι᾽ ἑαυτοῖς. So again where the two horned Beast spake as the Dragon & the ten horned Beast had a mouth like the Lion (the first of Daniels four Beasts signifying the kingdom of Babylon) & spake great things & blasphemies against God: we are to understand that these beasts (each according to his authority) made Idolatrous laws & constitutions such as the diabolical Dragon & Babylonian Lion made before. And so by the prophesying of the two witnesses we are to understand their promulging & spreading the laws & word of God according to the utmost power they are able to speak with. For this their prophesying is opposed to the speaking or prophesying of the fals prophet, & so signifies here not foretelling future things by immediate revelation, but ^[6]the preaching to the world the word of God according to the right interpretation & meaning of it & propagating it in Gods name with all the authority they are able; as on the other hand the fals Prophet propagates fals interpretations & other lies in the name of his God, pretending the authority of his God, as the true prophets do that of theirs; to make his sentences pass for law & gain to himself a law making power in matters of religion.

36. Teeth signify bands or squadrons of soldiers under the several commanders because with these the Beast fights & devours the flesh of other beasts that is conquers & swallows up neighbouring kingdoms. Hence to express &c < text from f 39r resumes >

35 In Dan. 7 the little horn had a mouth speaking great things against the most high & thought to change times & laws.

36. Teeth must signify great men because they are in the head, & those soldiers because they are the chief instruments wherewith a Beast fights. Hence to express the fortitude of the fourth Beast, it is described with great iron teeth. And so the Locusts Joel 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 <40r> he made the Dragons teeth to be the seed of armed soldiers.

37. The feet very fitly represent armies. For as they are the most active members, & the lowest parts of the Beast, & serve to support him, & to move upon, & to fight with: so Armies are much in motion, & the lowest of the people, & by them kingdoms are supported & carried 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 brass & said to stamp with his feet what he

devoured not with his teeth: which is as much as to say, that those neighbouring nations which were not devoured by perfect conquest & incorporated into the dition of this Empire, were yet, awed & bruised with its armies. And so the he-Goat stamped upon the Ram & therefore fought with his feet. And that of Ezekiel 32.2, Thou troubledst the waters with thy feet; the Chalde Paraphrast renders thus: Thou disquietedst the peoples with thy armies. The nailes or claws serve to represent the division of the armys into squadrons each under its commander. Of Wings see Isa. 8.8.

38 The tayl 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 tayl, he shal have a train of attendants or followers answerable to the fulness & length of the tayl, c. 152. And by analogy the tail of a pugnacious Beast must be a train of Soldiers. 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. See Deut 28.8, 43, 44.

39 The several members of a Beast being appropriated to signify as is described above, there remains only the body to signify the people. In Dan. 7.15 the body being put for the carcas signifies the <41r> whole beast

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 Ezek. 29.4. Or the sea for a King & rivers for his subjects, &c.

40 That ascending up to heaven in a cloud signifies great exaltation may appear by the notes on Fig 3.

41 And because clouds signify multitudes of people by Fig: 28 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 shal rule over his enemies & obtein victories & unexpected joy. Pers: & Ægypt: in Achmet. c 164.

42. And so covering the sun with a cloud or smoke will signify oppression of a King by advers enemies. 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 Paraphrast 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. 14.31. Thou whole Palestine art dissolved, for there shall come from the north a smoke, &c.

43. I will cause 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. Chal: 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 shal no more cease neither shall thy glory be taken away, &c. Isa. 60.20. The day of the Lord <42r> 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 shal be darkned in his going forth & the Moon shal not cause her light to shine – Behold I will stir up the Medes against him Isa. 13.10. When I shal extinguish thee [O Pharaoh King of Egypt] I will cover the heaven & make the stars thereof dark & 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 shal 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 darkness O daughter of the Chaldeans, for thou shalt no more be called the Lady of Kingdoms Isa. 47.5. Darknes & sorrow Isa 5.30. See also Ioel. 2.10. Ier. 13.16 &c

If one dream that he sees the Sun in heaven without rays & 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. Ind. Pers. & Ægypt.

in Achmet. c. 167. And if one dream that the stars are very dimm, cast down, scattered & cloudy, it betokens the calamity of Princes Nobles & rich men. Pers. & Ægypt. in Achm. c 168.

44. Yet the celestial 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 general 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 righteousness of Christ wherewith <43r> the Church is to be clothed, & of her own righteousness which she is to put off 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 blackness & the moon into blood Joel 2.31, & Rev. 6.12, I had rather understand it in general of the splendor of the Kingdom put out & the glory turned into bloodshed then interpret it only of the King & the next in dignity: for the perishing of those two persons infers not the overthrow of the Kingdom; whereas in Joel the turning of the Sun into darknes & the moon into blood is made the description of that universal 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 partial Eclips which is here rather alluded unto then the darknes of a total 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 subjoynd by way of explication: The sun shall be turned into darkness & the moon into blood before the great & terrible day of the Lord come.

45. Since waters signify people, the turning them to blood must signify slaughter of the people. Thus the desolation of Moab is exprest by saying: The waters of Dimon shall be full of blood Isa: 15.9. Compare this with Fig:

46. To expres the ruin of old Babylon Ieremiah commanded Serajah saying: 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 shal 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 the great mountain into the sea Rev. 8.8 seems to allude: especially since that Moun <44r> tain signifies also a city by Fig: 7, 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 shal see a very great slaughter or mortality of his people. Achm: c: 170.

47. Fire is put to signify war because men are represented by things combustible as trees, ships, Beasts, & as these things wast in the fire so men are destroyed in war. 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 shal be a fire & the house 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 noise of a great tumult he hath kindled a fire upon it Ier 11.16. See also Isa: 56.15, 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 shal perish in war Achm. c. 159. ex mente Ind. 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 loos his people in war. c. 160 ex mente Pers. & Ægypt.

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

48 If one dream that the sun hath scorched him much he will be punished by the king proportionally to that scorching Ind. <45r> Pers. & Ægypt, in Achm. c 167. 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 figure as because there is no meanes whereby a king may afflict a whole nation so easily & so much as by war.

49 If a king dream that there is an earthquake in his City or Land it portends war of nations & conspiracy against him Ind. Pers & Ægypt. in Achm c 144.

50 But the shaking of heaven & earth imports more then this, namely the subverting Kingdoms & turning things as it were upside 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 prophesy he saith: I will shake the heavens & the earth & 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, & Joel 3.16.

51 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 shal go into captivity Ier 22.22. I will rais 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 shal be no nation whether the outcasts of Elam shal not come. For I will cause Elam to be dismayed before their enemies. Ier 49.36. The wind shal 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 North shall come against him like a whirlwind, with chariots &c Dan 11.40. A great whirlwind shal be raised up from <46r> the coasts of the earth, & the slain of the Lord &c Chalde Par: Many people shal come openly from the ends of the earth Ier 25.32. So in Ezek 19 12 for: The east wind dried up her fruit, the Chalde Paraphrast substitutes: A king strong as a parching wind slew her people. In like manner in the Apocalyps the four winds which hurt the earth & sea are the wars of the four first Trumpets.

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 Ind. Pers. & Ægypt. apud Achm. c 178. If he seem to be taken up & carried from place to place by a wind, he shal undertake a long expedition with success proportional to the strength & quickness of the wind. Ind. c 165. If a king in a journey seem to be hindred by a wind he shall receive a messenger from a remote kingdom by which he shall be troubled. Pers & Ægypt. c 166.

52. The Lord thundred in the heavens & the highest gave his voice: Hailstones & coales of fire. Yea he sent out his arrows & scattered them & he shot out lightnings & discomfitted them Psal. 18.13. With hailstones of mighty power he made the battel to fall violently upon the nations. Eccles 46. The Lord shal cause his glorious voice to be heard he shal shew the lighting 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 – seige against thee — & the multitude of the terrible ones shall be as chaff that passeth away, yea it shal be suddenly. Thou shalt be visited of the Lord of hosts with thunder & with earthquake & with great noise, with storm & tempest & the flame of devouring fire. Isa. 29.1, 6. The Philistines drew neare to battel against Israel, but the Lord thundred 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 battel of the great day saith, The lord shal roar out of Zion, i.e. Thunder with a roaring thunder. ch. 3.16. And in the same sense are thunder lightning & hail constantly used in the Apocalyps ch 8.6 & 11.19 & 16.18, 21.

If one dream that hail falls on a place he may expect <47r> a violent incursion of the enemy; & if he dream that the hail hurt the stalks of corn there shal be slaughter of men in that place proportional to the breaking of

the stalks. Achm. c 191. ex Ind. Pers & Ægypt. 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. & Ægypt.

As for the mixing fire with hail Apoc. 8.6 that figure may seem borrowed from the Ægyptian 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 unusuall.

53. My doctrin shal drop as the rain my speech shall distill as the dew, as the smal rain upon the tender herb, & as the showers upon the grass Deutr. 32.2. He shal come down like rain upon the mown grass, as showers water the earth. In his days, shal the righteous flourish & abundance of peace so long as the moon endureth Psal. 72.6. Break up your fallow grownd, for it is time to seek the Lord till he come & rain righteousness upon you Hosea 10.12. See also Isa: 55.10. Hos: 6.3. &c. So the Indians teach: Rain is to be interpreted of God's mercy & granting our prayers. Achm. c. 171.

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

54. 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 seventy translate 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 <48r> 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 shal acquire amongst the people fame & great renown & eminence & honour. – And if he seem to ride armed on a generous steed he shal obtain power & renown according to his armour c. 233.

55. If one seem to hold a bow & arrows he shall with joy triumph over his enemies. Achm: c. 249. ex Pers. & Ægypt.

56 Some have supposed that the Ballance in the third seale (Rev. 6.) 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: & where the Ballance is mentioned in scripture it is either with respect to judgment 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 purpose is the doctrine of the Indian 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 cause & see the Ballance equally poised he shall obtain his right. – And if he see the Ballance exact & cleane let him know that the judg of that place is just, but if it be broken & out of order he is unjust. Achm: c. 15. 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 inferiour Iudges.

57. Martyrdom is a kind of sacrifice: for the sacrifices under the law were but a type of our Saviour's death. And hence Saint Paul when his Martyrdome approached <49r> 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

58. The Temple of God is holy which Temple ye are 1 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.

59. Nothing is more obvious then the Church's being represented in scripture by a woman, the spouse of Christ: as in the Canticles. Rev 12 & 19.

60. To assimilate sharp affliction to the pains of a woman is also a plain figure: whence if that woman be the Church, her pains in travel 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 ὀδινὰς So Isaiah ch. 66.7. speaking of the Iewish

Church saith, Before she 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 whether 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 palenes? Alas for that day is great so that none is like it, it is even the time of Iacob's trouble but he shal be saved out of it.

61. The Idolatry of the Iews is almost every where in scripture called going a whoring 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 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 wedloc with <50r> 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 bare Idolatry.

62. That Idolatry is sometimes termed blasphemy may be seen in these instances. In this your ffathers have 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 ofered 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 only to him.

63. That Idols may be called men is according to the common way of speaking: for 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 scriptures. 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 & forgot 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 whoredom with them — thou hast committed fornication with the Egyptians great of flesh — thy filthines was poured out & thy nakedness discovered through thy whoredoms with thy lovers even with all the Idols of thy abominations Ezek. 16.15, 17, 26, 37. Aholah — doted on her lovers, on the <51r> Assyrians her neighbours which were clothed with blew, Capitains & 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 Capitains & rulers clothed most gorgeously, horsmen riding upon horses, all of them desirable young men — & she increased her whoredoms, for when she saw men pourtrayed upon the wall, the Images of the Chaldeans 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 Chaldea, & 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 wherewith the Church commits adultery & not only so but to call them by the names of those men whose Gods they are, or whose likeness they bear, as Egyptians, Assyrians, Babylonians, Princes, Capitains, Rulers, Horsmen, Youngmen, &c: not much unlike their being called in the sixt seal, Kings, & great men, & rich men, & Capitains, & mighty men, & bond & free. See Fig.

64. In Fig. 10 & 63 we have shewed that the Prophets put men for Idols, & Dens & Rocks of Mountains for their temples: & the reason of the thing requires that they should be thus interpreted where men are said^[7] to hide themselves in Dens & rocks of mountains & say to the mountains & rocks, fall on us & hide us. For rocks & mountains must here <52r> signify buildings because of their falling, & men must signify Idols because 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 [or temples] of [the Idols called] ^{a[8]} Aven Aven, the sin of Israel, shall be destroyed, the thorn & thistle shall come upon their Altars & they [the Idols] shall say to the mountains, cover us, & to the hills fall on us that is to the tops of the mountains & hills, or the rocks & coverings of the dens of the Idols. Hosea 10.8. The Lord alone shall be exalted in that day & the Idols shall be utterly ^{*[9]} 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 ^{*[10]} 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.

65. The falling of the stars & departure of the heavens according to the precedent interpretations of stars & heaven will signify the fall of great men & the departure of the glory of a Kingdom. And because Idols are sometimes considered as men by Fig 63 therefore this embleme may be applied 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 <53r> less usual to represent Idols by the stars, but it is more proper because they were the Images of supposed celestial Gods : & the analogy between the univers & 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. And besides the stars were a part of the heathen Idols, & its an ordinary figure to attribute the names of things of a kind to one another We need not therefore doubt to interpret stars of Idols & heaven of their honour & dignity or rather of the orbicular roofs of their Temples, when ever that interpretation will best agree with the circumstances; as it does in this ffigure. For here the allusions to the falling of figgs from a figtree & 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 to the earth as figgs fall from a ffigtree do most lively represent falling Idols & heaven departing as a scrol when it is rolled together the roof of a temple (the Idol's heaven) gradually taken off or cleaveing asunder at its being thrown down.

As for the use of this Figure, there are but two places where it occurs, Isa:34.4. & Rev: 6.13, 14. The first of these seems to respect that universal overthrow of the Gentiles so often prophesied of in Scripture: at which time Idolatry is to be universally & for ever demolished as may hereafter appear by comparing Rev: 9.20 & 11.15. with Isa: 2.17, 18, 19 & Zech 13.2 &c. The other place is at the sixt seale when Idols were to be universally abolished but not for ever: of which more hereafter.

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 <54r> in the bottomles 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.

67. A Potion or Drunkenness sometimes signifies great affliction & misery as in Ier 25.15. Ezek. 23.33. Rev: 14.10. & 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 whore's fornication must be understood their being infatuated & seduced to Idolatry by her delusions. For it is said in chap: 18.23 that by her deadly poison (ἐκ τοῦ φαρμάκου were all nations deceived; that is, by the wine of the poison of her fornication ἐκ τοῦ ὄινου τοῦ θυμοῦ 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 of old to administer for inciting love, & for that end to compose it of such poisonous medicaments as might work by stupefying & infatuating those to whome they gave it.

68. Where the Jewish nation is represented by a whore, her threatned distress & desolation is often exprest by making her naked, as in Ier: 13.22, 26. Ezek: 16.37. Hosea 2.3. & the like of the virgin daughter of Babylon in Isa: 47.3.

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 <55r> mine anger — & their blood shal be sprinkled upon my garments Isa: 63.2, 3. Proclaim ye this among the Gentiles, Prepare war &c Put ye in the siccle for the harvest is ripe; come get ye down for the press is full the fats overflow, for their wickednes 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.

70. The signification of a harvest our Saviour has given us Mat. 13.39

[1] see Ezek. 3.18

[2] Rev 18.21 Ier 51 63

[3] a See M^r Mede's account of this book

[4] b Of the knowledge of the Eastern wise men in interpretations see Gen. 41. Acts 7.22. Dan. 1.17.

[5] c. H. Grotius, M^r Mede, D^r Moor.

[6] ‡ See Exod 7. 1 Num 11.25, 27. 1 Sam 10.5, 6. 1 Chron 25.1, 2 3. 1 Sam 18.10 & 19.23. 1 King 18.29. 1 Sam 19.20. Mat 7.15, 22 & 24.11, 24 &c Mat 11.13. 1 Cor. 11.5. 1 Ioan 4.1. Iudeth 6.2. Nehem 6.7. Wisdom 14.28

[7] Rev. 6

[8] a that is iniquity

[9] * gr. hide or bury them.

[10] gr: & vulg. lat. holes
