

A
PERPETUAL COMMENTARY
ON THE
REVELATION of St. *JOHN*;

WITH A
PRELIMINARY DISCOURSE

CONCERNING

The PRINCIPLES upon which the said REVELATION
is to be understood.

BY

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Late Vicar of Brotherton in Yorkshire.

New Modell'd, Abridg'd, and render'd plain to the
meanest Capacity,

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L O N D O N :

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T O T H E

Right Reverend Father in GOD,

J O H N,

LORD BISHOP of OXFORD.

My LORD,

THE *Revelation* of St. *John*
being a compleat System
of Divinity, and of all
the main Events which were to
happen to the Christian Church,

A 2 from

DEDICATION

from its first Rise to the Consummation of all Things; I know no one to whom an Exposition of it can be more properly dedicated than to *Your Lordship*: Your Lordship, for *Learning and Piety, Humility, Judgment, a well temper'd Zeal, and Soundness in the Faith,* being universally and justly esteemed, as one of the Greatest, and Best Divines, that this, or any other Age has produc'd.

The Performance, from whence I have chiefly taken what I offer to *Your Lordship*, is of so large
a Size,

DEDICATION.

a Size, and abounds with such a Variety of Learning, as made it in great Measure useless to the Generality of Readers.

This *Inconvenience* I have endeavour'd to rectifie, by reducing the Author into a much less Compass, and setting him in such a Light, as to render him plain to the meanest Capacity.

But, the greatest *Misfortune* is, this excellent Writer, for a considerable Time, lay conceal'd from, and is even as yet but little

D E D I C A T I O N.

tle known to the Learned World; *which*, however prejudiced Persons might be against reading any Thing of this Nature, by reason of the numerous and absurd Explications which have been given by others, could scarce, I think, have happened, if his Work had been ushered into the World under the *Patronage* of some *Learned Name*.

And therefore, in order to make him more known, and so capable of doing the greater Good, at a Time wherein the
sacred

D E D I C A T I O N.

sacred Prophecies have been in the most violent Manner attack'd, I found my self under a Necessity of *Addressing* the Abridgment of him to *Your Lordship*.

If *Your Lordship* approves of what I have done, I need not doubt of a favourable *Reception* from others. But, whether this happens or not, I shall have the Satisfaction of having used my utmost Endeavours, as far as the Duties of a large Parish would allow, in giving an Abstract of what I conceive to be the best Explanation
nation

D E D I C A T I O N.

nation that has ever yet been given of the *Revelation*; and at the same Time enjoy the *Pleasure* and *Honour* of *publickly* declaring, that I am, with the most profound Respect,

My LORD,

Your Lordship's

Most Humble, and most

Obedient Servant,

PETER LANCASTER

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A
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The PRINCIPLES upon which the REVELATION of St. JOHN is to be understood, and of the HELPS and RULES whereby it is to be explain'd.

IN the first Ages of the World, there were no Characters to express the Sound of Words and therefore for the Sake of Posterity, the wisest Men were oblig'd to contrive some Way, whereby Things memorable might be committed to lasting Monuments

This they did, by a Combination of visible Figures, which, according to their Notion of them, having a metaphorical Relation or Similitude, or at least Affinity to their Conceptions, might excite in others the very same Conceptions

Thus concerning the Ethiopians in particular, and the Egyptian Priests, Diodorus Siculus says, "That their Letters were the Figures of all kinds of Animals, and of the Parts of human Bodies, and of Instruments, especially such as belonged to Wrights and Builders. — That their Writing did not shew the Discourse about the Subject Matter, by the Composition of Syllables, but by the Emphasis of the Figures. — And that by following the Signification, or Emphasis, and Nature of every Figure, and exercising the Mind by long Study and Memory, an habitual Faculty was got of reading every Thing that was written

2 Diod Sic L. 11 p 101.

And that this *Symbolical*, or as others term it *Hieroglyphical* Character, or way of Writing, was before the Invention of Letters, is asserted by *Servius*^b, *Lucan*^c, *Tacitus*^d, *Ammianus Marcellinus*^e, and, in short, by all Authors, who have professedly treated on this Subject. And it is observable, that the *Americans*, who knew nothing of Letters till the *Europeans* discover'd their Continent, had only, and still retain, the Use of the *Hieroglyphical* Characters.

Now from this difficult kind of Writing, in Use amongst the most Learned Men in the *Eastern* Nations, there naturally arose a *Symbolical* Way of speaking, the *Symbolical* Characters, they were so conversant in, continually furnishing them with Metaphors, and other Tropes, first in their mysterious or religious Speeches, and from thence easily passing on to vulgar Matters.

Such a figurative and florid way of Expression gave a certain Majesty and Beauty to their Thoughts, distinguishing their Style from that of the Vulgar, and was therefore retained by them even after the Invention and Use of Letters, insomuch that their Religion and History, their Arts and Sciences, and most of their Rules and Maxims of Wisdom, were some way or other couch'd in such Figures or Symbols.

Hence it comes that most of the *Oriental* Languages, and most of the ancient *Poets*, affect this Way.

And hence is it, in Condescension to the Ways of Men, that the said kind of Style is so often us'd by the sacred Writers, and in a Manner wholly adapted in the *Revelation* by St *John*, to whom the great Events, relating to the Christian Church, were, for Reasons of the greatest Moment, and sufficiently obvious, represented in Visions, evidently consisting of the like kind of Symbols, and whose Language therefore, in Conformity thereto, is for the most Part *Symbolical*.

In order therefore to understand the said Prophecy, it will be absolutely necessary, to be in some Measure acquainted with the main Principles upon which the first Inventors of the *Symbolical Character and Language* founded the Signification of their Symbols, all the several kinds of Symbols which they us'd, being us'd by St *John*.

Now the said Symbols may be reduced to these four Sorts.

I. Such single Symbols, as are taken from the heavenly Bodies, as the Sun, Moon and Stars.

II. Such single Symbols, as are taken from the rest of the visible Works of Nature, as Animals, Mountains, Seas, Rivers, and the like.

III. Such single Symbols, as are taken from the Arts and Sciences, Customs and Practices of Men, as the Habit or Clothing, a Bow, Crown, Sword, and the like kind of Things, existing by Institution.

IV. Such Symbols as are compounded, consisting of two or more single Symbols.

As for the first kind of Symbols, — their Signification is to be deduced from the Union which the *Egyptians*, *Chaldeans*, and others, supposed there was between the Worlds, Invisible, Natural and Political.

As they look'd upon the Heavens, and the Parts thereof, as Representatives and Symbols of the invisible Divinities. — The Supreme, and its Angels and Ministers, so in Process of Time they began to think the visible Symbols to be the Deity it self, and its Angels, whose Glory and Majesty, as well as Offices and Works, they believed did appear in the Sun, Planets and Stars, and in their Motions, Revolutions and Relations, or Aspects.

Then, to ground their Adoration of the Natural or Visible World, they supposed an intimate Union between the Visible Bodies in Heaven, and the Invisible Deities, and to ground their Judiciary Astrology, (to which they were very much addicted) they supposed the Political World likewise united to the two former by such Concatenations from the Supreme to the Lowest, that the Affections of the superior Links reach'd the inferior throughout the same Chain.

From this supposed Union between the three Worlds, they concluded when any of the heavenly Bodies in any kind of Vision were seen affected, that this portended and signified the Affections of the Parts of the Inferior and Political World.

And because the Gods (and consequently the heavenly Bodies) came under the Notion of Powers of the World, and all Monarchs and Princes came under the Notion of Powers in the Inferior World, as Vicegerents of the Gods, they therefore represented the Powers in the Inferior World by the Symbols of the Celestial Governours.

^b Serv. in Virgil. Æn. L. v. v. 85. ^c Luc. Phars. L. iii. ^d Tac. Annal. L. xi. c. 14. ^e Amm. Marc. L. xvii.

^f Vid. Platon. Timæi. fir. ^g Jamblich. de Myst. Ægypt. § 1. c. 19. & § 7. c. 1, 2, & c.

And therefore, in the Symbolical Character and Language, the Sun was the Symbol of a King, as the chief Governour of a Kingdom, — or of a Father, as the chief Governour of a Family — The Moon was the Symbol of the next in Dignity, — and the Stars the Symbols of inferior Governours, which is exactly agreeable to the Interpretation in Scripture of *Joseph's* Symbolical Dream, in which he saw the *Sun, and the Moon, and eleven Stars, pay Obedience to him*, the *Sun* being there explain'd of *Jacob* the Father of the Family, the *Moon* of *Jacob's* Wife, as being the next to him in Power, and the *eleven Stars*, of his eleven Sons, as being the inferior Governours of his Household

The Signification of the second kind of single Symbols, *viz.* such as are borrowed from the remaining Parts of the Works of Creation, as Animals, Mountains, Seas, Rivers, and the like, is founded (according to the Notions which the Ancients had of the Composition, Natures, Qualities, Position, Magnitude, and Uses of the said Works) upon the Principle of *Affinity* and *Similitude*.

Thus, a Lion, as being accounted the King of Beasts, or an Eagle as the King of Birds, may be the Symbol of an earthly Monarch, — a Scorpion, upon the Account of his Poyson, and perpetual moving of his Tail to strike, the Symbol of an inveterate and deadly Enemy — And forasmuch as a *Collective* Body may be considered as a *Totum*, or *Whole*, and therefore *one*, a wild ravenous Beast may be the Symbol of a tyrannical Kingdom or Empire

The third sort of Symbols, *viz.* such as are borrowed from the Sciences, Arts, Customs, and Practices of Men, — as, the Habit or Clothing, a Crown, Bow, Sword and the like, are, as well as the foregoing, founded on, and to be in like manner explained by Analogy, according to the Use, Design, Causes, and Effects of the Matters to which they belong by Institution

By this the Habit may, for Instance, signify the Disposition of a Man inwardly, as the Habit shews his outward Form, so the Crown may signify his Reigning, because Crowns are worn by Princes, his Bow, his Vanquishing, because it was, and in some Nations still is, the Instrument of War and Victory — The Buckler, or Breast-plate, his Courage, because Instruments of Defence, giving Security, and therefore adding Courage to the Bearer.

In Relation also to the fourth kind of Symbols, *viz.* such as are a Union or Complication of several Symbols together, the aforesaid Rule of Analogy is to be carefully follow'd by applying like to like, by explaining so much of them as appears natural and ordinary, in the same

Manner,

Manner, as the single Symbols fetch'd from Nature and Art are to be explain'd, and what remains extraordinary, by the Analogy it has to the ordinary Symbols

Besides the four kinds now accounted for, there are some Symbols us'd by *St John*, which are borrowed from the *Mosaical* Oeconomy, as the Tabernacle, the Temple, and other Matters contain'd in the Writings of *Moses*, and in the History of the Republick and Religion of the *Jews*

The Principle for understanding this Sort of Symbols, is, that the former Dispensations of God with Man were *typical* of the new Dispensation under the Gospel-Covenant

To this Purpose *Irenæus* observes, *that the Law was given to the Jews for very excellent Ends — that they might advantageously worship God — that it might be a Pattern of Celestial Things, Man being not at present able to see the Things of God — that it might prefigure the Images of Things in the Christian Church, and so contain a Prophecy of Things to come, that the Faith of Christians might be thereby confirm'd, and that Men might know that there is nothing happens but what was beforehand known unto God*

This Doctrine is fully confirm'd by the Inspired Writers *St Paul* in particular says, *the Law was a Shadow of good Things to come — and that the holy Places made with Hands, were Figures, and Patterns, of Things in the Heavens*

And he therefore frequently applies Facts recorded in the *Old Testament*, to Events under the Gospel — Which sufficiently justifies *St Matthew's* Application of the Passage in *Hosea*, — *out of Egypt have I call'd my Son* For in the *Old Testament* thus prefigurative of the New, two or more Accidents are commonly folded up in the same Fact or Prediction — So that such Facts or Predictions have their Accomplishment in a Fluxion or Progression, and have therefore several Degrees of Complement, in relation to each of which, when effected, it may be truly said, that such a Thing *was done*, that the Fact prefigurative of it, or the Prediction foretelling it, might be fulfill'd

Agreeably to this, the Christian Religion being designed to be advanc'd, and placed instead of the *Mosaical*, it was very proper in the *Revelation* to use the Symbols or glorious Attributes thereof, and with the Steps of its Advancement and Decay, to apply them to the Christian Church, be-

^a 1re . L . v . c . 2,

[†] Heb . x . 1.

[‡] Heb . x . 23, 24

cause that Oeconomy was but a Shadow of good Things to come, whereof the Christian Church is the Antitype. As even that Oeconomy was also of the Heavenly Things, because God design'd in all Religion, to shew Men by sensible Objects the Constitution of his Celestial Government, — that his Kingdom of Heaven might be represented by his Kingdom on Earth, as he design'd that his Will should be perform'd upon Earth as it is in Heaven. So that in this Case there is a kind of Mixture of the Heavenly Government, together with the External and Visible Attributes of the *Mosaical*, and the Symbols fetch'd from Heaven and the Celestial Government, shew, by the Union and Relation between those two States, that what is said to be done in Heaven, has likewise its Accomplishment in the Church on Earth.

The *Mosaical* Matters were plain and visible, being already effected, the Constitution and Fates of the Christian Church, at the Time of the Revelation, were still invisible, because future. Therefore the Way to make Men understand these Futurities, was to represent them in Symbols of Things that had been seen.

And this is the less to be admired, because even in the common Speech of the first Author and Publishers of the Christian Religion, the Words and Names applied to it were borrowed from the *Mosaical*.

And therefore, if the Words and Names were fitly applied thereto, which were themselves Signs and Symbols, it was as proper to apply the visible Things and Fates thereof, as Symbols to represent in a Prophetical Vision, the Constitution and future State of the Christian Oeconomy.

God the Father is represented to us in holy Writ under the Notion of a King, he being Creator, and by consequence Lord Proprietary and Ruler of the whole World in general, and by Covenant also he became the peculiar King of the *Jews*, and therefore settled among them a visible and standing Government, which bore a¹ Resemblance with that which God enjoy'd already over the whole World. Wherefore, sofar as in the Christian Dispensation, the Son of God is represented to us as Heir of his Father's Kingdom, and by Consequence to be constituted King of the whole World, and more peculiarly of his Church made up of *Jews* and *Gentiles*, there could not be a more easy and exact Description and Representation of this Matter, than by these Symbols both of Heavenly Things and *Mosaical*, which did already set

¹ Vid Flav. Joseph. Antiq. Jud. L. iii. c. 9. Philo. Jud. op. passim.

forth the general and peculiar Kingdom of the Father over the World and *Jews*. So that the whole Oeconomy of the *Revelation*, which is to describe the State and Fates of that Kingdom, is founded upon this, that *Jesus Christ* is shewn therein as Inaugurated, Inthroned, and receiving, by Degrees, Possession of the same General and Peculiar Kingdom which the Father had before, with this particular Difference, that the Peculiar Kingdom is to become Universal as well as the General.

'Tis farther observable, that all this is very suitable to the Hieroglyphical or Mystical Notions of the *Egyptians*. For they suppos'd^m that the Heavenly Things were Examples of, and were united to the Terrestrial. From whence the *Platonists* drew this Fundamental Notionⁿ, "That the Creator having conceiv'd in himself the Exemplars of all Things, produces them from him in Images." The Meaning of which is, that God has stamp'd upon all his Works such an Image of himself, and of his Government and Decrees, that it has pass'd through them all, and has therefore the same Impression upon them, by which they fully represent one another.

Upon the whole therefore, the State, Constitution and Fates of the Christian Church, may be very properly denoted by Symbols taken from the *Mosaical* Dispensation.

And therefore, the general Interpretation of this kind of Symbols, is to be deduced from the Account given of the Religion and History of the *Jewish* Church and Nation in the *Old Testament*, and Books relating to the *Jewish* Antiquities.

As for the other kinds of Symbols, whose Principles were before laid down, there are several Helps whereby their general Significations may be certainly known.

They are all in a Manner us'd by the sacred Prophets in the *Old Testament*, who frequently use together Expressions in the symbolical and in the common Style, and so become their own Interpreters, in the same Manner as St *John* himself sometimes does. So that the Signification of such Symbols as are explained by themselves (many of which are to be met with in the *Revelation*) may be infallibly depended on.

And as to Symbols us'd by them which are not in this Manner interpreted, their Meaning may be often found out, by attending to the

^m Vid Jamlich de Myst. § 1 c. 9 p. 14 lin. 30 & c. 21 p. 37 lin. 11, &c.

ⁿ Gal. Not. in Jeru. de Vi. Æg. § 1 c. 8 p. 14 lin. 32.

Scope of the Places where they occur, or by applying to the Exposition in the *Targums*, which being of some Antiquity, and made by such as understood the Symbolical Characters, frequently explain Expressions symbolical by a literal Paraphrase.

The next best Help for the Interpretation of the aforesaid kind of Symbols, is *Achmet's* Collection of the Interpretation of Symbolical Dreams, according to the Doctrine of the *Egyptians, Persians, Indians* and *Arabians*

This is an excellent Work, whereby many Symbols in the *Revelation* may be certainly explain'd, according to the very Notions and Method of those who first invented and improv'd the Symbolical Way of Writing and Speaking, there being, as to the Interpretation, no Manner of Difference between the same kinds of Symbols us'd by the Ancients to communicate their Conceptions, and the same kinds exhibited in Dreams and Visions So that the same Rules which serve for the Explanation of a Symbolical Dream, such as that of *Joseph's* was, serve also for the Explanation of a Symbolical Vision

And in these Writers Symbols are found explain'd, in the very same Manner, as they are by the sacred Prophets.

Together with the aforesaid Collection is printed the Work of *Artemidorus*, an *Ephesian* Priest, and Contemporary with St *John*

His Interpretations are indeed not so proper to the Purpose as the former, because he fitted them to the *Grecian* Customs — but his Work is however very valuable upon the Account of his having endeavour'd to reason upon Things, and to reduce his Art into a System — and he has some few Observations and Interpretations which exceed the rest, as coming nearer to the Intention of several Symbols us'd in the *Revelation*

To these Helps, which are alone sufficient, the Expositions of Omens and Prodigies in the *Grecian, Roman*, and other Writers, may be added, as being founded upon symbolical Principles, and Recourse also may be had for the Explanation of the metaphorical Notion of the Symbols, to the most ancient *Greek* and *Latin* Poets, who have us'd bold Metaphors, and were well acquainted with the Symbolical Language.

It only remains now to lay down some Rules for the particular Application of the general Signification of the Symbols, and for the better understanding the Nature of the *Prophetick* Style. And the chief Rules are.

RULE I.

RULE I. *The Scene of Action, the Actor, and Sufferer, determine the Sense of all the Accidents describ'd in any general Vision, or part of a Vision where new appear*

The Meaning of this Rule may be explained from what is observed even in common Discourse.

'Tis evident — when once the general or appellative Terms in all Languages are fix'd to a particular Signification by some Pronoun, proper Name, Article Demonstrative, or even the Time, Place, or Circumstance, that then they lose their general Signification in all the following Discourse, though the determining Words, or Particles, be not applied to each single Term afterwards

Thus if *Britain* be the fixed Subject of the Discourse, if we go on to speak of the King, Lords, Commons, Clergy, Church, Courts, Laws, and the like, all which are general Terms, as being common with us to several Countries, though we do not at every one of them add the Restriction, yet it is certain that we do it tacitly And thus all our Discourse must be determined by the first mention of the Subject thereof, yea, though we should not use the Terms common in the Country to denote those Matters, but others Analogical, and us'd in other Countries, it is plain that we have settled the true Notion of them by the first Restriction

This is the very Key of all Discourse, and consequently must be so too in the *Revelation*, which is written in a discursive Method — so that the Signification of the Symbols is to be particularly applied by a careful and constant Observation of this Rule

It has been observ'd as an Excellence in *Virgil*, that he never describes the Appearance of the Day, but he does it with such a Description as suits the Work of the Day

The like is done throughout this Prophecy No Actor or Scene appears therein, but we may thereby immediately discover what Action is to be perform'd So that the Rule is of universal Use, and as being so, is constantly observ'd by the *Oneirocriticks*, who, agreeably to symbolical Principles, not only suit their Interpretations to the general Object, but also to the Condition of the Party receiving the Dream, as the proper Scene or Subject thereof. And indeed when there is a Mul-

^o Serv in Virgil *Æt* L xli v 182 Col 1619

^p Artem L ii c 74 & L iii c 67 L iv c 29 Achmet Coll sub fin

tiplicity of Incidents which are all to be reduced into one System, what Guide can we have, or what Method take but by considering the Actor and Scene first, and when those two are determined, to bring all the rest to suit with them?

And therefore we find these Writers explaining the Symbols in different Manners, according to the different Conditions and Circumstances of Men. Kings, private Men and Women, receive always different Interpretations, but in proportion to their Condition the same. And the same Dream, seen by the same Person at any long Distance of Time, denotes different Things, proportionably to a difference of Circumstances.

According to this we must infer in expounding the *Revelation*, that although we have the same Symbols over and over again, yet we must in every particular Case refer them to the immediate Scenes and Actors from whence they proceed, and to which they are related: And by Consequence restrain their general Signification to the particular Case in which they are employ'd.

Thus the Sun, Moon, and Stars are us'd in the Visions of the Seals, the Trumpets, the Sign of the Woman in Travail, and the Bowls, and yet must be there interpreted of Things vastly different and oppos'd, though at the same Time, in Proportion to their different Cases, really analogous.

In short there is nothing insignificant, or for the Sake of *Decoration* only, in the *Revelation*, and therefore

RULE II. *The Apparatus or Decorations of the Visions in the Revelation are of great use, being of the Nature of such Sort of Prologues as explain by way of Introduction the Subject of the whole Action, and must be therefore carefully observ'd*

They fix the Scene, describe the Actors, and thereby determine the whole System of the Actions, and by Consequence the Interpretation of the whole.

RULE III. *Invisible Beings, and even Conceptions of the Mind, as collective Notions are reckon'd, come under, or are represented by such visible Shapes or Figures as are borrowed from some of those visible Adjuncts that either attend continually, or may at any Time have attended the invisible Object, so that they may absolutely determine it to be that Object design'd, and none other.*

Thus God the Father himself, who is invisible, is not represented in the

the *Revelation* by any Likeness (for none can be made of him) but by those visible Adjuncts which he shewed once to the *Israelites*, or left them the Pattern of in the Tabernacle, he himself and his Government being represented only by his Throne, with some other Circumstances.

So the Son, the *Word of God*, who in respect of his Divine Nature is invisible, is represented like a *Lamb*, and like the *Son of Man*, from such Adjuncts to his Divine Person as whereby he hath once been visible to Mankind, being a Man, and like a Lamb in his Passion and Death, suffering for the Sins of Men.

In like Manner the Holy Ghost who is invisible, that he may be visibly represented, is set forth by seven *Archangels* collectively taken, as being his constant Attendants, and consequently Adjuncts, denoting his Presence and Efficacy.

And he is also represented by seven great Torches or Lights, because the visible Appearance of the Holy Ghost hath been by, and under the Similitude of visible Fires or Lights which fell on the Apostles.

And this too in the very same Manner as the Angels, his Ministers and constant Attendants, have at any other Time appeared, which was always like glorious Lights and Fires.

RULE IV. *When a Kingdom or Empire is to be represented throughout its whole Extent and Duration, the whole Picture of it is given as if all the Parts were existing at the same Time.*

Thus the great Image in *Daniel* appears all of one Piece, though the Parts of it are found by the Interpretation to have existed one after another.

And so the *four great Beasts* came out of the Sea, and seem to have been seen all at once, tho' in the Explanation they are plainly successive.

RULE V. *In Bodies Politick and Continual, where there is found a Collection of Individuals of different Denominations, that is said in General of the whole, which is true of the principal and greatest Part.*

And when the said Bodies are considered from their Beginning to their End, that may be said of them in general, which is true of them during the greatest Part of their Time, or when they were in their most flourishing State

From whence 'tis reasonable to think, that in the Name or Symbol given, Notice is chiefly taken of the *α.μ.ν.*, or *Eminent Point* of Things, which serves to give them their Denominations.

For, as in a Picture (which is a kind of Vision of human Invention made to communicate some Remembrance of an Action or Accident to others) the principal and fairest Part of the Object for the Sight, and to strike in the Spectator the greatest Attention, is placed in the fairest Light, and its chief Part the most expos'd to View, and the rest by Shadows insensibly withdrawn from the Eye, as if the Painter would have us to take little Notice of it, but in a Manner force us to attend to that Part he would have us to observe the most, so is it the Way of the *Revelation* in setting forth Matters under one general Extent and Duration, to give the whole but one Name to express it symbolically, and the fairest and largest Prospect thereof.

RULE VI *When the Things to be prophesied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.*

The Reason is, the Visions being represented by Symbols which must bear a certain Analogy to each other, and carry throughout a certain *Decorum*, it is not possible that the same Strain of Symbols should represent all the various Circumstances of the Church and its Enemies.

And therefore when the Matters require that they should be considered under another *Aspect*, the Strain of the Symbols must change, and the Scene of the Vision alters, so that many Symbols may be us'd to denote the same Thing in different *Respects*

Now there are placed such inward Marks which belong to every Part of a Vision, that we may thereby discover how the Matters of that Vision are related to the rest

Thus we find what is antecedent and consequent, or what is only collateral, and so it appears what Visions and their Parts synchronise, and what do not

By this Method what was before treated of succinctly is enlarg'd upon, and more fully demonstrated. So that the *Revelation* is not wrote in the Way of *Annalists*, who being content to reduce all Matters to a Chronological Series, only relate briefly what happens every Year, without enlarging upon the Intrigues or Causes of the Events, and omitting for the most Part the Consequences, but in the way of the more *judicious Historians*, who endeavour to give a full Account of every Matter as they take it in hand, in order to make a compleat System of the whole, interposing Digressions, and then returning to the principal Matters, by giving such Hints and Transitions, as suffice to let us understand to what they belong, and how, as to Point of Time, they come in or end with the rest.

Upon

Upon this Account there are frequent Transitions, wherein the Prophet seems to cast the Eyes of his inspired Sight upon different Objects, which being thus seen one after another, the Particles expressive thereof may seem to imply a Posteriority in a Matter which may be synchronal, and even may have its Origin higher than that whose Description preceded it in the Account

And this is the Method, not only of the most exact Histories and Discourses, but in a special Manner that of all the inspired Writers, "in whom, the Conjunctive Particles do rather import that one Passage comes to be related after another, than that it was really transacted after it"

RULE VII *For the greater Certainty there is sometimes a double Mark set upon an Event viz When an Event is not only in the same Expression describ'd symbolically, but also by that very Name or Attribute which Men themselves, in the common Style of Speech, would give it*

In this Case the Symbolical Signification is the Primary one, and to be most regarded, and the other is only a fatal Coincidence

RULE VIII. *The Repetition of a Prophecy, Vision, or Dream, signifies the Certainty and speedy Accomplishment of an Event of more special Concern and remarkably eminent*

Thus in the Explanation of Pharaoh's two Dreams at the same Time concerning the Years of Plenty and Famine, the latter is affirmed to be a Confirmation of the former, to shew the Certainty of the Event — for that the Dream (says Joseph) was doubled unto Pharaoh twice, is because the Thing is established by God, and God will bring it to pass.

Agreeably to this Artemidorus makes such a Repetition of a Dream, a Mark of an Event of great Moment.

And amongst the Heathen Soothsayers it was a constant Maxim, that an Omen repeated or seconded by an Omen or Symbol to the same Purpose presignified the Certainty of the Event^u.

From this Use of the Repetition of a Thing, may several Passages in Scripture be explain'd, as *Psal lxxii 11* — where to shew the Cer-

^q Vid Serv in Virgil Æn L 11 v 1

^r Vid Bishop of Sarum's Exposit on on the 6th Article of the Church of England.

^s Gen xli 32 ^t Artem L iv c 29

^u Vid Serv. in Virgil. Æn. L 11 v 178.

tainty of trusting in God, it is said — *God hath spoken once, twice have I heard this, that Power belongeth unto God.* So *Job* ch. xl. v. 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, *Num* v. 22 the suspected Wife is commanded to confirm the Adjuration, by saying *Amen* twice. Which is also the usual Form of our Saviour to confirm his Doctrine

And this is also conformable to the usual Style of the *Hebrew* Language, wherein Repetitions of the same Word are Marks of Certainty, as *Gen* ii 17. *dying thou shalt die,* — *i. e.* thou shalt most certainly die — and *Exod* iii 7. *seeing, I saw,* — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of expressing Things of great Concern

Thus *Horace* introduces *Annibal*, as thus expressing himself upon the Sight of his Brother's Head,

————— *occidit, occidit*
Spes omnis, & fortuna nostri
Nominis, Adrubale interempto "

RULE IX. *In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype*

Thus in *Gen* xl 12. *the three Branches are three Days* — instead of — the three Branches signify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Descriptions, we find the same Style, as in *Luke* viii. 11. — *the Seed is the Word of God.*

After the very same Manner are the Words of our Saviour in *Matt* xxvi 26 — *this is my Body, and this is my Blood* to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is — *this — i. e.* the Bread — *signifies and represents my Body,* and, *this Cup* — that is, the Wine in this Cup, *represents and signifies my Blood*

This also, in Symbolical Cases, is the Style of the *Latin* Tongue; as in *Plautus's Mercator*, Act II Sc I Where, when *Demipho* hath told his Dream about a *fair She-Goat* (a proper Symbol for a *Mrs*)

☞ *Hor.* L. iv. Od. iv. v. 70, &c.

and comes to consider that he had seen a fair Slave he fell in Love with, he saith v. 29 — *Capram illam suspicor jam me invenisse quae sit,* — *I begin to suspect I have found out who this Goat is* — And again v. 44 *Haec illa est Capra,* — *this is that Goat,* that is, *this is the Woman signified by the Goat*

There is a remarkable Instance of this Style also in * *Homer*

RULE X *In Symbolical Rites, 'tis usual to ascribe the Effect design'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof*

Thus *Moses* smote the Waters of the *Egyptian* River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turned into Blood.

In like Manner a Prophet, or Interpreter of Dreams, may be said to save and to kill, when he predicts the Death or Safety of any, as *Joseph* did of the chief Butler and chief Baker in *Gen.* xli 13 — *Me,* says the Butler, *be restored unto mine Office, and him be hanged*

Thus † *Artemidorus* often says, the Symbol makes the Party do, or suffer what is signified by it

And thus, in other Cases, in the Scriptures, as in *Lev* xiii. according to LXX to pollute, and to clean — signify to pronounce polluted, or clean And so the Power of Binding and Loosing in *Mat.* xviii. 18. is a Judicial Power to declare Bound or Free.

RULE XI *'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards*

'Tis commonly said that this is a Sign of Certainty, — that the Things shall as surely happen, as if they were already past

But this seems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future † Events transacted in their Symbols, and so the Words in the Time past are fustable to the Case, the Things having past in his Mind.

* *HOM* Odyss L xix v. 535, &c. † *Artem* Oneir L iv c 30.

‡ *Vid* S *Glaff* Philol Sacr de Stilo Prophet, Can iv & Scholast in *Hor* L i od 15 *Nereum bene vaticinantem facit Horatius, nam futura ponit quasi praesentia*

This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the *Greeks*, and the Poets *Greek* and *Roman*, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a ^a Prophet, supposes the Matters present before his Eyes

But the *Hebrew* has no Present Tense, and so uses the Præterit instead of it.

RULE XII. *During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæus, L. iv. c. 37.*

Thus in 1 K. xx. 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King *Abab* should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the King, who therefore should perish in the same Manner

So *Isaiab*, ch. xx. walked Naked, and Barefooted, to represent Symbolically, the Captivity of the *Egyptians* and *Ethiopians*, upon whom the *Israelites* trusted too much, instead of wholly confiding in God

So in *Ezekiel*, ch. iv. the Prophet is commanded to do several Things which would seem absurd were they not Symbolical, And in ch. xii. there is an Explanation given of such kind of Actions.

Thus also *Hosea's* Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the *Israelites*, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

^a Virgil says - - quarum sacra fero. Servius Poeta enim quasi Musarum Sacerdos est, Georg. L. II. See also Horace, L. III. od. I.

In *Acts* x. St *Peter* fell into an Extasie, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the *Jews* from the *Pagans*, and under that Notion to signify further, that the Partition-Wall betwixt *Jews* and *Gentiles* was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of *Cornelius* the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision *Peter* hears a Voice saying, *Kill and Eat* *Peter* in his Extasie refuses upon the Principles of the *Mosaical* Law, that he never eat any Thing Common or Unclean, the Voice was repeated a second, and a third Time for Confirmation.

In this Vision St *Peter* is the Representative of the *Jews*, and of their great Stubborness to comply with the Christian Liberty — to eat of all Things fit for Food — which was to proceed so far, as almost to refuse joyning with the *Gentile* Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St *Peter* with their Dissimulation, till he was reprehended for it by St *Paul*

From the Rule thus illustrated we must infer, that the Actors in the *Revelation* being Symbolical, the Person of St *John* himself, wherever he is any Ways concerned in the Action, must be also Symbolical.

He is not only the Spectator commision'd by Christ to see the Visions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Part of the Church — of all the Faithful contained therein — in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed For as St *John* is the Witness of the Vision favoured as Deputy, so are the said Actions in the Event wrought for the said Persons Sakes.

This Observation of St *John's* being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a sort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so

Therefore *Moses* has all these several Names of ^b Prophet, ^c Priest, and ^d Mediator.

Nay God himself seems to make the formal Notion of the Office of a *Prophet*, to be that of *praying* or intreating for Men, as, in *Gen* xx 7 *Jer* xxvii 18 ^c

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he represents those Men.

Thus *Virgil* calls the Soothsayer *Asylas*, by the Title of ^e *Hominum Divumq, Interpres* — the Primary Notion of *Interpres*, which seems to be that of the Poet, being that of a Mediator between two Parties

Therefore a Soothsayer, or *Vates*, is also called frequently by the Ancients ^f *Sacerdos*, a Priest, which is the usual Style of *Jamblichus*. And reciprocally the *Priests* are called ^h *Prophets*

So in *1 K* xviii 19, 20, 22, 25, 29, 40 the *Priests* of *Baal* are called *Prophets*, and when they perform their Rites they are said to *Prophezie*. In short, ⁱ *Jamblichus* has asserted and explained this Notion of a Prophet in a double Capacity — And therefore to apply it to *St. John* it may be observed, that if he were not a Representative of the Faithful, his Person in the Visions would be needless to any other Purpose than to receive them. But he appears frequently acting, which he therefore does, not in Respect of his private, but of his Publick Capacity or Office, as Representative of his Fellow-Brethren. He is ordered to receive the Vision, and to transmit it to the Catholick Church, to serve through all its Periods, and therefore he represents its Members, through every Period, and on every Occasion, wherein he acts in the Vision.

We have now seen upon what Principles the *Revelation* is to be understood, and by what Helps and Rules it is to be explain'd, And upon the Whole, the Proceeding seems to be so very Rational and Proper, that it may be truly affirmed, that by a judicious Use of

^b Deut xviii 15 ^c Compare Lev viii 29 with Lev vii 32 and Psal xcix 6
^d Gal iii 19 ^e As to other Instances consult Exod viii 8, 9, 28, 29 *1 Kin* viii 6 xvii 20 *2 Kin* vi, 1/ *Jer* vii 16 xiv 11 xv 1 xxxii 16 xxxvii 3. xlii 2, 4, 20 *Jam.* v 17, 18 ^f *Virgil.* *Æn* L x v 175 vid *Serv* ibid
^g *Serv* in *Virgil* *Georg* L iv col 353 & in *Æn* L iv col 799 & *Æn* L vi. *Vocat aura n Temple Sacerdos* *Mox* ---- *O Sanctissima Vates* ---- *And, Bacchatur vates* *Hor* L. i od 16 v 6. ^h *Festus* *Prophetas in Adrasto Julius nominat Antistes sanorum.* ⁱ *Jamblich.* de *Myt* *Æg.* § iv c 2. fin.

the said Helps, and a steady Adherence to the said Principles and Rules, the Exposition of the *Revelation* may be as easie as that of any other sacred Book, it being in Reality no more difficult, when once the Meaning of the Symbols is found out, to give a true Explanation of a Vision or Prophecy, than it is to interpret one Language by another

In a Word, the *Revelation* may undoubtedly be understood, as being most certainly given for that Purpose So that the Difficulty of it, arises not so much from the *Nature* of the Subject or *Terms* us'd, as for want of *due Study and Application*. And yet, to the *Shame* of all those who neglect this Prophecy, is there in *Rev* 1 3 this remarkable Exhortation given.

Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein for the Time is at Hand

A
SYMBOLICAL ALPHABETICAL
DICTIONARY.

In which, agreeably to the

NATURE and PRINCIPLES

OF THE

Symbolical CHARACTER and LANGUAGE

OF THE

EASTERN NATIONS

IN THE

FIRST AGES of the WORLD,

THE

GENERAL SIGNIFICATION of the SYMBOLS

Used in the

Revelation of St. *JOHN*,

Is laid down and prov'd from the most Ancient Authori-
ties Sacred and Profane.

A

SYMBOLICAL ALPHABETICAL DICTIONARY, &c.

A.

A BYSS See WATER
A DULTERY See WOMAN.

AIR may be considered as the Mansion of the Devils, — the Powers, Enemies to God and his Church, — Satan in *Eph. ii 2* being by *St Paul* call'd *the Prince of the Power of the Air*.

In this View, the *Air* denotes the Jurisdiction of those invisible Powers, and *they* symbolically signify, and imply, *their* visible Agents and Instruments on *Earth*

Other Significations of *Air* will be given under HEAVEN

ALTAR. See under HORNS

ANGELS are the Ministers and Officers of the Divine Court and Providence in the invisible Government of the World, and being now ^a become subject to *Christ*, they serve in the invisible Government, and *that* of the Church and of the World, that it may be brought to the Purpose of God in behalf of his Church, of which both together, the secular Princes with the Clergy are the visible Ministers So that these invisible Agents denote and imply the Visible, which also for this Reason are called *Angels* in the *Revelation*, in the same Manner as in other Books of Holy Writ, the ^b secular Princes or Magistrates have the same Attributes given to them as the Angels, and the very ^c Name too, even tho' ^d Heathens, they might be so called

The Foundation of this is built upon the Principle, that the intel-

^a Heb 1 6 ^b Compare Rom xiii 6 with Heb 1. 14.
^c 2 Sam xiv 17, 20 ^d Esther vi 13
See Ps 82 1, 6
2 5th Handb. d. Note 3 410

For, as in a Picture (which is a kind of Vision of human Invention made to communicate some Remembrance of an Action or Accident to others) the principal and fairest Part of the Object for the Sight, and to strike in the Spectator the greatest Attention, is placed in the fairest Light, and its chief Part the most expos'd to View, and the rest by Shadows insensibly withdrawn from the Eye, as if the Painter would have us to take little Notice of it, but in a Manner force us to attend to that Part he would have us to observe the most, so is it the Way of the *Revelation* in setting forth Matters under one general Extent and Duration, to give the whole but one Name to express it symbolically, and the fairest and largest Prospect thereof.

RULE VI *When the Things to be prophesied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.*

The Reason is, the Visions being represented by Symbols which must bear a certain Analogy to each other, and carry throughout a certain *Decorum*, it is not possible that the same Strain of Symbols should represent all the various Circumstances of the Church and its Enemies.

And therefore when the Matters require that they should be considered under another *Aspect*, the Strain of the Symbols must change, and the Scene of the Vision alters, so that many Symbols may be us'd to denote the same Thing in different *Respects*

Now there are placed such inward Marks which belong to every Part of a Vision, that we may thereby discover how the Matters of that Vision are related to the rest

Thus we find what is antecedent and consequent, or what is only collateral, and so it appears what Visions and their Parts synchronise, and what do not

By this Method what was before treated of succinctly is enlarg'd upon, and more fully demonstrated. So that the *Revelation* is not wrote in the Way of *Annalists*, who being content to reduce all Matters to a Chronological Series, only relate briefly what happens every Year, without enlarging upon the Intrigues or Causes of the Events, and omitting for the most Part the Consequences, but in the way of the more *judicious Historians*, who endeavour to give a full Account of every Matter as they take it in hand, in order to make a compleat System of the whole, interposing Digressions, and then returning to the principal Matters, by giving such Hints and Transitions, as suffice to let us understand to what they belong, and how, as to Point of Time, they come in or end with the rest.

Upon

Upon this Account there are frequent Transitions, wherein the Prophet seems to cast the Eyes of his inspired Sight upon different Objects, which being thus seen one after another, the Particles expressive thereof may seem to imply a Posteriority in a Matter which may be synchronal, and even may have its Origin higher than that whose Description preceded it in the Account

And this is the Method, not only of the most exact Histories and Discourses, but in a special Manner that of all the inspired Writers, "in whom, the Conjunctive Particles do rather import that one Passage comes to be related after another, than that it was really transacted after it"

RULE VII *For the greater Certainty there is sometimes a double Mark set upon an Event viz When an Event is not only in the same Expression describ'd symbolically, but also by that very Name or Attribute which Men themselves, in the common Style of Speech, would give it*

In this Case the Symbolical Signification is the Primary one, and to be most regarded, and the other is only a fatal Coincidence

RULE VIII. *The Repetition of a Prophecy, Vision, or Dream, signifies the Certainty and speedy Accomplishment of an Event of more special Concern and remarkably eminent*

Thus in the Explanation of Pharaoh's two Dreams at the same Time concerning the Years of Plenty and Famine, the latter is affirmed to be a Confirmation of the former, to shew the Certainty of the Event — for that the Dream (says Joseph) was doubled unto Pharaoh twice, is because the Thing is established by God, and God will bring it to pass.

Agreeably to this Artemidorus makes such a Repetition of a Dream, a Mark of an Event of great Moment.

And amongst the Heathen Soothsayers it was a constant Maxim, that an Omen repeated or seconded by an Omen or Symbol to the same Purpose presignified the Certainty of the Event.

From this Use of the Repetition of a Thing, may several Passages in Scripture be explain'd, as *Psal lxxii 11* — where to shew the Cer-

¹ Vid Serv in Virgil Æn L 11 v 1

² Vid Bishop of Sarum's Exposit on on the 6th Article of the Church of England.

³ Gen xli 32 ⁴ Artem L iv c 29

⁵ Vid Serv. in Virgil. Æn. L 11 v 178.

tainty of trusting in God, it is said — *God hath spoken once, twice have I heard this, that Power belongeth unto God.* So *Job* ch. xl. v 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, *Num* v. 22 the suspected Wife is commanded to confirm the Adjuration, by saying *Amen* twice. Which is also the usual Form of our Saviour to confirm his Doctrine

And this is also conformable to the usual Style of the *Hebrew* Language, wherein Repetitions of the same Word are Marks of Certainty, as *Gen* ii 17. *dying thou shalt die,* — *i. e.* thou shalt most certainly die — and *Exod* iii 7. *seeing, I saw,* — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of expressing Things of great Concern

Thus *Horace* introduces *Annibal*, as thus expressing himself upon the Sight of his Brother's Head,

————— *occidit, occidit*
Spes omnis, & fortuna nostri
Nominis, Adrubale interempto "

RULE IX. *In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype*

Thus in *Gen* xl 12. *the three Branches are three Days* — instead of — the three Branches signify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Descriptions, we find the same Style, as in *Luke* viii. 11. — *the Seed is the Word of God.*

After the very same Manner are the Words of our Saviour in *Matt* xxvi 26 — *this is my Body, and this is my Blood* to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is — *this — i. e.* the Bread — *signifies and represents my Body,* and, *this Cup* — that is, the Wine in this Cup, *represents and signifies my Blood*

This also, in Symbolical Cases, is the Style of the *Latin* Tongue; as in *Plautus's Mercator*, Act II Sc I Where, when *Demipho* hath told his Dream about a *fair She-Goat* (a proper Symbol for a *Mrs*)

☞ *Hor.* L. iv. Od. iv. v 70, &c.

and comes to consider that he had seen a fair Slave he fell in Love with, he saith v 29 — *Capram illam suspicor jam me invenisse quae sit,* — *I begin to suspect I have found out who this Goat is* — And again v 44 *Haec illa est Capra,* — *this is that Goat,* that is, *this is the Woman signified by the Goat*

There is a remarkable Instance of this Style also in * *Homer*

RULE X *In Symbolical Rites, 'tis usual to ascribe the Effect design'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof*

Thus *Moses* smote the Waters of the *Egyptian* River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turned into Blood.

In like Manner a Prophet, or Interpreter of Dreams, may be said to save and to kill, when he predicts the Death or Safety of any, as *Joseph* did of the chief Butler and chief Baker in *Gen.* xli 13 — *Me,* says the Butler, *be restored unto mine Office, and him be hanged*

Thus † *Artemidorus* often says, the Symbol makes the Party do, or suffer what is signified by it

And thus, in other Cases, in the Scriptures, as in *Lev* xiii. according to LXX to pollute, and to clean — signify to pronounce polluted, or clean And so the Power of Binding and Loosing in *Mat.* xviii. 18. is a Judicial Power to declare Bound or Free.

RULE XI *'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards*

'Tis commonly said that this is a Sign of Certainty, — that the Things shall as surely happen, as if they were already past

But this seems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future † Events transacted in their Symbols, and so the Words in the Time past are suitable to the Case, the Things having past in his Mind.

* *HOM* Odyss L xix v 535, &c † *Artem* Oneir L iv c 30.

‡ *Vid* S *Glass* Philol Sacr de Stilo Prophet, Can iv & Scholast in *Hor* L i od 15 *Nereum bene vaticinatem facit Horatius, nam futura ponit quasi praesentia*

This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the *Greeks*, and the Poets *Greek* and *Roman*, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a ^a Prophet, supposes the Matters present before his Eyes

But the *Hebrew* has no Present Tense, and so uses the Præterit instead of it.

RULE XII. *During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæus, L. iv. c. 37.*

Thus in 1 K. xx. 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King *Abab* should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the King, who therefore should perish in the same Manner

So *Isaiab*, ch. xx. walked Naked, and Barefooted, to represent Symbolically, the Captivity of the *Egyptians* and *Ethiopians*, upon whom the *Israelites* trusted too much, instead of wholly confiding in God

So in *Ezekiel*, ch. iv. the Prophet is commanded to do several Things which would seem absurd were they not Symbolical, And in ch. xii. there is an Explanation given of such kind of Actions.

Thus also *Hosea's* Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the *Israelites*, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

^a Virgil says - - quarum sacra fero. Servius Poeta enim quasi Musarum Sacerdos est, Georg. L. II. See also Horace, L. III. od. I.

In *Acts* x. St *Peter* fell into an Extasie, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the *Jews* from the *Pagans*, and under that Notion to signify further, that the Partition-Wall betwixt *Jews* and *Gentiles* was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of *Cornelius* the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision *Peter* hears a Voice saying, *Kill and Eat* *Peter* in his Extasie refuses upon the Principles of the *Mosaical* Law, that he never eat any Thing Common or Unclean, the Voice was repeated a second, and a third Time for Confirmation.

In this Vision St *Peter* is the Representative of the *Jews*, and of their great Stubborness to comply with the Christian Liberty — to eat of all Things fit for Food — which was to proceed so far, as almost to refuse joyning with the *Gentile* Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St *Peter* with their Dissimulation, till he was reprehended for it by St *Paul*

From the Rule thus illustrated we must infer, that the Actors in the *Revelation* being Symbolical, the Person of St *John* himself, wherever he is any Ways concerned in the Action, must be also Symbolical.

He is not only the Spectator commision'd by Christ to see the Visions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Part of the Church — of all the Faithful contained therein — in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed For as St *John* is the Witness of the Vision favoured as Deputy, so are the said Actions in the Event wrought for the said Persons Sakes.

This Observation of St *John's* being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a sort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so

Therefore *Moses* has all these several Names of ^b Prophet, ^c Priest, and ^d Mediator.

Nay God himself seems to make the formal Notion of the Office of a *Prophet*, to be that of *praying* or intreating for Men, as, in *Gen* xx 7 *Jer* xxvii 18 ^c

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he represents those Men.

Thus *Virgil* calls the Soothsayer *Asylas*, by the Title of ^f *Hominum Divumq, Interpres* — the Primary Notion of *Interpres*, which seems to be that of the Poet, being that of a Mediator between two Parties

Therefore a Soothsayer, or *Vates*, is also called frequently by the Ancients ^b *Sacerdos*, a Priest, which is the usual Style of *Jamblichus*. And reciprocally the *Priests* are called ^h *Prophets*

So in *1 K* xviii 19, 20, 22, 25, 29, 40 the *Priests* of *Baal* are called *Prophets*, and when they perform their Rites they are said to *Prophezie*. In short, ⁱ *Jamblichus* has asserted and explained this Notion of a Prophet in a double Capacity — And therefore to apply it to *St. John* it may be observed, that if he were not a Representative of the Faithful, his Person in the Visions would be needless to any other Purpose than to receive them. But he appears frequently acting, which he therefore does, not in Respect of his private, but of his Publick Capacity or Office, as Representative of his Fellow-Brethren. He is ordered to receive the Vision, and to transmit it to the Catholick Church, to serve through all its Periods, and therefore he represents its Members, through every Period, and on every Occasion, wherein he acts in the Vision.

We have now seen upon what Principles the *Revelation* is to be understood, and by what Helps and Rules it is to be explain'd, And upon the Whole, the Proceeding seems to be so very Rational and Proper, that it may be truly affirmed, that by a judicious Use of

^b Deut xviii 15 ^c Compare Lev viii 29 with Lev vii 32 and Psal xcix 6
^d Gal iii 19 ^e As to other Instances consult Exod viii 8, 9, 28, 29 *1 Kin* viii 6 xvii 20 *2 Kin* vi, 1/ *Jer* vii 16 xiv 11 xv i xxxii 16 xxxvii 3. xlii 2, 4, 20 *Jam.* v 17, 18 ^f *Virgil.* *Æn* L x v 175 vid *Serv* ibid
^g *Serv* in *Virgil* *Georg* L iv col 353 & in *Æn* L iv col 799 & *Æn* L vi. *Vocat aura n Templi Sacerdos* *Mox* ---- *O Sanctissima Vates* ---- *And, Bacchatur vates* *Hor* L. i od 16 v 6. ^h *Festus* *Prophetas in Adrasto Julius nominat Antistes sanorum.* ⁱ *Jamblich.* de *Myt* *Æg.* § iv c 2. fin.

the said Helps, and a steady Adherence to the said Principles and Rules, the Exposition of the *Revelation* may be as easie as that of any other sacred Book, it being in Reality no more difficult, when once the Meaning of the Symbols is found out, to give a true Explanation of a Vision or Prophecy, than it is to interpret one Language by another

In a Word, the *Revelation* may undoubtedly be understood, as being most certainly given for that Purpose So that the Difficulty of it, arises not so much from the *Nature* of the Subject or *Terms* us'd, as for want of *due Study and Application*. And yet, to the *Shame* of all those who neglect this Prophecy, is there in *Rev* i 3 this remarkable Exhortation given.

Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein for the Time is at Hand

A
SYMBOLICAL ALPHABETICAL
DICTIONARY.

In which, agreeably to the

NATURE and PRINCIPLES

OF THE

Symbolical CHARACTER and LANGUAGE

OF THE

EASTERN NATIONS

IN THE

FIRST AGES of the WORLD,

THE

GENERAL SIGNIFICATION of the SYMBOLS

Used in the

Revelation of St. *JOHN*,

Is laid down and prov'd from the most Ancient Authorities
Sacred and Profane.

A

SYMBOLICAL ALPHABETICAL DICTIONARY, &c.

A.

A BYSS See WATER

A DULTERY See WOMAN.

AIR may be considered as the Mansion of the Devils, — the Powers, Enemies to God and his Church, — Satan in *Eph. ii 2* being by *St Paul* call'd *the Prince of the Power of the Air*.

In this View, the *Air* denotes the Jurisdiction of those invisible Powers, and *they* symbolically signify, and imply, *their* visible Agents and Instruments on *Earth*

Other Significations of *Air* will be given under HEAVEN

ALTAR. See under HORNS

ANGELS are the Ministers and Officers of the Divine Court and Providence in the invisible Government of the World, and being now ^a become subject to *Christ*, they serve in the invisible Government, and *that* of the Church and of the World, that it may be brought to the Purpose of God in behalf of his Church, of which both together, the secular Princes with the Clergy are the visible Ministers So that these invisible Agents denote and imply the Visible, which also for this Reason are called *Angels* in the *Revelation*, in the same Manner as in other Books of Holy Writ, the ^b secular Princes or Magistrates have the same Attributes given to them as the Angels, and the very ^c Name too, even tho' ^d Heathens, they might be so called

The Foundation of this is built upon the Principle, that the intel-

^a Heb 1 6 ^b Compare Rom xiii 6 with Heb 1. 14.

^c 2 Sam xiv 17, 20

^d Esther vi 13

See Ps 82 1, 6

2 5th Handb. d. Note 3 410

lectual World is an original Copy and Idea of the Visible, and that there is such an *Union* and *Affinity* between these two, that nothing is done in the Visible, but what is decreed before, and exemplified in the Intellectual

Now the *Revelation* is a Prophecy in which is declared the Decree of God, both positive and permissive, that is, what he is resolv'd shall be performed in his Kingdom, both Intellectual and Visible, and what he will permit to be done in that of Satan to obstruct his Designs, but in Reality to magnify his Glory the more

And therefore in such a Prophecy, wherein the Prophet is caught up in the Spirit to see the first Springs of Events, it is sufficient, and much more lively to set down what is done in the Intellectual World For, the Symbols that describe those Events, must by Consequence describe those of the Visible

The Angel of a Nation, denotes the Prince or King thereof.

The Angel of a Church, its Bishop, or chief Pastor

An Angel — an inferior Ruling Power, or a Visible Agent made use of by God in bringing about the Designs of his Providence

An Angel from the Altar — an Ecclesiastical Minister

B.

BABYLON in the *Revelation* is *Rome*, not only upon the Account of *Rome's* being guilty of Usurpation, Tyranny, and Idolatry, and of persecuting the Church of God in the same Manner as the old *Literal Babylon* was, but also upon the Account of her being by a successive Devolution of Power the Possessor of the pretended Rights of *Babylon*

The *Literal Babylon*, was the Beginner and Supporter of Tyranny and Idolatry, first by *Nimrod* or *Ninus*, and afterwards by *Nebuchadnezzar*, and therefore in *Isa* xlvii 12 she is accused of *Magical Incantments from her Youth or Infancy*, viz from the very first Origin of her being a City or Nation

This City and the *whole Empire* thereof, was took by the *Persians* under *Cyrus*

The *Persians* were subdued by the *Macedonians*, and the *Macedonians* by the *Romans* So that *Rome* succeeded to the Power of the old *Babylon*

And it was her Way^e to adopt the Worship of the false Deities

^e Plin Nat Hist L xxviii c 2 Vid Fest Voc *Peregrina Sacra*, Macrobi. Saturnal L. ii. c 9 Serv in Virgil *Aen. L. ii* y 351.

she had conquer'd So that by her own Acts she became the Heiress and Successor of all the *Babylonian* Idolatry, and of all that was introduc'd into it, by the mediate Successors of *Babylon*, and by Consequence of all the Idolatry of the Earth

Rome Christiana, corrupted by dressing up the Idolatry of *Rome Pagan* in another Form, and forcing it upon the World, became the Successor of the old *literal Babylon* in Tyranny and Idolatry, and may therefore be properly represented and called by the Name of *Babylon*, it being the usual Style of the Prophets to give the Name of the Head, or first Institutor to the Successors, however different they may be in some Circumstances, even as in *Ezekiel* ch xxxvii the Messias is called *David*, as being Successor to *David*, — and as the Christian Church, tho' chiefly compos'd of *Gentiles* is called *Gal* vi 16 by the Name of *Israel*, — as successively inheriting, in a spiritual Sense, the Promises made to the *literal Israel*

So *Rachel* in *Jer* xxxi 15 *Matt* ii 18 is put for the Town, or Women inhabiting the Town of *Bethlehem*, wherein was the ^f Sepulchre of the *literal Rachel*, of which consequently those Inhabitants were still in Possession And

So ^s the *Persians*, and *Moguls*, call the *Ottoman Turks*, by the Name of *Roumi*, *Romans*, because in Possession of the Countrey and Capital enjoy'd by the ancient *Romans*

Lastly, that *Babylon* is *Rome* is evident from the Explanation given by the Angel in *Rev* xvii 18 where it is expressly said to be *that great City which ruleth over the Kings of the Earth*, — no other City but *Rome* being in the Exercise of such Power at the Time when the Vision was seen

BALANCE — the known Symbol of a strict Observation of Justice and fair Dealing

It is thus us'd in several Places of the Scriptures, as *Job* xxxi 6. *Psal* lxxii 9 *Prov* xi i xvi. 11

And to explain'd by the *Indian* Interpreter ch 15. and by all the *Interpreters* in ch 242

But *Balance* joyn'd with Symbols, denoting the Sale of Corn and Fruits by Weight, becomes the Symbol of Scarcity *Bread by Weight* being a Curse in *Lev* xxvi 26 and in *Ezek* iv 16 where it is said, — *I will break the Staff of Bread in Jerusalem, and they shall eat Bread by Weight, and with Care, and they shall drink Water by Measure, and Astonish'd* Which Curse is expressed by *Tamine* in the same Prophet, ch v 16 and ch. xiv. 13

And therefore the Holy Spirit, which in the Gospel Dispensation is

^f Gen. xxxi. 19, 20 i Sam. x 2.

^s Herbelot tit *Roum*.

said to be shed, *πλοσίως*, richly, or abundantly, *Tit* iii 6 is said in *St John* iii 34. not to be given, *en μέτρον*, by Measure. So indeed, whereas Grace is said to be given according to the Measure of the Gift of Christ, *Eph* iv 7 that Measure is understood to be — out of his Fulness, and Grace upon Grace, *John* i 16 *χάρις ἀπὸ χάριτος*, being the same as *χάρις ἀπὸ χάριτος*, in *Ecclus* xxvi. 15.

BEAR See under — BEAST

BEAST (*wild*) — the Symbol of a tyrannical usurping Power or Monarchy, that destroys its Neighbours or Subjects, and preys upon all about it, and persecutes the Church of God

The four Beasts in *Dan* ch vii. 3 are explained in *ψ* 17. of four Kings or Kingdoms, as the Word King is interpreted *ψ* 23

In several other Places of Scripture, wild Beasts are the Symbol of tyrannical Powers, as in *Ezek* xxxiv 28 and *Jer* xii 9 where the Beasts of the Field are explained by the Targum, of the Kings of the Heathen, and their Armies

Amongst profane Authors, the Comparison of cruel Governours to savage Beasts, is obvious.

And Horace calls the Roman People a Many-headed-Beast *Lib* I. *Ep.* I *ψ* 76.

And as for the *Oneirocriticks*, — ^b Wild Beasts are generally the Symbols of Enemies, whose Malice and Power is to be judged of, in Proportion to the Nature and Magnitude of the wild Beasts they are represented by

BEAR, according to the *Persian* Interpreter in *ch* 274. signifies a rich, powerful and fool-hardy Enemy See *Prov* xvii 12

According to *Aristotle* the Bear is, *ζῷον ἀμφοδύγον*, a greed) Animal, as well as silly, and fool-hardy

DRAGON, according to the *Oneirocriticks*, *ch* 283 is the Symbol of a King that is an Enemy

And according to *Artemidorus*, *Lib* III *c* 2 the Symbol of a Pirate, Murderer, or some such Sort of Person.

In *Ezek* ch xxix 3, 4 it is us'd as the Symbol of the Egyptian King. And the Dragon there mention'd is called the Dragon in the Rivers, and represented with Scales, and is therefore a Crocodile, a Creature which is rank'd amongst the Serpents by ¹ *Horus Apollo*, and is ^k called by the *Arabians* *Pbarah* And which was held by the ^l *Egyptians*, as the Symbol of all Mischief And therefore

Typho, being in their Belief, the Author of all Evil, was ^m suppos'd to have transform'd himself into a Crocodile, or ^r Dragon So that the Principle of Evil, or *Typho*, was in the symbolical Character represented by a Crocodile or Dragon, and under this Symbol was the said Principle worshipp'd Agreeably whereunto in the Chaldean Theology the Principle of Evil was called ^o *Armarus*, i. e. the crafty Serpent, from *ⲀⲓⲚⲓ* crafty and *ⲤⲚⲓ* Serpent

Again according to *Artemidorus* *Lib* ii *c* 13 the Serpent is the Symbol of Disease and Enmity

And all the *Oriental Oneirocriticks* in *c* 283 Say -- that Serpents in Proportion to their Size, are to be interpreted of great and little Enemies

And in this Sense is the Symbol us'd in *Is* xiv 29 xxvii 1 and very often by ^p the Poets.

LEOPARD, as a Symbol, is us'd in the Prophets upon the Account of three Qualities — viz ^q Cruelty, ^r Swiftnes, and ^s the Variety of the Skin

These Qualities of the Leopard, are also taken Notice of by prophane Authors as *Oppian* and others

Upon the Account of the first Quality the ^t *Persian* and *Egyptian* Interpreters explain the Leopard of an implacable Enemy

As to Swiftnes — a Leopard will overtake thrice or oftner the swiftest Horse, tho' it draw back after the first or second overtaking

And therefore the Leopard in *Daniel*, expresses very well the Speed of the Conquests of Alexander the Great in Persia, and the Indies, which were performed in ten or twelve Years Time (his Way being, *μηδὲν ἀναβαλλόμενος*, never delaying)

And by the Variety of the Spots were represented those various Nations, by whose Help he became the Conqueror of the World

By the Variety of the Spots in the Leopard, is denoted also, according to *Artemidorus* *Lib* 1 Wickedness and Deceit

Amongst the *Egyptians* a Leopard ^v was the Symbol of a crafty pernicious Person

^m Vid Plutarch de Iside & Osir p 409 & Ælian de Animal L x c 21

ⁿ Strab Geogr L xvi p 750 ^o Plut de Is & Osir p 407 Ed Ald Diog Laert Proem § 8 ^p Æscryl Choeph *ψ* 246, 920 Suppl. v 902 Fatip

Ion *ψ* 1262 ^q Is xi 6 Jer v 6 Hof xiii 7 ^r Hab. ii. 8. ^s Jer xiii. 25.

^t c 272. ^v Hol. An. Hierogl 86, L. ii

^b Oneir c 132, 217, 232 ¹ Hierogl. ph 31 L. ii ^k Vid Bochart Phaleg. L 1 c 15. Gol. Lex Arab. Col 1789. ^l Vid. Diodor Sic L iii

And by the *Oenocroticks* in *cb.* 272. the *Leopard* is explain'd of a powerful fraudulent Enemy

BED — When a Person is cast into it by Way of Punishment, is a *Bed of languishing* — and therefore a Symbol of *great Tribulation*, and *Anguish of Body and Mind* For to be tormented in Bed, where Men seek Rest, is the highest of Grievs. See *Pf* xli 3 vi. 6 *Job* xxxiii 19. *If* xxviii 20.

BEHIND. According to the *Greek* and *Roman* Authors — as the *Back Parts*, accounted behind, follow the *Face* as *Leader*, so whatsoever is said to be *behind*, is accounted as *Future* coming after, and not as *past*.

Thus in *Artemidorus Lib* 1 c 51 the *Back* — signifies the *Old Age* or *future Time* of the Party. And the *red Colour* on the *Back* of the *Dragon* in *Homer, Iliad* ii § 308. denoted the *Event*, there signified, to be *Future*

So in *Homer's Iliad. Lib* iii § 109 to see *Things at once before and behind*, is explain'd by the *Scholast* of seeing *Things present and future*.

And so in *Virgil, Aeneid Lib* viii § 697 a *tergo* — *behind* — signifies an *Event to come*, as *Servius* has observ'd upon the *Place*

The *Reason* of this symbolical Signification of the *Word* — *behind* — may be perhaps more clearly given thus,

What is *past* is known, and therefore as *Present*, or *before*. But an *Event to come* is unknown, unseen, and therefore *behind* — and therefore to follow after in *Order* to be brought into actual *Existence* and rendered *present* or *before*.

Behind — when not taken symbolically, signifies what is *past*, as in *Phil.* iii. 14.

BELLY ^w is the *Seat* of the *carnal Affections*, according to the *Notions* of the *Ancients*, as being that which partakes first of the *sensual Pleasures* of *Meat*, *Drink*, and *venereal Appetites*. And

Therefore the *Egyptians* in the *embalming* of a *Man* threw his *Belly* into the *River*, as the *Cause* of all his *Sins*, that it might as it were take them away with it ^x.

The *Oenocroticks* understand the *Symbol* of *Belly*, concerning the *Family* and *Riches* of a *Man* *cb* 79, 149, 113, 137.

But *Artemidorus*, speaking of the *Parts* about the *Loyns* and *Navel*, observes, that if they suffer any *Thing*, it portends *Diseases* and *Want*. *Lib* I *cb* 45.

^w Philo Allegor L ii. p. 56, 58, 59, Apul. de Dogm. Platon. de Abstn. L. iv § 10. Rom 16 18 Phil 3 19

^x Porphy. v

For *Bitterness* in the *Bell*, — See under — **BITTER.**

BIND — To bind is to forbid, or to restrain from acting — and *to loose* to permit

See *Lightfoot's Ho. Hel.* on *Matt* xvi and the *Scholast* upon *Homer's Iliad* e § 385, 386, 387 Where the *Binding* of *Mois* with a *strong Chain*, is explain'd of putting an *End* to *Wai*

BIRDS (of *Prey*) signify *Armies* who come to prey upon a *Country*

See *Jer* xii 9 *Ezek* xxxii 4 xxxix 17 The *Reason* of the *Metaphor* is plain As *Birds of Prey* feed upon *Carcases*, so, those that take the *Goods* of other *Men*, eat as it were their *Flesh*, which in the *symbolical Language*, always signifies *Riches* or *Substance*, as may be seen under the *Word* — **FLESH**

BITTER — *Bitterness* in *Ex* i 14 *Ruth* i. 20. *Jer* ix 15. is the *Symbol* of *Affliction*, *Misery* and *Servitude* And therefore the *Servitude* of the *Israelites* in *Egypt*, was typically represented in the *Celebration* of the *Paschover*, by *bitter Herbs*.

The *Imbittering* of the *Belly*, signifies all the *Train* of *Afflictions*, which may come upon a *Man* — as in *Jer* iv 19. ix 15 — And the same is fully evident from the *bitter Waters* of *Jealousie*, *Num* xviii 27.

BLOOD The *Symbol* of *Slaughter* and *Mortality* *If* xxxiv 3 *Ezek* xiv 19 xxxii 6

BOOK Seen in a *Dream* ^y signifies the *Life*, i. e. the *Acts* of him that sees it

With the *Indian* in *cb.* xi a *Book* is the *Symbol* of *Power* and *Dignity*

The *Jewish Kings*, at the same *Time* that they were crown'd, ^z had the *Book* of the *Law* of *God* put into their *Hands* And thus, in *Allusion* to this *Custom* — *to receive a Book*, may be the *Symbol* of the *Inauguration* of a *Prince*

A *Book* or *Roll* folded up in *Order* to be laid aside, is the *Symbol* of a *Law* abrogated, or of a *Thing* of no farther *Use*

A *Book* or *Roll*, written within and without, or on the *Backside* — may be a *Book* containing a long *Series* of *Events*, — it being not the *Custom* of the *Ancients* to write on the *Backside* of the *Roll*, but when the *Inside* would not contain all their *Writing* See *Judei Sat* i § 6

^y Artem. L. ii.

^z 2 K. xi. 2. 2 Chr. xxiii 11.

For a Book seal'd — See under — SEALING — and — to WRITE.

BOW the ^a Symbol of Joy for the Conquest of Enemies In *Pf* vii 12 it implies Victory, signifying Judgments laid up in Store against Opposers

To the *Moguls*, the ^b Bow was the Symbol of a King, and the *Golden Bow* the Badge of Royalty

An Army in Battle array, was ^c represented by the *Egyptians* by the Hands of a Man, the one Hand holding a *Shield*, and the other a *Bow*

BRASS is metaphorically taken for *Strength* See *Pf* cvii 16 *If* xlv 4 So in *Jer* i 18. and *cb* xv 20 *Brazen Walls* signify a strong and lasting Adversary or Opposer

BREAST is by the *Oncirocriticks* explain'd of *Prudence* So the *Indian* c 76 And the *Persian* and the *Egyptian* Interpreters, make it the Symbol of long Life, Riches and Victory — which are the Effects and Marks of Wisdom

The *Greeks* seem to have had the Notion, that the *Breast* was the Seat of Wisdom, for *φρόνιμος* wise with them, comes from *φρένες*, which are the *Præcordia*, the Parts of the Breast about the Heart, whence *Juvenal* speaking of a dull Youth, saith — ^d *quod læva in parte mamillæ Nil salit Arcadico Juvenit*

BREAST-PLATES are defensive Arms, denoting and giving Courage and Undauntedness to those that use them, and by Reflexion, striking Terror and Amazement into those they are employ'd against Accordingly to dream of finding or putting on a *Breast-Plate*, is with the *Oncirocriticks* — ^e the Symbol of Joy for the Destruction of Enemies, and ^f the Symbol of *Riches*, to be obtain'd by Valour.

BRIMSTONE — the Symbol of a perpetual Torment and Destruction

Thus in *Job* xviii. 15. — *Brimstone shall be scattered upon his Habitation* — i. e. His House or Family shall be destroyed for ever, by an inextinguishable Fire.

See *If*. xxxiv. 9, 10.

TO BUILD. In the ^g *Oncirocriticks* any kind of Building, implies Set-

tlement of a Family, or Acquisition of some new Honour, Kingdom or Power, and its peaceful Enjoyment according to the Subject, and by Consequence a formal Change of State

And thus in several Places of the Holy Scriptures, the building of a City is in order to a quiet Settlement

The first that is said to have built a City is *Cain*, *Gen* iv 17 This undoubtedly he did to comfort himself, and thus to take off the *Odiour* of being a Vagabond, which God had inflicted on him So that the said City he designed to be a full Settlement — and he therefore call'd it *Enoch* עֲנוֹךְ which signifies *ἐνείκεια* Dedication, or the Beginning of a Settlement, a Dedication requiring a quiet Possession and Enjoyment for some Time, as in *Deut* xx 5

The same may be said of the Building of *Babel*, which was designed for a Settlement, contrary to the Command of God, as *Josephus* hints, who would have then Mankind to spread themselves by Colonies But however, the Building of that was pretended to be a Settlement — *Let us build us a City and Tower, whose Top may reach into Heaven, and let us make us a Name, lest we be scattered over the Face of the whole Earth*, *Gen* xi. 4

But farther, that the Building of a City, is in order to a quiet Settlement, is evident from the *Psalmist* — *They wandered in the Wilderness in a solitary Way, and found no City to dwell in, and* *ψ* 7 — *he led them forth by the right Way, that they might go to a City of Habitation* *שׁוֹמֵר* of Settlement, from *שׁוּב* which signifies not only to sit but to stay, remain and persevere as in *Micah* v *ψ* 4 So also in 2 *Cbr* xiv. 6, 7 it is said — *And he built fenced Cities in Judah For the Land had Rest, and he had no War in those Years, because the Lord had given him Rest. Therefore he said unto Judah, let us build these Cities — And he hath given us Rest on every Side* All which imports that the building of a City, is in order to settle in Peace

The same Notion appears also in these Verses of *Virgil*.

^b *Hic tamen illa urbem Patavi, sedesque locavit*
Tencro.um, & genti Nomen dedit, armaque fixit
Troia nunc placida compositus pace quiescit
Nos, tua progenies, Cali quibus ante us atcem,
Navibus, infandum! amissis unius ob iram
Prodium, atque Itali longè dirurgimar oris.

As also in this

^c *Hic locus Urbis erit, requies ea cetera laborum.*

BURIAL is an Honour paid to the Dead

^a *Oncir* c 249. ^b *Herbelot* tit *Buzuk & Caaf* ^c *Hor* *Apoll*
Hierogi L. ii 5 ^d *Juven* *Sat* vii *x* 160. ^e *On*. c 156 ^f *On*
c. 249 ^g *Achmets* *Coll.* c. 145.

^b *Æn* L i *v* 251, 252, &c

^c *Æn* L iii *v* 46

The Want of it was always look'd upon as a Circumstance of the greatest Misery^k, and the Denial of it, as an Act of the greatest Punishment^l.

But the *Oncirocriticks* consider *Burial* in another View — as the *Consummation of all*

And therefore not to be buried, in Visions that portend Good, is Bid, and in such as portend Bad, Good.

And therefore in Relation to such Visions as portend Bad — the *Indian Interpreter* in *ch* 130 says — *That if any one dream that he is buried, his Burial denotes that his utter Ruin is certain. But if he dreams that any of the Things, which belong to his Burial are wanting, that Deficiency portends good Hopes of Safety.*

Dead Men in the Grave are^m apt to be forgotten. And therefore in *Pf* lxxxviii 11, 12. the *Grave* is synonymous to the *Land of Forgetfulness*, and in *Pf* xxxiv 17 cxv 17 1 *Sam* ii 9 *Silence* is put for the *Grave*

And inⁿ *Ovid* — *Silentes*, or Men in *Silence*, are *dead Men*

Hence *not to suffer a Person to be put into the Grave*, denotes that he shall be remembred, and not suffer'd to be put into *eternal Silence*, the *Grave* in profane Authors, being call'd^o an *Everlasting House*

On the contrary, the Notion of the Word *μνημα* *Monumen*^a, is oppos'd to the aforesaid Notion of a *Grave*, as a *Place of Silence*, and *Land of Forgetfulness*. For Men considering the *Grave* to be such a *Place*, have endeavour'd to alter its Property, by erecting *Monuments* which should record their *Names* and *Actions* to *Posterity*.

And in this Sense — *Not to suffer a Person to be put into a Monument*, denotes, that Means will be us'd in order to obliterate his *Memory*, to the End that his *Actions* may be never imitated, nor his *Cause* reviv'd

So the Word *Sepulchrum* [*Sepulchre* or *Monument*] in *Horace* is to be taken^p *Virtus Sepulchrum condidit*, — *His Valour hath rais'd him a Monument*, *1 e* hath eterniz'd his *Memory*, hath gotten him an ever-lasting *Honour* and *Renown*

And therefore to dream of having or building a *Tomb* or *Sepulchre*, is according to *Artemidorus Lib* ii a *Dream* that portends *Good* both to *Rich* and *Poor* — to a *Slave* that he shall obtain his *Freedom* — to a *childless Person*, that he shall have an *Heir* — to a *poor Man*, that he shall get an *Estate* — and to an *unmarried Person*, a *Sign* of *Marriage*

^k *Pf* lxxix 1, 2, 3 *Eccles* vi 3 *Archæolog Græc.* by the present Lord Bishop of Oxford, Vol ii L iv c 1 p 161 &c

^l *Arch Græc* Vol ii p 165 &c ^m *Pf* xxxi 12 lxxxviii 6 ⁿ *Metam.* L. v § 3, 6 ^o *Sophocl. Antig* p. 250. *M. T. Cic. Tusc. Quæst.* I in fin

^p *Hor. Epod.* ix. § 26.

BISSE See GARMENTS.

C.

CALF. The Word *Calf*, in the Scripture Style, is for the most Part, so general as to be taken for the whole Species — the Word בקר which is often turn'd by βῆ: [Ox] in the LXX. being also frequently turn'd by μόξ [Calf]

The Symbol of the *Ox*, *Calf*, or *Steer*, when there is no mention made of *Horns*, is taken in general for what is signified by the whole Animal, whose prime or chief Quality is *Labour*, *Patience*, and *Richest*, or the great Product of *Corn*

So in the *Dream of Pharaoh*, the *seven Kine* denoted so many *Harvests*, their Number determining the *Years*, which is peculiar to *Kine*, as the *Oncirocriticks* all allow in *ch* 238, 239

In the *Proverbs* of *Solomon* c xiv 4 it is said — *much Increase is by the Strength of the Ox* So that the *Ox*, hath the Signification of *Increase* with great *Labour* and is therefore in *Deut* xxv 4 the Symbol of the *Jewish* and of the *Christian Priesthood*. It is there said — *thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn* — Upon which *St Paul* 1 *Cor* ix 9. thus remarks — *Doth God take care for Oxen*² which is as if he had said, when God made this Law, do you think that he had not a nobler Design, than that of barely taking thought for, and shewing Kindness to the labouring Beasts? yes surely, he design'd that it should be applied to them that labour in the Word and Doctrine of his Law, and who by sowing among Men spiritual Things, deserve at least to reap of them the Benefit of worldly Maintenance The same Place is also to the same Purpose interpreted by the same Apostle in 1 *Tim.* v 18 And —

Agreeably to the Account now given, *Oxen*, according to *Artemidorus Lib* iv c 58. are Symbols of *Workmen* and *Subjects* — *1 e.* working for the Good of others.

CANDLE-STICK See under LIGHT

CHAIN signifies *Hindrance* from *Action* So *Artemidorus Lib* iii c. 35. — αλυσίς — κατ' αὐτὴν ἔστιν ἐμποδισμὸς πράξεων ἀγαθῶν See — BIND

CHARIOTS, on our Side, betoken Courage in us, and Safety and Skill,

with Success in Feats of Arms But if they belong to the other Side, then by the Rule of contraries, they denote Dread and Consternation, and ill Success in the War Hence David in *Pf* xx 7 saith — *Some trust in Chariots, and some in Horses, but we will remember, the Name of the Lord our God For his Chariots are twenty thousand, Pf* lxxviii. 7 infinite in Number, and by Consequence, in Power to defend.

CITY — *Cities* are frequently represented in the Prophets under the Type of *Wom-en*, — Virgins, Wives, Widows, and Harlots, — according to their different Conditions

So in *Is* xxxvii 22 *Jer* xviii Lam 1 15 and other Places *Jerusalem* is called a *Virgin*, and *Egypt* is so named in *Jer* xlii 11 *Widow* is said of *Babylon* in *Is* xlvii. 8, 9 — and of *Jerusalem* in *Lament* 1 1 — And *Harlot* of *Jerusalem* *Is* 1 21 — of *Tyre* *Is* xxiii 16 — of *Nineveh*, *Nab* iii 4 and of *Samaria*, *Ezek* xxiii 5

For a *City*, as the Metropolis of a Kingdom with all its Territories — See — **HEAD** — **MOTHER**

CLOTHED — *To be clothed*, is a Metaphor frequently us'd to signify, to be indeed accompanied with, or adorned, and even covered, or protected, as in *Job* vii 5. *My flesh is clothed with Worms* — *ch* xxxix 19. — *Hast thou clothed his Neck with Thunder?* So in the *Psalms* — *let them be clothed with Shame and Dishonour Pf* xxxv 6 — *he is clothed with Majesty, the Lord is clothed with Strength, Pf* xciii 1 *St Paul* also uses it in *2 Cor.* v 2 — *desiring to be clothed with our House, which is from Heaven* — and in *Rom* xiii 14. — *Put ye on the Lord Jesus Chr. st*

CLOUD without any Tokens, shewing it to be like a Storm, always denotes what is good, and implies Success

It is in general the Symbol of Protection, because it preserves from the scorching Heat of the Sun — i. e. Anguish and Persecution, and as it likewise distils a Rain, or cool and benign Influence It is thus us'd by *Horace* *L* 1 *Od* ii 31 and by *Homer* *Il* v 186

And therefore in *Sophocles* *Electra* p 134 ἀέφαλον καὶ ἄν, a *cloudless Evil* — is an unavoidable Mischiefs, from which nothing can protect as the Author himself explains it,

§ *Clouds* by the *Indian* Interpreter c 163 are explain'd of *Wisdom*

In the next Chapter, a *King's riding upon the Clouds*, is interpreted by the *Persian* and *Egyptian* — of *five* or *six* Nations serving him — of his ruling over them, and of his being exceedingly prosperous and successful

§ In the Holy Writers, the *Clouds* are frequently the Symbols of God's Power Thus *Pf* lxxviii 34 *His Strength is in the Clouds*, and *Pf* lxxxix 6 *who is he in the Clouds that shall be like unto the Lord?* For indeed *Clouds* are also more especially the Symbols of Multitudes and Armies, as in *Jer* iv 13 — *he shall come up as Clouds* — *Is* lx 8 *who*

are those that fly as a Cloud? — *Heb* xii 1 a *Cloud of Witnesses*

So in the Poets, *Multitudes* are compared to *Clouds*

As in *Homer* † a *Cloud of Foot* — is a great Company of Foot Soldiers

§ *A white Cloud*, is a Symbol of exceeding good Success, to him who is assisted by it

And is therefore explain'd of Prosperity by *Antenor* in *Lib* ii

COLOUR which is outwardly seen on the Habit of the Body, is symbolically us'd to denote the true State of the Person, or Subject to which it is applied, according to the Nature of it

BLACK † signifies *Afflictions*, *Disasters*, and *Anguish*

It is the Colour of approaching Death, or † of the Terror which the Foresight of it Causes And

In the Style of the Prophets, as in *Joel* ii 6 *Nab* ii 10 *Lam* v 10 the *sooty* and *grimed* Colour of the Face or Skin, is put to signify a Time of great Affliction, in Respect of Famine

PALE signifies *Diseases*, *Mortality*, and *Afflictions* arising from them.

RED — Joy, with or after a great Battel or Slaughter

In *Pf* lxxviii 23. *Red* and *Blood* are explanatory of each other.

WHITE — The Symbol of *Beauty*, *Comeliness*, *Joy*, and *Riches*

CROWN or **CORONET** — See **HEAD**

D.

DARKNESS See under — **LIGHT**.

DAY See under — **LIGHT**, and under — **TIME**.

DEATH is the Destruction of the Subject spoken of, according to the Nature thereof, even though it have no natural Life, — that is, in such a Manner, that it cannot any more act as such.

† *Il* Δ 273
See the *Oriental Onirocriticks*, ch. 157, 158, 218, 219, 220
L. 4x. 719.

* For the Signification of this, and the rest of the Colours,
† *Virgil* *Aen*

So in *Rom vii 8. without the Law Sin is dead* — i. e. without the Law Sin doth not exert its Power And on the other Hand, as it is said there *† 9 — Sin reviv'd, and I died* — that is, Sin got Strength to act, and I lost my Power to resist I was not the same Man as before — Sin destroyed my Power So of a Nation — *Amos ii 2 Moab shall die with Tumult* — the Meaning being, that the King and Government thereof shall lose their Power, and the Nation be brought into Subjection and Slavery

So Tully when banish'd, call'd himself *dead*, an *Image*, and the like.

And so the ancient Philosophers call'd various Persons, unable, through ill Habits, to exert any virtuous Act, *dead Men*

§ On the contrary, *to live*, is to be in a Power to act — acting, and living, being, says *Artemidorus Lib iv c 42* analogical to each other

And so in *Heb iv. 12. ζῶν, quick or alive*, signifies *active or powerful* — the Word *ἐνεργῆς powerful*, being joined to it, to shew the Meaning.

DIADEM See under — HEAD.

DOGS, are put among unclean Animals in the *Mosaic Law*, and so the Pagans esteem'd them *†*.

The Dog in *Deut xxiii 18*. is set in Comparison with, and answers to the *Sodomite* in *† 17*, and is therefore the Symbol of such as are *abominable* by practising unnatural Lusts. And agreeably to this, there is a Passage produc'd by *† Herbelot* from a *Persian Poet* in which the *Sodomites* are compared to Dogs

§ The bad Properties of Dogs, are *obstinate Barking, cruel Biting, Filthiness in Lust, insatiable Gluttony, Vomiting, and returning to their Vomit*. See *Pf xxii. 16, 20 Prov xxvi 11 2 Pet ii 22*.

And hence the *Gentiles*, upon the Account of the Impurity of their Lives, and of their being without the Covenant, were call'd Dogs by the *Jews*. *Matt. xv 26*.

In *If lvi 10* The Dog is us'd as the Symbol of Diligence and Watchfulness.

DOOR is that which closes the Light.

The opening of any Thing, is said, when it may act suitably to its Quality.

The shutting of any Thing is the stopping of its Use

Therefore *St. Paul* in *1 Cor. xvi 9 2 Cor. ii. 12. Col. iv. 3*. uses the

Symbol of a Door open'd, to signify the free Exercise and Propagation of the Gospel.

Thus in *† Pindar*, to open the Gates of Songs — is to begin to sing freely

And in *Euripides* *† the Gates of Hell opened* — signify Death ready to seize upon a Man, and to exert its Power

And thus in the *Ottoman Empire* at this Day, when a Call or new Levy of *Janisaries* is made, it is said to be *† the opening of a Door for Janisaries* — An Expression very much like that in *Acts xiv. 27. — of God's having open'd a Door of Faith for the Gentiles*.

DRAGON — See under — BEAST

DRUNK — Drunkenness is sometimes the Symbol of Folly and of the Madness of Sinners, who making no Use of their Reason, involve themselves in all Sorts of Crimes

So *Philo* explains it *†*

And so 'tis taken in *If xxviii 1, 3*. And by *Artemidorus* in *Lib. iii. c. 42*.

And then, as Punishment is the Consequence of Sin, so Drunkenness in the Prophets is taken for that Stupidity, which arises from God's Judgments, when the Sinner is under the Consternation of his Misery, as one astonish'd, staggering, and not knowing what to do — and is therefore the Symbol of a very miserable State

Thus in *Job xii 25. — they grope in the Dark without Light, and he maketh them to stagger like a drunken Man*. — In *If xxix 9 — they are drunken, but not with Wine, they stagger, but not with strong Drink* — and so in *If li. 21, 22 O thou afflicted and drunken, but not with Wine. — Behold I have taken out of thine Hand the Cup of trembling, even the Dregs of the Cup of my Fury* In *Jer xiii. 13, 14 — I will fill all the Inhabitants of Jerusalem with Drunkenness, and I will dash them one against another, even the Fathers and the Sons together — I will have no Mercy but destroy them* — And in *Lam iii. 15 — He hath filled me with Bitterness, he hath made me drunken with Wormwood*

† *Aristotle* saith, the Drunken are doubly punished

Sometimes Idolatry is set forth under the Symbol of Drunkenness, as being attended therewith See *Jer xli 7*

And sometimes Drunkenness is us'd in a good Sense — for being replenish'd or satisfied with good Things, as in *Jer xxxi 14* according to the Original.

* M T Cic. L. 1. Ep. 3. ad Q. Fr.
Georg. L. 1. † 470.

† Simpl in Epict. p. 2.
‡ Herbelot tit. Loth.

* Virg.

Symbol

* Olym Od 6
the Turks for the Year 1668
in Terent. Eunuch, Act iv. Sc. iii. † 13.

* Hippol † 56

† Philo Sch in Or. Chald.

† See Sir Pawl Rycout's History of
† See Donatus
† Eth. L. iii. c 5.

And so the *Onesourticks*, sometimes, as in *cb* 111, 112 explain it of the Acquisition of Riches.

To DWELL over — *to give Rest and Protection* See *Num* ix 18, 22. *I* iv 6 xvii 1 xxv 4 xxx 7 *Dw* iv 12

And the *Indian Interpreter* *cb* 202

§ *To dwell among* — signifies also Protection — but in a more remarkable Manner — the foregoing Expression signifying Protection, by any Instrument that effects it — *but this*, Protection by the familiar Converse and perpetual Presence of the Worker

E.

EAGLE was the Ensign of the *Roman Empire* It is constantly the Symbol of a King or Kingdom, as in *Ezek* xvii 3, 7, 12. And it is so interpreted by the *Onesourticks* in *cb* 286

In *Aeschylus* ^f *Xerxes* is represented under the Symbol of an *Eagle*, and in like Manner ^g *Agamemnon* The same Poet calls the *Eagle* ^h *the King of Birds* — And so did ⁱ the *Egyptians* — who also ^k represented a King, that seldom appeared in publick, and severely punish'd Faults, by an *Eagle*. And

In the *Auspicia*, the *Eagle* was always the Symbol ^l of the supreme Power.

For the *Wings of an Eagle* — see under WINGS.

EARTH, the Symbol of People in a State of Peace, Quietness and Submission, and at the same Time involv'd in Idolatry, or Apostasy

The Reasons are

1 In the Symbolical Language, the natural World represents the Political. The Heaven, Sun, and Luminaries, represent the governing Part — and consequently the *Earth* must represent the Part governed, submitting and inferiour. Agreeable to which is also the Etymology of the Words ^m שמים, *Heaven* and ⁿ ארץ, *Earth* — the first, ^o שמים signifying High or lifted up — and the other, ^p ארץ low, or depress'd.

^f Perf v 205 ^g Choeph v 245 ^h Agamem v 114 &c ⁱ Euseb
Præp Evang L ii. p 32 ^k Hor Ap Hierogl 53 L ii ^l Liv Hist
L i § 34 Appian. de Bell Civ L i Plutarch in Vit Maru fol. 141 ^m Hot-
ting Thes Philol p. 234. Lexic Harm p 512. Bochart Can. L i. c 8
ⁿ Hott Thes. Ph p 234. Lex. Harm. p 22.

2 The *Sea*, (as will appear afterwards) is frequently us'd to denote, Men in War and Tumult, and therefore *Earth* may signify Men in a State of Peace

3 It is the usual Style of the Scriptures, to represent such Men as are Sinners, Idolaters, out of the Covenant of Grace, or at least Apostates from it — by the Names of — *Earth* — *Inhabitants of it* — *Earth*, and the like, as in *Gen* ii 1 — *all the Earth* — signifies all Men living then, who had begun to Apostatize

Whereas all good Persons, who have their Conversation or Citizenship in Heaven, are for the most Part styl'd — *Martyrs of God* or *Prophets*, or *Servants of God*

EARTHQUAKE Tho' the *Greek Word* σεισμός is usually translated *Earthquake*, yet it is of so large a Signification, as that it is often us'd for any sudden and violent Shaking in any Part of the World — even of the *Heavens*, as well as of the *Earth* For which see *Joel* ii 10 *Hag* ii 21 *Heb* xii 26 *Plin Nat Hist Lib* ii c 79 & c 52

An *Earthquake*, when great, overturns and quite changes the Surface of the *Earth*, overturning Mountains, Hills, and Rocks, sinking some Grounds, altering the Course of the Rivers, making Ponds and Lakes upon dry Lands, and drying up those that were before, and is therefore a proper Symbol of great *Revolutions* or *Changes* in the Government or Political World

It is thus us'd in the Prophets, as in *Hag*. ii 6, 7 *Joel* ii 10 *Jer* iv 23, 24, &c

And to the same Purpose explain'd by *Artemidorus Lib* ii c 46, and by the *Oriental Interpreters* c 144 — who there also explain it, of a Change, in the State, occasion'd by new *Laws*

To EAT Symbolically signifies *to meditate and digest* — *to receive a Thing* *with Satisfaction*, and *to turn it to one's Profit and Advantage*.

The *Mouth* is not only the Instrument by which we eat, but also that by which some Beasts chew the Cud, and Men do meditate, For *to* ^q *meditate*, if we consider it as a *Latin Term*, signifies properly *to hum a Song* in one's Mouth, and by a Purty of Reason to think on, and repeat something worthy of Study Thus *Job* i 8 — *This Book of the Law shall not depart out of thy Mouth, out of which thou shalt meditate therein Day and Night* — where *to meditate*, is to consider seriously, and exercise one's self in the Law of God, and implies to study, obey and practise it

Hence come those frequent Expressions of the *Prophets* about the

Meditation of God's Law, Ps cxix 99. Thy Testimonies are my Meditation. — and y 103. How sweet are thy Words unto my Taste ' yea sweeter than Honey to my Mouth

Hence the Allegorists explain the Commandment about eating Animals that chew the Cud — of conforing with such Men as meditate on the Law of God

And Philo ⁹ calls *eating*, the Symbol of spiritual Nourishment, — the Soul being *nourished* by the Reception of Truth, and the Practice of Virtue

In Latin Authors there are several Examples, wherein *Eating* — signifies, receiving any Thing of News with Satisfaction, as in *Plautus* ² *I eat your Discourse with a vast deal of Pleasure* — And ³ elsewhere — *that is meat to me which you tell me*

And so *to Taste* — signifies to make Trial of any Thing, — as in the same Writer ⁴ — *I had a mind to taste his Discourse*

To these the like might be added out of the Greek Authors, as *Æschylus, Aristophanes* and *Plutarch*.

So *to Feed*, when it signifies our own eating, is the same as to receive full Content; as *to devour Letters* ⁵ or *Books* — is to read them with the greatest Satisfaction And

In the ⁶ *Onierocriticks*, *to Eat* — signifies constantly to turn something to one's Profit

Lastly, *Eating* when it comes under the Notion of *Devouring*, signifies Destruction any Way — or taking from others — according as the *Decorum* of the adjunct Symbols requires; as in *Deut. xxxii 42* *2 Sam. ii. 26 Jer li 44* And the Metaphor frequently occurs in the Greek and Latin Authors.

EYES admit of various Interpretations, according to the Circumstances Upon the Account of their Light and Use, they are the Symbol of Government and Justice

Thus the Sun is called the *Eye of the World*, as governing, or enlightening it under God.

By ⁷ *Aristophanes* he is called the *Eye of the Sky*

And the Moon, the *Eye of the Evening*, by ⁸ *Pindar*; — and the *Eye of the Night* by ⁹ *Æschylus*

Agreeably to this, says ¹⁰ *Diodorus siculus*, in speaking of some Egyp-

¹ Barn Ep c 10. ² Phil Allegor L 1 p 39. ³ Aulular Act
⁴ M T C ad AM L iv Ep 9 & L vii Ep 3. ⁵ Mostellar Act v Sc 1.
⁶ Artem L. iii c 23 & L v c. 38, 39. ⁷ Onier c 39, 4.
⁸ Od 3. ⁹ Aristoph Neb. ¹⁰ Olym.
¹¹ Sept c Teb y 396. ¹² L iii p 101

ian Hieroglyphicks — the Eye is the Observer of Justice, and Keeper of the whole Bea,

Thus when God is preparing to execute Judgment, he is said to come and see *Gen xviii 21*

Thus ¹ *Artemidorus* concerning the *Eyes*, saith — *they are the Leaders and Rulers of the Body*

Hence the Similitude of our Saviour *Matt. vi 22* *The Light [or Lamp] of the Body is the Eye — The Eye serving for a Light or Lamp, to direct the whole Body in its several Motions and Actions*

The *Indian* Interpreter c 52 saith, — *they are the Symbols of Fidelity, Glory and Knowledge*

Upon these Accounts the Angels of the Lord are called his ² *Eyes*, as being the Executioners of his Judgments, and watching and attending for his Glory

In Imitation whereof, the Favourites and prime Ministers of State, in the *Persian* Monarchy, were called the *King's Eyes*, according to the *Oriental* Customs, and Notions ³

Thus in *Num x 31* *to be instead of Eyes* — is equal to being a Prince, to guide and rule the People.

In *Pindar* *Olymp ii* the *Eye of Sicilia* — is given as a Title to one of the chief Men in *Sicily*, shewing his Power And thus also, in the same — the ⁴ *Eye of the Army*, stands for a good Commander

Thus in *Deut xi. 12* — *the Eyes of the Lord* signify the divine Providence, or special Care, which God promises

In *Deut xiii 18* *Eyes* are considered as the Symbol of Justice — *Right in the Eyes of the Lord* — there signifying what he judges to be right, as it is explain'd in *Deut xvi 19* — *a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous*

Farther, the *Eye* or *Eyes*, according to the Style of the *Hebrew* Language, frequently signify the Behaviour, Desires and Designs of Men

Thus in *Job xxiv 25* — *The Eye of the Adulterer* — is the Desire or the Design of him that watches his Neighbour's Wife.

So accordingly in *Ps liv 7* — when *David* says, *mine Eye hath seen his Desire upon mine Enemies* — the latter part explains the former.

Thus a good or evil *Eye* signifies good or bad Desires and Designs, as *Deut xxviii 54* *His Eye shall be evil towards his Brother* — y 56 — *Her Eye shall be evil towards the Husband of her Bosom, and towards her Son, and towards her Daughter* — that is, shall envy and form cruel and wicked Designs to kill, and even to eat them, as is evident from y 53.

So *Matt xx 15* *Is thine Eye evil because I am good? i. e. wilt thou*

¹ L 1 c 28. ² Z h iv 10. ³ Aristoph in Acham Hesych.
⁴ Æschyl. Perf Hecloca. ⁵ Pindar. Olym. Plut. ⁶ Pindar. Olym Od 6.
 G
 envy

envy thy Brother, and endeavour to do him Mischief, by alienating my Mind from him, because I desire to be kind to him²

So *Prov xxii 9* a bountiful or good Eye — is said of one that does good and is liberal to the Poor

And *Prov xxviii 22* — an evil Eye hasteth to be rich — i. e. an ill Man by wicked Actions hasteth to grow rich And hence the Expression in *Dan vii 8* of Eyes like the Eyes of a Man, may signify the Desires, Designs, and Behaviour of a Man, implying that the Intentions, Appearance, and Power are like, and no more than those of a Man — even of a common or mean Man, as the Word ἄνθρωπος, Man, is taken in * *If viii 1* and *cb. 31 8*. and in other Writers

The Desire of our Eyes — as in *Ezek xxiv 16, 21*. signifies our great Joy and Delight And in *Eurp des ὀφθαλμὸς βίη*, the Eye of Life — is the Pleasure of one's Life

For Eyes as a Flame of Fire — See under FIRE

F.

FACE — of God, signifies his Presence and Power, going to be demonstrated, and exerted, by some signal Act

The Light of God's Face or Countenance is a Token of his Favour — and is therefore put synonymously with Favour in *Pf xlv 3*

Thus in Men, the Countenance or Face if serene, is a Mark of Favour, and good will, if red or fiery, of Anger

Sometimes the Face of God is put for God himself, as in *Ex xx 3* [†] Thou shalt have no other Gods besides my Face — i. e. besides me, as the lxx have rendered it

Face also — signifies Anger, Justice, and Severity, as in *Gen xvi 6*, 8. *Ex. ii 15* *Pf lxxviii 1* *Joel ii 6*.

FAT, signifies Riches

Thus in *Jer v 28*. — the Words — they are waxed fat — are thus explain'd by the Targum — they are become Rich And so in *Pf xxii 29* The fat upon Earth — are the Rich, the noble and powerful

And so in *Theocrinus* — fat, signifies rich, or plentiful

TO FEED, as to feed others signifies to give Ease and Plenty, to enrich and provide with all worldly Necessaries For, according to the No-

* See the Sep uagint Version
last on Theocr Id 7 § 33

† See the Original

‡ See the Scho-

tion of the Ancients, and especially the Hebrew Language, Richness consist in Meat and Drink, in having Plenty of the Fruits of the Earth, and much Cattle, with all Necessaries to human Life

So Job and Abraham are said to be Rich And the rich Man in the Gospel is described by having Plenty of Corn and Fruits of the Earth, more than his Granaries could hold And so in *Mat x 9, 10* Man, is made equivalent to Gold, Silver, Brass, and Coins

FEET — signify the Servants, Followers, or Disciples of the Party spoken of, it being the Business of Servants in former Times^h to wash their Masters Feet, and Disciplesⁱ sit at the Feet of their Masters

Thus by the Inaian Oratorick in *cb 227* — the Feet are explain'd of the Servants, Goods and Life of the Party

And^k according to *Artemidorus* — Feet in the Feet, signify Loss of Goods, Children, and Servants

To this Exposition of Feet are agreeable several Hebrew Expressions

The Targum explains Feet, in *Ezek xxxii 2* of Avarities

In *Ex xi 8* — all the People at thy Feet — signify all the People which thou commandest or leadest

The like Phrase is found in *Jud viii 5* *1 K xx 10* *2 K iii 9*

But, tho' at or under the Feet of another implies Submission to another's Commands, yet this does not hinder, but that such as are at the Feet may at the same Time be Princes and Governors over others, as in *Judg iv 10* — Barak went out with two thousand Men at his Feet^l i. e. under his Command, and yet, many of these were of as good Quality as himself, being in Tribes independent, and only at this Time under his Command, and some of these are called *Judg v 14* Governours out of Machu, and *15* Princes of Issachar

From between the Feet of a Woman, is an Expression^m denoting the Place towards which the Child falls

To sit one's Foot in a Place, signifies to take Possession thereof, as in *Deut i 36* *xi 24*, and other Places

It signifies also to overcome, as in order to take Possession, or to Rule — as in *Pf xlv 5* *xc i 13* *If xxvi 6* *Dan vii 23* *Mal iv 3*

In Daniel, the Feet and Legs of the Image — denote a Monarchy succeeding all the Rest — the Legs and Feet being the extreme Parts of the Body, or the last Parts of the Image

Lastⁿ, according to the Matter of the Feet and Leg, Judgment is to be made of the Duration, Happiness, and Prosperity, of the Subject

^h 1 Sim xxv 11

ⁱ Acts xxv 3 Deut xxxviii

^k L i c 50

^l Deu xxv 1, 56 Homer I. 7 v 110

Gen 49 10

Thus according to the *Indian Interpreter* c. 114 *Legs and Feet of Iron* — in respect of a King — *ayoti*, that he shall be long liv'd — that he shall tread upon his Enemies, and shall highly honour and advance the Servant most in his Favour, and in respect of a private Person — are the Symbols of Riches, firm and durable

And on the contrary, *Legs of Glass*, signify short Life, and sudden Death

FIRE, when put for *Light*, signifies the enlightning and ruling of People.

It is thus us'd in a good Sense, in *Matt* iii 11

The Comparison of a beautiful or good Eye to a flame of Fire is very proper — the Eyes being the *Lights* or *Lamps of the Body* *Matt* vi 22.

§ *Fire*, with such Adjuncts, as betoken that it is not put for *Light*, denotes *Destruction*, or *Torment*, great *Sickness*, *War*, and its dismal Effects

It is thus explain'd by the *Indian Interpreter* in *cb* 159 and 209

And is thus us'd in *If* xlii 25 *lxvi* 15 *Ezek* xxii 20, 21, 22. *Zech* xiii. 9

So *Persecution* is represented by *Fire* — *1 Pet* i 7 *iv* 12 *1 Cor* iii. 13, 15

So, from the Destruction, and Punishment of the Disobedient, God is called a *consuming Fire*, *Deut.* iv 24 *ix* 3 *Heb* xii 29

So in *Euripides's Andromache* § 487. δὴ πρὸς — signifies through Murder

And thus ^m *Sophocles* calls the Mischief done by the *Sphinx* to *Thebes* a foreign Flame of Mischief

§ *Coals of Fire* proceeding out of God's Mouth, or from his Countenance, are often us'd to express his Anger, as in *Pf.* xviii 8, 12, 13.

In *Hab* iii 5 it is said — *burning Coals went forth at his Feet* — i. e. the preaching of his Word was accompanied with Punishment against the Disobedient — he trode upon them with *destroying Fire*

And thus in the Vision of the *Seraphim* *If* vi 6 the said *Seraphim*, or *burning Angels*, [so called because design'd to execute God's Anger] take a live Coal from the Altar, and put it to the Prophet's Mouth, telling him that his Sins are purged — i. e. that he, being now declared, as Righteous before God, and appointed to be his Prophet, shall be enabled by his Words, to bring down God's Fire of Destruction upon those against whom he Prophesies For that Coal signified the Word of God in Anger, which the Prophet was mediately to spread upon the People.

^m *Soph* Oed *Tyrant*. p 158.

And thus in *Jes* v 14 — *Behold, I will make my Words in thy Mouth Fire, and thy People Wood, and it shall devour them*

§ *Torches of Fire* before a Throne — are the Symbols of the Royal Presence, it being a most ancient Custom for Kings to have *Fire* carried before them, as a Mark of Honour and Empire

Thus the ⁿ *Persian* Monarchs had *Fire* carried before them in Procession

And the ^o Kings of *Lacedaemon* had *Fire* born before them, taken from *Jupiter's* Altar

The ^p *Roman* Emperors and Empreses had also *Fire* carried before them

And so had ^q Kings and Generals at the Head of their Armies, it serving instead of Trumpets — as Signs, to begin the Fight And

This Custom of carrying *Fire* before Kings, as a Mark of Honour and Grandeur, seems to be alluded to, in *Pj* cxix 105 cxxxii 17. and *1 K* xv 4, as in the *Hebrew* Copy

§ *Fire* from Heaven signifies ^r the Commination of Persons in Authority

FISHES See under **WATER**.

FLESH, signifies the Riches, Goods, and Possessions of any Person or Subject, conquer'd, oppress'd, or slain, as the Case is

Thus in *Pf* lxxiv 14 the *Meat*, or *Flesh* there mention'd, is the Riches and Spoils of *Pharaoh*, and the *Egyptians*

See also *If* xvii 4. *Micah* iii 2, 3 *Zech* xi 9, 16 in all which Places *Flesh* is explain'd by the *Targum*, of Riches and Substance

And thus in *Dan* vii 5 — *to devour much Flesh* — is to conquer and spoil many Enemies, of their Lands and Possessions.

All the *Oneirocriticks* concur in the same Exposition of this Symbol.

In *Ch* cclxxxiii they say, *That if anyone Dreams that he finds or eats the Flesh of Dragons, he shall obtain Riches proportionable from a great King* — which is like that of the *Israelites* eating the *Flesh* of the *Leviathan* or *Dragon* — the King of *Egypt* in the Wilderness *Pf* lxxiv 13, 14

And again in *Ch* cclxxxv — *to Dream of Eating the Flesh of a Scorpion, denotes the being possess'd of the Estate of such an Enemy as answers to the Signification of the Symbol.*

ⁿ *Xenoph* *Cyrop* Lib viii c 23 ^o *V d* *Nicolaum* apud *Stobae* *Eclog* 42
^p *Herodian* Lib i § 20 & 50. Lib ii §§ 9, 30 ^q *Eurip* *Phoeniss* v 1386.
 and the *Scholast* in *Lycophr* § 1295 and the Notes of *Meursius* ^r *Artem.*
 Lib ii c 8

And the *Indian*, in *Cb lxxxvii* says compendiously and at once — *Flesh is universally interpreted of Riches*

To the same Purpose speaks also *Artemidorus*, who in *Lib iii c 23* says — *That it is not Good for a Rich Man to dream that he eats his own Flesh — for it signifies the utter wasting of his Riches, or Substance*

So also in *Lib i c 72* — *to dream of eating the Flesh of any wild Beast, denotes the being greatly enrich'd by the Substance of Enemies*

FOREHEAD signifies the publick Profession or Appearance before Men
So

The *Indian* Interpreter, *Cb lvi* says — *the Forehead and Nose denote Comeliness and Riches before Men* And *Artemidorus*, that the *Forehead* signifies *Liberty of Speech*

§ Of Old, Servants ^s were stigmatiz'd in their *Forehead*, with their Master's Mark

This was forbid the *Jews*, in *Lev xiv 28* Only, the High Priest on his *Forehead* bore a Plate or Crown of Gold, whereon the Name of God was written, to shew that the Priest was his Servant, and that all his Service was consecrated to God only Hence,

To receive a Mark in one's *Forehead* signifies to make an open Profession of belonging to that Person or Party, whose Mark is said to be receiv'd

FORNICATION — See under — **WOMAN**

FROGS are represented by ^r *Aristophanes* and ^u *Juvenal*, as the proper Inhabitants of the *Stygian Lake*

Horace gives them, as being an hellish Kind of Animal, ^v the Epithet of *Nasty*, and makes their Blood an Ingredient in fortilegious Charms

The same Epithet is also given them in ^x *Ovid*, & ^y *Martial*.

§ The *Oriental Onerocriticks* are not so clear in this Point as they usually are, ^z for they content themselves to Rank the *Frogs* among *Serpents*, and other creeping Things, taking them to signify *Enemies* in general.

§ *Philo* ^a says, they are the Symbol of vain Opinions and Glory, having only Noise and Sound, void of Reason

Artemidorus, *Lib ii c 15* says, — *Βάτραχοι ἢ ἄ δεξας γόνιτας ἐ βαμολόχως προσσημαινουνσι, ποίς δὲ ἐξ ἐχθρῶν προελκουμένοις εἰσιν αγαθοι.* — *Frogs* sig-

nify *Impostors and Flatterers*, and bode Good to them that get their Living out of the common People

And the *Frog* ^b by the *Egyptians* was made the Symbol of an *imprudent quick sighted Fellow* — the *Frog*, according to them, having Blood no where else than in its Eyes

FURNACE is us'd in Holy Scripture to denote, metaphorically, a Place of great Affliction, so *Deut iv 20* — *The Lord hath taken you, and brought you forth out of the Iron Furnace, out of Egypt*

§ *Fire*, of a *Furnace* for purifying of Metals, is always taken to signify such Afflictions as God sends for the Amendment of Men So in *Jer ix. 7* *I will melt them, and bring them*

G.

GARMENTS, Habit, or Clothes — is the Appearance before Men
White — is the Colour of Garments not spotted with any Uncleaness And therefore white Garments were the Attire of such as offer'd Sacrifice, to shew the Holiness of their Lives, and the Purity of their Conscience, their being free from Pollution, and their being in God's Favour See *Psl li 7* *Isa 18* *Ecd ix 7, 8*

Hence, *white Garments*, as being worn upon solemn Festivals, were the Tokens of Joy and Pleasure, as in *Ecd ix 8* *Isa lii 1, lvi 10*

The same Custom of wearing *white Garments* upon Festival Days, was also ^c amongst the *Pagans*

§ Kings and Nobles, ^d were also arraved in *white Garments*

And so God gave to the *Jewish* Priests *white Garments*, as Ensigns of *Honour and Glory*, as well as of *Purity and Holiness* *Le xxxviii 2, 40* *Lev xvi 4*

§ From the foresaid Use of *white Garments* — to be clothed in *white* — signifies in the Prophetick Style to be *Prosperous and Successful*, and *Victorious*, to be *Holy, Happy, Honoured, and Re-warded*

Accordingly, *white Garments* are by the *India* Interpreter, ^e clearly explain'd of *Honour and Happiness* And *Priestly Garments*, in particular, are the Symbols, according to *cb cxlix*, of *Honour, Power, and Dominion* And in *co ccxxvi*

To put on *white Garments* ^f signifies Freedom from Op-

^r *Martial* *Lib ii Ep 29* *Lib iii Ep 21* *Lib viii Ep 75* *Senec de Ira*, *Lib iii c 3*
^u *Aristoph* *Ran* ^v *Juvenal* *Sat ii v 150*
^x *Horat* *Epod v v 19* ^y *Ovid* *Met lii* ^z *Mart* *Lib x Ep 37*
^a *Philo* *Ind de Sacr Abel* p 95

^b *Hor* *Aet Hierogl* *o* *Lib ii* ^c *Hor* *Sat* *Lib i* *Cr* *Plu* *Catin*
Act II Sc 8 v 10 *Act IV Sc 1 v 10* *Perth* *de* *Hum* *Lib* *v* *§ 13*
^d *Gen* *Ab* *2* *1 Cor* *xv* *27* *Luke* *xi* *12* *xxviii* *1* *1 Tim* *ii* *8*

pression, Care, and Evil, together with Honour and Joy, in proportion to the Nature of the Washing, and the Splendor of the Clothes put on

So also the *Egyptians* and *Persians* in *cb* ccxxxii — Clothes wash'd, losing ^e their Uncleaness

§ *Not to defile one's Garments* — is an *Hebrew* Phrase, and is also Symbolical, arising from the Pollutions contracted on the Garments which made Men defil'd, and incapable to appear before God, but liable to be purified and expiated, according to the Degree and Nature of the Pollution

From this it is suppos'd, that the Pollutions of the Garments or Flesh affect also the Soul

Now Idolatry is Spiritual Fornication, and its Pollutions in an especial Manner affect the Soul, making it unfit to appear before God, because, by Idolatry, God's Honour is soil'd in the highest Degree

According to this, *not to defile one's Garments* signifies, in the highest Sense, not to pollute one's self with Idolatry, and consequently to abstain from all inferior Kinds of Pollution

In the Primitive Church, ^f Persons, so soon as baptiz'd, receiv'd *new and white Garments*, in token of their being Cleanse'd from all past Sins, and as an Emblem of *that Innocence and Purity* to which they had then oblig'd themselves

These Garments they wore for seven Days, and then they were laid up, as an Evidence against them, if they ever revolted from that Holy Faith and Profession which they had embraced, and publickly made And in this Sense, *not to defile one's Garments*, is, not to act contrary to our Baptismal Vow and Engagements

§ *Philo* makes the *Garment* the ^g Symbol of our Reason, in which he does not take the Symbol, as the *Onecrocriticks* generally do, by its Consequences, but ascends up to the Principle, as the Mind of Man by its free Will is the Disposer of his Fate

Now as Reason is given to direct our Actions, so, as that stands, or is taken away, or dispos'd by Prejudices, are our Actions *Good* or *Bad*

Hence, *to observe one's Garments*, is, according to this, to make Reason the Rule of one's Actions, and to become by them *Good* or *Bad*, and by Consequence *Happy* or *Miserable*

§ *To give a Garment or Garments*

In the *Oriental Courts*, ^h as in *Persia*, 'tis a great Honour and Mark of Favour, when the Prince gives any Part of a Garment

* Artem Lib II
Part I c xviii § 1
Travels Lib I c 9
Oenr. c. 157, 158.

^f See *Wall* of Infant Baptism, Part II c ix § 7 and

^g Philo de Insomn p 394

^h Tavernier's *Pers*

Comp Xen Cyrop Lib I c 7. See also the *Oriental*

If a *Stole*, [or *Tunick*] very great, but if with it he adds, the great Cloak or Robe, 'tis a compleat Favour

The highest Mark of Favour, Honour, Esteem, and Love, is when the Prince gives his own Garments from his Body — which was the Way in which *Jonathán* express'd his Love to *David*, 1 *Sm* xviii 4

'Twas also a Custom in the *Eastern Nations*, and is in Use still, as *Tavernier* says, in *Persia* and *Armenia*, for the Bridegroom to present the Bride with Garments

It was us'd in the Times of the *Patriarchs*, — and was the Custom among the ⁱ *Greeks* and ^k *Romans*

§ *Garments of Scarlet*, were worn by the *Roman Emperors*, as their proper and Characteristical Habit And hence *Pilate's Soldiers*, as being *Romans*, in Derision clothed our Saviour as a King, by putting on him a Scarlet Robe *Matt* xxvii 28

§ *Garments of Sackcloth*
Sackcloth signifies any Matter whereof Sacks were made anciently, which was generally of Skins without Dressing

The ancient Prophets were some of them, if not all, clothed thus And for this Reason, the false Prophets affected this Garb too, for which God upbraids them in *Zech* viii 4. — *Neither shall they wear a rough Garment to deceive* And to our Saviour, *Matt* vii. 15 describes also that Sort of Men.

Elias the great Prophet was so clad, 2 *K* i 7, 8 and therefore as a Symbol that he left *Elisha* his Successor, he left him his Mantle, which *Elisha* put on, having rent and cast away his own Clothes, 2 *K* ii 12, 13 — And therefore, when the Sons of the Prophets saw him with that Garment, they said immediately, *that the Spirit of Elijah rested on Elisha*.

So *Ishabab*, *cb* xx 2 had a Sackcloth upon his Loins as a Prophet

These prophetick Garments might be either Sheep skins or Goat-skins to which St *Paul* alludes, *Heb* xi 37, or even of a Camel, as ^l *John the Baptist's*, *Matt* iii 4 who wore that, not only as a *Prophet*, but also as a *Nazarite*

Sackcloth was also the Habit ^m of Mourners and Men in great Affliction and Consternation

And perhaps the Prophets wore it as a Sign of their Mourning for

ⁱ Eurip Helen v 1448 ^j Sen Hor Fur v 326 ^k Terent Herut Act V Sc I
v 20 ^l Hom Odyss v 127 ^m Zosim Histor Lib v p 290 Ed Ox

ⁿ See Fuller's Misc Sacr Lib IV c 7

^o Gen xxxiii 34 ^p 2 *K* i 30

Pf xxx 11 ^q *Is* xx 2 1 3

the Sins of the People, and for the Dishonour their God suffered thereby And hence all of them preached Repentance

The *filby Garments* of *Jesua* the High Priest in *Zech* iii 3 are by some interpreted — as a Token of his Sorrow, and of the Misery of the People But others think, that it was upon Account of the Danger of Idolatry, by marrying with idolatrous Wives

The *Targum* explains *those filby Garments* — of *Jesua's* Sons, who had married idolatrous Wives — so that according to this, the *filby Garments* there, are the Symbol of an idolatrous Marriage

The *Phœnicians*, in a Time of Misery, put on *Sackcloth* and sit on the *Dunghill*, as appears from *Menander*, whose Words are preserved by *Porphyry* in his *Book de Abstinentia*, Lib iv § 15

The *Romans* had also the same Custom And hence, *black* and *dirty Garments*, are, in the *Onirocriticks*, the Symbols of great Affliction.

§ *Garments of Byffe*] — *Byffe* is a Plant of which was made the finest and most shining white Linen.

It grew chiefly in *Egypt* and *Palestine* And the Linen Garments of the *Jewish Priests* were made of it *Byffe Garments* were also worn by the *Egyptian Priests* And

Hence a *white Byffe Garment*, as being the most valuable, denotes, symbolically, the highest and most perfect Holiness and Prosperity

GATES — are a Security to a City Therefore in *Ps* cxlvii 13 — *He hath strengthened the Bars of thy Gates* — signifies, that God has given *Jerusalem* Security, and put it out of Danger. So

In *Job* xxxviii 10 *the Setting of Bars and Gates against the Sea* — is the Securing of the Earth from its Outrages

Gates open, are a Token of *Peace*, shut, of *Fear*, or of a State of *War*, or a Sign of *Affliction*, *Misery*, and *Desolation*.

GEMS were look'd upon by the ancient Heathens as having a Power, if managed right, and consecrated according to their Rituals, to perform great Wonders, and especially to prevent Delusions, and were therefore thought instrumental in Divination, and in particular, as to the Administration of Justice, to deliver Oracles, and shew the Truth of any Thing present or future

^a Festus, voc *Pellem habere* ^{*} See the *Invan* in ch clvii and clxxiii
The *Egyptian* in c i c viii And the *Persian* and *Egyptian* in ch clviii
^p Apulei Apol I Vid Plut de Iside, p 392 Porphyr de Abstim Lib ii c 45
^q Horat. Lib ii Od 5 v 23. de Art Poet v 199 Virgil ÆN Lib ii v 26, 27
^r John xx 19 ^s Cæs de Bell. Gall. Lib iii c. 4
Portas clausurunt ^t Jer xiii. 19

Hence, in Cases of great Importance, in the Manner of the Administration of Justice among the *Egyptians* by the chief Judge (who was ^u the first Person in Dignity after the King) when the final Sentence was to be given, it was done by the Application of an *Image* or *Gems* hanging by a golden Chain at the Collar of the said Judge ^w

And the said Image they called *Truth*, or *the Image of Truth* ^x

By this may be illustrated the History of *Moses* about the Exaltation of *Joseph*, who was found to excel in Wisdom and Discretion all the *Magicians* and *Wise men* of *Egypt* — ^y See *I have set thee over all the Land of Egypt* And Pharaoh too ^z off his Ring and put it upon *Joseph's* Hand, and arrayed him in *Vestures* of fine *Linen*, and put a *gold Chain* about his Neck — the gold Chain — the Badge of the chief Judge — being for the Image of Truth, and the Ring being not ^a given to seal Orders or Decrees, but as a magical Ring or Talisman, to prevent *Fascinations* and *Delusions*, and to *Divine* by

From this Use of Magical or Oracular Trials among the *Egyptians* it came to pass, that when God, to ease *Moses*, commended ^a Elders to be appointed as Judges, they were divinely inspir'd, that their Sentences being look'd upon as Oracular, the *Israelites*, accustomed to *Egyptian* Notions, might comply

For the same Reason, and to keep the *Israelites* from the Use of Magic, so much us'd by the *Egyptians*, did God order a *Breast-Plate of Judgment* to be made for *Aaron*, in which were to be set, in *Sockets* of Gold, twelve precious Stones, bearing the Names engraven on them of the twelve Tribes of *Israel*

The said *Breast-Plate*, so compos'd of the said Stones, was to be us'd as an Oracle upon great Emergencies, and the said Stones so plac'd in the *Breast-Plate*, from the Use they were put to, were call'd ^b *Urim*, *Fires* or *Lights*, and *Thummim*, *Perfections* or *Truth* *Perfection* and *Truth* in the Scripture Style ^c being synonymous in Sense, because what is *perfected* is *truly* done, neither false nor *vain*, nor yet *unexecuted* but *accomplished*

The primary Notion of *αληθεια*, *Truth*, seems to be that of *Revelation*, or the *Discovery* of a Thing which being hidden before, is no more so ^d *πρὸς μὲν ἀληθινόν, ἢ ἀληθές, that is true*, which is no more hidden And therefore *Homer* ^e calls the *Egyptians* *αληθῆς* upon the Account of their Skill in Divination

^u Strab Geogr ^w Diod Sic Bibl Hist Lib i p 48 confer. p. 31.
^x Diod Sic Bibl Hist p 48 ^y Gen xli 41, 42 ^z Plin
NHist I b xxxiii c i ^a Num xi 25. ^b Exod xxxviii 30
^c Josh x. 14 acc to the Original ^d Homer Odyss d. v 63

'Tis farther observable, that the *Faculty of Divination* was, by the Heathens, called by the *Name of Light*, especially that which was extraneous and proceeding from Possession

Jamblichus commonly calls it *Light*, in some Places *flash by Light*, and sometimes *Fire*

The Reason of their thus calling Inspiration by the Name of Light, Fire, Flash, and the like, may be easily found in the Authors of the *Theurgical Science*

For by the Theurgical Rites the *Dæmons*, being invoked, did affect to appear with some antecedent Flashes of *Fire* or *Light* And hence, because this Adjunct of the Extraneous and Presence of the *Dæmons* was thought to be the Cause of the Inspiration, the Inspiration it self was called *Fire* and *Light*, which because it mov'd and directed the Prophet, as the natural Light of the Luminaries directs Men in the common Offices of Life — hence all Government, as well as that which proceeds from Oracles, is called *Light* in the symbolical Language, which was instituted in those Times, and by those Men who pretended to Rule others by Virtue of the Power and Direction which they had from the Gods, communicated in Oracles and Inspirations by Day, and in Dreams

Again, the Extasies were attended with a very great Heat in the Bodies of the Possess'd, arising from the Hurry of the Animal Spirits occasion'd by the Possession, so that the very first Insult of it seem'd like a *Flash of Fire*, and their Bodies glow'd as if they had been all on *Fire*

Inspiration therefore, for these Reasons, was called *Light*, *Fire*, and *Heat*, and because they look'd upon their Divinations as able to reach *Truth*, i. e. to foresee the Future, therefore with them Divinations, and particularly amongst the *Egyptians*, Divinations by Gems were *Lights* and *Truth*, *Urim* and *Thummim*

But this being Equivocal in them, and only pretended, is really true of God, whose Ways are perfect And therefore his Oracles only are *Urim* and *Thummim*, as shewing Things that shall certainly be perfected

What he predicts, or declares, or commands, is design'd to enlighten Men, and will certainly come to pass So that when he gave his Oracles or *Lights* of Direction to the *Israelites*, it was in order to

^e *Jamblich de Myst § III c 6, 7, 8 and else where See also Plut de Defect Orac p 291, 292*
^f *Jamblich de Myst § II c 7, 8 Virgil Æn Lib IV v 358 Pap Sat Theb Lib V v 267 cum Not Scholast*
^g *Jamblich de Myst § III c 7*
^h *Jamblich de Myst § III c 6*
ⁱ *Jamblich de Myst § III c 6*
^k *Jamblich de Myst § III c 6*
^l *Vide Ammian. Marcell. Lib XXI.*

bring to Perfection all those Counsels which he then discover'd to them And

Agreeable to what has been said is the Style of the Sacred Writings

In them the *Word*, *Law*, *Judgement*, or *Oracles of God*, are very frequently compar'd to *Light* and *Lamps*, and especially in the *Psalms*, as particularly *Pf cix 130*

Fire also, as well as *Light*, signifies therein the Divine Inspiration and Oracles

Instead of the Expression — *he shall baptize you with the Holy Ghost and with Fire* — it is elsewhere said only, *with the Holy Ghost* — the *Holy Ghost* and *Fire*, signifying, by an *Hebraism*, that *Christ* would send to them that were baptized, the Holy Ghost, to give them the divine Inspirations, and all the Operations of the said Spirit, the chief of which was the Prophetical *Light* or *Fire*

And at first, the Descent of the Holy Ghost was accompanied with *Light* or *Fire*

Hence says *St Paul*, *1 Thess v 19 Quench not the Spirit*

Christ also, as the Governour of the World, *is the Light* thereof — and *the Way*, *the Truth*, and *the Life* And he is the *Urim* and *Thummim*, the Disposer of the Oracles of God to guide and rule Men, and to bring to Perfection all the *Mystery* of God, which is to bring Men to eternal Life

From what has been said of the Use of *Gems* in the Administration of Justice, and in the Delivering of Oracles, it appears that *Gems* may, upon the said Accounts, be properly us'd as the Symbols of Government, and particularly as the Symbols of the Divine Oracles, especially such as are Prophetical Both which they aptly represent upon the Account of their *Light*, *Brightness*, and *Sparkling*, by reason whereof they are frequently, by *Pliny* and other Authors, styl'd *Lights* and *Fires*

Hence a Saying of a *Chinese King*, *“ I have four Ministers of State who govern with great Prudence the Provinces I have committed to them Those are my precious Stones, they can enlighten a thousand Furlongs*

And all the *Oriental Oneirocriticks* in *cb cclviii*, affirm, that precious Stones and Pearls are the Symbols of Government, and the *Indian cb cclvii* expressly asserts, *That they are for the most Part to be interpreted of the Divine Oracles, and of the Wisdom and Knowledge of God.*

^m *Matt III 11 Luke III 16*
ⁿ *Joh. I v. 11 12*
^o *John XIV 6*
^p *Mark I 8 Acts I 5 & c XI 16*
^q *Mosaic Conf Lib II*

Precious Stones and Pearls are also explain'd by the *Egyptians* and *Persians* in *ch cclviii* of *Riches and Honour*

Further *Gems* are Substances not only bright and glorious and the most valuable, but also the most permanent, inasmuch as no other Substance preserves its Nature without Decay like them, as hath been generally believ'd And therefore, in relation to the Divine Oracles, — they denote consequently their Permanency and Constancy, and what exceeding Value we ought to set upon them For which Reason the Symbols from Gems are not us'd but about Matters which are to be of a *constant and long Duration*

Lastly, as *Gems* are the Symbols of God's Oracles, of his Will and Commands, so by the *Colour* of the *Gems* may his Will, or the Disposition of his Countenance be known, whether for Good or Evil

Thus when God shewed himself, or at least the Place of his standing to *Moses, Aaron, Nadab, and Abihu*, and the Elders of *Israel*, he stood upon a paved Work of *Sapphire Stone*, and as it were the Body of Heaven in its Clearness, *i. e.* he was resolved to shew himself constantly Good and Kind, and as pleasant as the serene Sky. The *LXX* have it — *as serene and clear as the Sight of the Firmament above the Clouds, not to be broken with any Rain* — understanding by it, the wonderful Kindness and fatherly Affection of God towards them at that Time And

This may be confirmed by the Exposition of the *Colours* of Gems given by the *Indian* Interpreter in *ch ccxlvii*, where he explains,

The *white Colour*, of Good Will and Favour.

The *Red*, of Joy from Success in War, and being a Terror to Enemies.

The *Blue*, of Joy, from Gentleness and Moderation.

The *Green*, of great Renown from Constancy, Faith, and Piety

'Tis also observable, that the *Egyptians* painted their God *Kneph* whom they look'd upon as the Creator of the World, of a *dark Blue* And *Homer* gives the Epithet of *Blue* to the Eye-brow of *Jupiter* in granting a Request — where the said Epithet signifies the same as serene, *Blue* being the Colour of the serene Sky

GIRDLE, the Symbol of Power, and Strength, and Defence, and Honour

Thus in *Job xii. 18.* — *He that girdeth their Loins with a Girdle* —

^p See *Matt xiii. 45.*
Lib iii p. 69.

^q *Ex xxiv 10*
^r *Hom II 4, v 527.*

^s *Euseb Præp Ev*

is explain'd to signify, that God gives them their Honour and Strength to defend themselves and be obeyed And in *v 21* — *He loofeth the Girdle of the Strong* — is explain'd by — *He weakeneth the Strength of the Might*

So *Job xxxv 11* — *because he hath loosed me; Cord and afflicted me* The latter Expression explains the former, *My Lord* — is *thy*, the same Word signifies *Excelsities*

The same Signification is also collected from *Isa xl 5* In *ch xxii 31* the Prophet saith, *I will strengthen him with thy Girdle, and I will commit thy Government into his Hand* — where this latter Expression appears to be synonymous to the former, as it often happens in the Prophets

Is xxiii 10 — *These is, O mine Girdle* — is explain'd in the Translation, *by Strength*

So in *Is xlv 1* *I will loose the Loins of Kings* — signifies — *I will take away their Strength* So in the 5th Verse — *I guided thee* — signifies *I strengthened thee*

And so in other Places, *to guide* — is the same as *to strengthen*, and *to arm*

And so in profane Authors " putting on of Armour is express'd by *Girding*

As to the *Oenocroticks* — they explain a *Girdle of the principal Servant or Keeper of the House*, which is indeed the Strength thereof So say the *Persian* and *Egyptian* Interpreters, *ch ccxlv*

And concerning a *golden Girdle*, the *Indian, Egyptian, and Persian* say — that *the being girded with it signifies, that the Person who so dreams, shall arrive, in the Middle of his Age, to the greatest Power and Renown, and have a Son to succeed him*

GLASS is a brittle Matter, and is therefore well adapted to signify a State not durable

Thus in the *Indian Oenocrotick*, *c cxiv*, *Glass* in general denotes a *short l. d State* Upon which Account *Horace* gives the Epithet of *Glass* to *Fame*.

Glass also, upon the Account of its Transparency, is us'd as a Symbol expressive of *Beauty* And

In the Poets, *Waters, Fountains, Rivers, or Seas*, are often compar'd to *Glass*.

¹ *Sum II 4* *Pf xviii 39* *lxv 6* *2 Sam xxi 40* for which see *Bochart.*
Can Lib II c 12 ^u *Pausan Boeot p 295* *Hom II β v 778* *λ v 1.*
Serv in Virgil Æn Lib I v 214 & *Æn IX v 724* ^w *Hor Lib II*
Sat III v 222. ^x *Hor Lib I Od. xviii, v 20* ^y *Hor Lib III*
Od XIII v 1. *Virg. Æn Lib. VII v 759.*

GOLD is the Symbol of the great Value, and also Duration, Incorruptibility, and the Strength of the Subject to which it is applied

Isaiah xiii 12 — I will make a Man more precious than fine Gold, even a Man than the golden Wedge of Ophir See *Lament. iv 2* So Vessels of Gold, as being precious, are oppos'd to Vessels of Wood and Earth, in *2 Tim ii 20*

Riches² are the Strength of a Man — for Power and Riches go together, and are a-kim in the Way of the World And hence Gold, symbolically, signifies Power as well as Riches.

Agreeable to this^a the Phœnicians represented their Gods with Purfes of Gold as the Symbol of their Power

Thus also^b Potens is Rich, and^c Impotent. a Poverty

GRASS. See under — TREES

GRAVE See under — BURIAL

GULPH (bottomless) See *Abyss* under — WATERS

H.

HAIL, by all the *Oenocriticks*, c. cxix, is interpreted — of Inroads of Enemies killing and destroying

It is us'd to the very same Purpose in the^d Prophets

And by^e Pindar, and^f Demosthenes, who compares the Progress of King Philip to a Storm of Hail

HAI R, according to the Design of God, was given for Honour to Man

§ *White Hair*, or *hoary Head* — is the Symbol of the Respect and Honour due to the Person that hath it

Levit xix 22 — Thou shalt rise up before the hoary Head, and Honour the Face of the old Man And the wise Man — *Prov. xvi 31* faith — The hoary Head is a Crown of Glory

^a *Prov xviii 11* ^b *Suid v Equit* ^c *Quintil Institut Orat Lib vi c 3*
^d *If. xxviii 2* ^e *Terent Adelp Act IV Sc iii v 15 16*
^f *Isthm Od vii.* ^g *Demosth Orat de Cherronef* • Pindar

Hence

Hence we find in *Dan vii 9* God takes upon him the Title of *Antient of Days*, *מְרַבֵּן יוֹמָיו*, *παλαιός ημερών* The Word *מְרַבֵּן* signifying both *old* and *strong*, or *powerful* So that this implies, that God is the Lord and Master of Seals, or the Ruler of the World

The *Hoary Head* is therefore the Symbol of Authority, and Dominion, and Honour, ensuing thereupon And to this the *Latin* Interpreter agrees in c 20

§ And in general, *long* and *beautyful Hair*, signifies the same So the *Indian* c 20 The *Persian* c 21 and the *Egyptian* c 22

And in c 33 the *Persian* and *Egyptian* observe, that the Hair of the Head denotes Power and Riches

§ On the contrary, the Loss or cutting of the Hair signifies, according to the *Indian* c 30 in Respect of a King, Loss of Honour, Power, and Dominion, and sudden Death

And both the *Persian* and *Egyptian* c 31 say, the Shaving of the Head denotes great Affliction, Poverty, and Disgrace

Thus in *Isa vii 20* — the Shaving the Head, the Hair of the Feet and the Beard, with a Razor br'd — the King of Assyria — signifies the Troubles, Slaughter and Destruction, which was to be brought upon the Jews by the Assyrian King and his Armies

Hence also in *Jer xlvii 5* Baldness is Destruction

The like may be collected out of the *Arabian Learning* For § *Hegage Ben Josef* having dream'd that he shav'd the Head and Beard of *Abdollah*, who was then proclaimed and confirmed *Khalife* at *Macca*, *Abdolmelik*, *Abdollah's* Enemy, took this for a good Omen, that *Hegage* should overcome *Abdollah*, and therefore made him General of that Expedition he undertook against him

§ *Hairs*, as the Hairs of Women

This may either denote the Greatness, Length, and Fineness of the Hair, — the Symbol of Honour and Authority, or else, that the Hair is dress'd up and plaited after the manner of Women, as was the Way of the *Saracens* And therefore those of the Sect of *Ali*, to distinguish themselves, had not only a Turbant made after a particular Fashion, but they also^b twisted their Hair after a manner quite different from the rest of the *Muslimans*

In this Sense *Hairs*, as the Hairs of Women, is the Symbol of Luxury and Lechery

And therefore twisting or plaiting the Hair is in *1 Pet iii 3* *1 Tim ii 9* forbidden to the Christian Women, as being the Practice of the Heathens, and the Dress of Harlots, and that of luxurious Dames

^a *Herbelot tit Meccah* ^b *Herbelot Tit Ali* ^c *Vid Clem Al v Pæd Lio ii c 12*
^d *H Lb ut, c 11 p 106* ^e *Suid v. 'E, κίκο σιζαίφρ*
Aristoph Nebul

I

And

And not only in Women, but also more particularly in Men, is the said Practice condemned in holy Writ, as 1 Cor xi 14 where the Word $\kappa\acute{\alpha}\mu\eta$ signifies Hair studiously dress'd, as Women are wont to do with theirs Whence such Persons were always accused of Effeminity

HAND is the Instrument of Action, and according to the various Uses, it is employ'd about, is its Signification to be determined

§ *Hand* in general is the Symbol of Power and Strength, — and the *Right Hand* of the chiefest Power and Strength And hence the α *Oncrocuticks* explain the *Hands of those immediate Instruments of a Man's Power, which are his Brethren, and Sons, as chief Servants*

To hold up by the Right Hand, is the Symbol of great Protection and Favour Ps xviii 35

The Expression in Mark xvi 19 — *he sat at the Right Hand of God*, — is equivalent to the Expression in Mark xiv. 63 *he sat at the Right Hand of Power*, and signifies, that the Divine Power and Authority is communicated to *Christ*

So the *Right Hand of Fellowship* Gal ii 9 signifies a Communication of the same Power and Authority

§ *To give the Hands or Hand*, as to a Master, is the Token of Submission, and future Obedience.

Thus in 2 Chr xxx 8 the Words in the Original — *give the Hand unto the Lord* — signify, yield your selves unto the Lord The like Phrase is used in Ps lxxviii 31 Lament v 6

And thus in *Horace Epod xvii* — *to give Hands*, — is to submit, or to yield one's self a Slave, as 'tis explain'd by the Commentator.

To lift up the Right Hand or Hands to Heaven, is the same as to give it or them to Heaven, and was therefore, as the Sign of Submission and Obedience \circ antiently used in Swearing

§ Marks also in the *Hands or Wrists*, were the Tokens of Servitude, the ρ Heathens being wont to imprint Marks upon the *Hands* of Servants, and on such as devoted themselves to some false Deity

Thus in *Zech xiii 6* the Prophet ridicules, by an *Irony*, those who, having by a Mark in their Hands dedicated themselves to some false God, shall at the Time then mentioned, be ashamed to own it, and pretend that it was done, not in Honour of a false God, but by a Master who so mark'd his Servants

'Twas also the Custom of the *Roman* Generals, to cause the Soldiers enroll'd to receive a Mark in their *Hands*

In the *Oncrocutick c cxxv* — *the Receiving of a golden Mark* — is a Symbol of great Affliction

§ *The Right Hand stretched out* — is the Symbol of an immediate Exertion or Assistance of Power, Ez xv 12

§ *The Right Hand, or the Hands laid upon a Person*, — the Symbol of a Conveyance of ρ Blessings, τ Strength, and ζ Power or Authority So

The *Hand of God* upon a Prophet signifies the immediate Operation of God or his holy Spirit upon the Soul and Body of the Prophet, as in 1 K xviii 46 2 K iii. 15 Ezek i 3 iii 22 viii 1

§ And as the *Hand*, so also does the *Finger of God* denote this Power or Spirit Thus when our Saviour says of himself, that *he cast out Devils with the Finger of God*, this is said by another ν Evangelist to be done by the Spirit of God

Whereby is denoted that our Saviour had the very Power and Spirit of God whereby at his bare Command the Devils left the possess'd Whereas the Sons of the *Jews* could not cast out Devils at their bare Command, — but by Invocation of the Name of God

And thus in *Exod viii 19* — the *Finger of God* is a Work which none but God could perform.

And thus the Expression in *Exod xxxi 18* of the two Tables being written with the *Finger of God*, seems to denote that Letters were then first given — that the giving of them was a Work of God's Design and Contrivance, so proper to him as not to be done by any other

God declares that ν he wrote the Commandments that *Moses* might teach them But what need was there for God to write them himself, if the Invention of Letters for the Sound of Words, had been before known, especially after the Breach of the first Tables, made of a very precious Substance, when *Moses* might as well have written the Decalogue himself, as have furnished the second Stones?

The Invention of expressing Sounds articulate by Characters, seems to exceed the Reach of human Wit, — and it has been observed and proved by many learned Men, that the Characters or Letters of all Nations which represent only Sounds or Words, are derived from the *Mosaic*, — and *Eusebius* in *antient Jewish Historian*, cited by ν *Clemens Alexandrinus*, and γ *Eusebius*, says, "That *Moses* was the first wise Man who taught first the Art of Grammar or Writing

α ν *Imaf Dialog. de Coma* β *Oncr c 70 71, 72, 73 Art L 1*
 \circ Gen. xii. 22 Ex vi. 8 Numb xiv. 30 Deut xxxii 40. Ezek. xx. 5, 6. Dan. xii 7
 ρ See Spencer de Leg. Hebr. Rit. L. ii. c. 14.

'Twas

ν Gen xlviii 14 — 20 τ Dan x 10 ζ Numb xxiii 18
 ρ Luke xi 20 τ Matt xii. 27 ν Ex xiv 17 ν Clel.
 Alex Strom L i p 148 τ Euseb Praep Evang L ix p 252
 I 2 " to

“ to the *Jews*, that the *Phœnicians*, received it from them, and the
“ *Greeks* from the *Phœnicians*”

But however, though the — *Finger of God* — in this Place of *Fa-
odus*, should not relate to the giving of Letters not before known,
yet, it proves that the Law was given by God, and that the Writing
of it was his peculiar Work done by no other than God, or at least
at his Command

Lastly, from *the Hands being th. Symbol of Power*, the *Egyptian Priests*
in their Processions had each in his Hand a Symbol of his particular
Office For an Instance of which, see under RAIN

HARPS, or Guitars \bar{z} are constantly in the Holy Scriptures Instruments
of Joy

Harps of God — are either an Hebraism to shew their Excellency,
as the Addition of — *God* — often signifies (the most excellent Things
in their Kind being in the Scriptures said to be of God — as a
^a *Prince of God*, ^b *the Mountains of God*, ^c *the Cedars of God*, and the like)

Or else — Harps given as from God

Or, *Harps of God*, may be Harps used in the Service of God, in
opposition to Harps common and profane, as the Instruments of Mu-
sick in the Service of the Temple, were called ^d *the musical Instru-
ments of God*, and ^e *Instruments of Musick of the Lord*

HARVEST in several Places of Scripture denotes some destroying Judgment,
by which People fall as Corn by the Sibe

It is thus used in *If xvii 5 Jer. li 33. Joel iii. 13*

Homer ^f compares Men falling thick in Battle, to Corn falling in
Ranks, in the *Harvest*

And the *Indian Oneirocritick* says, — *if a King dreams that he sees
Harvest reap'd in his own Countrey, he will soon hear of a Slaughter of his
People*

This Metaphor of Reaping or Mowing, is also used in most Au-
thors, to signify an Excision or utter Destruction of the Subject So
^g *Horace* and ^h *Virgil* have used it And in ⁱ *Homer*, *Mowing* is a Sym-
bol of War, the *Straw* signifies the Slain, and the *Crop* or *Co*,
those that escape

§ *Harvest*, upon the Account of the Corn gathered and laid up, is
sometimes used in a good Sense Thus in *Matt ix 37 Luke x 2*

^a Gen xxxv 27 Pl lxxxi 2 *If* xxx 8 *Job* xxx 31 ^b Gen xxiii 6 *in d*
Original ^c Pl xxxv 6 *all to the Or* ^d Pl lxxx 11 *in the Or* ^e *g*
^f *1 Cor* xvi 22 ^g *2 Cor* vii 6 ^h *Il* v 6, 7 ⁱ *Hoi*
L. iv Od 12 ^j *51, 52* ^k *Virg* *I* *Æn* L xxxv 13 ^l *Hom* II -
221. *Or*

the raising of the Christian Church is by our Saviour compared to a
Harvest And the *Labourers* or *Reapers* are the Preachers of the
Word, and then *Sibe*, their Pierching of it See also *Job* iv 35

And so in *Jer. viii 20* — *The Harvest is past, the Summer is ended,
and we are not saved,* — *e* The Time in which we expected to be
saved, is past

§ *Lastly Harvest*, upon the Account of the Separation of the Corn
from the Earth or Stubble, is used in *Matt. xiii 30* as the Symbol
of the *End of the World* When, the *Good* are to be separated from
the *Bad*, in order for the one to be preserved as *Corn*, and the other
be destroyed as *Chaff*

TO HATE See under — TO LOVE.

HEAD in general, as being the governing part of Man, always implies
Rule And therefore the Symbols about the Head must shew the
Qualities and Extent of the Power to rule

Accordingly, *Diadems* are constantly the Symbols of an ^h imperial
or autocratorical Power, extending it self upon all sorts of Power, Ci-
vil and Ecclesiastical And

$\Sigma\tau\phi\alpha\iota\iota$ translated *Crowns* — are Symbols of an inferior, feuda-
tory, or delegated Power, so that there is the same difference be-
tween them and Diadems, as there is between a Royal or Imperial
Crown, and a Coronet

And therefore the *Crown* or *Coronet* is by the *Indian* Interpreter
^c 247 explain'd of the second Person to the King, or the Prime
Minister of State So that the *Crown* or *Coronet* is the Symbol of ju-
dicial Power and Dominion inferior to the Supreme

§ And it is also the Symbol of Victory and Reward, it being
customary for Conquerors to be crown'd

§ *The Head of a People* — signifies their King or chief Governour
The Heads of a People, — their Princes or Magistrates

§ When a Body Politick comes under the Symbol of an Animal,
and is so considered as one Body, the *Head* thereof by the Rule of
Analogy is its *Capital City*

Thus in *If vii 8, 9* a *Capital City* is a *Head*, and taken for all the
Territories belonging it

And the ^l *Roman* Authors affected to call *Rome* the *Head* of the
World

By the same Rule Cities, inferior to the general *Head*, are them-

^a See Heliodorus in voc $\Delta\alpha\delta\alpha\alpha$ Birt. Birt. de Regno Persico L. 17 33, 34
^b Ovid Met L x v 35 T. Liv. Hist. I. xxi. 50 Pim. N. Hist. L. 1. c. 5
V. I. M. L. v. c. 1

selves Capital Cities, and therefore *Heads* to their respective Provinces

§ To have a *great Head* ^m portends Principality and Empire
For the *HAIR of the Head* — See *HAIR*.

HEA1 (*Scorching*) in *Is* xlix 10 and so in *Rev* vii 16 is a *burning Wind* frequent in the Desarts of *Arabia* It comes with such hot, fiery, poisonous Puffs, as that it strikes Men dead very suddenly. *Tavernier* saith ⁿ that when a Man is struck Dead by it, if you thereupon touch his Flesh it feels like a slimy Fat, and if you take hold of a Limb, 'twill immediately come clear off, as if the Party had been dead some Months before

'Tis highly probable that this was the Instrument wherewith God sometimes plagu'd the *Israelites*, and killed them so suddenly

The ninety first *Psalms*, which begins with mentioning God's Protection, describes the Plague as Arrows, as indeed in those Winds there are observed Flashes of Fire And therefore in *Numb* xiii 3 the Place in which the Plague was received, is for that Reason called *Taberab*, i. e. a *Burning*

Hence a Plague is called *חרב*, as a *Desart* is called *מִדְבָּר*, because those Winds came from the Desart, and were real Plagues, and were also called *קִרִים* from *קָרָה* the *East* or *Arabia*, where the Desarts were, from whence those Plague Winds came

When this dreadful Wind surprizes Men abroad, there is no Way to escape present Death but one, which is, as *Tavernier* observes from his own Experience, by lying flat on the Ground, and wrapping themselves very close with their Cloaks, Tents or the like

This *hot Wind*, when used as a Symbol, signifies the *Fire of Persecution*, or else some prodigious Wars which destroy Men Wind (as will appear afterwards) signifying *War*, and *Fire*, or *scorching Heat*, signifying *Persecution* and *Destruction*

So in *Matt* xiii 6. 21 and *Luke* viii 6 13 *Heat*, is *Tribulation*, *Temptation* or *Persecution*, and in *1 Pet* iv 12 *Burning* — tends to *Temptation*.

§ A *gentle Heat* of the Sun signifies according to the *Oriental Oenocriticks* c. 167 the *Favour* and *Bounty* of the Prince, but *great Heat*, *Punishment*, and proportionable to the *Greatness* of the *Heat*

Hence the *Burning of the Heavens*, is a *Portentum* explained in *2 Lxxv*, of *Slaughter*

And thus *Pf* cxxi 6 — *the Sun shall not smite thee by Day, nor the*

Moon v, *Night*, — is in the next Place explained thus, — *The Lord shall preserve thee from all Evil*, — *he shall preserve thy Soul*

HEAVEN — There is a *threefold World*, and therefore a *threefold Heaven* — The *Invisible*, the *Visible*, and the *Political* among Men, which last may be either *Civil* or *Ecclésiastical*

Wherever the *Sicne* is laid — *Heaven* signifies, symbolically, the ruling Power or Government, that is, the whole Assembly of the ruling Powers, which, in respect of the *Subjects* or *Earth*, are a *political Heaven*, being over and ruling the Subjects, as the natural Heaven stands over and rules the Earth

So that according to the Subject is the Term to be limited, and therefore *Artemidorus* writing in the Times of the *Roman Emperors* makes the *Country of Italy* to be the *Heaven* As *Heaven* ^p, says he, is the *Abode of Gods*, so is *Italy of Kings*

In *Æschylus*, one of the seven Heroes, who carried in the Ensigns or Symbols of their Shields, the Prospect of their Designs to overthrow the City of *Thebes*, and the Government of *Eteocles*, hath therein a *Heaven burnt by the Stars* about it

In the *Oenocriticks* *Heaven* is explain'd of *Kings* or *Domimon* In *ch* clxii all of them agree in this — *If a King dreams that he is raised up to the stary Heaven, it denotes that he shall obtain a greater Height and Renown than other Kings* If he dreams, that upon his *Ascent* he sits down in *Heaven*, it denotes that he shall Rule over a greater Kingdom than he already has.

Heaven thus signifying the ruling Powers, the *Chinese* call their Monarch ^r *Tiencu*, the *Son of Heaven* — meaning thereby the most powerful Monarch And thus in *Matt* xxiv 30 *Heaven* is synonymous to *Powers* and *Glory* And in the Words of our Saviour just going before — *the Powers of the Heavens shall be shaken* — it is easy to conceive that he meant, that the Kingdoms of the World should be overthrown to submit to his Kingdom.

Any Government is a *World*, and therefore in *Is* li 15, 16 *Heaven* and *Earth* signify a *political Universe*, a Kingdom or Polity, the Words are — *I am the Lord thy God, that divided the Sea, whose Waves roared, the Lord of Hosts is my Name, and I have put my Words in thy Mouth, and have covered thee in the Shadow of my Hand, that I might plant the Heavens, and lay the Foundations of the Earth, and say unto Ston, Thou art my People* — that is to say — that I might make them

^m Artem L 1 c 18.
Hist L iii. c 5

ⁿ See *Tavernier's Perf Trav.* L v. c 23

^p I. 11

^r Art Lib. ii c 73
Herbelot on this Title.

^s *Æsch.* Septem c *Theb.* v 393.

^t See

that were but scattered Persons and Slaves in *Egypt* before, a Kingdom or Polity, to be governed by their own Laws and Magistrates.

Thus also in the same Prophet, *ch lxxv 17* a new *Heaven* and a new *Earth*, signify a new Government, new Kingdom, new People

§ *A Door opened in Heaven* — signifies the Beginning of a new kind of Government

§ *To ascend up into Heaven*, as was before shew'd from the *Oneiro-criticks*, signifies to be in full Power to obtain Rule and Dominion

And thus is the Symbol to be understood in *Is xiv 13, 14* — where, the Words of the King of *Babylon*, meaning to subdue all the World, are — *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 Height of the Cloud, I will be like the most High*

§ *To descend from Heaven* — signifies, symbolically, to act by a Commission from Heaven

And thus our Saviour uses the Word — *descending* — (*John 1. 51*) in speaking of the Angels acting by Divine Commission, at the Command of the Son of Man.

§ *To fall from Heaven* — signifies to lose Power and Authority, to be deprived of the Power to govern, to revolt or apostatize

For *Fire from Heaven* — See under FIRE

§ *Heaven opened*

The natural Heaven being the Symbol of the governing Part of the political World — a new Face in the Natural, represents a new Face in the Political.

Or, the *Heaven* may be said to be opened when the Day appears, and consequently shut when Night comes, as appears from *Virgil*

And thus the Scripture, in a Poetical Manner, speaks of the Doors of Heaven, *Pf lxxviii 23* — *Of the Heaven being shut*, *1 Kings viii 35* and in *Ezekiel 1* the Heaven is said to be opened

§ *Hof of Heaven*, *Gen 11 1* signifies the Sun, Moon, and Stars, under the Symbol of an Army, in which the Sun is considered as the King, the Moon as his Vicegerent or Prime Minister in Dignity — the Stars and Planets as their Attendants, and the Constellations, as the Battalions and Squadrons of the Army drawn up in order, that they may concur with their Leaders to execute the Designs and Commands of the Sovereign

And thus, according to this Notion, is it said in the Song of *Deborah* — *the Stars in their Courses fought against Sisera*

§ *Mist of Heaven* — may be the Air, or the Region between Heaven and Earth And then in

An Ecclesiastical View,

Heaven may denote the true Church, *Earth* the Idolatrous And then the *Air*, as the *Mist of Heaven*, may be the Symbol of such Professors of Christianity, as are neither Idolatrous nor yet true Christians, being such as are lukewarm, and destitute of a Faith producing good Works

In a Political View,

The *Heaven* may represent the *supreme Powers* of the World, — the *Earth* the common Subjects of those Powers

And then the *Air*, as the *Mist of Heaven*, will be the Symbol of inferior Rulers, who are plac'd between the supreme Governors and the lowest of the Subjects

And thus, as in the natural World the *Air* is the Medium through which the Heat and Light of the Sun is conveyed to the *Earth*, to inferior ruling Powers are those through whom Justice is distributed to the Meanest of the People

§ Again, the *Air*, as the *Mist of Heaven*, may be considered in another View — as the middle Station betwixt the corrupted Faith, and the Throne of God in Heaven And in this Sense, the *Air* is the proper Place, where God's Threatnings and imminent Judgments against the impenitent Inhabitants of the Earth should be denounc'd, — to denote at the same Time, God's Forbearance and Readiness to punish

Thus in *1 Ch 21 16* it is said, *That David saw the Angel of the Lord stand between the Earth and the Heaven* — as he was just going to destroy *Jerusalem* with the Pestilence Which Vision was exhibited to *David*, that he might have Time and Occasion to put up Prayers for the City, which was going to be destroyed by that Plague So that the Hovering of the Angel was to shew, that there was Room to pray for Mercy, just as God was going to inflict the Punishment It was not fallen as yet upon the Earth, it had not as yet done any Execution.

HORNS — the Symbols of Power, exerted by Strength of Arms, because such *Beasts* as have Horns make Use of them as their Arms

As the Symbol of Strength they are us'd in *Pf xviii 2*

And in *Hor. acc.*, *Virg.*, and *Claudian*

§ They are also us'd to denote Regal Power, and when they are distinguished by Number, they signify so many Monarches

Thus *Horn* signifies a Monarch, in *Jer xlvi 25* And in *Zec 1*

- Hol Lib iii. Od 21, & Epod 6

* Claud. de B. Get. § 603

* O. d. Met. Lib. viii. fin

18, &c the four Horns are the four great Monarchs which had each of them subdued the Jews See also Dan viii 20, 21, 22

The Horn of David — in Ps cxxxii 18 is explain'd by the Targum of a glorious King to arise out of the House of David

It appears from ¹ Valerius Maximus, that the ancient Romans understood Horns as the Symbol of Regal Government

And the Images of the ² Gods, Kings and Heroes among the Heathen were adorn'd with Horns, as a Mark of their Royalty and Power

Agreeably to this, the ³ Oenocrotacks explain the Horn of great Power, Riches, and Dignity

§ Horns upon a wild Beast are not only Expressive of Powers, but also of such Powers as are Tyrannical, Ravenous, and at Enmity with God and his Saints, as in Daniel, ch viii

§ Horns of an Altar

An Altar, both among the Jews and the Heathen, was an Asylum or Sanctuary for such Persons as fled to it for Refuge

By Exod xxi 14 it appears, that the Altar of Holocausts was, to the Jews, an Asylum for Crimes undesignedly committed

As to the Practice of the Heathen in this respect, the Proofs are very copious ^b

Whole Tragedies of Æschylus, Sophocles, and Euripides are grounded thereupon

And the Sanctuary of the Altar was held so Sacred and Inviolable, that Æschylus, in one Place, amongst others, saith, ^c That an Altar was stronger than a Tower — that it was an invincible Shield

And thus Homer, when the Trojans, headed by Hector, were just ready to destroy the Greeks in their Camp and to burn their Ships, and Agamemnon had thereupon pray'd, that Jupiter would protect them from utter Ruin, makes Jupiter to have sent this Omen — ^d an Eagle brings a Fawn, and throws him upon Jupiter's Altar, where the Iliad represents the frighted Greeks, who, being driven by Hector, should at last find an Asylum under Jupiter's Protection And so the Greeks understood it, they thereupon recovering their Courage and renewing the Charge But farther,

Those who fled to the Altar for Protection took hold of the Horns thereof

Thus Adonyah fearing Solomon, 1 Kings 1 50 arose and went and caught hold on the Horns of the Altar So likewise Joab fled unto the Ta-

¹ Mal M Lib v c 6 § 3
Antiquities of Greece Vol 1 p 193

² The present Lord Bishop of Oxford's Antiquities of Greece

³ Oenocrotacks c 82, 83, 238, 239, & 242

^b See the Grecian Antiquities before cit d, Vol 1 from Page 198 to 204

Suppl v 198

^c Hom Il Lib. viii v 245, &c.

^d b racle

bernacle of the Lord, and caught hold on the Horns of the Altar, 1 K ii 28 But because he was guilty of wilful Murder, he was slain according to the Law, Exod xxi 14

In like manner, ^e the Heathens, when they fled for Protection, or implor'd the Help of their Gods, were wont to take hold of the Horns of their Altars

Farther, the Altars were look'd upon as ^f the Tables of the Gods, and therefore he who had caught hold on the Altar was look'd upon as one who was receiv'd into Friendship with the God to whom it was dedicated, and therefore as one who was not to be punish'd by Man

Upon these Accounts the Horns of the Altar are the Symbol of the Divine Protection And therefore when the Prophet Amos, ch iii 14 says — and the Horns of the Altar shall be cut off, and fall to the Ground — the Meaning is, that there shall be no more Atonements made thereupon — the Asylum or Sanctuary thereof shall no more stand

HORSE The Horse was of old us'd only for warlike Expeditions, and not barely to ride, draw, and drudge, as 'tis now practis'd with us

Hence in that noble Description of the Horse in the Book of Job, there is no Notice taken of any Quality of his but what relates to War

So that the Horse is the Symbol of War and Conquest

And therefore when the Prophet Zechariah, ch x 3 saith, that God hath made Judah as his goodly Horse in the Battel, the Meaning is, that he will make them Conquerors over his Enemies, glorious and successful

Thus in Ps xlv 5 רכב to Ride is turn'd in the LXX by βασιλῆων, to Reign And in several ^h other Places, to Ride, signifies to have Dominion

Agreeably to this, the Oenocrotacks say — that if any one dreams that he rides upon a generous Horse, it denotes, that he shall obtain Dignity, Fame, Authority, Prosperity, and a good Name among the People, in short, all such Things which may be a Cure to a Man by good Success in Mutual Affairs And hence,

From the Horse's being the Instrument of Conquest, and therefore the Symbol of the Dignity, Fame, Power, Prosperity and Success he causes, when Carriage was founded, and a Horse's Head was dug

^e See Servius in Virgil, L v. v 124 and the before nam'd Antiquities of Greece, Vol 1 p 193

^f See the before mention'd Grecian Antiquities, Vol 1 c 2 p 202

^g Job xxxiv 18 --- 25 ^h Deut xxxii 13 Ps lxxii 12 Il lib 14 ⁱ The Indian, c 152 -- the rest, c 233

up by the Workmen, the * Soothsayers gave out that the City would be *warlike and powerful*.

§ As a *Horse* is a *warlike*, so is he also a *swift Creature*, and is therefore not only the Symbol of Conquest, but also of the ¹ Speediness of it

§ If the Colour of the Horse be given, it must be particularly considered

White is the Symbol of Joy, Felicity and Prosperity

And therefore *white Horses* were us'd by ^m Conquerors on their Days of Triumph

And it was, and still is the Custom of the *Eastern Nations* to ride on *white Horses* at the Marriage Cavalcade ⁿ

White Horses were also look'd upon by the Ancients as the *fastest* ^o

By a *white Horse* therefore, all the good Significations of a *Horse* in general are greatly enhanc'd And therefore a *white Horse* in proportion to the Capacity and Quality of his Rider, is the Symbol of a very speedy and great Advancement, and the certain Prognostick of great Joy and Triumph upon that Account

For the rest of the *Colours*, see under COLOUR

§ *To Ride arm'd*.

For a Prince to dream that he rides arm'd, denotes, according to the *Persian* and *Egyptian* in *cb clvi*, that he shall overcome his Enemies, and obtain great Renown in War

For the *Tail of a Horse*, see under — TAIL

HOUSE *To build an House*, is in the *Hebrew* Style to settle a Family — to make one prosper.

So in *Exod* 1 21 — they built themselves Houses — signifies that they flourished and prospered,

The same Phrase occurs in 1 *Sam* 11 35 2 *Sam* 7 27. 1 *Kings* 11 38

And so in *Euripides*, *Wisdom is immovable and keeps together a House* — an Expression found in *Solomon*, *Prov* 13 1 to the very same Purpose

And therefore in the Symbolical Language, Houses, Palaces, and Sons, mutually explain each other

Thus according to the *Persian* and *Egyptian* Interpreters, *cb cxlviii* — If a King dreams that he orders a new Palace to be built for his Habitation, and it be finished — it denotes that he shall beget a Son and Heir —

* Justin Hist L xviii c 5. ¹ Joel 1 4 Hab 1 8 Jer 14 13 ^m Virgil Æn L Pompon Let in the Triumph of Dioclesian and Maximian
Ovid de Arte Amandi, L 1 v 214 ^p Calliod, Var L 1 Ep 1 ^o Hor
C 1 Sat. vii v 8 Virgil, Æn L xii v 34 ^p Eur. p Bacch 389

Children, or rather Sons, being the Settlement of an House or Family

HUNGER and THIRST the Symbols of Affliction

Thus in *Deut* viii 3 it is said, he *hindered thee and suffered thee to hunger* — where the latter is the Instrument of the former

So *Deut* xxxii 24 they shall be burnt with Hunger — i. e. shall be tormented or afflicted

So to *Fry* is often call'd to afflict one's Soul As in *Lev* xvi 29, 31 *Is* lviii 5

In 4 *Angelpoems*, Hunger is proverbially us'd for great Misery See 1 *Cor* iv 11 2 *Cor* vi 27 *Phil* iv 12

By several Expressions of our Saviour — to *Hunger and Thirst*, signify to be in want of hearing God's Word, that is, to be hinder'd by Perfection from worshipping God in Peace See *Pf* xxiii *Eccl* xxiv 19 *Job* iv 13, 14 vi 35

I.

INCENSE in the *Mosaic* Service was made out of four Sorts of Aromaticks, as they are named in *Exod* xxx 34. *Stacte, Onycha, Galbanum,* and *Fracassum*

The Use of this Composition was twofold

The first was by the Pleasantness of the Smell to draw the Favour of God, as it were to make him chearful, and more willing to hear the Petitions that, at the Time of its being by Fire offer'd, were made to him As indeed every Thing that was burnt in the Service of the Tabernacle was for that Intent If it was accepted, it was call'd a *sweet Savour*, if on the contrary — a *Stink in the Nostrils*, *Lev* xxvi 31 or, *stinking Savour*, *Eccles* x 1 *Joel* ii 10 *Ephes* v 2 and *Lev* iii 5, 16

The other Use was by the Smoke thereof, to make a kind of *Covering* to take away the Sins from the Sight of God, and thereby to favour the Expiation For to *Expiate* and to *Cover* are Notions a-kind in the *Hebrew* Language, *Lev* xvi 13

Thus was it in the *Mosaic* Dispensation, when Men were kept at a great Distance from the Presence of God, who being their King, was attended and served after the Manner of Monarchs Now as these, when received by their Subjects, are treated with Chear and Perfumes, according to the *Oriental* Manner, so must God be treated

For these Reasons, *Prayers* or *Petitions* being always receiv'd through the Cloud of *Incense*, the *Incense* is become the *Symbol* of *Prayers*.

From hence it comes, that many Expressions used concerning *Prayers* are borrowed from the Use and Offering of *Incense*, and other *Sacrifices*, to which they were always joyn'd

So because *iron* signifies both to *ascend*, and to *light* or *burn*, and *iron* both an *Ascent*, and *Holocaust*, or *Burnt-offering*, therefore it is said, *Acts* x 4 that *Prayer* and *Alms* ascend before God

So likewise because the little Portions of an Offering, which are thrown into the Fire, are called a *Memorial*, therefore there is added in the same Place *ἀνέβησαν εἰς μνημόσυνον* that they ascended up for a *Memorial*

So the *Psalmist*, *Pf* cxlii 2 saith — *Let my Prayer be directed as Incense before thee*

§ In the *Onetrocriticks* *Incense* is the *Symbol* of *Favour* and good *Fame*

So the *Persian*, ch clxix — *if any one dreams that he offers Incense in the inner Part of a Temple, it denotes that in proportion to the Fragrancy of the Smell, he shall obtain a good Character and Power and Authority from his Prince*

§ To *incense* Men with a *Censer* — signifies according to the *Indian*, ch xxviii to speak *harsh Words*, but *sweet* at the same Time, or *profitable* to them — the *Harshness* being signified by the *Fire*, and the *Sweetness* by the *Incense*.

I R O N, the *Symbol* of *Strength*, *Patience*, and *Constancy*

So in *Jer* i 18 — *I have made thee this Day a Defenced City, an Iron Pillar*

In general *Iron* is taken in ill Part, for *stubborn*, *evil*, or *hard*

Thus in *Jf* xlvi 4 — *thy Neck is an Iron Screw, and thy Brags Brass*

So *Jer* vi 28 of the *Rebellious Jews* — *they are Brass and Iron* And in *Jer* xvii 1 — *the Sin of Judah is written with a Pen of Iron* — never to go out of their Heart, nor to be expiated, as the following Words imply

In *Lev* xxvi 9 a *Heaven of Iron* — signifies *hard Times*, either on the Account of *Scarcity*, or *Tyranny*

In *Deut* xxviii 23 *Earth of Iron* — is an *unfruitful Land*

So in *Jer* xxxviii 13, 14 *Yokes of Iron* — signify *grievous Bondage* And, 1 *King*, xxii 11 the false Prophet *Zedekiah* who made himself *Horns of Iron*, meant by that *Symbol* to shew, that the King of *Jru.*

* See *Meli's* Christian Sacrifice, ch 6.

should have irresistible Power And a *Rod of Iron* signifies a *severe* and *harsh Government*

To dream of being charg'd wth *Iron*, denotes, *his* *Life* *is* *lasting* *Misery* and *Troubles*

When the Poet *Stauts* describes the Palace of *Wits*, to shew the *Mischief* of *Wars*, he makes it *all* of *Iron*

So in the Oracle about the *Bones of Ordes* in *Herodotus*, and *Paulan*s, the *Anvil* and *Hammer* are express'd by *ἄνω γὰρ ἀνὰ τὸν ἄνω*, *Mischief* upon *Mischief* Because with the one, *Iron* was invented to do *Mischief*, the other, because *Arms of Iron* were invented to that End So that *Iron* and *Wit* are in this Oracle synonymous

In *Herodotus*, *Iron Troops* — are *bold*, *hardy*, *useful* wth *Enemies*

ISLAND, or *IN* in the *Hebrew* Tongue, is such a Place to which Men went by *Sea* from *Judea*, whence *Eniope* is in holy Scripture called the *Islands* or *Sea* So in *Jf* lxxvi the Land of *Cush* or *Ethiopia*, seems to be called an *Island*, because the *Israelites* went to it by *Sea* from *Ezion* *geber* And indeed any Place or Haven to which Ships resorted, was by them called an *Island*

Thus the City of *Tyre*, as it was in ancient Times, comes under the Name of the *Isle* in *Jf* xxiii 2, 6 though seated only near the *Sea*, and the *Tyrrians*, under the Name of the *Inhabitants of the Isle*, and at the same Time of *Merchants*, and then City, the *Merchant City*, *Y* 3, 11 And because the *Hebrews* look'd upon *Islands* as Places of *Merchandise*, to which Men went to traffick and fetch *Riches*, hence it comes, that an *Island*, in their Notion, is a kin to *Mart-Town*, a *rich trading populous City*, a Place from whence *Riches* are brought Thus in *Ezek* xxvii 3 *Tyre* also is called a *Mountain*, *ἐπιτόρειον*, of the *Peoples* from many *Islands* And the whole Chapter, together with the *Argum*, is a plain Proof of this, especially the 15th Verse, where it is said, *many Isles were the Merchandise of thine hand* So in *Jf* lx 9 *Islands* and *Ships* are mentioned in order to produce and bring *Silver* and *Gold*

For this very Reason, as will be shewed in its proper Place, *Ships* are the *Symbols* of *Profit* and *Riches*

Thus in *Jf* xlviii 2 *they* *boat* *travel* *over* *Sea* — and *Merchants* — are synonymous, the *Hebrew* *יָם*, and the *Greek* *ἕρως* signifying both, because so call'd from their passing to and fro So that an *Island* is a Place of *Trade*, to which and from whence are brought over *Sea* in

* *Pap* *St* *Theb* *L* *vii* *Y* 43 *Herodot.* *L* *i* *c* 67 *Paulan* *Laco* *i* *p* 83 *Stephan* *de* *Urbe* *Voc* *Tyrus* * *Hor* *L* *i* *od* *14* *Y* 2, 30 *Vid* *Jac* *Perizon* *Orig* *Basyl* *c* *vi*

Ships, all kinds of Merchandise and Riches Because the Sea and Rivers afford the Conveniency of trading from one Place to another, and thereby enrich all the Countrey Whence in *Ἐπιπιδες μῆσας πλάγυ λιμῶν*, a great Haven of Riches, signifies a great Revenue

Upon the whole, an Island being thus in the Notion of the *ἑβραίων* a Place sitting near the Sea, convenient for Merchandise, and flowing with Riches by all kind of Trade, — symbolically signifies the Riches, Revenues, Places or Ways of Trading, and Treasures of the Matter about which the Symbol is employ'd In the same Manner as we may say now of the Kingdoms of *Spain*, *Britain*, and others, that the *American* Plantations, which are Islands to them all in the *Hebrew* Style, are the Riches and Revenues of those Kingdoms, because their Trade and Riches are fetch'd from thence

And the Waters or Seas, the Merchants, and Islands to which they resort, are as a Crop or Revenue to the City where they come

And thus in *Isaiah* xxii 3 the Prophet speaking of *Tyre*, which is before called the Isle by way of Excellency, adds — and by great Waters the Seed of Sabor, the Harvest of the River is her Revenue, and she is a Mart of Nations — where, the Meaning seems plainly to be this, — the Merchants, by their Sea Trade, sow as it were their Seed in the Waters for Increase, and the Revenues arising by the Waters are as her Harvest — he compares their Sea Trade to the overflowing of the *Sabor*, or *Nile*, and saith that it brings them Riches, as the *Nile* to the *Egyptians* by his Fertility The *LXX* *α ἕδαλι ποταμῶ, σπέρμα μέλαβόλων, ὡς ἀμυτῆ εἰσφερομένη, αὐ μέλαβόλοι τῆ ἐθνῶν* They seem to have taken *ἄμυτῆ*, instead of, or as *ἄμυτῆ* Merchants See *Schneider* According to them the Place is thus to be taken — The Seed of Merchants are as thrown in many Waters, the Merchants of the Nations are as a Crop brought in Or thus, — in many Waters is the Seed of Merchants, they are as a Crop to the Place where they resort Which is just as *Tully* argues *Quasi quaedam prædia populi Romæ sunt cæciliæ nostræ, atque Provinciæ*

K.

KEY signifies Power and Trust committed

It denotes Power either to stop the Action, or to exert it, according to the Circumstances

So the Keys of the Kingdom of Heaven, *Matt* xvi 19 signify the Power to admit into that State, and to confer the Graces and Benefits

* Eur. Orest v 1077.

* M. T. Cic. in Verr. L. ii. p. 239

thereof

thereof So in *Luke* xi 52. the Key of Knowledge — signifies the Power of attaining to Knowledge — the Means of getting Knowledge. And according to the same Analogy — to open the Scriptures, *Luke* xxiv 32 is to shew the true Meaning of them, whereby others may understand them

So in *Isaiah* xxii 22 the Key of David — signifies the Power to rule, and so the *Targum* hath there *Dominium*

Thus the Hellen to denote the Government of *Pluto*, and the rest of the infernal Gods, assigned to them the Keys of the infernal Pits^b

And therefore *Pluto* and *Proserpina* were represented with Keys in their Hands^c

So *Silence*, which is Inactivity, is represented by a golden Key or the Tongue in *Sophocles*

And so in the *Arabian* Writers, ^c *Soliman Ben Abdalmalek* had the Name or Title of *Mestab Akbar*, the Key of Goodness, because he had set at Liberty all the Wretches in Prison, and done good to all his Subjects

TO KILL or *slay*, is to be explained according to the Nature of the Subject spoken of.

To kill Men is utterly to destroy them

To kill a Kingdom, is to destroy utterly the Power it had to act as such For *Acting* and *Living* are ^f Analogical to each other And Government is the Life of the Commonwealth And therefore as long as the Commonwealth can perform the Actions of Government, so long it lives, if they are stopped, that Life dies.

KING signifies the Possessor of the supreme Power, let it be lodg'd in one or more Persons^g

It also frequently signifies a Succession of Kings

And King — and — Kingdom — are synonymous, as appears from *Daniel* c vii v 23.

L

LAMB — our Saviour is by the *Baptist* declared to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the Sins of the World Hence our Saviour upon the Account of his Sacrifice, is represented in the *Revelation* by the Symbol of a Lamb.

This is special, and therefore none else comes under the same Symbol but himself

^b Orph Argonaut v 369

^c Pausan Eliac I p 168

^d Sophocel.

Oed p 306 Ed H Steph

^e Herbelot in Tit.

^f Artem L iv c. 42.

^g H Grot de J. B. & P. L. ii. c. ix. § 8

L

Though

Though in general, in the Symbolical Language, any horned Beast may signify a King or Monarch, because of the Horns which denote Power.

So according to the *Oriental Oneirocriticks* c 242 a *Ram* is the Symbol of a plain Monarch or Prince But other horned Beasts are to be explained with some Adjunct, as a *Goat* signifies according to the same Interpreters, a *Fool-hard, fighting Prince* And therefore the Prince of *Persia*, — *Darius*, a suttled King, is properly represented by a *Ram* in one of *Daniel's* Visions, and *Alexander*, the most furious and rash of all Warriors, is as properly represented by a *Goat*

Thus the wild Beasts, *Ongræ*, with Horns, signify *Tyrants* But a *Lamb* is the meekest of all Animals, and therefore very proper in that Respect also to signify our Saviour, who was slain as a Lamb, without opening his Mouth against those who persecuted him, *If* liii 7. *Acts* viii 32

The Lamb as the Symbol of Meekness is also used in *If* xl vi 65 25 *Jer* xi 19

Christ is therefore the good *Shepherd* or King, the *Ram* of the Flock, who laid down his Life for the Sheep

And to this Purpose it is observable, that in several Places of Scripture the Word *אֲרִי* which properly signifies a *Ram*, is taken for a Prince, as in the Song of *Moses* in *Ex* xv 15 אֲרֵי מִמֶּנּוּ the mighty Men of *Moab*, in the LXX ἄρχοντες Μοαβιτῶν the Princes of the *Moabites*

And this is plainly from the Metaphor, for the Prince is the *Ram* of the Flock or People See *Pf* lxxx i lxxviii 71, 72

The same may be said of the Word *אֲרִי*, which is both a *Bull* and a *Prince* It is so explain'd by the *Oriental Oneirocriticks* in ch ccxxxviii And so *Boga* or *Buga*, in the *Turkish* Language, which properly signifies a *Bull*, or the Mate of any Cattle, is also a Name of Dignity, signifying Chief or Leader

§ A *Ram* of a golden or purple Colour portends, according to the *Thufcan Commentaries* produc'd by *Macrobius*, an universal Happiness and Prosperity to the Person invested with the supreme Power

LAMP. — See under — LIGHT.

LEOPARD See under — BEAST.

LEAVES. See under SORES, and TREES.

LIGHT. — The Lights or Luminaries direct and shew the Way, and by Consequence govern Men who otherwise would not know what to do, or whither to go.

^a Herbelot. Tit. Boga.

^b Macrobi. Saturnal L iii. c 7

Hence

Hence *Sapor* King of *Persia* writing to *Constantinus* ^k called himself the Brother of the Sun and Moon, i. e. one who ruled the World, as well as those Luminaries do

Upon the Account of the *Luminaries* in the Heaven, governing the Day and Night, all Luminaries in the Symbolical Language signify Ruling Powers

And the Light it self is well employed to signify the Edicts, Laws, Rules, or Directions that proceed from them for the Good of their Subjects

Thus of the great King of all faith the *Psalms* *Pf* cxix 105 Thy Word is a Light unto my Path And *Hosab* ch. vi 5 Thy Judgments are as the Light

In *John* viii 12 *Christ* is called the Light of the World

And *Tully* calls *Rome*, as governing the World, the Light of the Nations.

And with ^m *Philo*, Instruction is the Light of the Soul

§ As for Lightnings — they, upon the Account of the *Fire* attending their Light, are the Symbols of Edicts enforced with Destruction to those who oppose them, or hinder others from giving Obedience to them

§ Agreeably to the Notion of Lights, being the Symbol of good Government, Light also signifies ⁿ Protection, Deliverance, and Joy.

SUN, MOON, and STARS

Wherever the Scene of Government is laid, whether in the *Civil* or *Ecclesiastical* State, or in that of a single Family, the Sun, Moon, and Stars, when mentioned together, denote the different Degrees of Power, or Governors in the same State

This is evident in Relation to a single Family from *Joseph's* Dream, *Gen* xxxvii 10. where the Sun, Moon, and Stars are interpreted, of *Jacob* the Head of his Family, of his Wife the next Head or Guide, and of his Sons, the lesser ones.

And as to a Kingdom, the *Oriental Oneirocriticks* ch. 167 jointly say, that the Sun is the Symbol of the King, and the Moon of the next to him in Power.

And therefore the Stars, when mentioned together with the Sun and Moon, must denote Governors or Rulers of an inferior Kind, but next in Power to him who is the second Person in the Government.

^k Vid Ammian Marcellin L xvii

^l M T Cic in Orat pro Sylla

^m Phil de Mon L i p 556

ⁿ Pf xxx i 9 Esth viii i 6 If ix 2, 3

Mic viii 8 Job iii 20 xxix 3. Prov. xx 27. Hom. II. L. vi. v 6. L xi v 796

L xvi v 39 xvii v 615

L e

And

And therefore the *Stars* in the Symbolical Character, which taken from the Appearance of Things, and their Proportion, being to the Eye *less Luminaries*, signify, according ° to the *Oriental Oneirocriticks*, inferior Princes or Governors

And thus *Hippolytus*, Prince of *Athens*, is called a *Star* by *Euripides*

When a *King* is not compared with his own Nobles or Princes, but with other Kings, a *Star* may be his Symbol

Thus in *Is* xiv 17 the King of *Babylon* is represented by a *Star*, and particularly by the *Morning Star* For as the *Morning Star* is brighter than the rest of the Stars, and is the Fore-runner of the Sun, and so shews a Power preceding in Time the rest of the Light, so the King of *Babylon* was greater in Power and Dignity than other Kings, and the Monarchy established in *Babylon* was the first that was established in the World

DARKNESS

As *Light* is the Symbol of *Joy* and *Safety*; so on the contrary, *Darkness* is the Symbol of *Misery* and *Adversity*

It is thus used in *Jer.* xiii. 16 *Ezek* xxx 18 xxxiv 12. *Is* viii 22. ix 1.

And *Artemidorus* examining the various Significations of the *Air*, as to its Qualities says, *A gloomy, dark, over-clouded Air, signifies ill Success, or want of Power; and Sorrow arising thereupon*

DARKNESS of the SUN, MOON, and STARS,

Is an Induction to denote a general *Darkness* or *Deficiency* in the Government, as in *Is* xiii. 10. *Ezek* xxxii 7 *Joel* ii 10 31

And the *Oneirocriticks* in *cb* clxvii explain the *Eclipses* of the *Sun* and *Moon*, of *Obscurity*, *Affliction*, *Oppression*, and the like, according to the Subject.

A SETTING SUN

Is the Symbol, of a *declining* and *perishing* Power, and

A RISING SUN

Of a *Rising* Power or Government

Whatever comes from the *RISING* of the *SUN* betokens some fortunate Accident It is a good and prosperous *Omen*, and betokens Assistance

Thus in *2 Sam* xxiii 4 the Favour and Protection of God to his People is compared to the *Light of the Morning when the Sun riseth, even a Morning without Clouds.*

* Ch clxvii, clxviii, clxix, clxx
L iii. c 36 Sueton. Vespas. c. v ad fin

° Eurip. Hippol. v 1120.

° Artem

For as in *Hos* vi 5 *Light* is the Symbol of God's Government, so the *Dawning* of it in the *Rising* of the *Sun*, is the beginning of his Favour and Deliverance, which is to go forward unto greater Perfection

Hence *Solomon* *Prov* iv 18 saith, *the Path of the Just, is a shining Light, and enstructh more and more unto the perfect Day* And again, *ch* xx 27 *the Lamp of Light of the Lord is the Benefit of Man* That is, the Favour of God keeps up Men alive, makes them active, vigorous and prosperous, it is comfortable and beneficial to them So that the Words of *David* signify, that the Glory of his Kingdom newly risen shall daily increase, like Grains which hath the Benefit of the Sun after seasonable Showers Again,

In *Is* lviii 8 it is said, — *then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily*

The *Health* implies Forgiveness of Sins, and the *Light of the Morning* a Deliverer That is, God will send a Deliverer, and forgive the Sins of his People, or remit the Punishment The like Expression we have in *Is* lx 1, 2 *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee* *In* behold, *the Darkness shall cover the Earth, and gross Darkness the People* But *the Lord shall arise upon thee, and his Glory shall be seen upon thee* The *Light* or Deliverer here is the *Messias*, who to the Church of *Israel* is the *Ἀνατολή* the Spring, or East, or Sun-Rising as well as the *Light of the World*, *Zeck* iii 8 *Mal* iv 2 *John* i 4, &c and is therefore called also the *Sun of Righteousness*.

All which is applicable to the Exposition which *Zacharias* Father of the *Baptist* gives of the *Ἀνατολή* in his Hymn, in these Words, *Luke* i 78, 79 — *whereby the Day Spring, Ἀνατολή, from on High hath visited us, to give Light to them that sit in Darkness, and in the Shadow of Death to guide our Feet into the Way of Peace* For the Words to *set in Darkness*, and in the *Shadow of Death* — signify, to be in Slavery and Subjection, in Allusion to an Eastern Custom still in Practice, of putting the Slaves in Prisons, or Pits under Ground, where they are lock'd up every Night. And sometimes to compleat their Misery, those that were to work continually therein were blinded, as appears from *Judg* xvi. 21 and from the Custom of the *Scythians* related by *Herodotus*, L iv. § 2 Those that were designed for Work elsewhere, were every Morning taken out of the Dungeon, and sent to their Work

Now as the *Day-spring* delivers them from that Place, at least

* Vid. Schindler v 117.

for a Time, so 'tis a proper Symbol of Release from Slavery according to the Subject spoken of

Thus in *Jf* xlii 6, 7 — *I will give thee for a Light to the Gentiles, to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house* See to the same Purpose *Jf* xlix 9 And thus also it is said *Pf* xlix. 14. *the Upright shall have Dominion over them in the Morning*, that is, when God comes to judge the Cause of the Upright, that have been in Oppression, and sets them at Liberty, then shall the Upright in their Turn subdue the Wicked

And there is this further Conformity of the Expression to the Nature of the Thing, that Justice was executed, and Causes tried in Courts in the Morning, as appears from *Jes.* xxi 12 so that the Morning is the proper Time of Goal-delivery, and Courts of Justice met then — the Places in which Slaves were either delivered to their Masters by Sentence for Payment, or else set at Liberty, such Causes being there manag'd, as is evident from *Exod.* xxi 6

So *Tyndarus* in *Plautus* being taken out of the Quarry Pits saith, *Lucis das tuendæ Copiam, — you release me from my Slaver*

DAY,

(As the Time of Light) is the Symbol of a Time of Prosperity. And on the contrary,

NIGHT,

(As being a Time of Darkness — the Image and Shadow of Death, wherein all the Beasts of Prey get out upon their Designs to devour, *Pf* civ 20) — symbolically signifies a Time of Adversity, Oppression, War, and Tumult, in which Men prey upon each other, and the Stronger tyrannize over the Weaker

Thus in *Zech* xiv 6, 7 the Words — *and it shall come to pass in that Day, that the Light shall not be clear nor dark But it shall be one Day which shall be known unto the Lord, not Day nor Night, but it shall come to pass that at Evening time it shall be Light* — signify, that there shall not be a Vicissitude of Day and Night, but a constant Light, neither Heat nor Cold, but a constant temperate Season And this signifies, symbolically, that there shall be no Vicissitude of Peace and War, Persecution, and Peace, but a constant State of Quiet and Happiness.

The following Passage out of *Herbelot* will shew the Notion of the Arabians, † “ In the *Humajoun* nameh it is said, *he that has done*

† *Plaut Capt Act 1 Sc iv. v 11*

† *Herbelot Tit. Akirat*

“ *Full e*

“ *Justice in this Night, has built himself a House for her*”
 “ — meaning, says *Herbelot*, by this Night the present Life of
 “ this World, which is nothing but Darkness, and by the next
 “ Day, the future Life, which is to be a clear Day for good
 “ Men ”

And thus *St Paul*, *Rom* xii 12 “ calls the present Life by the Name of *Night* ”

LAMP,

Upon the Account of its Light, is the Symbol of Government or a Governor

Thus concerning the Law of God, says the *Psalms*, *Pf* cxix 105 *Thy Word is a Lamp unto my Feet, and a Light unto my Paths — the Law being what whereby the King was to be guided*

And in *1 Kings* xi 36 a Lamp signifies the Seat and Dominions, or else the perpetual Succession of a Kingdom The Words are, — *that my Servant David may have a Light, Lamp, or Candle* always before me in *Jerusalem* So the Hebrew, but the LXX rather explaining the Sense, have — *That my Servant David may have a Seat or Position* The same Thing in the Hebrew of *1 Kings* xv 4 is by the LXX turned by *κατάλειμμα*, and it follows *εὐσῆς*, a Remnant to settle a Foundation But in *2 Kings* viii 19 they have *λύχνον* a Lamp, all which Expressions are parallel to this in *2 Sam* vii 13 — *I will establish the Throne of his Kingdom for ever* — This being more proper, and the rest symbolical Expressions of the same Promise of God

Agreeably to what has been said is the Exposition of the *Oracles* For in *ch* clx they apply the Misfortunes that happen to the Lamp, to the Loss of a Kingdom or Power to Rule, as the Dreamer is a Prince or common Person

§ In the Greek Church, in the Consecration of a Bishop, among other symbolical Ceremonies, there was † a Lamp delivered to him, and to the Patriarch of Constantinople, a double Lamp

A CANDLESTICK OR LAMP SCONCE,

According to *Artemidorus*, *Lib* i c. 76, signifies a Wife, for which, in *ch* 80, he gives this Reason, viz *That as the Lamp or the Light thereof, signifies the Master of the House, because he overlooks it, so the Lamp-Scence signifies his Wife, whom he rules and presides over*

† See *Dr Stanhope's Pat on the Ep and Gos.* Vol I. p 24, 25
Pachymere, *Lib* viii c. 28

† See

And Weddings were celebrated in ^x the *Eastern* Countries with *Lamps* or *Torches* — the *Bride-groom* and *Bride*, the *Bride-men* and *Bride maids* having each one in their *Hands* And the same *Custom* was amongst the ^y *Greeks* and ^z *Romans*.

LIGHTNING — See under **LIGHT** According to the *German* Astrologer put to *Death* by *Vespasian*, they denote *Revolutions* in the *State*. See *Eachard's Rom Hist* Vol II p 251

LION is the ^a strongest and ^b boldest of *Beasts*, and is therefore upon the *Account* of his *Courage* and *Power* to resist his *Enemies*, the *Symbol* of a *King*

And it is so explain'd by the *Persian* and *Egyptian* Interpreters, *ch* cclxix, and by *Artemidorus*, *Lib* iii c. 12

Agreeably to the *Signification* of this *Symbol*, the *Mussulmans* call ^c *Ali*, one of their great *Prophets*, and *Son in Law* to *Mabome*, by the *Name* of *Affad Allah Algaleb*, the *Lion of God* always *Victorious*, and the *Persians*, *Schir Khoda*, the *Lion of God*

§ The *Lion* is seldom taken in ill part, but when his *Mouth* or *Rapacity* is in view, as in *Pf*. xxii. 21. 1 *Pet* v 8

HEAD of a LION.

To have the *Head* of a *Lion*, or of a *Wolf*, or of a *Leopard*, or of an *Elephant*, portends, says *Artemidorus*, *Lib*. i. c 39 *obtaining of Victory*, and then adds, *he that has such a Dream will be φοβερός πῶς ἐναντίον, ἰσχυρὸς ἢ πῶς ἰδίῳ σώματι* terrible to his *Enemies*, and *burdensome* to his own *People*

§ By the *Head* of a *Lion* ^d the *Egyptians* represented a *vigilant* *Person*, or *Guardian*, the *Lion* sleeping with his *Eyes* open

And according to ^e *Ælian* the *Lion* has a very *piercing* *Eye*, and is of *Brutes* the only one that is not born *blind*

FINE LINEN — See **GARMENTS**.

TO LIVE — See under — **DEATH** and **RESURRECTION**.

LOCUSTS begin to appear in ^f *Spring*, about a *Month* after the *Equinox*, and are only seen at most during five *Months*, viz part of *April*, *May*, *June*, *July*, and *August*, with part of *September*.

* See *Taverner's Per Trav* *Lib* v c 18 *Matt* xxv 1
 † *Hom* Il 7 492 *Eurip Phœniss* 346 *Medæa* 1027
 ‡ *Virgil* *Eclog*. viii 29
 § *Prov*. xxx. 30
 ¶ *Prov*. xxviii 1
 †† *Herbelot* *Tit Ali*
 ††† *Ælian* *Lib* v. c 39
 †††† *Hor* *Apoll Hierogl* 19 *Lib*. 1
 ††††† *Plin* *N H* *Lib* xi. c 29.

They are wont to rise in such vast *Companies*, that ^g they *Form* a *Kind* of *Cloud* which *Eclipses* the *Sun*, and *darkens* the *Sky*

And make so great a *Noise* with their *Wings* as that, according to some, the *Sound* thereof may be heard at six *Miles* distance

Wherever they fall they make a most terrible *Havock* of all the *Fruits* of the *Earth*, and therefore the *People*, when they see them flying, ^h are in the greatest *Consternation*

Pliny says, ⁱ *That they were look'd upon as a Plague proceeding from the Wrath of the Gods*

And therefore they were not only accounted *Prodigies*, for the *Harm* which they did, but also for that which they portended, vast *Numbers* of *Locusts* having been frequently seen to appear before the *Approach* of great *Armies*, as is frequently observ'd by *Abul Phatajas*. and by *du Fresne*, at the *End* of *Cinnamon*, p 530

The *Heads* of the *Locusts* resemble that of a *Horse*, and therefore the *Italians*, who are often troubled with them, call them *Cavalette*, as it were little *Horses*.

The *Arabians*, who know them well, say, *That the Locusts have the Thigh of a Camel, the Legs of an Ostrich, the Wings of an Eagle, the Breast of a Lion, their Tails are like a Viper's, and the Appearance of Horses adorns their Heads and Countenance* Another *Arabian* Author cited by *Bochart*, saith, *That in the meanest Locust there is the Face of an Horse, the Eyes of an Elephant, the Neck of a Bull, the Breast of a Lion, the Belly of a Vulture, the Wings of an Eagle, the Thighs of a Camel, the Feet of an Ostrich, and the Tail of a Snake*

As to the *Teeth* of the *Locusts* — *Pliny* observes ^k *that nothing can resist them*

For the *Reasons* above given, *Locusts* are the *Symbol* of an *Army* of *Enemies* coming in great *Multitudes*, with great *Speed* and *Swiftness* to make an *Excursion*, in order to *plunder* and *destroy*

See *Joel* 6 *Amos* vii 1

And agreeably to this, *Locusts* are explain'd by the *Indian*, *ch* ccc — of a *Multitude* of *Armies* sent against a *Country* at the *Command* of *God*^l

And in *ch* cclxxxviii, the *Persian* and *Egyptian* explain *Locusts* of *Armies* And again, in *ch* ccc it is said, *If any King or Potentate see Locusts come upon a Place, let him expect to be a powerful Multitude of Enemies, and that the Mischiefs they will effect, will be in proportion to the Hurt done by the Locusts*

† Id *ib* See also *Bochart's Hero* p 473, 475 *Iudolph Ethiop* *H* p 173
 †† *Plin* *N H* *Lib* xi c 29 *Id* *ib* ^{†††} *Plin*.
 ††† *N H* *Lib* xi c 29 ^{††††} See *Joel* ii 11 *Deut* xxxiii 38 2 *Ch* vi 17
 M *It*

It is to be further observed, that the *Locusts*^m are bred in Pits of the Earth

The Reason of it seems to be, that having consum'd all the Fruits of the Earth towards the End of the Summer, the Heat makes them seek for Wells and Pits of Water, and there they take occasion to lay their Eggs or Spawn, out of which new ones arise the next Spring And as for those that lay them elsewhere, the Inhabitants endeavour to destroy them, or the Winter Rains rot them, which is a Blessing to Men, if the Ruins prove abundant, but especially in the Spring, as ⁿ *Pliny* observes; and therefore the *Locusts* spawn in rimosis locis, in Places where there are Pits

The *Locusts*, when they fly, may be drawn down upon the Earth by Art, as sometimes it happens, that the Inhabitants make great Fires of some smoking Stuff in great Holes very deep, and so the *Locusts* flying over it, fall down upon the Earth, being offended with the Smoke, as all other Insects are °

N B In *Judges* vi. 3 — 5. and vii 12 the *Arabians*, or Children of the *East*, are compared to *Locusts* See the *Orig* and the *LXX*

To LOOSE See BIND.

To LOVE, in the Style of the Holy Scripture, signifies to adhere or cleave to, as in *Gen xxxiv 3* to love and to cleave to, are put as Synonymous, — his Soul cleaved unto *Dimah* the Daughter of *Jacob*, and he loved the *Damsel*

And so also in *Deut xi. 12* — xxx. 20

§ On the contrary, to hate is to forsake, Thus in *Rom xii 9* — to hate Evil, and to cleave to that which is Good — is to forsake Evil, and love Good.

And in *Is lx. 15* — forsaken and hated, are put as synonymous.

Thus a Man must hate his Father for the Sake of *Christ* — i e forsake or leave him, to follow and obey *Christ*, when it stands in Competition

Thus God hated *Esau* — that is, passed by him, when he preferred before him his younger Brother *Jacob*, in entitling *Jacob* to greater worldly Privileges, and entering into a closer Covenant with him See *Mal i. 2, 3*

The Meaning is, that God chose rather to make the Posterity of *Jacob*, a greater Nation than the Posterity of *Esau* For the Words — *Jacob* and *Esau* — are not to be understood of their Persons but of

^m Vid *Gesner de Insect* ⁿ *Plin N H Lib xi c 29.* ^o Vid *Agatharcid de M Rubr c 27 apud Phot. Cod. ccl. Strab. Geogr. Lib. xvi. Diod. Sic Lib. iii. p. 114. Hom II φ ψ. 12.*

their Offspring, as is evident from what was said of them by God to their Mother, before they were born — *two Nations are in thy Womb, and two Manner of People shall be separated from thy Bowels, and the one People shall be stronger than the other, and the Elder shall serve the Younger Gen. xxv 23*

M.

MANNA (*hidden*) — of the *Manna* that fell, some was design'd for common Use, or the Sustenance of the *Israelites*, and some was laid by for a sacred Use in the Ark, to be as a Memorial

That which was Common was corruptible, and they who eat thereof died, even tho' it were Bread that came down from Heaven, as our Saviour saith, *John vi 32* but that which was laid up and hidden in the Ark, did miraculously remain to be preserved to all Generations. It is God alone that keeps, and consequently gives the true Bread, Food, or *Manna* from Heaven, and that is such *Manna* as was hidden in the Ark, and incorruptible, even the incorruptible Riches or Livelihood, which is laid up, whereof they who partake or eat shall never Hunger, but shall be immortal

The *hidden Manna* therefore is the Symbol of Immortality, but an Immortality, consisting of such a Life, and Means to preserve it, as are wonderful and transcendent beyond our present Imaginations It is *secret* or *hidden*, and therefore wonderful

MARRIAGE is symbolically us'd in the *Scriptures* to signify a State, and Reason or Cause of great Joy and Happiness

A Man is not *perfect* till Marriage Till then there is something wanting to make him easy. *Gen ii 18*

Therefore Marriage, by the *Greeks*, was called τέλει *Perfection* And a Bride in *Hebrew* is called כלה, that is a *perfect one*, from כרר to *perfect* or *consummate*.

WIFE,

According to the *Indian Interpreter*, *cb cxxiii*, Is the Symbol of Power and Authority of her Husband, and as he dreams of seeing her well or ill dress'd, so he shall meet with Joy or Affliction

^o If *lx* to *lxi* 5 *John iii. 29* *Matt. ix 15*
 ἡ ἀγαθή & τέλει: ἡ δὲ κακή & τελεῖται

^o *Hesych v.*

TO MEASURE, and to divide, are the same, and both signify, to go about to take Possession, after the Division

Hence a Lot, or Division, or Inheritance, are all one, because the *Israelites* got Possession of the Promised Land, by Division, Measure, and Lot

And to divide the Spoil, is to get a great Booty or Victory, because Division of the Spoils is a Consequence of the other

See *Numb* xxiv 17 xxxiii. 54 *Josb* i. 16 xiii 6. *If* ix 3. liii 12.

To mete out is the same Thus *Pf* lx 6 — *I will divide Sichem, and mete out the Valley of Succoth* — signifies an entire Possession after a Victory, which God had promised to *David*

So in *If* xviii 2 — *A Nation that is meted out, and trodden down* — is a Nation overcome by its Enemies, and quite subdued, so that its Possessions are divided and possess'd by the Conquerors.

So when in *Josb* xxiv. 3 God saith, — *I have divided unto you by Lot those Nations that remain* — What is this but to say, that God hath put them in Possession of their Lands? So in *Zech* ii 2 to measure *Jerusalem* — is to take again Possession of it, to rebuild it, or at least to repair that and rebuild the Temple. See also *Amos* vii. 17

The same Notion is also in the Heathen Authors.

Thus in *Horace*, *immetata jugera, Lands unmeasured*, signify, not possess'd by any Propriety to them, but Common, whence the Fruits of such Lands are called by the Poet, *Liberæ, free for any one to take.*

MOON See under — LIGHT

MOTHER — *Father* and *Mother*, are Words which, in all Languages, may figuratively signify the *Author* or *Producer* of a Thing.

A City which has great Dominions under it, and consequently several other Cities, is frequently call'd a *Mother*, in respect of those Cities, which are therefore, by Analogy, her *Daughters*

Nay, A City may be called a *Mother* in Respect of the Inhabitants, as in *If* xlix 23 and therefore in the Symbolical Language, *Mother* is explained of the *Patria*, or *Country*, or *City* See *Suetonius* in *Jul Cas* § 7 and *Artemidorus* L. ii c 82 where he says, *that to dream of lying with one's Mother denotes the obtaining of Power in one's own Country, — Mother being the Symbol of one's Country*

¹ *Hor* Lib iii *Od* 24. *ÿ* 12 See also *Virg* *Georg* Lib. i. *ÿ* 126, 127
² *Ezek.* xxiii *Hof.* ii 2, 5 ii 5 *If* i 1

MOUNTAIN, — the Governing part of the Political World appears under Symbols of different Species being variously represented, according to the various Kinds of Allegories

If the Allegory be fetch'd from the Heavens, — then the Luminaries denote the governing Part If from an Animal, the Head or Horns If from the Earth, a Mountain or Fortrefs, and in this Case the Capital City, or Residence of the Governor, is taken for the Supreme, by which it happens that these mutually illustrate each other

So a Capital City is the Head of the Political Body, the Head of an Animal is the Fortrefs of the Animal, Mountains are the natural Fortresses of the Earth, and therefore a Fortrefs or Capital City, tho' set in a plain level Ground, may be called a Mountain

Thus *Head, Mountain, Hill, City, Horn, and King*, are, in a manner, synonymous Terms to signify a *Kingdom*, or *Monarchy*, or *Republick* united under one Government, only with this Difference, that it is to be understood in different Respects For the *Head* represents it in respect of the Capital City, *Mountain* or *Hill* in respect of the Strength of the Metropolis, which gives Law to, or is above, and commands the adjacent Territories, and the like

Thus concerning the Kingdom of the *Messias*, says *If* ii 2 *It shall come to pass in the last Days that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it*

And *c* xi 9 — *They shall not hurt nor destroy in all my holy Mountain* — that is in all the Kingdom of the *Messias*, which shall then reach all over the World, for it follows — *the Earth shall be full of the Knowledge of the Lord*

So the whole *Affyrian* Monarch, or *Babylon*, for all its Dominions, is called a *Mountain* in *Zech* iv 7 and *Jer* li 25 in which last Place the *Targum* has a Fortrefs, just as *Virgil* in his *Æneid* Lib vi *ÿ* 782, calls the seven Hills of *Rome*, *Arces*, or Fortresses, tho' there was but one — the Capitol

Septemque una sibi muro circumdabit Arces

Thus also in *Dan* ii 35 — *the Stone that smote the Image, became a great Mountain and filled the whole Earth* — That is, the Kingdom of the *Messias* having destroyed the four Monarchies became an universal Monarchy, as it is plainly made out in *ÿ* 44, 45

In this View then, a *Mountain* is the Symbol of a *Kingdom*, or of a *Capital City* with its Dominions, or of a *King*, which is the same

§ *Mountains* are frequently us'd to signify all Places of Strength of what kind soever, and to whatsoever use applied, *Mountains* being difficult of Access to an Enemy, and overawing and commanding the Country

Country round about, being properly qualified, both to secure what is on them, and to protect and govern what is about them See *Jer* iii 23

§ Among the heathen, Persons of great Note and Eminency were buried in or under *Mountains*, Tombs were erected over them in honour of their Memory — and by Degrees their Souls became the Objects of Worship

This gave Rise to a Custom of building Temples and Places of Worship upon Mountains And tho' these Temples were not always, strictly speaking, the very Monuments of the Heroes deceas'd, yet the bare Invocation was supposed to call the Soul thither, and to make the very Place a sepulchral Monument, as *Turnebus* proves from *Virgil* *Æn* L iii v 67 and *Æn* L vi v 505 And therefore *Servius* on *Virgil's* *Æneid*, L iii p 701 observes, that human Souls are by Sacrifice turn'd into Deities For which see *Lycophron's* *Cassandra*, v 927 1123. and from v 1126. to 1140

The said Temples were also built like Forts or Towers, as appears from *Judg.* ix v 46, 48, 49. — where the *Temp'le of the God Berith*, is called in the Original the *Tower of the House* — or the *Tower*, — the *House of the God Berith*

They were likewise Places of *Asylum*, and beyond all were look'd upon as the Fortresses and Defenders of the Worshippers by reason of the Presence of the false Deities, and of the Relicks of deceased Men kept therein within the Sanctuaries

Thus in *Euripides* we find, that the Heroes in their Tombs were esteem'd as Saviours and Defenders of the People

¹ *Tully*, ² *Clemens Alexandrinus*, ³ *Arnobius* and ⁴ *Lactantius* give Examples of dead Men worshipped, upon the Supposition that the Presence of their Relicks fix'd the *Dæmon* to the Place, and protected those for whom they had a Kindness when alive

Hence ^b the *Spartians* in Distress were by an Oracle directed to get the Bones of *Orestes*, and the ^c *Athenians* in the like Case were commanded to find the Bones of *Theseus*.

^d *Pausanias* having observed, that the Bones of *Aristomenes*, the *Messian* Hero, were brought to the new *Messene*, and there gave out *Osenta*, — gives a Reason for it, fetch'd from the Immortality of the Soul, by which he supposes, that Souls in the separate State keep still their Thoughts and Affections as before, and by Consequence assist

¹ See *Serv* in *Virgil* *Æn* L xi v 849, 850 *Spencer de Leg* Heb L ii c 11 § 2 ² *Deut* xii 2 ³ *Eurip.* *Herachid* v 1030, &c ⁴ *M. T. C* de *Nat* *Deor* L i fin ⁵ *Clem Al* *Protrep* p 13 ⁶ *Arnob* *adv* *Gent* L vi ⁷ *Lact.* de *f* *Rel* L i c 15 ⁸ *Herodot.* L i § 67 ⁹ *Pausan* *Lacon* p 84 ¹⁰ *Pauf* *Messen* p 142.

their *Votaries* in suitable Enterprizes, on which Account their Relicks were thought to do Wonders

So the Shield of that Hero was thought to have help'd the *Theban* Army against the *Lacedæmonians*

So in the same Author ^c the *Thebans* were commanded to get the Bones of *Hector*

The Bones of ^f *Hesiod* were fetch'd out of *Napælia* in a Mortality, those of ^g *Ariæon* in a Scarcity We read the like of the Bones of *Hercules* and *Pelops* helping to take *Troy* In the same ^h *Writer* the like Fancy went current among the *Indians*, as ⁱ *Clemens Alexandrinus* observes, and the same to be sure went among the ^k *Romans*, when they buried the Bone of a Man that had triumph'd in the City

This Notion may be traced up as high as ^l *Hesiod* It was the Foundation of all Idolatry, and was improved by the Supposition that without the Relicks, as was before observ'd, the Invocation with Sacrifices might turn human Souls into Deities

Upon the Accounts now given, *Mountains* were the *Fort*s of *Paganism* And therefore in several Places of Scripture, *Mountains* signify the idolatrous *Temples* and *Places of Worship*, as in *Ezek* vi 2 — 6 *Jer* iii 23 *Mic* iv 1

And thus *Mountains* by the Rule of *Analogy*, may be properly us'd in respect of the *Monasteries* and *Churches* of the *Christian Church* when corrupted by the Introduction of *Saints* and *Images*

The aforesaid Notion of the Heathens concerning dead Heroes was soon entertain'd by the new Converts of Christianity in relation to the *Martyrs*, and their Relicks And the Fury of the People at last was so great, that they rais'd up Altars in every Place to the *Martyrs* without Relicks, helping out the Deficiency with *Dreams* and *Revelations* The 86th Canon of the Council of *Carthage* shews all this, and the Fathers therein seem afraid of the Tumults of the People in ordering those Altars to be demolish'd which had no such Relicks So that now no ^m Altar is rear'd in any consecrated Place without them, true or false, which are thrust into it in some Hole made for that purpose By which all their Altars are become Tombs of the Dead, as were those of the *Pagans*, and their Churches the Houses of their *Protectors* and *Saviours*, all the Difference being that they have taken the *Martyrs* or *Heroes* of the Church, instead of those of *Paganism*

It is also observable, that anciently *Monasteries* were built upon *Mountains*, and built like *Fort*s

^c *Pausan* *Bœot* p 295 ^f *Ibid* p 311 ^g *Ibid* p 312. ^h *Pausan* *Elac.* L i p 160 ⁱ *Clem Al* *Str* p 194. L iii ^k *Plut* *Qu* *Rom.* p 252 ^l *Hesiod* *Op* L i v 121, &c ^m *Vid* *Euseb* *Præp* *Ev.* L. iii. p 388. ⁿ *Vid.* *Pontifical.* *Rom.* & *Dall.* de *Obj.* *Cult* L. iv. c 9.

Those in the Greek Church were certainly so, as appears by several Authors, as ^a Cyril of Alexandria, and ^o St. Chrysostome, who therefore calls the Monks *τῶν ἐν τοῖς ὄρεσιν*, the *Dwellers on the Mountains*. Upon Mount ^p Athos there are still 22 Monasteries, and about 6000 Monks therein. In this they are conformable to their Pattern the *Theapeutæ* of ^q Philo, who dwelt upon a Mountain, and whose Cells were called Monasteries.

There are also Monasteries upon Mount ^r Sina, and that is truly a ^e Fort built by *Justinian* to defend the Monks from the Incurfions of the *Arabs*. Therefore the Emperor *Manuel Comnene* was for keeping them to their primitive Institution in the Deserts, and upon the Mountains. The same is true of the *Ethiopick* Monks. And therefore in their Language ^u the same Word, *viz Dabuyr*, signifies a *Mountain* and a *Monastery*.

We may observe also, that the very Etymology of the Word helps out the Signification of the Symbol. For *רבר* a Mountain comes from *רבר* in *Hipbil* *רבר* *רבר*. This, and the *Chaldee* *רבר*, and *Arabick* *ربر* signify to *command*, *subdue* and *govern*. So in our military Terms, Hills and Mountains are said to command the Places about them. And accordingly the Monasteries were the *Fort*s or *Mountains* of Popery, and so many Authors who speak of them have affected to call them *Sir R Baker* speaking of the Dissolution of the Monasteries, styles the *Abbies and Priories* the *Fortresses and Pillars of the Pope*, and a ^x French Author concerning the Monasteries in his Country says, *that it may be said of the Monks, that all the Houses they have in France are so many* CITADELS *which the Count of Rome has within the Kingdom*. In a Word, the Monks are by their very Institution wholly devoted to the Service and Maintenance of the *Romish* See, and are as so many Soldiers of the *Papacy*. They have fought in his Wars, and the ^y General of the *Minorites* offer'd once to the *Pope*, for an Expedition against the *Turk*, thirty thousand Soldiers out of the single Order of the *Franciscans*, to perform the Duty of Soldiers, besides their other Functions.

§ As for the *Oνειροcriticks* — a *Mountain* is with them the Symbol of a Man in a great Station, and rich, in Proportion to the Size of the Mountain seen. So all the Interpreters, *cb* cxliv. And in *cb* cxli. *Mountains burning with Fire together with a strong Wind, and seen by a King in his Dream*, signify according to the *Persian* and *Egyptian*, the *Destruction of his People by a warlike Enemy*.

* Advers Anthropomorph. ° Hom. xiii ad Ephes p 831 Ed Savil & Ho-
 1 1 ad Ant T vi p 449. ° Vid Rutgers Var Lect L ii c xi D Bern
 d. Montfaucon Palæogr Gr L vii Aymon Mon Auth p 476 ° Philo de
 V. Contemp' p 611 ° Herbelot tit Sin ° Vid Evagr Hist Eccl L v
 c 6 Nicet in Man Comn L vii c 3 ° Lucolph Lex Æthiop p 376
 ° Politic du Clerg de France, p 211 ° Sabellic. Ennead ix L vi.

§ In the *Portentum* in ^z *Pliny*, *Rome* and *Corinrum*, two Capital Cities, are represented by *two Mountains*.

MOUTH, according to the ^a *Oνειροcriticks*, denotes the House of the Party, and by Analogy, the *Teeth*, the Servants of the Household.

§ The *Mouth* also signifies the Words that proceed out of it, which in the sacred Style are the same as Commands and Actions, because they imply the Effects of the Thoughts, Words or Commands being the Means us'd to communicate the Thoughts and Decrees to those that are to execute them.

Hence for a Person to come out of the *Mouth* of another, signifies to be constituted and commanded, to become an Agent or Minister under a superior Power.

Thus the *Word of God*, or the Word that proceeds out of his Mouth, signifies sometimes the Actions of God's Providence, his Commands whereby he rules the World, and brings all Things to his Purpose, and sometimes that *Divine Person*, or *emanated Substance of himself*, which executes his Commands or Word, as a Minister, and by a Metonymy of the Abstract for the Concrete usual in Holy Writ, and the *Eastern Nations*, is called the *Word of God*.

N.

NAKEDNESS — To observe one's Garments that one may not go naked — signifies as has been shewn under — GARMENTS — to make Reason and Scripture the Rule of one's Actions.

According to this Analogy, *Nakedness* signifies *Sin* or *Folly*.

Thus in *Gen* iii 7 it is taken for *Sin* in general, and in *Exod* xxxii 25 *Ezek* xvi 36 and *2 Chron* xxviii 19. for *Idolatry*. And so elsewhere in the Scriptures — all kind of *Vice*, more or less, but in the highest Sense, *Idolatry* — the main Act of Rebellion and Apostasy against God — and all the Degrees and Acts of it, or dependant and consequent upon it, come under the Notion of *Filthiness* or *Nakedness* or *Sores*. And therefore to be in the highest Degree *naked*, is to be guilty of *Idolatry*. This Sin, and that of *Fornication*, which is often in Holy Writ modestly called the *uncovering of the Shame* or *Nakedness*, are a-kin, the idolatrous Rites of the ancient Times being performed with not only *Fornication*, but all the lascivious Postures imaginable, and shewing what Modesty requires to be hidden.

§ *Nakedness* signifies also *Guilt*, *Shame*, *Poverty*, or *Misery* any way,

^z *Plin Nat Hist* I ii c 83

^z See *cb* 41, 58, 59. Art. L i c 33

as being the Consequence and Punishment of Sin and of Idolatry in particular — a Crime which God never leaves unpunished

Thus in *Jer* xlix 10 — *I have made Esau bare, I have uncovered his secret Places, and he shall not be able to hide himself, his Seed is spoiled, and his Brethren, and his Neighbours, and he is not* — signifies the Destruction of *Esau*. So in *Is* xlvii 3 the Prophet concerning *Babylon* says — *thy Nakedness shall be uncovered, yea thy Shame shall be seen* — that is, thou shalt be humbled and made a Slave

The *Indian* Interpreter, *cb* cxvi explains, the Symbol, of *Distrust*, *Poverty* and *Disgrace*

§ *The Nakedness of Enemies* is by the Interpreters of *Omens* constantly explain'd, as signifying, that by some Discovery of their Secrets, a Way would be made to vanquish them in the End. And of this there is a remarkable Instance in ^b *Procopius*

He observes, that when the *Persians* came to besiege *Amida* in *Mesopotamia*, the besieged made such Resistance, that the King ordered the Siege to be rais'd, and then some lewd Women in Derision, took up their Coats and shew'd him their *Nakedness*. The Magicians having observed this, hindered the raising of the Siege, giving out that this was an Omen, that shortly the Besieg'd should shew what they had most hidden. Accordingly a little after, a secret Way was discovered, by which the Town was taken.

N A M E — the *Name* of a Person or Thing, according to the *Hebrew* Style, frequently imports the *Quality* or *State* thereof

Thus in *Ruth* 1 20 — *and she said unto them call me not Naomi, i e Pleasant, but call me Mara, i e Bitter, for the Lord hath dealt very bitterly with me.*

And thus when it is said in *Isaiab* ch. ix *he shall be called Immanuel* — the Meaning is, that the Son there spoken of shall be God with us, dwelling amongst us.

And so in *Luke* 1 32 — *he shall be called the Son of the Highest*, is, he shall be the Son of the Highest.

And thus in ^c *Thucydides* — *to be called the Allies of the Lacedaemonians* — is the same as to be Allies, and have effectually the Honour and Advantage of that Title

§ *Agreeably* to this, a *new Name* signifies a *new Quality* or *State*, a *Change of the former Condition*, as in *Is* lxii 2

Hence the Custom of *changing Names* upon any remarkable *Change of Condition*

So on Account of the new Covenant made with God; *Abraham* and *Sarah* received those new Names from God himself

^b *Procop* *Persic* L. i. c. 7.

^c *Thucyd* L v § 9

So *Jacob* was named *Israel*. So *Joseph* had a *new Name* given him by *Pharaoh*, and *David* another by the King of *Babylon*.

So our Saviour changed *Simon's* Name for *Peter*, and the Primitive Christians took a *new Name* at their *Baptism*.

§ *To be called by the Name of any one*, signifies to belong to, to be the Property of, or to be in Subjection to that Person whose *Name* is called upon the other, as in *Gen* xlviii 16

Thus *to be called by the Name of God* — is to be accounted his Servant, to be appropriated to him, and separated from the heathen World, as in *Deut* xxviii 10. 2 *Chron* vii 14 *Act* xv 17

So because a Woman by Marriage, becomes subject, and the Property of her Husband, therefore in *1st* iv 1 she is said *to have the Name of her Husband called upon her*.

And thus when God had submitted all Creatures on Earth to *Adam* in Token of their Subjection, and to give him Possession of the Gift, *God brought them to him to be nam'd*

So *David*, to express that God is the Lord as well as Maker of the Stars, says *Pf* cxlvii 4 — *he telleth the Number of the Stars he calleth them all by their Names*

Thus Masters gave *Names* to ^d their Slaves, and these, that it might be publickly known to whom they belong'd, were branded in their *Foreheads* with the *Names* or *Marks* of their Masters ^e

And for the same Reason Soldiers were branded in *the Hand* with the *Name* or *Character* of their General ^f

And after the same Manner, upon the said Account, it was likewise customary to stigmatize ^g the Worshipers and Votaries of some of the Gods. Whence *Lucian* speaking of the Votaries of the *Syrian* Gods, affirms — they were all branded with certain Marks, some in the Palms of their Hands, and others in their Necks, whence it became customary for the *Affyrans* so to stigmatize themselves

§ *To call by Name* — implies a Superiority to examine and blame the Actions of the Persons call'd

The Phrase is thus us'd in *Ignatius's* Epistles. And in *Virgil's* *Aeneid*, L. xii § 759

See also to this Purpose, *Servius's* Observation on *Aeneid*, L. 1 § 80 and *Aen* L. xii § 652

§ *Names of Men* are sometimes taken for the Men themselves

Thus in *Acts* 1 15 — *the Number of th. Names* — i. e. the Number of the Men

^d See *Plaut* *Bacchid* Act ii Sc iii § 127 *Captiv* Act v Sc iii § 7 ^e See the Lord Bishop of *Oxford's* *Greecian Antiquities*, Vol. 1 p 65 *Perron* *Arb* *Sacr* p 366, 370, 373 *Martial* L. ii Ep 29 *Plaut* *Cæ* Act. ii. Sc ii § 49 ^f *Gr* *Ant* Vol 1 p 05 ^g *Ibid* Vol p 65

And thus in *Virgil* ^h *Sylvius*, *Albanum nomen* — is *Sylvius*, a Man of *Albania*

The Origin of this Expression is to be deduc'd from the publick Registers of the Names of Citizens, (which were very carefully kept by ³ the *Greeks* and *Romans*) and from the exact Account of Genealogies among the *Jews*, and from the *Diptychs* or *Marricula* used in the Primitive Church, in which were registred the Names of all the Faithful

Hence the Expression — *to blot out a Man's Name* — signifies to reject, or cast him out from enjoying any longer the Privileges of a Citizen, or Christian, by blotting out his Name out of the Publick Register, or Marricula

§ *Man of Name* — is a Man of Renown So *David* is called in *2 Sam* vii 9. being made famous for many Victories, which made him to be celebrated upon different Accounts See *1 Sam* xviii 7, 8. *2 Sam.* xii 28

And the *Roman* Generals us'd to take Names from their Victories, as *Africanus*, *Asiaticus*, *Macedonicus*, and the like, and sometimes from Things done at Home to the Good of the Publick, as *Tully* was siliuted *Pater Patriæ*, *Father of his Country* And *Augustus* afterwards

§ The Word \square *Name*, denotes simply an Object of Worship or Invocation

Hence \square *the Name*, signifies the Object of Worship to *Israel*, *Lev* xxiv 11.

And so in *Exod* xx 25. when God says, *I record my Name* — the Meaning is — I chuse a Place where I require to be worshipped, wherein I will shew my Glory and Power, and hear the Prayers of them that invoke me

Thus the Declaration of God in *Exod* iii 15 when he first appear'd unto *Moses* — *this is my Name for ever, and this is my Memorial unto all Generations*, respects his Worship. 'Tis that Name by which he is to be remembred, that is, invoc'd, and served by his People, and distinguished from all false Objects For, the Word — *Memorial* — is a Term of the Rituals, *Lev* ii 2 Therefore when God forbids *Israel*, in *Exod* xxiii 13 *even to make mention of the Names of other Gods*, he forbids to worship, and give Veneration, or to commemorate in publick or private Worship with the false Votaries, those Actions of other Gods which had occasioned their being deified. For God is, and calls himself, *Exod* xxxiv 14 in the LXX $\zeta\epsilon\lambda\omicron\upsilon\sigma\acute{\omicron}\nu\varsigma \acute{\epsilon}\nu\omicron\mu\alpha$ a *jealous Name*, a jealous God, or Object of Worship It was on this Account, and with a due Sense of Gratefulness to God's Kindness to *Israel*, that

^h *Virg* *Æn* L ii ν 763 *Aut* *Gell* *Noct* *Att* L ii c 16 See also *Horu* L iii *Od* i ν 16 See the Lord Bishop of *Oxford's* *Grævan Antiquities*, Vol I p 46, 47, 48 *Dodwæll's* *Cypr* Diss D. V

Moses enquired after the Name of God, when he appeared to him, and that the *Israelites* might serve God their Deliverer, *Exod* iii 13 But *Manoah* speaks out in *Judg* xiii 17 — *What is thy Name, that when thy Sayings come to pass we may do thee Honour?*

The Origin of this Expression appears to be this. When God appear'd by some Vision, Dream or Miracle to the *Patriarchs*, they noted the Place and commemorated the Event by some solemn Acts of Devotion, and the Imposition of a Name, as in *Gen* xii 7, 8 xiii 4, 18. xxviii 18, 19. But when Men mistook the Object of their Worship, and by whatever Mistake, worshipped with Divine Honours, either living or dead Men, which was done to *Nimrod*, and to all the other Heads of Families after the Deluge, except *Abraham* and his Descendants by *Jacob*, at least after their Decease, then wherever this Object of Worship had done some memorable Action when alive, or was believ'd to have done so after his Decease upon the Prayers or Invocation of his Worshippers, or where he was buried and suppos'd to preside and favour his Worshippers, there a Monument was rais'd, and his Name invoc'd in proper Hymns, with suitable Praises and Thanks See an Instance in *Pap Statius*, L iv ν 664

Hence it comes, that not only among the ^k *Jewish* Authors, but also the ^l *Gentile*, to Name — is the same as to invoke in divine Worship

And thus *to be baptiz'd into the Name of the Father, and of the Son, and of the Holy Ghost*, is to be baptized into the Worship of the *Father*, and of the *Son*, and of the *Holy Ghost*, as the *one God*

NIGHT. See — under LIGHT

NUMBER THIRD, *Three* or *Threefold*, frequently signifies in the sacred Writers, *Greatness*, *Excellency* and *Perfection*

It is thus us'd in *Is* xiv 23 — *In that Day shall Israel be the Third with Egypt and Assyria* — *i e* great, admir'd, beloved and blessed, as it there follows

So in *Prov* xxii 20 — according to the Original — *have I not written unto thee* \square *LXX* $\tau\epsilon\lambda\omicron\sigma\omega\varsigma$ — *i e* excellent, perfect Things, that Place being parallel to *Prov* viii 6 and the same as in *Hos* viii 12

So \square in *Pf* lxxx 6. and *Is* xl 12 is a *great Measure* And so \square *Third* in Order, signifies an *Heroe* or *great Man* As in *Exod* xiv 7 xv 4 *2 K* vii 3 ix 25 See also *1 K* ix 22 *Ezek* xxiii 15

In the ^m *Latin* and *Greek* Tongues the Number *Three* is also Mystical, and often signifies *many*, and doth not so much imply an exact Number, as a great Increase

^k See the LXX in *Is* xxvi 13 and *2 Tm* ii 19 ^l *Herodot* L vii c 11 *Plut* *Quest* *Rom* p 254 *Macrob* *Saturn* L i c 16 *Ammian* *Marcell* L 17 ^m See the Lord Bishop of *Oxford's* *Grævan* Vol ii p 757.

Hence *τρισυγίς*®, *thrice great*, that is very great. And in *Hosae*, L 1 Od 1 *Triple Honours are many Honours*

§ The Repetition of a Word, Sentence or Petition thrice, is a Token of great Earnestness, as in *Jer* xxii 29 *Ezek* xxi 27

It was a great Emphasis when our Saviour told *Peter*, that he should deny him *Thrice*. So *St Paul*, to shew the Earnestness of his Prayers, saith, that he besought the Lord *Thrice*, 2 *Cor* xii 8. So our Saviour prayed three Times in his Agony, that the Cup might pass from him, *Matt* xxvi 44.

The Heathens to shew their Sorrow for the Death of their Kinsmen called upon them *thrice*.

In *o Pindar* there is an Allusion to some old Custom of saluting a King *thrice* at his Inauguration. And the Acclamations in the Roman Theatres seem also to have been commonly repeated *thrice*. And so in the Senate House, of which there is an Instance and Form in *Vulc. Gallicanus*, in these Words.

Antonine Pie, Du te fervent,
Antonine Clemens, Du te fervent,
Antonine Clemens, Du te fervent

And *Aelius Lampridius*, speaking of the first Reception of *Alexander Severus*, which was in the Senate as a kind of Inauguration, relates the Acclamations in like Manner.

But in Cases of excessive Joy, the Measure of it was express'd by the frequent Repetition of the same Acclamation. So that *Trebellius Pollio* observes, that at one Time in the Case of *D. Claudius*, some Acclamations were repeated sixty Times, some forty, some five, some seven Times.

The like was done to the Emperor *Tacitus*, as *Flavius Vopiscus* relates.

If the *Mischna*, ch^{vii} § 8 in *Sotab*, may be trusted to, there is Proof that the Jews repeated the Acclamations to their Kings *thrice*. See *Wagenfeil's* Note, p 684 and the Addition of *Christi Airo'dus*, p 1216.

Two, is very often us'd in holy Writ to signify *very few*. Thus in 1 *K* xvii. 12. — *I am gathering two Sticks* — i. e. a few. So in *1st J* vii 21 — *two Sheep* — that is a small Flock. In *Persius* — *vel duo vel nemo*, few or none, next to none. And the like is to be seen in *Homer*, II ii § 346.

Four — is a Symbolical Number, denoting an Universality of the Matters compriz'd. As in *Jer* xlix 36 the *four Winds* — signify all the Winds. In *1st J* xi 12. the *four Corners of the Earth* — denote

® Hom Odyss L ix § 65 ° Pind. Pyth. od. 4. § Horat L ii od 1^r § 25, 26

all Parts of the Earth. And in *Ezek* vii 2 the *four Corners of the Land* — signify all Parts of the Land of *Judaea*. And therefore with *Philo* — *Four* — is a Number of Universality in Nature.

SEVEN — also denotes an Universality in its proper District, as being a Number of Fullness and Perfection. 'Tis so at least in all the divine *Oeconomies* from the Day of the Creation. And from the Glimmerings of that Tradition the Heathens look'd upon it as a sacred Number denoting also Perfection, of which *Clemens Alexandrianus*, and others have sufficiently treated.

In the Divine Oeconomy in respect of Chastisements 'tis very evident. Thus in *Job* v 12 the just is only smitten six Times, but not a seventh. *He shall deliver thee in six Trovles. Yea in seven there shall no Evil touch thee.*

Thus also in *Ezekiel* ix. 2 six Men are employ'd to destroy, but the Seventh has the Ink-horn, whereby they that are to be saved, are mark'd.

Philo observes, that Nature loves the Number seven. Which *Censorinus* confirms by saying, that the said Number was of great Efficacy in every Thing.

Farther, the two Numbers of four and seven, are observed by *Hippocrates* to be Critical in the Growth and Resolution of Fevers. He says — of seven Days the fourth is the Index, of the next Septenary, the Beginning of it, v. z. the eighth Day — And that the eleventh is also to be considered, as being the fourth Day of the second Septenary — and again, that the seventeenth Day is to be consider'd, upon the Account of its being the fourth from the fourteenth, and the seventh from the eleventh.

That the Number seven is a Number of Fullness and Perfection, may appear also from the Etymology of it in Hebrew.

For שבע, seven, is plainly derived from שבע, he was full. And so נשבע to swear is deriv'd from the Signification of Fullness, an Oath being an End of all Strife for Confirmation, when Things are unseen or future, to content for the present, to satisfy and fill the Mind.

TEN — according to the Style of the Scriptures, may have besides the Signification of that determinate Number, that also of an

° Philo de Vit Mos L iii p 456 * Philo Jud de Mund Opif * Clem Al Strom L v p 2, 6 * Andr. Masii Comm in Jos vi 15 Epiphan Lib de Numer Mysterns Vid Lindenbrog Not in Censorin c 7 ° Phil Jud Allegor L i. p 29 * Censor c 7 ° Hippocr Aphor L ii § 24. ° Heb. vi 16 ° Terent. Hecyr. Act iv Sc v. § 27, 28

indeterminate One; yet so, as not to imply either a very great Number, or a very small one

See *Gen xxxi 7, 41* where, *ten Times is many Times* And so in *Lev xxvi 26 ten Women, are many Women* — in *1 Sam i 8 ten Sons are many Sons*, and in *Eccles vii 9 ten Men, many Men*

See also *Dan i 20 Amos vi 9 Zech viii 23* And so in several Places of *Plautus ten* signifies *many*

P.

PALMS — Branches of Palm Trees are the Symbol of Joy after a Victory, attended with antecedent Sufferings

By the *Mosaic Law, Lev. xxiii 40.* they were used as a Token of Joy at the Feast of Tabernacles And they were used upon any solemn Occasion of Joy, as after a Victory or Deliverance, *1 Macc. xiii. 51 John xii 13*

With ^a *Philo* the Palm is the Symbol of Victory

And ^d *Plutarch* gives the same Signification, assigning the Reason of it, from the natural Property of the Palm-Tree to rise up against Pressure Hence *Palma* for *Victory*, of which Examples might be given in great Numbers from *Tully, Plautus, Ovid, Terence*, and others And

Hence the *Toga* of a triumphing Emperor was called ^e *Palmata*, as having Branches of Palms painted thereon

PAPS are in the ^f *Oenocriticks* explained of *Sons and Daughters* And the Symbol is very adequate, the Breasts being designed for the Nurture of Children.

Hence *Job*, to express that a Man hath great Substance to uphold his Family, saith — *his Breasts are full of Milk*, ch *xxi 24.*

And in *Hos ix 14* — *a miscarrying Womb, and dry Breasts*, signify Loss or Want of Children.

PARADISE is a Garden of Pleasure. Such in particular was that in which *Adam* was at first placed, in the State of Innocence, called by the Name of *ἡ Πύξ* *Pleasure*

From the Pleasantness of such a Place, *Paradise* is in general the Symbol of *any pleasant or happy State*, as in *Ezek xxviii 13*

See also to this Purpose the *Indian* in *ch viii*

^b *Plaut Mercat Act ii Sc iii v 2 Act iv Sc ii v 3 Stich Act iii Sc ii v 44 Amphitryon, Act ii Sc i v 27* ^c *Ph Alleg L ii p 50* ^d *Plut Sympol L viii c 4 p 887 Ed Ald Aul-Gell L iii c 6. Strab Geogr L xv p 731* ^e *Martial L vii Ep 3. Servius ad Æn. L ii. c 37. and the Indian, c 80.* ^f *Artem. L i c 43 L iv,*

In Particular, as in *Luke xxiii 43 Paradise* signifies, *the Mission of good Souls in their State of Separation.*

With *Philo*, *Paradise* is the Symbol of *8 Virtue conferring Peace, Ease, and Joy* And according to the *Indian, c viii The Fruits of Paradise are divine and useful Notions.*

PILLAR is a Support and Ornament of a Building, and symbolically signifies the chief Prop of a Family, City, or State

St Paul, Gal ii 9 uses the Symbol in speaking of the Apostles *James, Cephas, and John*

In ^b *Euripides* — the Pillars of Families are the *Male Children*

In the ⁱ *Oenocriticks*, Pillars signify the *Princes or Nobles in a Kingdom.*

§ *Pillar of Iron* — the Symbol of great Firmness and Duration — and as such, us'd in the Prophet *Jeremiah, c i 18*

§ *Pillars burning with a clear Fire, without being destroy'd* — signifies, according to *Ariemidorus, Lib ii. c 10 That the Children of the Dreamer shall grow better and more illustrious*

For, Fire implies Persecution and Torment, and as Fire trieth Gold, so does Adversity the Good and Valiant

This Interpretation of *Pillars burning with Fire without being consum'd*, greatly illustrates the Symbol of the Bush burning with Fire, and remaining unconsum'd in *Exod iii 2* For, this at once set forth the miraculous Preservation of the *Israelites* in the *Egyptian fiery Furnace*, or their State of Oppression there, and then wonderful Deliverance from thence

POSTURE of *Persons acting*, determines, in some Measure, the Nature or Kind of their *Actions*

STANDING — signifies resisting, defending, struggling, and contending for Victory — giving Assistance to Friends and the like, as in *Acts vii 55 Christ* is said to be *standing*, when he appeared to *St Stephen*, as ready to assist him in his Agony

To stand before another — is a Posture of Service, *Deut x. 8. 1 Kin x. 8 1 Sam. xvi. 22. 2 Chl xviii 18. Luke i 19*

WALKING among or in the midst — is a Posture of Dignity and Authority — of one that is busy, and watching, and defending those whom he walks about or amongst

Thus God, to represent himself as protecting and governing

^a *Phil Allegor Lib i p 33* ^b *Eurip Iphigen Taur and Egyptian, c. calv.ii and all the Interpreters, c clx*

ⁱ *The Person*

the *Israelites*, saith, in *Lev. xxvi 12. that he would walk amongst them.* And the protecting Angel in *Dan. iv 13, 23* is called a Watchman or Patroller, one that goes about to defend from any Surprize And so *Homer* in his *Iliad*, Lib 1 § 37 has used the Symbol in relation to *Apollo*, of whom he says,

— ὅς χεῦσ' ἄμφιθέθηκαί κίλλαν τε ζαθίλω, τεύδοιο τε ἴφι
ἀνάσσει, where the Scholiast explains ἀμφιθέθηκαί by ὑπερ-
μαχεῖς. For indeed ἴφι ἀνάσσει, is but synonymous to it

SITTING — signifies Ruling, Reigning, Judging, and enjoying Peace.

Thus in *Judg v 10* — *Ye that sit in Judgment* — are the Magistrates or Judges In *2 Sam xix 8* — *The King sitteth in the Gate* — i. e. he is ready to execute any Duty of a King

And to *sit on the Throne* is always synonymous to *Reigning* — in the Scripture, and is so us'd by *Virg.* in his *Aeneid*, Lib. vii § 169 — a Seat or Throne being the Symbol of Government

Sitting, with other Adjuncts, has a different Signification. As, To *sit*^k upon the Earth, or on a^l Dungbill, signifies to be in extreme Misery

To *sit in*^m *Darkness* — to be in Prison and Slavery

And to *sit as a*ⁿ *Widow*, is to mourn as a Widow

To *fall down or prostrate before another*, is the Symbol of Submission and Homage

See *Gen xxxvii 7, 8* *xxvii. 29.* *If xlv 14.*

PROPHECY, consists not only in predicting future Events by divine Inspiration, but also in a publick Study and Zeal for God's Laws, the Office of the *ancient Prophets* being not only to reveal future Events (which Power was rather given them to establish their Commission) but also to preach and maintain the Law of God, already established, when the *Israelites* forsook it, and to be zealous for it even unto Death, to the End that their Zeal and Constancy might be a Witness and Testimony against their Persecutors, of the Truth of God's Law

The primitive Notion also of a *Prophet* is to be a Spokesman, or Interpreter, or Declarer of the Mind of God to Man, as appears by comparing *Exod vii 1*, with *Exod. iv. 16.* See also *Virgil's Aeneid* Lib x § 175

So that *to Prophecy* is to bear Witness or Testimony to the Truth against Errors and Corruptions. And hence to *Prophecy* and to *Witness* are used as near a kin in several Places of Scripture.

Thus when our Saviour was going to *prophecy* that one of his Disciples should betray him, the Word used is μαρτυρεῖν, he testified, instead of *prophefied*, *John xiii 21*

So in *Job. i 7* — *to witness concerning the Light* — signifies to preach the Gospel — to be the great Prophet and Fore-runner of the Messias So in *Act. 1 8* and *xxii 15* the *Apostles* and *St. Paul* are said to be *Witnesses*, because Preachers or *Prophets*, and in *Act. xx 23* the *Holy Spirit* is said to witness — διαμαρτυρεῖται

See likewise *1 Pet 1 1*

And thus our Saviour^o came to the World to bear *Witness* to the Truth — i. e. to declare the Will of God to Men, as that great *Prophet*, which whosoever would not hear should be cut off from his People

R.

RAIMENT See GARMENTS

RAIN (*gentle*) or Dew — the Symbol of Truth or Wisdom — of the Divine Protection, or the Effusion of God's Goodness any way — and in particular, that of his Word, as it is an Effect of his Goodness to Mankind, and the Means of making them the Subjects of his Favour

Thus in *If xxvii 3* — *I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it Night and Day*

Again *If xlv 3* — *I will pour Water upon him that is thirsty, and Floods upon the dry Ground I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring* In *If lv 10, 11* the *Dew* and *Rain* are explained of the *Word of the Lord*

In *Amos vii 16* — *to drop the Word* — is to Prophecy, the Metaphor being taken from the Symbol of Dew, because Prophecy is the most gracious Effect of God's Favour.

In *Deut xxxii 2* *Rain* is the Symbol of pure and heavenly Doctrine And in *2 Pet ii 17* *False Teachers* are called *Wells and Water*

In *Pf lxxii 6* The Blessings of *Christ's* Coming are describ'd as *the Rain that falls upon the mown Grass, and as Showers that water the Earth* And *Homer* compares the Exaltation of Joy in a Man's Mind, to the *Morning Dew* reviving the Corn

* *John xiii 37*

^p *Deut xxxiii 15, 19.*

^q *Homer Il ↓ § 597, &c*

^k *If iii 26* *xlvii 1* *Lam. ii 10* *Ezek xxvi. 16*
^m *Pf. cvii. 10.* *If xlii. 7.* ⁿ *If xlvii 8.*

^l *Job ii 8*

Agreeably to this Account, the *Oyero-criticks* explain the Symbol of *Rain* or *Dew*, of all manner of good Things

The *Indian* in *ch* clxxi, saith — *Rain* is interpreted of *Mercy* and *Succession* in *Prayer*. And that if any one dreams that his *Field* is rained upon — it denotes, that he shall obtain *Riches*, and *Joy*, and *Mercy*, from *God*

And the *Persian* and *Egyptian*, in *ch* clxxii, say — a fine gentle *Sun-shiny Rain* is the Symbol of a general Good According to which, says the *Psalmist*, *Pf* lxxviii 9 — *Thou, O God, sentest a gracious Rain upon thine Inheritance, and refreshedst it when it was weary*

Hence, among the *Egyptians*, the great Masters of symbolical Learning, the α Prophet, who was the Supreme of all the Religious Orders, carried in his Hand, as a Symbol of his Office, upon the solemn Processions, a *Pitcher*, ἰδρῆων , as being the Disposer of Learning, which is as *Water*, *Rain*, or *Dew* to the Soul

§ *Shower tempestuous* may be the Symbol of War

Thus α *Pindar* compares War to a Shower And thus *Hannibal* the *Phœnician* compares in α *Plutarch*, *Fabius Maximus* the *Cunctator*, hovering upon the Hills to avoid a Battle, and afterwards coming down to snatch the Victory out of *Hannibal's* Hands, and to save the other *Roman Army* — to a Cloud upon the Top of a Hill, breaking out afterwards into a Shower, with Storms and Flashes.

The *RAINBOW* was instituted by God himself, as the Symbol or Sign of his Covenant with Mankind after the Flood, wherein he had destroyed all Mankind, excepting *Noah* and his Family

By the *Rainbow*, as a Symbol or Token of the Covenant, he promised not to destroy the Earth any more by the Waters of a Flood, and that upon the Sight of it he would be mindful of his Promise, *Gen* ix 9—17.

So that whilst this World lasts, it will be a Token of God's Reconciliation with Mankind, and consequently, that he will not bring them wholly under his Anger, to destroy them.

So that in general, it is a Symbol of *God's willingness to receive Men into Favour again*.

The common Bow hath been shewn to be a Symbol of War and Victory But the *Rainbow* hath two notable Properties which make it fit to be a α Symbol of Peace

For, *first*, its Rundle or Part which should look towards the Object aimed at, is always turned from the Earth, shewing thereby, that it

aims not at Men, as we know that the pointing of the Sword downward is a Token of Submission or Surrendering

And then, *secondly*, it hath no String, which shews that the Master will not shoot, so that a α Bow unbent, or without a String is a proper Symbol of Peace and Friendship

Hence the *Rainbow*, howsoever it appears, is according to *Asterodorus*, *L* ii c 39 always accounted Good to them that are in great Poverty, or other ill Circumstances

And all this is suitable to the natural Properties of the *Rainbow*, for it never appears but when there is a gentle Rain with the Sun shining, which kind of Rain is never known to do any Harm, but much Good

TO REAP See HARVEST.

REED — There are two Things mentioned in Holy Writ, whereby Men may Measure — a *Line* and a *Reed*

The *Line*, קו , implies constantly a Division, and giving of Possession into new Hands, because it is the Instrument by which the Lands of conquered Nations are divided, as in *2 Sam* viii 2 *Lam* ii 8 *Amos* vii. 17 *If* xxxiv 11—17 The Division of a Land into new Lots, supposing a late Conquest, and its being divided, to be inherited by new Masters, *Nabum* iii 10

But the *Reed*, as it is also us'd about Lands, so it is chiefly employed about α *Buildings*, of which there are frequent Examples in the Prophecy of *Ezekiel*, especially about the Temple In *Zeck* ii 1—5 a *Line* is used to measure the whole City, and the Prophecy explains it self, that it is in order to have *Jerusalem* newly inhabited

And the profane Authors have Expressions which shew, that a measuring *Reed* or *Line*, is to take Possession of the Things measured γ And hence, from קנה , a *Cane* or *Reed*, comes קנה , to acquire or possess

This Use of a *Line* or *Reed* explains the קאנון or *Rule* upon which *St. Paul* argues *2 Cor* x 13, 16 — the said *Rule* signifying those Churches to which he had the sole Right by first Occupation

§ *Staff of Reed* — is a Support or Assistance that will not last long or be firm, as in *Ezek* xxix 6 *2 Kin* xviii 21

§ *A golden Reed for Measuring*, denotes that what is measured by it shall be glorious and permanent

α Clem Alex Strom L vi. p 269 & Porphyri de Abst n L iv. § 6

γ Pindar Isthm Od vi

δ Plutarch Vit Fabi Fol 57 Ed Ald.

ζ See Gouffet Voc קנה

α See Spencer of Prodiges, c ii § 7 p 157

γ Vid Schindler Voc קנה

γ See the Oracle given to the *Lacedæmonians* in *Herodotus*, L i c 66 L ii c 6. Stephan de Urb γ קנה Said γ קנה

RESURRECTION, when used symbolically, signifies, according to the Oriental Interpreters, a Recovery of such Rights and Liberties as have been taken away, and a Deliverance from War, Persecution, Affliction, and Bondage

The *Indian*, in *cb v* saith — That to dream of seeing Persons rise from the Dead, denotes that there shall be a Performance of Justice in that Place, which is the Scene of the Vision

The *Persian*, in *cb vi* saith, — That such a Dream signifies a Freedom from Slavery and Afflictions. And the *Egyptian*, *ch vii*. — That it signifies a Release of Captives, and a Deliverance from War

What is said in *Ezekiel*, *c xxxvii 11—14*, is altogether conformable to these Notions The Resurrection there spoken of being to be understood, as it is there also explained, concerning a Deliverance of the Jews from Thralldom and Captivity, and a Restoration of them to their own Land For when Resurrection is spoken of a Political Body, it is to be understood proportionably of a Political Resurrection of that Body in the like Power.

And so *Latin* Authors have us'd the Word *resurgo*, as appears from *z Ovid*, *a Pliny*, and *b Terence*.

To RIDE — To what has been said concerning Riding under the Word — HORSE — may be added the two following Stories

The first is out of *c Procopius*, who says, he heard a Roman Senator say, that in the Times of *Athalarick*, who reign'd in *Italy*, an Herd of Oxen passing through the Market, one of them rid a brazen Bull, and that a *Tuscan Peasant* said thereupon, that some Time or other an Eunuch should subdue the Tyrant of *Italy*. This, he says, was fulfill'd by *Narses* an Eunuch, General under *Justinian*

The next is a Story out of the *Turkish* History That Nation still minds Dreams, and some of them study very much the symbolical Language

The Story is of *Othman* the *Id* in these Words — “ One Thing is worthy of Note, a little before this Tumult happened, *Othman* dream'd that he rid a Camel, and being mounted he could not force him to go by fair Means or Stripes, and that then descending in a Rage to revenge it with his Sword, the Body of the Beast vanished, leaving in his Hand only the Head and Bridle, at which Dream being exceedingly troubled, he the next Day sends for one of his Wizards to interpret it, but he refused, persuading him to

“ apply himself to the *Mystic*, which he did, and had his Interpretation, *viz* That the Camel signified his Empire, his Riding, his Abuse in Government, his Descension or Alighting, his Deposing; the Vanishing of the Body of the Beast, the Revolt of his Subjects, the Head and Bridle remaining in his Hand, only a bare Title, and that he should shortly die and lose his Empire, the empty Name only of Emperor accompanying him to his Grave ”

ROD, or SCEPTER, or STAFF, is the Symbol of Power and Government, and so is taken for a King or powerful Man

It is so explain'd by the *Oracles* in *cb cxxi, clx, and ccxv*. And is so taken in *e Æschylus*

In *Latin* Authors *Sceptum* and *Virga* do likewise often denote Power

In *Is x 5* the *Assyrian* is called the Rod of God's Anger

In *Jer 1 11* A Rod of an Almond Tree is explained, by the *Targum*, of a King hastening to destroy, because the *קנא*, Almond Tree is an hasty Budder, having its Name from *קנא* to hasten, or to do Evil, or to watch for that purpose, as in *Is xxix 20*

Amongst the *Pagans*, the Magicians and Augurs in their Divinations made use of a Rod, Scepter, or Staff, which they commonly pretended ^f was given them by some God for that purpose And thus when *Hesiod* pretends that he was inspired by the Muses, he says they gave him *g* a Scepter of *Bacchus*

And *Pallas* herself, in *Homer*, ^h makes use of a Rod to act the Magical Trick of changing *Ulysses* into a Beggar. And again to ⁱ restore him

And thus in Opposition to the Rods of the Magicians which they used in their Incantments, God commanded *Mose* to make Use of his Rod or Walking Staff, in the Working of the Miracles in *Egypt*, and which is therefore called in *Exod xvii 9* the Rod of God

As to the Mantical Rod or Staff amongst the Heathen, there is a Gradation of its Power in the History of *Tiresias*

When *Tiresias* was alive, and lost his Eyes, but had given him, instead thereof, the Faculty of a second Sight, that is, of Propheticall Visions and Divination, he had at the same time a blue Staff delivered, which was a Badge thereof When he was dead, and an Oracle was set up in his Name, ^k *Homer* takes from thence an Occasion to inform us, that *Proserpina* had given his Soul an eminent Privilege

^c Æsch Suppl v 255

^e Hesiod Theogon v 30

^f Hom Odyss τ. v. 172.

^g See Jamblich de Myster Æg § III c 11

^h Hom Odyss v. x 429 τ v 456.

^k Hom Odyss x. v. 493, &c

^z Ovid Fast L 1 v 523

^a Plin N Hist I xv c 32.

^b Terent Hecyr. Act 1 Sc IV v 12.

^c Procop Hist Max c cxi

“ apply

above all others, to have still Wisdom, that is, Knowledge of future Things And for that Reason *Ulysses* in the Necromancy was only to consult that Soul, which alone was able to give him a satisfactory Oracle. When therefore that Soul appears, *Homer* observes! that it had a *golden Scepter*, which is therefore the Badge of the Power of Divination which *Proserpina* had given him Now a *golden Rod* for Divination suits the immortal State of the Soul, and shews, that by the golden Scepter, *Homer* understood that *Tiresias* had thereby received some more eminent and durable Power of Divination than he had when he was alive, and had only a plain Mantical Rod or Staff, and that the Oracle of *Tiresias* would subsist perpetually. Wherein, though *Homer* was mistaken, that Oracle having ceas'd before ^m *Plutarch's* time, yet the Poet spake according to his Conceptions of the Things So that *Tiresias*, when dead, has a suitable Symbol of Divination among the Souls, as *Homer* observes, that *Mercury* had an enchanting *Rod of Gold* to conduct the ⁿ Souls to Hell, and perform some other Feats, but not Divine, ^o *Apollo* who gave it him having made that Exception.

The *Egyptian* Hieroglyphick of a *Scepter with an Eye on the Top of it* — denoted a wise King or Government

In *Ezekiel*, c. xxxvii v 16 a Rod, from the Allusion of the *Hebrew* Name of it, to that of a Tribe which is *שבט*, is used symbolically with the Name of *Judab*, to signify that Tribe, with all its Adherents, as another, with the Name of *Ephraim*, to denote all the *Apostate Israelites*.

S.

SACKCLOTH See under GARMENTS.

SALT hinders Flesh from Corruption, and makes it keep, and is therefore us'd sometimes to signify Incorruption, Eternity, perpetual Duration

Thus in *Numb* xviii. 19 — *all the Heave Offerings of the Holy Things, which the Children of Israel offer unto the Lord, have I given thee, and thy Sons, and thy Daughters with thee, by a Statute for ever It is a Covenant of Salt for ever.* So again 2 *Chron* xiii 5 *The Lord God of Israel gave the Kingdom to David for ever by a Covenant of Salt*

¹ Hom Odyss λ v 91

^m Plutarch. de Def Orac p 293

ⁿ Hom Odyss ω v 3. Hor L. ii. Od. x.

^o Hom. Hymn in Merc.

v 530, &c.

And

And thus *Lot's* Wife being chang'd into a *Pillar of Salt* symbolically shew'd, that she was a standing or perpetual Monument of the Judgment of God against those that mistrust his Power and Goodness

Agreeably to this is our Saviour's Discourse in *Mark* ix 48, 49 — he says, that the Torments of the Wicked shall be like that of those that are gnawn by an immortal Worm — which relates to their Conscience, — and that they shall be tormented also by an unquenchable Fire — which relates to their Body He then proceeds — *for every one shall be salted with Fire, &c* every one shall be salted with that very Fire which torments him

This is to prevent an Objection, how can their Body subsist therein? Yes, says he, because that Fire shall have a Salt therein, which will make their Body incorruptible Then he adds, by way of Proof and Illustration — *and every Sacrifice shall be salted with Salt*, that is, the Wicked shall be made, in that Torment of Fire, a Sacrifice of everlasting Holocaust to the Divine Justice — God having given an Illustration and Proof thereof in the typical Law, having therein commanded that all Sacrifices should be salted which were offered by Fire, *Lev.* ii 13 *Ezek* xliii 24 The next Words — *Salt is good*, &c. may be said to be a kind of Digression or Explanation, as thus Tho' *Salt* may signify the Perpetuity of their Torments, yet there is a good *Salt*, a Symbolical Signification thereof to a good Purpose, for as ye are the *Salt* of the Earth, which is to be supplied from *Matt* v 13. so ye may save the Earth or Men to eternal Salvation, but ye must take Care to preserve its Savour, or else as unprofitable ye shall be rejected.

Salt being thus the Symbol of Perpetuity, is put synonymous with *Brimstone* in *Deut.* xxix 33 — *and the whole Land thereof is Brimstone and Salt, and Burning, that it is not sown* — Which alludes to the *Salt* Lands frequent in *Africa*, *Arabia* and *Persia*, which bear nothing growing on them So in *Judg* ix 45 *Abimelech* having overthrown a City, *sowed it with Salt* to curse it, that it never should be built again So *Pf* cvii 34 according to the *Original* — *a fruitful Land into Saltness*

See *Ezek* xlvii 11 *Jer* xvii 6 *Zephan* ii 9

SAND of the Sea may be considered two Ways, either implicitly, as the Sand of the Sea is the same as the Sea Shore, or else as it is an aggregate Body of innumerable Individuals.

Sand of the Sea in the first Sense implies, according to *Artemidorus*, L ii c 43 Hope and Safety to Persons in Distress, upon the Account of Persons toss'd in a Tempest being glad when they can see the Shore

The second Sense of the *Sand of the Sea* is obvious, to signify any great Multitude, or indefinite Number

So God promised to *Abraham*, that his Seed should be without Number, under this Similitude *Gen* xxii 17 xxxii 12

P

And

And the Similitude is often us'd of *Israel*, as *1 K* iv 20 and in *general* of any Multitude, as in *Gen* xli 49 *If* x. 22 *Josb* xi 4 *1 Sam* xiii 5 *2 Sam* xvii 11 *Jer* xv 8 *Hof* i 10

The Similitude is also us'd by *Homer* *Il* L. ii v 307 And ° *Pindar* gives this Reason of the Similitude — *because the Sand is to us innumerable*

Therefore in *Euripides* *α. αειθρηστοί* the *Numberless*, are the *common People* which are of no Account.

SCORPION is explained by the *Oneirocriticks* of a wicked Enemy, or mischievous contemptible Person For the *Scorpion* is constantly shaking his Tail to strike, and the Torment caused by his Sting is very grievous.

Hence *Ezekiel*, c ii 6 compares the wicked *Israelites* to *Scorpions* And the Author of the Book of *Ecclesiasticus* in *ch* xxvi v 7 compares a Man that hath a Shrew to his Wife, to one that taketh hold of a *Scorpion*.

Terrestrial Scorpions are of all the most hurtful

In the *Arabian* Authors, there is the following Account which explains the Symbol of the Stinging of a *Scorpion*

° *Adhed*, last *Khalife* of the *Fatimites* in *Egypt*, a little before his Deposition, dream'd, that a *Scorpion* coming out of the *Mosque* stung him The Interpreters said, that a Man coming out of that *Mosque* should either deprive him, or kill him The Event was, that *Saladin* designing to depose these *Chalifes*, in Favour of those at *Bagdad*, did assemble all the *Doctors* of *Cayro*, as in a *Synod*, and that the *Sophi Nagmeddin*, Rector of the *Mosque*, did therein declare the *Fatimites* unworthy of the *Chalefat*, and so they were deposed Such was the Sting of that false *Doctor*, who before, being examined by the *Chalife*, was thought out of *Scorn* unable to do any Harm

Note, *The Scorpions*, as well as the *Locusts*, hurt only for five Months

SCYTH, or Sickle. See **HARVEST**

SEA See under **WATERS**.

SEAL See **SEALING**

SEALING has several Acceptations.

1 It denotes Preservation and Security. Thus in *Cant* iv 12 a *Fountain* seal'd — is a *Fountain* carefully preserv'd from the Injuries of

° *Pind* *Olym* 2 *P* *Eur* *Helen* 1695 *Idem* *Ion* v 837 *°* See the *Per-*
fiar, c 285 *Artem* *L* ii c 13 *°* *Plin* *NH* *L* xi c 25 *°* *Boch* *Hie-*
roz p 639, 640, 642 *°* *Bochart* *Hieroz* p. 934 *°* *Herbelot* tit *Adhed* &
Fahemmat *°* *Bochart* *Hieroz* p 639, 640, 642.

Weather and *Beasts*, that its *Water* may be preserv'd good and clean.

In *Job* xiv. 17 *Sins* seal'd up in a *Bag* — signify, that no *Sin* shall be forgot

And thus for the greater Security the *Stone* at the *Mouth* of our *Saviour's* *Sepulchre* was seal'd with a *Seal*.

2 It denotes also Propriety, from the Custom of sealing Goods and Servants when they were bought, that it might be known to whom they belong'd.

3 Sealing may denote Secrecy and Privacy, Men sealing up those Things which they intend to keep secret

Thus a *Book* seal'd — is a *Book* whose Contents are secret, and have for a very long Time been so, and are not to be published till the *Seal* be removed *Horace* has us'd the Symbol, *L* 1 *Epist* xx v 3

And in *If* xxix. 11 a *Vision* like to a *Book* seal'd — is a *Vision* not understood

4 Sealing sometimes signifies Completion and Perfection, because the putting of the *Seal* to any Instrument or Writing completes the Matter about which it is, and finisheth the whole Transaction

Thus concerning the King of *Tyrus*, says the Prophet *Ezekiel* c xxviii 12 — *thou* sealest up the *Sum* [or Measure] full of *Wisdom* and *Glory* — that is, thou lookest upon thy self as having arrived at the highest Pitch of *Wisdom* and *Glory*.

Thus the *Arabians* call the *Alchoran* — *the Seal of God's Promises*, as being, according to them, the Completion or Perfection of *God's* *Promises* — and *Mahomet*, the *Seal of the Prophets*, as being according to them the greatest of the *Prophets*, after whom no more are to follow

5. Sealing signifies Assent, Confirmation, and Authority, from the Use of a *Seal's* being put to *Decrees*, *Diploma's*, *Covenants* and *Wills*

Thus in *Nehem* ix 38 — The *Princes*, the *Priests* and *Levites*, to shew their Assent to, seal'd the *Covenant*. And Sealing has the same Signification in *John* iii 33

In *Esther*, c viii 8. a *Writing* seal'd with the *King's* *Seal* — denotes the *Will* and *Pleasure* of the *King*, and that it is unalterable, not to be revers'd

And hence a *Person* seal'd — signifies a *Person* authorized and commission'd — as in relation to our *Saviour* — concerning his giving that *Meat* which endureth to everlasting *Life* — says *St John*, *ch* vi. 27 — *him* hath the *Father* seal'd

° *Λόγοι* καὶ *φύλακα* ἢ *βιβλίον* ἐ-*φραγισμένον* *παλαιάτων* *δραστῶν* *Hor* *Ap* *L* ii *Hierogl* 25
° *Heruelot* tit *Abou* *Maaschar*.

Hence the bearing of a Ring or Seal is a Token of an High Office
See Gen xli 42

And therefore in ^a *Aristophanes* — the giving of a Ring to a Person is making him chief Magistrate or High Steward — and the taking away of the Ring the discharging him of his Office

And to the same Purpose speak the *Persian* and *Egyptian* Interpreters in ch cclx concerning a Ring or Seal

6 Sealing signifies Hindrance and Restraint, to put a Cessation to, or stop the Effect of any Design Thus in *Job xxxvii 7* God is said to seal up the Hand of every Man — i e to hinder their Work by Storms and wet Weather, or to restrain their Power

And so in *Job ix 7* he is said to seal up the Stars, that is to restrain their Influences.

And thus in ^b *Æschylus* — Thunder sealed up — is Thunder restrain'd, not us'd, or laid aside.

To SEE is in several Places a Prophetical Expression, shewing the proper Work of the Prophets.

For in *1 Sam. ix. 9.* — he that was in those Days called a Prophet, was before-time called a Seer, and therefore their Inspiration when it was given them by Symbols, comes under the Name of Seeing or Vision, as in *Numb. xxiv 4, 16.*

And this is the very Style of the Heathens as appears from ^c *Euripides* and ^d *Virgil.*

§ Verbs that belong to the human Senses are often put for one another, in the best Authors.

Thus to see a Voice — is an Expression us'd by the ^e sacred Writers, and by ^f *Æschylus.*

Aristophanes uses ^g *ἑ γῆρας ἔδωκε* — taste the Door — instead of, feel the Door

And *Petronius*, a nice Author as to Matter of Style, hath us'd the same kind of Expression, who saith — *nequum habueram cellulae hmer* For another Instance of the Rule see *Lucretius*, B 1 § 645.

§ The Eyes oftentimes sympathize with the Affections of the Soul, and therefore to see — in Scripture — frequently signifies to rejoice or be grieved, according to the Circumstances of the Person affected.

Thus old *Simeon*, when he saw our Saviour, said, *Lord now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation* That is, I shall now die in Peace, or with Joy, because I have seen my Saviour

^a *Aristoph. Equit* ^b *Æschyl. Eumen* § 830, &c ^c *Eurip. Helen* § 755
^d *Virgil. Æn. L. vi. § 86, 87.* ^e *Exod. xx. 18.* ^f *Æschyl. Prom.* § 21
^g *Aristoph. Ran*

So in *Pf lxvi 18.* — *If I regard Iniquity in my Heart, the Lord will not bear me* That is, if I take Delight in Sin, God will not bless me

In like Manner, as to the Affection of Sorrow, — *2 K vii 2* — *thou shalt see it with thine Eyes, but thou shalt not eat thereof* That is, thou shalt have the Sorrow not to enjoy the Benefit of it

See also *2 K xxii 20. Esther viii 6. Psal cxii. 10. 1 Sam. ii. 33. Deut xxviii. 34.*

So in profane Authors, in relation to Joy — ^h *Pascere oculos*, to feed the Eyes — signifies to take a Delight in seeing ⁱ *In oculis gestare*, to carry or have a Person in one's Eyes, is to love him dearly, to desire to have him always present.

And in relation to Sorrow — a Thing done before the Eyes heightens the Grief, as in ^k several Places in ^l *Terence*, and ^m *Virgil.*

After the same Manner, according to the Circumstances, are many Expressions of Holy Writ, in which God is said to behold, see or regard, to be understood As when in *Luke 1. 48.* — the Virgin *Mary* saith — *he hath regarded the low Estate of his Hand-maiden* — the Meaning is — he hath taken a Delight in, or hath favoured the low Estate of his Hand-maiden, so as to account her worthy of the greatest Honour.

And on the other hand, *our seeing God*, denotes the large and clear Knowledge we shall have of God, the unconceivable Pleasure of contemplating him, the Joy of loving, and of being loved by him All which is very fitly represented by *seeing* Because this of all our Senses is the most Noble and Refin'd, the most Critical and Exact, the most Perfect and Comprehensive, the most Unwearied and Inquisitive, and the most Desirable and Delightful

SEPULCHRE: See under BURIAL.

SERPENT. See DRAGON — under — BEAST.

SHIELD — to be well arm'd, especially with defensive Arms, gives Courage and Confidence, and Boldness to attack or undertake any Thing

Thus *Horace*, speaking of the Boldness of him that first ventur'd to Sea, saith that his Breast was arm'd with reble Brass, *L. 1. od iii*

Hence the Shield is with the *Oenocriticks* a Symbol of Courage. In

^a *Terent. Phorm* ^l *Terent. Eunuch.* ^k *Terent. Heauton. --- non mihi per fallacias adducere ante oculos?* *Ter Eun. Quæ mihi ante oculos coram amatorem adduxisti tuum* Elsewhere the Grief it self is express'd As in *Phorm Act v Sc ult. § 64.* ^l See *Servius* in *Virg. Æn. L. 1. § 118.* and in *Æn. L. 11. col. 585.*

c 233 they say it betokens Intrepidity — and that if a King sees a *Sibil*a in his *Dream*, it denotes a stout Commander under him against his Enemies — such a General being the Shield of a King, η δ' αατις ες παρόσωπον ουελθη τυ πολ.μαρτυρ αυτη

So in *Aeschylus*, the Adulterers *Clytemnestra* is confident, that as long as *Ægisthus*, her *Lumina*, shall blaze in her House, he will be her Protector and Shield, and drive away all Fearⁿ

Thus in *Pf xviii 2* *David* calls God his *Shield*, in the *Hebrew* שיל from שיל, to *protegi*, cover, defend And in *Pf xxxiii 20* God is called the *Help* and *Buckler*, the offensive and defensive Arms of his People

SHIPS (*Merchant*) signify the Merchandise and Treasure which they bring, and are therefore the Symbols of Profit

In former Times the Ways of Trade were generally carried on by the Means and Work of Slaves And therefore in the ^o *Oenocriticks*, Ships denote Riches procur'd to a Person by the Labour of his Slaves

Islands, as has been shewn, are standing and fix'd Places of Commerce and Riches But *Ships* are only transient, moveable Instruments to procure and bring them And therefore *Ships* denote moveable Riches and Wealth.

SITHE See HARVEST

SILENCE metaphorically signifies any ceasing from Action

So the *Moon* is said to be ^p *Silent* when she is in Conjunction, and so gives no Light

So *Silence in War* ^q is a Cessation from Acts of Hostility

And so likewise when the Sun stood still at the Prayer of *Joshua*, *ch x 12, 13* the Sun, in the Original, is said to be *silent*, i e not to perform his usual Course. And thus in *Pliny*, *Heaven is said to be* ^r *Silent* when no Wind is stirring

Silence, in the *Auspicia*, was ^s when nothing Foreign was observed, which might hinder the true Observation of them And therefore it was a solemn Form, before any Observation was made, for the Augur to ask a proper Person, if there was *Silence*.

During the Sacrifices of the Heathens, *Silence* was required of all the Worshipers, excepting the Priests and Cryers, who only spake the Words of their Rituals This was called ^t *Ευφημία* and *Σιγή*, and the *Formula* of the *Romans*, was *Favete Linguis*

^a *Aeschyl* *Agamemn* v 1443 ^o See the *Persian* and *Egyptian*, c. 180 ^r *Plin* *Nat Hist.* L xvi c 39 and L xviii c 31 ^q *Livy*, L. xxxvii c 38 ^s *Plin* *Nat Hist.* L xviii c 28 fin ^t *Tully* de *Divinat.* L. ii. Vid *Fest* Voc *Silen-*
tio. [!] *Eurip* *Iphigen*.

Hence,

Hence, *Sacrum silentium* in ^u *Horac*, and *Theophrastus* reckons it as Part of the Character of a filthy Fellow — to speak when he is sacrificing So that if any one made any Prayer in the mean Time for particular Favours to himself, he prayed *silently* From which some took the Liberty, not being heard, to ask ^v unreasonable Things Upon which Account, to hinder such foolish and unreasonnable Prayers, *Pythagoras* commanded his Disciples to ^z speak aloud when they prayed

As for the *Jews* — *Silence* was observed in the Temple during the offering of Incense, at which Time the People stood in the Courts of the Temple, and falling upon their Knees prayed every Man to himself, whereas during the other Parts of Divine Service, there was a great Noise of musical Instruments and Trumpets

See ² *Cbron* xxix 25 — 28 *Luke* i 10 Upon this Account *Silence* before God, and a *Silent Soul* may be Symbols of Praying

SITTING — See under — **POSTURE**.

TO STAY. See — **TO KILL**.

SMOKE, consider'd as hindring or obscuring the Sight, may signify gross Errors, which obscure and darken the Understanding

§ When consider'd as a Thing of no Substance, and that quickly disappears, it then signifies ^z Ambition, and the vain Promises of Courtiers.

§ When consider'd as proceeding from Incense offer'd to God, it is the same as a Cloud of Covering or Protection

§ When consider'd as proceeding from Fire only, it then signifies, according to the ^b *Oenocriticks*, Diseases, Anger, Punishment and War

And agreeably to this *Smoke* is in ^c *Virgil* explain'd of War

And in the sacred Writings, *Smoke* is for the most Part the Adjunct of War and Destruction

See *Gen* xix 28 *Josh* viii 20 *Judg* xx 40 *Pf* xxxvii 20. *Is* xiv 31.

To which may be added, those Places where *Smoke* is said to come out of God's Nostrils, as in *Deut* xxix 20 ² *Sam* xxii 9 *Pf* xviii 8 lxxiv 1 for that is the same as his Anger, according to the constant Rule of the Poets,

^u *Horat* L ii od 13 ^v *Theophr* chap *περὶ θυμῶν* ^w *Perfius* *Sat* ii v 6, 7 ^x *Apud* *Clem* *Alex* ^y *Hor* L iii od 29 v 11, 12. *Martial* L iv Ep 5. ^z *The Indan*, c 159 and the *Persian* and *Egyptian*, c 29, 160, and 284 [!] *Virgil* *Æn* L vii v 76 --- 81.

d *Σολῶν*

^d *Χολά πονηρίν κἀθύλαι*

^e *Disce, sed Ira cadat Naso.*

^f *Fames & mora bilem in Nasum concuunt.*

Hence Virgil,

^g — *premens voluit sub naribus ignem*

And Martial,

^h *Fumantem Nasum vixi tentaveris Ursi.*

In Pindar, Smoke likewise signifies Anger — He says 'tis the Lot of a good Man to bring Water against the Smoke to them that Quarrel — that is to make Peace when Men fall out

§ A House filled with Smoke — denotes ^k Punishment from Persons in Authority, or the supreme Power.

SNOW, according to all the oriental Interpreters in *ch.* 191. — denotes Poverty, Cares, and Torments — And again — that to dream of Snow falling upon a Place, where there us'd to be none — signifies Fertility in that Place

And in Persia, as Tavernier says, they guess at the Fruitfulness of the following Year, by the Fall of the Snow.

SONG (*new*) In Hosea 11. 15. Singing implies the miraculous Assistance and Manifestation of God's Favour — And she shall sing then as in the Days of her Youth, as in the Day when she came out of the Land of Egypt. — Where the Targum saith — I will work Miracles for them, and perform great Acts as in the Day when they ascended up out of the Land of Egypt.

Thus a Song is upon the Account of a new Subject of Thanksgiving, and therefore denotes a great Deliverance

So in Ps xl. 3. — he has put a new Song in my Mouth — is the same as if it had been said — he has wrought a new Work of Salvation and Favour towards me, which requires this extraordinary Return of Thanks.

SORES or Ulcers — The Symbol of Sores or Ulcers is very analagous to the Vices and Guilt of the Mind — For as the Habit or Clothing shews the Quality and Fortune of the Person, so the Affections of the Body can be us'd only to denote those of the Soul — The Proximity of the Clothing is thought to be sufficient to affect the Body, and the

close Union of the Body must certainly affect the Soul — Hence comes the general Opinion of the Oriental Nations, Pagan and Mahometan, that the Dirt of the Clothes makes the whole Man impure, which is as old as the Times of the Patriarchs before the Mosaiical Dispensation

A Sore therefore signifies an Unchariness, a Sin or Vice proportionable to the Properties of the Sore

This is thus proved from Holy Writ

First, in Deut. xxviii 35 *ἔλαθ' πονηρὸν*, an eating Sore is said to be the Punishment or Curse for Disobedience — And thus, as in the Hebrew Style, the Work is taken for the Reward, and the Reward or Punishment for the Work, the Sore may represent the Guilt

And hence Job's Friends, from the Greatness of his Sores, did agree about the Greatness of his supposed Sins, and taxed him accordingly

Secondly, a Sore, Leprosy, or running Sore, were the visible Marks which not only drove a Man from coming into the Presence of God, but also forced him to go out of the Camp, and the Society of Men

And therefore a Sore may very well symbolically represent that those who are plagued with it are driven away from the Presence of God, and become abominable in his Sight, and unfit for the Society of Christians, which we know in the Christian Religion arises not from any bodily Infirmity, but from the Ulcers of the Soul, the Sins and Wick'dness of Men

Thirdly, Sores or Ulcers symbolically signify Sins, because in the Hebrew Phrase and Notions, to heal signifies to pardon Sins, and to pardon the Sin is equivalent to healing

Thus in 2 Chr xxx 20 Hezekiah having prayed that God would excuse and pardon those who had eaten the Passover without being sufficiently purified — The Lord hearkened to Hezekiah, and healed the People

Thus in Jy liii 5 by our Saviour's Stripes are we healed

And in Jy i 6 Wounds, Bruises, and Sores are Sins — the binding up of them signifies Repentance — and the healing up, Remission

Agreeably to this, Philo observes, That the Leprosy ^k is the Symbol of the Sins of the Soul

§ As for the Exposition of the Onenocriticks — they all say — That Sores and Injustices signify the Acquisition of Riches, with Envy, and to the Prejudice of the supreme Power — and that too with Shame and by Stealth — See *ch.* cv, cvi, cvii

§ Upon the same Principles that Sores are Sins, may the Leaves of a Tree be the Symbol of Remission of Sins, or divine Pardons, and so of the divine Favour consequent thereupon — And this

First, As Leaves of Plants are used medicinally to heal the Sores and Bruises of Bodies

^d Theocrit Idyll 1 v 18 ^e Persius Sat v v 91 ^f Phlut Amphit
Act iv ^g Virgil, Georg L iii v 85 ^h Martial L vi Ep 64 ⁱ Pin-
dar. Nem od 1. ^k See the oriental Onenocriticks, c 160

^k Philo de Immutab. p 210

Secondly, As they have been us'd in religious Purgations or Expiations

In the *Mosaic* Law there was one general Kind of Sacrifice commanded for Purgation, which consisted of an Heifer sacrificed and burnt to Ashes, with which and Spring water, a Lye was made to serve many Sorts of Purgations

When this Heifer was burnt, Cedar and Hyssop, with Scarlet Wooll, were thrown into the Burning, and when Purgations were made with the Water, a Branch of Hyssop was us'd to sprinkle it, *Num* xix 6, 18 Also in the Purgation of the Leprosy, the like Branches of Cedar and Hyssop, with Scarlet Wooll, were us'd, *Lev.* xiv 4, 6, 7. Hence in *Pf* li 9 *Purge me with Hyssop and I shall be clean, wash me and I shall be whiter than Snow* Which Ceremonial Rite is symbolical, and grounded upon the absterfive or purging Virtue of the Hyssop

As for the *Pagans*, they us'd Herbs several Ways in Sacrifices and Purgations

Porphyry says, *!The ancient Way of Sacrificing was to offer Grass and Branches*

^m *Pliny* is of Opinion, that the *THUS* or *Frankincense* was not used in the Times of the *Trojan Wars* for a Perfume or Incense in religious Rites, but that they us'd the Smoke of Cedar and Citrus So the ancient *Romans* in the Times of *Romulus* us'd the ⁿ *Myrtle* in their Purgations, and Bay likewise was thought to expiate^o, and ^p *Savine* was used to the same purpose.

Hence came the Use of Crowns in Sacrifices, and these were us'd not only by them who offer'd, but upon the Statutes and Altars too, to make the Gods propitious^q

Eusebius also makes mention of offering Herbs and Leaves as the most ancient Way of Sacrificing among the Heathens

All which Practices proceeded from the Consideration of the natural Virtues of such Plants, which by a Similitude or Analogy, between the *Ulcers* or *Pains* of the Body to the *Sins* or *Guilt* of the Soul, they applied in religious Rites, as appears from ^r *Proclus* and ^s *Jamblichus*.

Thirdly, Leaves serve for Covering, and so may be Symbols of a Propitiation

Sins, when grievous and ripe for Punishment, are said to be before God What therefore covers them makes a Propitiation. Upon this

Score, the *Cloud* of the Incense which covered the Mercy Seat when the High Priest went into the Sanctuary, is said to prevent his Death, *Lev* xvi 13 God would have a kind of Veil to stand before the High Priest, that he might not, as it were, see God Face to Face, which was a Privilege only granted to *Moses*

So in *Pf* xxxii 1 *Blessed is he whose Transgression is forgiven, whose Sin is covered*, and in *Pf.* lxxxv 2 *Thou hast forgiven the Iniquity of thy People, thou hast covered all their Sin*, wherein *pardon* and *covering* explain each other

Further, *Sin* is *Nakedness* in the Style of the Holy Writ, and the Consequence of it is *Shame* Thus in *Exod* xxxii 25 when the People had committed Idolatry — *Moses* saw that the People were Naked, for *Aaron* had made them Naked, so *2 Chr* xxviii. 19 *For he made Judah naked, and transgressed sore against the Lord* What therefore covers Man, takes off, or at least lessens his *Shame*. When therefore *Adam* had sinned, he endeavour'd to palliate his *Shame*, by covering his Body with *Leaves* or *Boughs*. But God, who was merciful, though he curs'd him in some Things, yet he favoured him in others, and upon his Confession, which was a Token of Repentance, he clothed him 'Tis probable that God instructed him to offer up some Victims for his Sin, and thereupon commanded him to clothe himself with the Skins, which by that were indeed a Mark of God's Reconciliation, but shewed still that the Guilt was not so quite remov'd, but that he continually stood in need of the Divine Mercy, and that his own Invention of the Covering of the Leaves was not that which could cover his Sin, but that which God allow'd.

See — under — TREES

STAFF See ROD.

STANDING See under — POSTURE

STAR To what has been said concerning Stars under — LIGHT — may be added the following remarkable Dream explain'd by the *Arabian* Writers, and to be met with in *Herbelot*, Tit — *Toumenabkan* and *Timon*

Toumenabkan, Prince of the *Moguls* or *Oriental Tartars*, had, by one of his two Wives, twin Sons, *Kalkhan* and *Fagroul*

This *Fagroul's* dream'd one Night that he saw, proceeding out of his Brother's Bosom, three Stars which arose successively, after which a fourth arose more glorious than the rest, whose Rays enlighten'd the whole Surface of the Earth

From this Star came out others, which had a bright Light, but far inferior to the other

This great Star being set as well as the three others, gave place to those

¹ *Porphyr de Abstn* L 11 § 5

^m *Plin. Nat Hist* L xiii c 1

^a *Plin Nat. Hist* Lib xv c 29

^o *Id* L xv c 30.

^p *Ovid Fast*

L 1 § 343

^q *Plaut Trinumum* Act I Sc 11 *Merc Act* IV Sc. 1

^r *Procl. de Magna.*

^s *Jamblich de Myst.* § 1, c 15 § v. c 23

those less Stars, which cast their Beams upon several particular Parts of the Earth

Fagouli having had this mysterious Dream and awaking, thought upon it in his Mind, and was again overcome with Sleep, and dream'd a second Time, and saw seven Stars, which came out of his own Bosom, following one another, and taking each a particular Turn in Heaven

These seven were followed by an eighth, whose Greatness and Light far exceeded the rest, and indeed enlighten'd all the Parts of the World, and produc'd a great Number of other Stars, which took their several Turns after the great one had finish'd its Course

Having consulted his Father thereupon, well skill'd in Oneirocrisy, he called his Son *Kilkban* and explain'd them thus That according to the first Dream, out of the Progeny of *Kilkban* should arise three Princes which should possess the Empire of the *Moguls*, and should transmit it to a fourth, who should Subjugate a great Part of the World, and divide it amongst his Children And accordingly these were *Coblaskban*, *Bortan Bebadir*, and *Jesivka Bebadir*, and the fourth *Gingbizkhan*, who accordingly divided his Kingdom and Conquests to his Children

As to the second, that out of *Fagouli* should arise seven Princes possessing an absolute Command in the Armies under the Authority of the then reigning *Mogul* Emperors, after which an eighth should arise in direct Line, who should be the greatest Conqueror in the World, and leave a numerous Posterity, whose Princes should reign to the End of the World Now these seven were accordingly the chief Captains of the *Moguls*, and the eighth was *Timour*, or *Tamerlan*, that great Conqueror, whose Posterity still reigns in the *Indies* under the Name of the great *Moguls*

Upon this Exposition the two Brethren agreed, that the Empire should remain in Propriety to the Posterity of *Kilkban*, the Elder, and that the Command of the Armies should always be in the Hands of *Fagouli*, the Younger And this was so exactly observ'd by their Successors till the Times of *Tamerlan*, that, notwithstanding his vast Power, he long refus'd the Title of *Khan*, or *Sultan*, and only took that of *Emir*, or *Commander*, until the Death of *Souourgatmischkhan* Sultan of *Cathai* descended from *Gingbizkhan*.

STING is equivalent to the Poison which it contains, and transmits into the Wound it makes

In Scripture, *Poison*, *Lies*, *Error*, *Delusion*, *Curfes*, *Gall*, and *Mischief*, are synonymous, the former being the Causes of the last

So in *Pf* cxi. 3. — *Adders Poison is under their Lips* — is to be explain'd by *Lies* or *Curfes*, as in *Pf* lviii 3, 4 — *They go astray, as soon as they be born, speaking Lies Their Poison is like the Poison of a Serpent*

Serpent They are like the deaf *Adder* that stoppeth her Ear And in *Pf* xiv 5 *With their Tongues have they deceiv'd, the Poison of Asps is under their Lips, their Mouth is full of Cursing and Bitterness.* For the Sting of the *Scorpion*, see under — **SCORPION**.

STONES (precious) See **GEMS**

STONE (*white*) The most ancient Way among the *Grecians* of giving Sentence in Courts of Judicature was by black and white Pebbles call'd *κρίσιμα* They who were for acquitting a Person tried, cast into an Urn a *white Pebble*, and those who were for condemning him a *black one* *Ovid* has taken Notice of this Custom,

^a *Mos erat antiquus, utres atrisq, lapillis.
His damnare reos, illis absolvere culpa.*

*Black and white Stones were us'd in Ages past
These to acquit the Prisoner, those to cast.*

H H

The like was done in popular Elections, the *white* Pebbles being given by way of Approbation, and the *black* ones by way of Rejection

Hence a *white Pebble* or *Stone*, becomes a Symbol of Absolution in Judgment, and of conferring Honours and Rewards.

The Symbol of a *Stone cut out of a Mountain without Hands* is us'd in *Dan* II and may be thus explain'd

A Mountain has been shewn to signify symbolically a Kingdom or Empire Now a Mountain consists of *Stones united together* By the Rule of Analogy, *Stones* therefore must signify the several Peoples of which a Kingdom or Empire represented by a *Mountain* is compos'd. And therefore a *Stone cut out of a symbolical Mountain*, will be a People to be form'd out of the Kingdom represented, and to be (forasmuch as the Cutting denotes a Separation) of a quite different Nature to the rest of the People, of which the said Kingdom consists. And forasmuch as this is said to be done *without Hands* — this may denote, that the said People would be of a sudden form'd when Men were not aware of any such Thing, and that it would be done without any visible worldly Support or Assistance.

SUN. See under — **LIGHT**.

SWORD is the Symbol of War and Slaughter, as may be seen in many

[†] *Ovid. Met. L. xv. v 41, 42.*

Places of Holy Writ, especially in the Prophets See Ezek xxi

So likewise our Saviour uses it in Opposition to Peace, *Matt x 34* — *I came not to send Peace but a Sword* — which *St. Luke xii 51*, expresses by the Word *Division*.

Thus the *Egyptians*, those great Masters of symbolical Learning, called ^b *Ochus King of Persia*, a cruel Conqueror to them, by the Name of *Sword*

§ With the *Oneirocriticks*, a *Sword* is the Symbol of ^c *Authority*, *Power*, and *Increase of Offspring*

§ In all sorts of Authors, innumerable are the Places in which the *Sword* is the Symbol of *Death* or *Destruction*

Thus in ^d *Euripides*,

Ξίφος μᾶλλον ἢ τὸν λέχος.

The Sword shall reach thee, not my Nuptial Bed.

§ The *Word of God* is often in Scripture compar'd to a *Sword*, as by *St Paul, Eph. vi. 17* — *And the Sword of the Spirit which is the Word of God.* So in *Heb. iv. 12.* — *For the Word of God is quick and powerful, and sharper than any two-edged Sword* And in *Hosea vi 5* *The Word of God* is said to destroy all his Enemies — *Therefore have I mowed down your Prophets, I have slain them by the Words of my Mouth, and my Judgments go out as the Light.*

T.

THE TABERNACLE amongst the *Jews*, during the Times that their Church was not fully settled, was the Symbol of God's Presence, and consequently of his Protection, and of his Church, to whom the Promises of Protection were made, and confirm'd by the Symbol of his Presence. So that

The said Tabernacle prefigur'd, and is therefore us'd in the Christian Dispensation as the Symbol of the Christian Church, as in Favour indeed with God, and under his Protection, but in an unsettled State and Condition

See — TEMPLE

Farther, the Tabernacle of the *Jews*, upon the Account of the *Shechinah*, or glorious Dwelling and Appearance of God in it, was a

^b Plutarch de Isid & Osir p 394
to the *Persian* and *Egyptian*.

^c Oneir c ccxxi, ccxlix, according
^d Eurip. Helen v. 809

Type of the Body of *Christ*, in whom dwelt all the Fulness of the Godhead bodily, and who was therefore on Earth, the Tabernacle of God with Men

TAILED in Holy Writ is us'd symbolically to signify two Things which meet frequently both together in one Subject, the one being the Cause of the other

First it signifies Subjection or Oppression under Tyranny So this Symbol is used and explained by God himself in *Deut xxviii 13.* where he promises Blessings to the Obedient — *And the Lord shall make thee the Head and not the Tail, and thou shalt be above only, and thou shalt not be beneath*

And thus in the *Oriental Oneirocriticks*, the *Tail of a Beast*, as being the Part that follows or comes behind, signifies the *Retinue*, *Honour*, *Dignity*, and *Riches of the Subject concern'd*, ch ccxxxiii, ccxxxvi

The *Indian* in particular, *ch cli*, concerning a Horse — the Symbol of a warlike Conqueror, says — *If any one dreams he rides on a generous Steed (such as the Persians called Pharas) having a large Tail thick of Hair and long, he shall have a Retinue or Train of Men or Officers, answerable to the Fulness or Length of the Tail*

The other Signification of *Tail* is, when it signifies a false Prophet, Impostor, or Deceiver, who infuses the Poison of his Doctrine, which brings on a Curse, as the Scorpion doth with his Tail

Thus in *Is ix 14, 15.* — *The Lord will cut off from Israel Head and Tail, Branch and Rush in one Day* The ancient and honourable, he is the Head, and the Prophet that teacheth Lies, he is the Tail So again, *ch xix 15.* — *Neither shall there be any Work for Egypt, which the Head or Tail, Branch or Rush may do* — that is, neither the Power of the Princes, nor the Devices of the false Prophets and Enchanters shall avail any Thing

By this may be explain'd the symbolical Meaning of that great Miracle exhibited to *Moses*, of the ^e *Serpent* transformed out of his Staff, and into it again, which was to assure him of his Power to overcome the *Egyptians*.

The Staff is thrown upon the Earth and turn'd into a Serpent, at which *Moses* was frighted — to shew what Terror he and the *Israelites* were in at the Sight of *Pharaoh* the great *Egyptian Dragon* He is ordered to take it by the *Tail*, and it was turned into a Staff — to shew that he would overcome the *Tail* of the Serpent, the false Prophets, and Retinue of *Pharaoh*, and by that Victory get into his Power a Scepter or Authority to govern the *Israelites*.

^e Exod. iii. 3, 4.

To the same purpose was the second Miracle wrought in Consequence of that, when the ¹ Rod of *Moses* turned into a Serpent, swallowed up those of the Magicians For that plainly shewed and signified the Power of *Moses* to overcome the Magicians in their Inchantments, and to rescue *Israel* out of their Hands

T E E T H are frequently us'd in Scripture as the Symbols of Cruelty, or of a devouring Enemy.

Thus in *Prov xxx. 14.* — *There is a Generation whose Teeth are as Swords, and their Jaw-Teeth as Knives, to devour the Poor from off the Earth, and the Needy from among Men* So *David*, to express the Cruelty of Tyrants, *Pf lvi 6.* prays to God — *to break out the great Teeth of the young Lions* So God threatening the *Israelites* for Rebellion, *Deut xxxii 24* saith — *I will also send the Teeth of Beasts upon them* And *David*, *Pfal lvii 4* compares the *Teeth* of wicked Men to *Spears* and *Arrows* *My Soul*, saith he, *is among Lions, and I lie even among them that are set on Fire, whose Teeth are Spears and Arrows, and their Tongue a sharp Sword*

For the Interpretation of the *Teeth* given by the *Oenocriticks* — see — **M O U T H.**

T E M P L E, and *Tabernacle* or *Tent*, are opposite

A *Tabernacle* or *Tent* denotes an unsettled State, from the Use of *Tents* in Places where Men travel and have no settled Habitations

And thus whilst *Israel* was unsettled in the Desert, and even in *Canaan*, till the utmost of what was promised to *Abraham* for their Sakes was fulfill'd, God had a moveable *Tabernacle*, and therefore said of himself, *that he also walked in a Tent, and in a Tabernacle*, *2 Sam vii 6*

But, on the contrary, when the *Israelites* were fully settled in the Promis'd Land, God had then to shew his fix'd *Abode* with them, a standing *House*, *Palace*, or *Temple* built for him, and to make up the Notion of Dwelling or Habitation compleat, there were to be all Things suitable to a House belonging to it

Hence in the Holy Place, there was to be a Table and a Candlestick, because this was the ordinary Furniture of a Room

The Table was to have its Dishes, Spoons, Bowls and Covers, and to be always furnished with Bread upon it, and the Candlestick to have its Lamp continually burning

Hence also there was to be a continual Fire kept in the House of God, upon the Altar as the *Focus* of it

And besides all this, to carry the Notion still farther, there was to

be some constant Meat and Provision brought into this House, which was done in the Sacrifices, that were partly consum'd by Fire upon the Altar, as God's own Portion and Messe, and partly eaten by the Priests, who were God's Family, and therefore to be maintained by him

Besides the Flesh of the Beast offered up in Sacrifice, there was a *Mircha* made of Flour and Oyl, and a *Libamen* that was always join'd with the duly Sacrifice, as the Bread and Drink which was to go along with God's Meat

It was also strictly commanded, that there should be Salt in every Sacrifice, because all Meat is Unfavoury without Salt

Lastly, all these Things were to be consum'd on the Altar only by the Holy Fire that came down from Heaven, because they were God's Portion, and therefore to be eaten or consum'd by himself in an extraordinary Manner

From all this it appears, that the Building of the Temple was wholly design'd to make a durable and permanent Mansion for God, and consequently for his Worship — a Rest for the Ark, a Settlement for the Feet of God — as *David* design'd it, *1 Chron xxviii 2* and as God himself did declare it to *David* by the Prophet *Nathan*, *1 Chron xvii 4, 5, 9*

And therefore the Word *Temple*, when us'd Symbolically, is the Symbol of the Christian Church since its Settlement with Authority

In the *Oenocriticks*, c ccxxv a *Temple* is interpreted of the *House of the King* — which agrees with the *Jewish* Temple being an House or Palace for God, as the King or Monarch of the *Jews*

As a *Tabernacle* denotes an unsettled State of the Church, so even the Symbol of *Temple* may come under the Notion of a *Tabernacle*, whenever the Church is in a weak declining Condition Thus in *Jer x 20* when the *Jewish* Nation was reduc'd to such a State, that the *Temple* was to be destroyed, and the People led into Captivity, the *Temple* is spoken of under the Symbols of *Tabernacle* and *Curtains*, to shew that the Temple was as it were tottering, and as unsettled as a *Tabernacle*

The like Opposition is to be seen in *Amos ix 11* — *In that Day will I raise up the Tabernacle of David that is fallen, and close up the Breaches thereof, and I will raise up his Ruins, and I will build it as in the Days of old, where the Kingdom or House of David in Oppression comes under the Notion of a *Tabernacle* The Opposition between a *House* and *Tabernacle* appears in *Prov xiv 11* *the House of the Wicked shall be overthrowen, but the Tabernacle of the Upright shall flourish* The Meaning is — the most flourishing State of the Wicked shall have an End — but the Upright from a low oppressed State and Condition shall be exalted to Honour and Happiness*

¹ *Exod. vii. 9, 12.*

And thus St Paul comparing this present Life, and the unfertled, afflicted, and miserable State thereof, with the Certainty, Happiness and Perpetuity of the next, calls the first by the Name of — *our earthly House of this Tabernacle*, and that too subject to be dissolved, adding thereto, *that in this Tabernacle we groan being burden'd*. But the other is — *a Building of God, an House not made with Hands, eternal in the Heavens*, 2 Cor v. 1. So in Heb xiii. 13, 14 we have the Symbols of a Camp and City oppos'd, which bear the same Proportion to each other as Tent and Temple

THIGH is the Part on which the Sword of a Warriour is hung

See to this Purpose Exod xxxii 27. Judg iii 16, 21. Ps xlv 3 Cant iii 8 Homer II. 2. v. 900

§ Another Signification of Thigh is, when we take it in holy Writ to signify, by a Metonymy, the Parts in Man or Woman which serve for Procreation and the Multiplication of the Species

Thus it is to be understood in Gen xlv 26 according to the Original, and so in Judg viii 30 See the Original

In this Sense the Thigh is the Symbol of the Offspring, Children, according to the Persian and Egyptian Interpreters in Job xcvi, being denoted by the Parts of Generation But

§ Thighs literally taken are in Job cxiii. explain'd by them of Kinsmen

§ A third Symbolical Signification of Thigh may be fetch'd from the Custom arisen in the Times of the Patriarchs, that when a Man impos'd an Oath upon another to secure his Promise, he made him put his Hand under his Thigh

Abraham thus adjur'd his Servant, Gen xxiv 2, 9 And in the same Manner Jacob adjured his Son Joseph, that he should not bury him in Egypt, Gen xlvii 29

This is still practis'd in the East, says Vatablus, and Tavernier gives an Instance of it in his Travels

In 1 Chron xxix. 24 according to the Original — *the putting of the Hands under Solomon* — is a Ceremony of Homage and Obedience, whereby the Person swearing gave the greatest Token of his Design to be faithful And of this there are still some Remains, when Men take an Oath of Fidelity to their Superiours, and do them Homage

THIRST — See HUNGER — and WATER

THRESHING is always in the Prophets a Symbol of the Destruction of the Subject concern'd, as in Is. xli. 15. Jer. li. 33 Amos i. 3. Micah

† Tavernier's Ind. Trav. L. ii. c. 3.

IV 13 Hab iii 12 and in Is. xxi 10 — *On y'ti st 12 a d the Cor. of m' Loo.* — signifies, as explained by the LXX, People of *Ed, jor-fak'ra* and *giva'a*

THRONE — the Symbol of a Kingdom or Government

Thus in Holy Scripture Throne is put for Kingdom, Gen xli 4 — *according to thy Word shall all my People be ruled* — *on the Throne will I be greater than thou* In 2 Sam iii 10 Kingdom and Throne are set synonymously, — *to translate the Kingdom from the House of Saul* — *and to set up the Throne of David over Israel* And both together, as in 2 Sam vii 13 *I will establish the Throne of his Kingdom for ever*

And thus God, to represent himself Symbolically as King of the Jews, had the Mercy Seat with the Cherubim about it, as his Throne

See Is vi 1, 2 2 Kin xix 15 1 Sam iv 4. 2 Sam vi 2 1 Chron xiii 6 Ps lxxx 1

In like Manner — *the setting of the Throne* — signifies the settling, or Establishment of the Government in Peace, as in 2 Sam vii. 12, 13, 16 where Throne and Kingdom explain each other

And the Enlargement of the Throne implies a great Accession of Dominions and Power, as in 1 Kin i 37 compar'd with v. 47 And therefore Solomon, when he had subjugated all the Nations round about him, so that they were obliged to bring him Tribute, and had thus enlarg'd his Dominions beyond what David had possessed before, he made a new Throne — *a great Throne of Ivory* — which symbolically represented his Power, and the Enlargement of his Dominions, and the Peace and Prosperity of his Reign

A Throne is by all the Orators in Job ccxxv explain'd of Power And by the Persian and Egyptian in Job 261 a Royal Throne is explain'd of a King, or his eldest Son

In the Magick Oracles of Zoroastros, *Avayans Ogevo*, the Throne of Necessity, signifies the Power of Fate or Death

§ Throne of God — may signify a great Magnificent Throne, according to an usual Hebrewism, where Nouns join'd with the Word — God — (as was observ'd before under — HARPS) acquire a Sense of Excellency, and Greatness

According to which — *the Throne of God* — may be an high and exalted Throne, a Royal or Imperial Seat, from whence the Political World is rul'd, as God from Heaven rules the whole Universe

THUNDER in Ps xxix 3 is called the Voice of God

This Voice comes from Heaven And therefore as the Heaven signifies the Station of the supreme visible Power, which is the Political Heaven, as has been shewn under the Word — HEAVEN — to the Thunder must be the Voice and Proclamation of that Authority

and Power, and of its Will and Laws, implying the Obedience of the Subjects, and at last overcoming all Opposition

So that in this Sense, *Thunder* is the Symbol of such Oracles or Laws as are enacted with Terror, and so terrify Men into a suitable Obedience And thus the Law of *Moses* was usher'd in with Thunders and Lightnings, *Exod* xix 16

The *Oneirocriticks* have had some Notion of Thunder signifying the Publication of Things And therefore *Alexander Myndius* cited by *Artemidorus* saith ^h — *Thunder discovers those that are hidden or desire to be hid* And afterwards it is said, — *Thunder betokens a more glorious Authority, or Priesthood, which those that are struck, or dream'd to be so, therewith, shall enjoy*

§ *Thunder* consider'd as a *Motion* or *Shaking*, signifies a Revolution in the State, or Change of Affairs, as in *Haggai* ii 6, 7, 21 ^a

And from the *Fear* and *Terror* which *Thunder* occasions — *Thunder* in Scripture is frequently us'd of God's *discomfiting* of the Enemies of his Church, as in *Sam.* ii. 10 vii 10. *Pf* xviii 13 and in *Is* xxix 6 of his *punishing* the *Rebellious Jews*

§ Amongst the *Pagans* ^k all other portending Symbols were stopp'd by that of the Thunder, unless the Thunder did confirm the former by being on the same Side

They esteem'd Thunder the immediate Voice of God, and therefore thought it Presumption to consult about any Thing when God spake. His Voice ought to impose Silence on all, according to that eternal Maxim of all Government, that when the supreme Authority speaks, the less Courts cannot exert their Power, and the Presence of the supreme Magistrate supercedes for the Time the Power of all the Inferiours

§ With the ^l *Egyptians* Thunder was the Symbol of a Voice at a great Distance.

The Seat of Thunders and Lightnings is the Air

TIME — concerning the Terms of Time, in the Symbolical Language, are the following Words of *Artemidorus* in *Lib* ii c 75

“ — Days, Months, and Years — have not always their proper Signification For Months are sometimes denoted by Years, and Days too, and Years and Days by Months, and Months and Years by Days. But that this may not become doubtful, when Years are mentioned, if they be proportionable and suitable, they

“ may be accounted as Years, but if many, as Months, if over many as Days The same Rule holds reciprocally for Days, for if they be many let them be accounted as Days, if less, as Months, if few, as Years Likewise of Months, let them be taken according to the present Occasion

“ Now where there is Occasion or not, and what it is, will be shewn, over and besides the due Proportion of Life, by the Age of the Dreamer, and in other Cases, by the Consideration of the Necessity

From these Words it appears, that in the Symbolical Language the aforesaid Terms of Time are Symbolical, and sometimes by the said Rule literal — and that the said Terms are in the said Language synonymous, as they are also in the *Oriental* Languages

And thus, in the sacred Writings, a *Day* in some Places is put for *Year*, as in *Num* xiv 34 *Ezek* iv 4, 6

This Practice seems to have risen, either from Days and Years being all one in the Primitive State of the World, or else from the Ignorance of Men at first in settling Words to express the determined Spaces of Time A *Day* with them was a *Year*, a *Month* a *Year*, three *Months* a *Year*, four *Months* a *Year*, six *Months* a *Year*, as well as the whole *yearly* Revolution of the Sun

'Tis worth observing, that the *Egyptians*, from whom the Symbolical Language did chiefly come at first, were involv'd in this Uncertainty, and give the Name of *Year* to several Sorts of Revolutions of Time, or determined Spaces thereof *John Malela*, who in his Work has copied more ancient ^m Authors, says plainly, that they called a *Day* a *Year*

The *Day* is a Period and Revolution, and so it is an *annual's*, a *Year*

From the same Author, and several ⁿ others, it appears also that they accounted a *Month* a *Year*

^o *Plutarch* and ^p *Diodorus* say, that four *Months*, or a *Season*, were called a *Year*

As for the Revolution of the Sun, which is done in that Space of Time which we call a *Year*, 'twas called by them the *Year of the Sun*, or in other Words ^q *the Year of God*

Hence a full Year is called by *Virgil* ^r a *great Year* — and *the Year of Jupiter* by ^s *Homer*

^m Suid v 'Hαιϑ, 'Hϑαιϑ ⁿ Diod Sic I 1 p 15 Plin Nat Hist L vii c 48 ^o Plut Vit Num Pomp ^p Diod Sic L 1 p 16 ^q Hor ^r Hieroglyph v L 1 ^s Virgil Æn L. iii. v 284 ^t Hom. II 2. v 134

^b Artem L ii c 8
Nat Quæst L ii c 34

¹ See also Senec Nat Quæst. L. ii c 41
¹ Hor ap. Hierogl 29

^k Sen

“ may

As for other Nations, some *Barbarians*, as ^c *Plutarch* says, had Years of three Months, as also the *A. cadians* among the *Greeks*, if we may stand to the Testimony of ^u *Plin*, and ^w *Censorinus*. But *Plutarch* says they made them of four Months. And these two last Authors, the *Carians* and *Acaruanians* made their Years of six Months.

Terms of Time being thus ambiguous amongst the Ancients, they must in the Symbolical Language be by the Rule of Proportion determined by the Circumstances.

Thus if *Days* were mentioned of a Matter of great Importance and Duration, they must be explained by *solar Years*, or *full Years*. If *Years* were spoken of a mean Subject, as of the Persons of Men, and seem'd to be above Proportion, they must be explain'd of so many diurnal *Years*, or common *Days*. This is evidently the Principle of *Artemidorus*, who finds Mysteries in all Numbers, and all Expressions determining Spaces of Time.

Upon this also are grounded *Joseph's* Expositions upon the Dreams of the chief Butler and chief Baker. For otherwise three *Branches* should rather signify three distinct *Springs*, or *solar Years*, as the seven *Ears of Corn* in *Pharaoh's* Dream portended seven distinct *Crops*, and by Consequence seven *solar Years*. But the Subject Matter altered the Property. *Pharaoh's* Dream concerned the whole Nation, the King being a Representative of the People. But the chief Butler's Dream concern'd only his own Person.

The Way of the Symbolical Language in Expressions determining the Spaces of Time may be yet set in a plainer Light from the Manner of Predictions, or the Nature of Prophetical Visions. For a Prophecy concerning future Events is a Picture or Representation of the Events in Symbols, which being fetch'd from Objects visible at one View, or cast of the Eye, rather represent the Events in Miniature, than in full Proportion, giving us more to understand than what we see.

And therefore that the Duration of the Events may be represented in Terms suitable to the Symbols of the Visions, the Symbols of Duration must be also drawn in Miniature.

Thus for Instance, if a vast Empire persecuting the Church for 1260 Years was to be Symbolically represented by a Beast — the *Decorum* of the Symbol would require, that the said Time of its Tyranny should not be express'd by 1260 *Years*, because it would be monstrous and indecent to represent a Beast ravaging for so long a Space of Time, but by 1260 *Days*.

^c Plut Vit Numæ. ^u Plin Nat Hist L vii c 48 ^w Censor de Die Nat c 19

And thus a *Day* may imply a *Year*, because that short Revolution of the Sun bears the same Proportion to the Yearly, as the Type to the Antitype.

In the Symbolical Language Objects also of extended Quantity may be us'd to represent Time, which is only successive, as in the aforesaid Dream of *Pharaoh's* chief Butler, the three Branches of the Vine are expl in'd by *Joseph* to signify three Days. In that of the chief Baker, the three Baskets signified three Days.

In the Dreams of *Pharaoh*, the seven good Kine, and the seven lean Kine portended so many Years of Plenty and Famine, as also the seven good Ears, and the seven bad Ears of Corn. So likewise in the Statue of *Nabuchodonosor*, the Proportion and Order of the Members signifies the Order of Succession and Time. The Head begins, and signifies the *Babylonian* Monarchy, and so on to the Feet, Legs, and Toes, signifying the last tyrannical Powers exercising Cruelty against the Saints and Church of God.

Thus also in the *Portentum* exhibited to the *Greeks* in *Aulis*, and there explain'd by *Calchas*, as ^x *Homer* reports it — the eight young Birds with the Mother, which is the Ninth, being swallowed up by a Dragon, who is after that turn'd into a Stone, signify that the *Greeks* should spend nine Years in their War against *Troy*, and that in the tenth Year they should take the Town.

Tully objects against this Interpretation, and demands why the Birds were rather to be interpreted of *Years*, than of *Months* or *Days*? But the Answer is obvious. *Years* only were proportionable to the Event, and to the Way of managing Wars in those Days. So that the Rule of Proportion is to be fram'd upon the Circumstances.

There is such another *Portentum* in ^z *Virgil*, where thirty young Pigs denote as many Years.

And in ^a *Silius Italicus* there is an *Augurium* set down of an Hawk pursuing and killing fifteen Doves, and whilst he was stooping upon another, an Eagle comes and forces the Hawk away. Which is there explain'd of *Hannibal's* wasting *Italy* during sixteen Years, and his being driven away by *Scipio*.

In several Places of Scripture a *Day* signifies an appointed Time or Season, as in *Isa* xxxiv 8 lxiii 4. And so may imply a long Time, of many Years, as in *Heb* iii 8, 9 — the *Day of Temptation in the Wilderness* — is the Time of forty Years.

In the *Latin* Authors a *Day* is us'd to signify Time in general, as in ^b *Tully*, *Opinionum enim commenta delet Dies, Naturæ Judicia con*

^x Hom II β v 308 ^y Tully de Divinat L ii ^z Virgil Æn L viii
^{42.} ^a Sil Ital. de Bell. Pun. L. iv. ^b Tully de Nat. Deor L. ii

firmat — and in ^c Terence — *Diem adimere aegritudinem hominibus*

And *Dies* also may signify more especially the *whole Year*, as it does in these Verses of *Lucretius*

^a *Nam simul ac species patefacta est Verna Dies,
Et referata viget genitalis Atria Favoni*

In ^e Tully, *Dies perexigua* signifies a short Time, yet so as to contain *cx Days* Upon which *Asconius* makes this Observation,

Dies feminino genere Tempus Et ideo diminutive Diecula dicitur licet tempus Et mora Dies horarum xii, generis Masculini est unde hodie, quasi hoc die So ^f *Dies longa* in *Pliny*

Again, *Annus* is used to signify the *Season*, be it changed more or less

Thus *Annus Hybernus* in ^g *Horace* is the Winter, and in *Virgil Eclog iii* ^h *Formosissimus Annus* is the Spring

And *καιρός*, a *Season*, is sometimes us'd for a *Year*, as in *Dan xii* ⁱ and in the following Words of *Eusebius Antioch*

^h Ἡ δὲ χειλιδὼν ἀπαξ ἦν τῆ καιρῶ

And so *χρόνος* is put for a *Year* in many Places, as in ^j *Sophocles*, in the ^k *Oriental Oneirocriticks*, in ^l *Aelian*, and in ^m *Ammonius*

And so also *Ovid* has us'd ⁿ the Word *Tempus* to signify a *Year*

Lastly, *ὥρα*, *Hour*, signifies *Time* indefinitely both in sacred and profane Authors

In *Aristophanes*, ^o *ἡρῶς ἐν ὥρῃ* in the Spring Time In *Thucydides* ^p *ἡρῶς ἐν τῇ ὥρῃ* the Summer Time

And so ^q *Hora* is us'd in the *Latin* Authors for *Time* or *Season* in general

TORCH, when consider'd in respect only of its burning, is a Symbol of great Anger and Destruction

It is thus us'd by the Prophet *Zecbariah*, *c xii* ^v *6* — *In that Day I will make the Governors of Judah like a Hearth of Fire among the Wood, and like a Torch of Fire in a Sheaf, and they shall devour all the People round about, on the Right Hand, and on the Left*

^c Terent Haut Act III Sc 1 ^v 13
^e M T C Orat 1 in Verr
Epod 11
^a Plin L viii Epist 5
^h Hor t
^k Ch cxvii and cccxxxviii
^l Ael Var Hist L iv c 25
^m Ammon de Differ v καιρος
Neb
ⁿ Ovid Fast L iii ^v 163
^o Aristoph
^p Vid Voss Etym
^q Lucr L 1 ^v 10
^r Plin Nat Hist L ii c 25
^s Ar Me-
teorol L 1 c 6
^t Plin Nat Hist L ii c 25
^u Sil Ital de B. Pun L viii
^v Eurip Troad v 922
^w Ar Me-
teorol L 1 c 6
^x Liv L xxix,
xi, xliii
^y The Lord Bishop of
Oxford's Arch. Gr. Vol ii p 78.

So in *Is vii* ⁴ *Rezin King of Syria*, and the King of *Israel*, two bitter Enemies of *Abaz King of Judah*, threatening War against *Judah*, are call'd *two Tails of smoking Firebrands* — two angry, fiery Fellows going out in a Snuff

Thus the Dream of *Hecuba* when with Child of *Paris* — how she brought forth a Torch which burnt the City — was explained by *Aesaius the Oneirocritick* — that the Child would prove to be the Ruin of his Country.

And therefore *Euripides* calls this *Paris* or *Alexander*, by the Name of ^r *Δαλὴ πικρὸν μίμρα* — the bitter R. presentator of a Torch

And so *Horace* speaking of *Hannibal* compares him to *Torches set on Fire*, or a blasting Wind, another Symbol of War.

^s *Dirus per Urbes Afer ut Italas
Ceu Flamma per tadas, vel Euris
Per Siculas equitavit undas*

A Star burning like a Torch may be a Description of that Sort of Comets which for the Figure of them are call'd ^t *Lampodas*

And what is by ^u *Aristotle* call'd *κομήης*, is, in the Author of the Description of the *Olympiads* called *λαμπάς* And as it is supposed to be mentioned in the Marble Chronicle at *Oxford*, it is there said to burn, *καίεται*

Now a Comet was always thought to be a Prodigy of bad Omen, that in the Times of *Augustus* only excepted by ^w *Pliny*

And Streams of Fire like Torches, of which ^x *Livy* gives some Instances, were look'd upon as ill Omens And ^y *Silius Italicus* describing the Prodigies which foreboded the Event of the Battle at *Cannæ*, mentions such Torches

Lastly, concerning *Torches* it may be observ'd, that ^z the ancient *Grecian* Signals for the Beginning the Battle were lighted *Torches* thrown from both Armies by Men call'd *πυροφόροι* or *πυροφόροι* who were Priests of *Mars*, and therefore held inviolable, and who having cast their Torches had safe Regress

TRAVAILING (*with Child*) is a Symbol of great Endeavours to bring something to pass, not without much Difficulty, Pain, and Danger

^a Apolloa Biblioth L iii c 11 § 5
^b Eurip Troad v 922
^c Hor L iv Od 4
^d Plin Nat Hist L ii c 25
^e Ar Me-
teorol L 1 c 6
^f Plin Nat Hist L ii c 25
^g Liv L xxix,
xi, xliii
^h Sil Ital de B. Pun L viii
ⁱ The Lord Bishop of
Oxford's Arch. Gr. Vol ii p 78.

And the compassing the End, which Persons represented by this Symbol aim'd at, is a Delivery of what they were big with, and a Deliverance from the Pain and Danger they labour'd under. Hence,

The Symbol of Travailing with Child is often us'd in the Prophets to denote a State of Anguish and Misery, as in *Is* xxvi 17, 18 lxvi 7 *Jer* iv 31. xiii 21 xxx 6, 7

And so also in the *New Testament*, the Pains of Child-bearing are us'd to signify the Sorrow of Tribulation or Persecution, as in *Mat* xxiv 8 *Mark* xiii 8 *John* xvi, 21, 22. 1 *Thess* v 3.

And St *Paul* applies the Expression to the Propagation of the Gospel through Persecutions, *Gal* iv 19 — *My little Children of whom I travail in Birth again until Christ be formed in you,* — i. e. for whom I am concern'd and in fear, till the Christian Doctrine has overcome in you the Habits of Sin. And in *Rom* viii 22 he compares the earlieſt Desire of the Creation for the Kingdom of Christ, to the Pains of a Woman in Travail.

The same Metaphor is not unusual in *Pagan Authors*, and a *Tu* hath it more than once. It is likewise understood by the *Persian* and *Egyptian* Interpreters of *Affliction* and *Care*, in *ch* cxxvii.

§ On the other hand, the Symbol of the Birth betokens Joy and Deliverance, and especially if the Child be a Male, as in *John* xvi 21. And in *Is* lvi 7 where, the Man-Child is interpreted by the *Targum* of a King — a Deliverer.

Agreeably to this *Artemidorus*, in *L* 1 c 16 says — *Male Children bring good Success*, and in the preceding Chapter his Words are — *for a poor Man, a Debtor, and a Slave, and any one that is in any bad Circumstances whatsoever — to dream that he brings forth a Child, signifies that he shall clear himself of all his Grievances*. And the Reason is plain, because it is a Deliverance from the Pains, in which he was before, signified by the Pregnancy.

TREAD (under or trample upon) signifies to overcome and bring under Subjection. Thus in *Pf* lx 12 — *Through God we shall do valiantly, for it is he that shall tread down our Enemies*. See also *Is* x 6 xiv 25.

To tread upon Oaths, in *Homer*, signifies to break or violate them. See *Il. Δ* § 157. where the Word — *παλέω* is us'd.

TREES were at first, in the primitive Way of Building, us'd for Pillars, and agreeably to this they denote in the Symbolical Language, according to their respective Bulks and Height, the several Degrees of great or rich Men, or the Nobles of a Kingdom, as in *Zech* xi 1, 2. *Of*

b, Doors, O Lebanon, that the Firmin devotion th C. dars Herod O In tree, for the Cedar is fallen, b cank al the Mighty are spoiled. *Il.* O ye Oaks of Basan, for the Forest of the Libanus is come down — Where the Words — *all the Mighty are spoiled* — shew that the Prophecy does not point at Trees but at Men.

See to the same Purpose *Is* ii 13 x 17, 18, 19 xiv 8 *Jer* xxii 7, 23 *Ez* x xxxi 4.

The *Oncrocrusticks* are very full in this Particular, as the *Persian* and *Egyptian* in *ch* cxli, and all of them in *ch* cli, and clxv, where *Trees* blown down with the Wind, signify the Destruction of great Men.

Homer, who has many Remnants and Notions of the *Eastern Learning*, and whose Comparisons are exactly just, very often compares his Heroes to Trees, as in *L* xiv *Hector*, fell'd by a Stone, is compar'd to an Oak over-turn'd by a Thunder bolt.

In *L* iv the Fall of *Smoſis* is compar'd to that of a Poplar, and in *L* xvii that of *Luphorbus* is to the Fall of a beautiful Olive.

§ A Tree exceeding Great may be the Symbol of a King or Monarchy, as in *Din* iv. And, as the *Vine*, in the Dream of *Ashage*, cited by *Valerius Maximus*.

§ As Trees denote great Men and Princes, so Boughs, Branches, Sprouts, or Plants denote their Offspring.

In Conformity to which way of Speaking, *Christ*, in *Is* xi 1 in respect of his human Nature, is stil'd a Rod of the Stem of *Jess*, and a Branch out of his Roots — that is, a Prince arising from the Family of *David*.

Thus in the Dream of *Clytemnestra* in *Sophocles*, from the Scepter of *Agamemnon* fix'd by himself in the Ground, a Sprout arising, spreading, and over-shadowing all his Kingdom, denoted that a young Prince of his Blood should arise, and, dispossessing the Tyrant *Ægisthus* of his Government, should be settled in the Kingdom, to govern and protect it.

To the same Purpose is the Dream of *Nassir eddi Sebekteglu*, cited by *Hierbelot*, that a Tree grew and increased insensibly out of his Hearth in the Middle of his Chamber, which stretched out its Branches all over the Room, and going out at the Windows did cover the whole House, all which is explain'd of his Son's Conquering the greatest Part of *Asia*.

So in *d Cassiodorus* — *Beltheim German* is a young Prince of the *Beltheim* Race.

In *Homer*, *δὲ τῶν ἄλλων* a Bough of *Mis*, for a Son of *Mis* often occurs — as in his Catalogue of Ships, *Il* ii § 47, 170, 211, 252, 349.

^b Val M L 1 c — Ev. § 5
^d Cassiodorus L v Ep 5

^c Soph Lectr v 11, &c.

And the like Kind of Expression is us'd in *ἡ Πίνδα*, and other *Greek* Authors

And so even in our *English* Tongue, the Word *Imp*, which is originally *Saxon*, and denotes a Plant, is us'd to the same Purpose, particularly by *Fox* the Martyrologist, who calls King *Edward VI* an *Imp* of great Hope, and by *Thomas Cromwell* Earl of *Essex*, in his dying Speech, who has the same Expression concerning the same Prince

ROOT is the Producer and Beare of a Tree, and so denotes the Origin from whence a Person has his Rise or Being

Thus *Christ*, who in respect of his human Nature is the Offspring, the Son and Successor of *David* in the Government of the *Jews*, is also, in respect of his divine Nature, the Root of *David*, the Lord from whom *David* received his Government over the *Jews*

LEAVES of a **TREE** are explained by the *Oenocriticks* in *ch xv*, of *Ἀνθρώπων* — of the common Sort of Men — as *Trees* themselves are the Symbols of *Ἀνθρώπων* and *Μεγιστάνων*, of the better Sort of Men, and of the Nobles of the Kingdom

According to the same Interpreters, Leaves in their Prime, being green, strong, and whole, denote Men of a sound Judgment, but Leaves weak, stinking, and withered — Men of a weak Judgment and deprav'd Manners

The same Authors, in *ch cc*, consider the Symbol in another Light — explaining *Leaves* of *Clothes*, upon the Account of the Analogy of the one to the other, in that both serve for a Covering

FIG-TREES, taken symbolically, signify *Women*

Thus in *Atemidorus*, *L v. c 35* there is a Dream — of a *Fig-tree* growing, from which *Figs* are gathered — which is explain'd of receiving an Inheritance from a Female Relation

And in *Pliny* there is an Account of a *Fig-tree* being found growing upon the Top of the Capitol, in the same Place where a *Palm-tree* had before stood, and was blown down with the Wind — which was understood by *Piso* of the growing Lewdness of the *Romans*

OLIVE-TREE, upon the Account of its Verdure, Soundness, and the Usefulness of the Oyl it produces, is with the *Oenocriticks*,

ch cc, the Symbol of a Person happy, blessed, and praiseworthy

And thus the *Psalms*, in describing the Happiness of a Man blessed of God, says — *his Children shall be like the Olive Branches round about his Table*

In *Atemidorus* *L ii* the *Olive Tree* is the Symbol of a *Wife*, of *Combat*, *Principality*, and *Liberty*

In the Prophet *Zechariab*, *ch iv* *ῥ 3, 11, 14*. — the *two Olive-Trees* on either Side of the Lamp-sconces, pouring Oyl into the Lamps — are there explain'd to be the two Anointed Ones — that is, two Heads of the Captivity — the one *Zorobabel*, as Captain of the People, the other *Joshua*, as High Priest

And this Type plainly signified, that those two Heads did maintain the Nation of the captive *Jews*, both as to their Ecclesiastical and Civil State, even as the *Olive-Trees* which afford Oyl do maintain the Light in the Lamps — the Symbols of Government

TREE of **LIFE** is a *Tree* that gives *Fruit* to *eternal Life*, so that they who eat thereof continually shall never die

It is thus explain'd, *Gen iii 22* and is therefore a proper Symbol to signify Immortality

From the Happiness of Eating of the *Tree of Life* in Paradise, any sort of true Happiness or Joy may come under the Symbol of a *Tree of Life*, as in *Proverbs xv 4* — *A wholesome Tongue is a Tree of Life*, and so also in *ch xi. 30* — *Hope deferred maketh the Heart sick, but when the Desire cometh, it is a Tree of Life*.

GRASS As *Trees* signify *Princes*, *Nobles*, and *Rich Men*, so by the Rule of Analogy, *Grass* must signify the *Common People*

And in the Holy Scriptures *Men* are compar'd to *Grass*, as in *1 Pet 1 24* *If xl 6, 7*,

TRUMPET (*sounding*) is in *Exod xix 16—19* the Fore-runner of the Appearance of God, and of the Proclamation of the Law

Amongst the *Jews* Trumpets were used on several Occasions

1 To give Notice, whilst they were in the Wilderness, when the Camp should remove *Num x 2*

2 To call Assemblies *Num x 2*

3 To proclaim the Return of the Jubilee *Lev xxv 8, 9*

4 To sound over the daily Burnt Offering, and over the Burnt Offerings and Peace Offerings on the solemn Days and new Moons. *2 Chron. xxix. 27, 28. Psalm lxxxv 3.*

ῥ *End. Olymp 2. & 6.*

ῥ *Plin Nat Hist. L. xvii c 35*

5 To give Notice of the Entrance and going out of the Sabbath
 6 To sound Alarms in Time of War, whence they signify, in the Prophets, a Denunciation of Judgments, and a Warning of the imminent Approach of them, as in Jer iv. 19, 20, 21 *My Bowels* *Bozrah*, I am pained at my very Heart, my Heart maketh a Noise *in me*. I cannot hold my Peace, because thou hast heard, O my Soil, the Sound of the Trumpet, the Alarm of War Destruction upon Destruction is cried for *the whole Land is spoiled suddenly are my Tents spoiled, and the Citia us in a Moment How long shall I see the Standard, and hear the Sound of the Trumpet*

See also Jer xlii 14. li 27 Amos iii 6. Zeph i 16.

7 Trumpets sounded at the Inauguration of the Jewish Kings, 1 Kir i 34. 2 Kir ix 13 xi. 14

8 When the City Jericho was to be taken the Trumpets were to sound, and a Shout was to be rais'd Josh vi 16

9 Trumpets were us'd at the Laying of the Foundation of the second Temple Esdras iii 10

And it is highly probable that Trumpets were us'd at the Laying of the Foundation of the First For, during the Time of the Building of it, Musick was continually us'd Compare 1 Chr vi 31, 32, with ch xvi 7 and xxv 1

Amongst the Heathens, Trumpets were us'd also upon divers Accounts;

1 The Romans made use of them to notify the Watches in the Night; and to give Notice also of the Time upon several other Occasions

2. They made use of them at the Inauguration of their Emperors

3 The Roman Magistrates caus'd the Trumpets to sound at the Execution of Criminals, whom they look'd upon as Sacrifices, or Persons devoted, as appears from Tacitus and Seneca

4 Trumpets were us'd by the Heathen in sounding Alarms for War

Thus Homer makes the Heaven to sound the Trumpet when the Gods went to War.

^f Jos de Bell Jus L v c 3.
Luc. Praef L ii

^b Num x 9 Ezek ii 14

Naz Barra dicit Hora.

Senec Tryest. p 97 Claud de xi Conf Hon v 454

^e Ammian Marcell

L xxii Vol i p 25 ¹ Tac Ann L ii c. 32

² Sen de Iri,

L. c 15 ³ Hom Il p v 388

And

And Plutarch, in the Life of Sylla, says, that there were many Omens of the War between Sylla and Marius, but that the greatest of all was the Sound of a Trumpet in the Air

5 Trumpets were us'd by the Heathens at the Destruction of Cities

Thus in Amos ii 7 — I will send a Fire upon Moab, and it shall devour the Palaces of Knioth, and Moab shall die with Tumult, with Shouting, and with the Sound of the Trumpet And exactly in the same manner is the Burning of Troy describ'd by Virgil — the Grecian Army shouting, and their Trumpets sounding

Hom r also makes mention of this Custom in the following Verses

Ρ 'Ως ὅτ' ἀρχήν φωνῆ, ὅτε τ' ἔωξε σαλπῆ,
 * Ἄσπ' τετραπυμίων δ' ἴκον ἄπο θυμοποισίην
 * Ὡς τὸτ' ἀρχήν φωνῆ φέρετ' Αἰακίδαο

The Sense of which is given in the following Lines

When Foes encamp'd around a City lie
 And wait Surrender from the Enemy,
 Great Fear runs thro' their Breast within
 The Wall, when echoing Trumpets do begin,
 Such was Achilles Voice, such Dread appear'd
 In the Dardanian Host, 'twas so distinctly heard

B A

According to the same Custom the Romans demolished Corinth by Sound of Trumpet

These were a kind of religious Acts

And therefore Alexander the Great, concerning Persepolis, declar'd to his Generals, that they ought to make a Sacrifice to their Ancestors by its Destruction

And thus the Inhabitants of Jericho were accursed or devoted, and as Sacrifices slain Jos vi 17, 18, 21

6 The Foundations of Cities were laid at the Sound of Musical Instruments, in Allusion to which, in Job xxxviii 6, 7. it is said, That when God laid the Foundation of the Earth, the Stars and Angels song and shouted for Joy — which shews that such a Custom had been us'd in the Patriarchal Times, to which also there is Allusion in Zech iv 7

^o Virg Aen ii v 313 See also Servius in Loc
219, 220 ^a Florus L. ii c. 16,
² Pausan Meleser p 137.

^r Hom Il p v 218,
Q Curt. L. c 6 ad in

V.

VINE It is a very frequent Symbol in the Prophets to represent the Nation of *Israel* as a *Vine*, as in *Pf lxxx 8.* — *Thou hast brought a Vine out of Egypt, thou hast cast out the Heathen, and planted it* See the rest of the *Psalms* — and *Jer 11 21 Ezek xix. 10 Hof x 1*

Israel is represented as a *Vineyard* in *Isaiah ch v Jer xii 10* and by our *Saviour* in *Matthew, ch. xx. 21, 28, 33. Mark xii 1* and *Luke xx 9.*

In the *Dream of Mandane*, Mother to *Cyrus*, a *Vine* issuing out of her, and overshadowing a *Kingdom*, signifies *Cyrus* her Son usurping his *Grandfather's Kingdom*, and founding a new *Monarchy*

And the *Persian Oneirocritick* in *ch cclv* says — *If any one dreams that he hath planted a Vineyard — he shall acquire Riches, Nobility and Authority, tho' slowly* And on the contrary, *that if he dreams of plucking up his Vineyard — he will lose his Riches and Power, and be reduc'd to Poverty*

VOICE of a Person according to the *Indian Interpreter, ch 1.* denotes *h*, *Fame and Reputation among the People* And again in the same *Chapter* — *if any one dreams that he sings, and has a good Voice, it signifies that he shall have Joy and Praise amongst the People* — *And that if a King has such a Dream, it denotes his proclaiming of a new Law which shall be grateful to the People, and cause him to be beloved of them*

Farther, the *Persian and Egyptian* in *ch li* say, — *if any one dreams that his Voice is enlarg'd and grown great, it portends Honour and Dignity to his Children, and Terror to his Enemies*

§ *A Voice to a Person from Behind* — when the Word — *Behind* — is not us'd to denote symbolically a *Thing future* — signifies, that the Person it is directed to, or the Party whom he represents, is gone out of the Way, and so must be recalled to turn back, which implies a *Repentance*

Thus in *Isa xxx 21* — *and thine Ears shall bear a Word behind thee, saying, this is the Way, walk in it, when ye turn to the Right-hand, and when ye turn to the Left.*

Agreably to this, a *Voice to a Person from behind*, in order to direct him to behold a *Vision* behind him, will denote that the *Vision*

relates to something past or existent, and to be observed as well backwards towards the Time past, as forwards towards that which is to come

W.

WALL is the Strength of a City, and by Consequence signifies the Stability and Safety of those that are therein

So in *Is xxxvi 1* — *Salvation will God appoint for Walls and Bulwarks* So in *Zech 11 5* — *For I, saith the Lord, will be unto her a Wall of Fire round about, and be the Glory in the midst of her* — that is, I will defend her from all Enemies without, and rule her within with my Glory and Majesty

§ *A High Wall* } According to the Notions and Way of the Ancients, before the Use of Cannon, the Height of the Walls was thought to contribute to the Strength of the Town, and therefore a high Wall denotes still a greater Stability and Safety of the Inhabitants

§ *A Wall of Brass* is us'd by *Horace* as a Symbol of the greatest Strength and Defence

WALKING See — **POSTURE**

WATER is so necessary to Life, that the *Oneirocriticks* make it, when clear, cold and pleasant, the Symbol of great Good

Thus according to the *Indian* in *ch xxviii* to dream of quenching one's Thirst with pure Water — denotes a greater Joy than can be procur'd by any worldly Affluence And in *ch clxxxvii* it is said, — *if a King dreams that he makes an Aqueduct for his People of pure Water, and they being thirsty drink of it, — it signifies, that he will relieve, set at Liberty, and make joyful the Oppress'd*

And on the other Hand in *ch. clxxxii* muddy Waters denote Diseases and Affliction.

Hence the Torments of wicked Men after this Life were by the Ancients represented under the Symbol of a *Lake* whose Waters were full of *Mud and Dung*

§ *Living or Quick Springs of Water*, are such as have their Water continually springing up, and running, in Opposition to standing

^u Hor Epist 1 L 1 v 60 ^w Virgil Æn. L. vi. v 296 Diogen. Laert L 11 § 39 Plutarch, de audiend. Poet. p 19 Ald

Waters, which are called Dead, and to such Fountains as are dried up in Summer

Such Perennial Fountains flow'd with the most clear, cool and pleasant Water, and gave the greatest Refreshment to Travellers in hot Countries.

Hence in *Artemidorus*, L. II c. 27 such Springs are the Symbol of Health to the Sick, and Riches to the Poor

And in the sacred Writings they denote the Perpetuity and Inexhaustibleness of spiritual Comforts and Refreshments afforded to good Persons * by the Holy Spirit, and by the Publick Worship of God, after which, † the *Royal Psalmist*, when persecuted and driven from his Throne, thirsted and panted as the Hart after the Water Brooks, *God being the 2^d Fountain of living Waters*

After the same Manner *Wisdom*, upon the Account of its Usefulness and Delight, is compared in *Prov. xviii. 4* to a *flowing Brook*

MANY WATERS,

Upon the Account of their Noise, Number and Disorder, and Confusion of their Waves are the Symbol of Peoples, Multitudes, Nations and Tongues.

The Symbol is so explain'd in *Rev. xvii. 15*

And in *Jer. xlvii. 2.* — *Waters* signify an *Army*, or *Multitude of Men*

The Comparison of the Noise of a Multitude to the Noise of mighty or many Waters, is used by *Isaiab* in *ch xvii. § 12, 13.* much after the same Manner as † *Homer* compares the Noise of a Multitude to the Noise of the Waves of the Sea in a Storm.

SEA,

In the *Hebrew Language*, is any Collection of Waters; as in *Gen. i. 10* — *the Collections of Waters* be called *Seas* So likewise that which *St. Matthew* *ch viii. 24* calls *θάλασσα* — *Sea* — is by *St. Luke*, *ch viii. 23.* called *λίμνη*, a *Lake*.

The *Colchis* also, as † *Bochart* proves, called *Lakes* by the Name of *Sea*. And *λίμνη*, *Lake*, in † *Hesiod* stands for the *Ocean*.

§ *Sea* clear and serene, denotes an orderly Collection of Men in a quiet and peaceable State.

§ *Sea* troubled and tumultuous — a Collection of Men in Motion and War

* *Isa. xii. 3* *John iv. 14* † *Pf. xlii. 1, 2.* † *Jer. xvii. 13* † *Il. β*
‡ 394 † *Boch. in Phaleg L. iv. c. 31* † *Hesiod. Theogon. § 365*

Either Way — the Waters signifying People, and the Sea being a Collection of Waters — the Sea becomes the Symbol of People, gathered into one Body Politick, Kingdom, or Jurisdiction, or united in one Design

And therefore the *Onirocriticks* in *ch. clxxxviii* say — *if any dream he is Master of the Sea, he will be ertire Successor in the whole Kingdom* And again — *if a King see the Sea troubled by a Wind from a known quarter, he will be molested by some Nation from that Quarter* But *if he see the Sea calm he will enjoy his Kingdom in Peace*

And in the same Chapter the Sea and Deep are interpreted of a great King

Agreeably to this in *Dan. vii. 2* the great Sea agitated by the four Winds is a Comprehension of several Kings or Kingdoms in a State of War, one Kingdom fighting against another to enlarge their Dominions

§ A *Sea* being thus considered as a *Kingdom*, or *Empire* — the *living Creatures* in it, must be the *typical Fishes*, or *Men*

§ But if a *Sea* be considered in respect only of the *Waters*, of which it is a Collection, then the *Waters* will signify the *Common People*, and the *Fishes*, or the *Creatures* in the *Sea*, *living*, as having a Power to act, will denote their *Rulers* And in this Sense are the *Fishes* mention'd in *Ezek. xlii. 4, 5* explain'd by the *Targum* of the *Princes of Pharaoh*

§ The Resemblance between the Noise of an enraged Sea, and the Noise of an Army or Multitude in Commotion is obvious, and frequently taken Notice of by the † *Prophets*.

RIVER

May be considered in several Views,

1 In respect of its Original, and Recourse thither *All the Rivers run into the Sea, yet the Sea is not full* *Unto the Place from whence the Rivers come, thither they return again*, *Eccl. i. 7*

According to this Consideration, the *Sea* being a Symbol of the Extent of the Jurisdiction or Empire of any Potentate — *Rivers* will signify any Emissary Powers from thence, whether Armies or Provincial Magistrates, or what Agents abroad soever that are under this chief Power, and so act in reference to it These may, according to exact Analogy, be called *Rivers*, because both themselves and their Affairs have recourse to the

† *Is. v. 30. xlii. 12.* *Jer. vi. 23. l. 42*

main Sea — the Amplitude of that Jurisdiction to which they belong.

The *Oneirocriticks* in *cb cclxxviii* say — *the Sea is the Symbol of a great King And as all Rivers run into the Sea, so the Wealth of the World flows to him — And again — new Rivers running into the Sea, signify new Revenues accruing to the King or Kingdom from distant Nations*

2 A River may be consider'd in respect of its Rising, Overflowing and Drowning the adjacent Parts And in this View it is the Symbol of the Invasion of an Army

Thus in *Is viii 7* — God's bringing upon the *Jews the Waters of the River*, signifies the Warlike Expedition of the *Affyrians* against the *Jews*

The Symbol is us'd in several other Places, as in *Is. xxviii. 2. hix 19 Jer xlvii 7, 8 xlvii 2 Amos ix 5 Nabum. 1 8*

And in *Dan ix 26* Flood is immediately explain'd — by War

So *e Plutarch* compares *Hannibal's Expedition* into *Italy* to a *Torrent*

f Horace compares *Tiberius* driving the *Enemies*, to an overflowing River

And *g Virgil* speaks of the *Fall of Troy* under the Similitude of a *Deluge*

And lastly in *Artemidorus*, *L ii c 27* where the Symbol is adapted to private Life, a troubled and violent River running into a House, and carrying off, or removing the Moveables therein, denotes an enraged Enemy

3 A River may be considered as the Barrier of a Nation or Kingdom,

And in this respect if a River or Sea be dried up, it is a Symbol of ill to the Land adjoining It signifies that its Enemies will easily make a Conquest thereof when they find no Water to stop their Passage

So *Jordan* was dried up to give the *Israhelites* Passage, and Possession of the Holy Land So *Isaiah*, *ch xlv 27* speaking of the Conquest of *Cyrus*, and Destruction of the *Babylonian Monarchy* has these Words — *that saith to the Deep be dry, and I will dry up thy Rivers.*

* Plut de Fort. Rom p. 523
L. vii. § 228,

† Hor L. iv. Od 14.

‡ Virgil. Æn

The Prophet *Zechariah*, *ch x ii* explains the Symbol, — *and he shall pass through the Sea with Affliction, and shall smite the Waves in the Sea, and all the Deeps of the River he shall dry up And the Pride of Assyria shall be brought down, and the Scepter of Egypt shall depart away*

See to the same Purpose, *Is xi 15, 16* and *cb xix 5, 6*

4 A River may be considered in respect of the Clearness, Coolness and excellent Taste of its Water, and of its Usefulness in watering the Grounds, and making them verdant and fertile

And in this View a River may become the Symbol of the greatest Good

Hence in the *h Oneirocriticks* — *to dream of drinking of the pure, clear Water of a River — denotes an Obtainment of Joy and Happiness by means of a great Man*

The *Egyptian* in *cb clxxvi* says — *Rivers that water the Soil are interpreted of Man's Livelihood — And that if one dream of seeing a River that uses to water the Country dried up, it denotes Famine, Anxiety, and Affliction.*

To the same Purpose speaks also *Artemidorus* in *L ii c 27* — *if any one dreams of a clear River running into his House, it denotes the Entrance of some Rich Man into his House, to the Advantage of his Family*

And again — *if a Rich Person dream of a clear River running out of his House, it signifies that he shall have Authority in the Place he belongs to, and abound in Acts of Beneficence and Liberality* So *Artemidorus* — restraining the Symbol to a private Case But others of the Heathen took the Symbol in the most extensive View, and therefore in order to represent the universal Power and Beneficence of *Jupiter*, us'd the Symbol of a River flowing from his Throne And to this the *Sycophant* in *1 Plautus* alludes, in his saying that he had been at the Head of that River

Ad Caput annis, quod de Cælo exoritur, sub solo Jovis

But with God only is the *h Fountain of Life*, from whom proceeds a River of Pleasures, representing the Comforts and Gifts of the Holy Spirit.

* So the *Inan*, *ch 17*.

† Plaut. *Trinam. Act iv Sc ii v 98*

‡ Psal

And therefore in relation to private Persons receiving the Holy Spirit to their own Joy, and to the Advantage of others, says our Saviour, *John vii. 38* — *He that believeth in me — out of his Belly shall flow Rivers of Living Water.*

And in relation to all the Inhabitants of the New Jerusalem, the Abundance and inexhaustible Fund of their Happiness is describ'd in *Rev. xxii 1* by their having a River of Life, clear as Chrystal, proceeding from the Throne of God and the Lamb

A B Y S S,

In several Places signifies the Deep, or great Sea, in Opposition to little Waters or Seas

Thus in *Is xlii 27* what in the LXX is *Abyss*, is in the Hebrew, — *Deep* — that is, the great Sea, meaning *Babylon*, as the *Targum* turns it And in a like Place for Sense, *Isaiab xix 5* both the Hebrew and the LXX have *Sea* Which shews that the Deep signifies the *great Sea*

§ According to the *Jews*, the *Abyss* was a Place under the Earth in the most internal Parts of it, and was thought to be a great Receptacle of Waters as a Reservatory to furnish all the Springs or Rivers

And this Opinion was not only held by the ¹ *Egyptians*, *Homer*, and *Plato*, but also by some of the modern Philosophers. And ^m *Seneca* seems to be of the same Opinion. And

In this Sense the *Abyss* symbolically signifies a *hidden Multitude of confused Men.*

WELL is a Pit sunk below the Surface of the Earth; and it may signify any obscure Place, out of which it is hard to draw any Thing, which seems to be buried therein.

In the *Eastern Countries* the Prisons wherein Slaves were shut were generally made like *Pits* or *Dens* under Ground And so were their *Graves*, being made as a *Pit*, vaulted and built with Stone, or cut out of a Rock, and then covered with a large Stone, which was the *Egyptian Manner*, and of the *Pbrygians* too, as appears from ⁿ *Hom.*

¹ Theoph Galei Philosoph General L iii c 2 § 5
L. iii c 19 & L vi c 7, 8

^m Hom II * § 797

ⁿ Senec. Nat Quæst.

Hence

Hence it comes that *Graves* were compar'd to *Prisons*, and *Prisons* to *Graves*

And that in *Is xxiv 22* the *Pit* there mention'd is explain'd of a *Prison*

And so a *Prison* is called *Puteus*, a *Pit*, in ^o *Plautus*

Vincite, Verberate, in Puteum condite

So that a *Well* or *Pit* without Water, singly consider'd, may [as the Case requires either signify the *Grave*, or a *Prison*.

WHORE — See under — WOMAN

WIFE — See under MARRIAGE

WILDERNESS, is a Place of ^p Temptations, Misery, Persecution, and all that is oppos'd to Settlement, and worldly Peace

The Prophets frequently use the Symbol to signify all Manner of Desolation.

Thus in *Is xxvii. 10* — *Yet the defenced City shall be desolate, and the Habitation forsaken, and left like a Wilderness*

The like is found in *Isaiab xiv. 17 xxxiii 9. Jeremiab xxii. 6. Hosea* ^{11 3}

And thus in *Virgil, Æneas*, to shew the Misery of his Condition, mentions his wandering unknown and needy in a Wilderness

^q *Ipse ignotus, egens, Libya deserta peragro*

§ But yet this Symbol, however bad, may sometimes have a Mixture of good, as when Persons threaten'd and pursued by Enemies fly to a Wilderness, as to a hiding Place As the *Israehtes* in the Persecution of *Antiochus*, when the *Gentiles* had prophan'd the Sanctuary did; ^r flying unto the Mountains, and into the secret Places of the Wilderness And

In this Sense a *Wilderness* is the Symbol of an obscure and retir'd, tho' safe State and Condition

WINDS are the Causes of *Storms*, and so a proper Symbol of *Wars*, and great *Commutations*.

^o Plaut Aulular A ii Sc v. ^p Luke viii 29 Jamblich. de Myster. § 2. c. 10.
^q Virgil Æn. L. i. § 388. ^r 1 Macc. ii, 28, 31.

They

They are thus unanimously explain'd by the *Oriental Oneirocritick*, in *cb clxv* and *clxvi*

And with *Artem L ii c 41* *stormy Winds* — denote Dangers and great Troubles and Commotions

The Metaphor fetch'd from *Winds* to signify *Wars* of all sorts, is common in all Authors See *Hor L. 1 Od 14* with the Commentators

The Use which the Prophets make of the Symbol is to the same End, to signify Incurfions of Enemies, and the like

Thus in *Dan vii 2, 3* the Prophet hath a Vision of the four Monarchies which were to arise from the Wars and Tumults of Men, expressed by the Symbol of *four Winds beating or striving upon the great Sea, and from that Sea, four Beasts arising*

And in *Jer xlix 36, 37* the Symbol is both us'd and explain'd

So in *Jer li 1* a *destroying Wind* is a destructive War

WINE The *Egyptian Interpreter* in *cb cxcviii* says — *sharp sour Wine denotes Bitterness and Affliction in proportion to the Sourness or Sharpness of the Wine* And again — *if any dream of drinking an unusual unpleasant Liquor, it denotes Bitterness or Affliction in proportion to its Unpleasantness*

Wine mix'd with bitter Ingredients, was usually given to Malefactors when they were going to be put to Death,

And therefore by a Metonymy of the Adjunct, the mix'd bitter Cup of Wine is the Symbol of Torment or Death, as in *Pf lxxv 8*, and in *Matt xxvi 39*. — *Father, let this Cup pass from me* And, as the *Evil* which happens to Men is the Effect of God's Justice and Severity, and the *Good* which happens to them, the Effect of his Bounty and Goodness, therefore, in the sacred Writings, as the one is represented by a *Cup of Wrath*, so is the other under the Symbol of a *Cup of Salvation*, and of drinking of the *River of Pleasures*, at the Right Hand of God

And thus in *Homer Jupiter* is represented as having by him two Vessels, distributing to Mortals *Good* out of the one, and *Evil* out of the other

The Passage is in the last Book of the *Iliad*, and thus translated by *Mr Pope*

! *Pf. cxv. 13.*

! *Pf. xxxvi. 8.*

! *Pf. xvi. 11.*

*Two Urns by Jove's high Throne have ever stood,
The Source of Evil one, and one of Good,
From thence the Cup of Mortal Man he fills,
Blessings to these, to those distributes Ills
To most he mingles both The Wretch decreed
To taste the bad, unmix'd, is curs'd indeed,
Pursu'd by Wrongs, by meagre Famine driv'n,
He wanders, outcast both of Earth and Heav'n.
The happiest taste not Happiness sincere,
But find the Cordial Draught is dash'd with Care*

WINE-PRESS, among the *Israelites*, was like a Threshing-Floor, and therefore we read that *Gideon* was Threshing in one of them, *Judg vi 11* The *LXX* have it — *ῥαβδί(ων σῆτος) ἐν ἀλωῇ*

The Fashion of it seems to have been thus Suppose an Hedge or Bank of Earth rais'd about in a convenient Circumference, or else, rather a Floor sunk before the Surface of the Ground about it, that the Grapes and Juice may be kept in Then on one side a Pit was sunk much lower than the Floor to place the Vats to receive the new press'd Juice falling into them This Floor was the Wine Press Hence we may easily understand, why our Saviour expresses the making of a Wine Press by digging, as also *Isaiah* in *cb 5*

The Meaning of the Symbol is very easy The *Indian Oneirocritick*, in *cb cxcvi*, explains it of great Conquest, and by Consequence much Slaughter

It is so us'd in *Is lxiii 3* — *I have trodden the Wine-Press alone, and of the People there was none with me For I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stave all my Raiment*

And in *Lam 1 15* the Destruction of *Judah* is represented under this Type — *The Lord hath trodden under Foot all my mighty Men in the Midst of me, he hath called an Assembly against me to crush my young Men The Lord hath trodden the Virgin, the Daughter of Judah, as in a Wine Press*

And the Symbol is extremely proper The Pressure of the Grapes till their Blood comes out, as their Juice is called in *Deut. xxxii 14* aptly representing great Pressure or Affliction, and Effusion of Blood

WINGS, according to the natural Use of them, are for covering and brooding, and in this Sense the Symbol of Protection, as in *Ruth ii. 12. Pf. xvii. 8 xci 4 Mat' iv 2 Mat'. xxiii 37*

Agreeably to this *Iolans* in * *Euripides* — to express that the Children of *Hercules* were under his Protection after the Father's Death, saith *they were under his Wings* And *Megara* speaking of the same Children says, *She preserved them under her Wings as a Hen her young ones* Eurip Herc Fur § 71

It may be observ'd, that a *Wing* is called in *Hebrew* *קנף*, and that Word signifies a *Covering*, *Συγκαλυμμα* in *Deut* xxii 30 xxvii 20 and *ἄναβολή* in *Ezek* v. 3 that is, *the Wing or Cap* of a Garment to cover withal the Nakedness So that as *Covering* is *Protection*, so the *Wing* is a proper Symbol thereof, just as a *Tabernacle* is a *Covering* in hot Countries, and is therefore a Symbol of *Protection*

So the Fortrefs in *Babylon* was called *ἄλεις*, *Wings*, from the Protection it pretended to afford

On which Account *Vegetius* says — *Equitum alæ ab eo dicuntur quod ad similitudinem alarum protegant aciem.*

§ Another use of *Wings* is to carry away or help in Flight, and in this Case also *Wings* are the Symbol of *Protection*

Thus in *Exod* xix 4 God saith to the *Israelites*, after he had delivered them from *Pharaoh*, and caused them to pass safely into the Wilderness — *Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self*, which is further enlarged upon in *Deut* xxxii. 11, 12 — *As an Eagle stirreth up her Nest, fluttereth over her young, spreading abroad her Wings, taketh them, beareth them on her Wings, so the Lord alone did lead him, and there was no strange God with him*

Upon the Account of *Wings* being the Symbol of *Protection*, some of the *Egyptians* called their God (whom they look'd upon as from Everlasting and Immortal) *ἄνυφ*, that is, *ἄνυφ* the *Wing*, or *κνέφης*, as *Strabo* writes it with the *Greek* Termination And they also represented him with a *Wing* upon his Head as the Symbol of his *Royalty*, the chief Notion of the Deity and of *Kings*, being that of *Protectors*

And therefore is the true God, upon the Account of his being the great *Protector*, styl'd in *1 Tim.* iv. 10 *Σωτὴρ πάντων ἀνθρώπων, the Saviour of all Men.*

* Eurip Herachd. § 10.
Hist. L. vi c 26
L xi Col 1691.
Æg. § 8. c 3. & Not. T. Gale. ibid.

* Stephan de Urbib Vid Plin Nat.
y Veget de Re Milit Vid Serv in Virgil Æn.
z Plutarch de Iside, p 398 Jamblich. de Myst.

§ *Wings*, when us'd to fly upwards, are the Symbols of *Exaltation*

And thus in *Isa* xl 31. — *to mount up with Wings as Eagles* — is to be highly exalted

§ The Interpretation of the *Oriental One iocriticks* is exactly agreeable to what has been said

Persons invested with *Riches*, *Power*, and *Authority*, are the best enabled to give *Defence* and *Protection* And therefore in *ch* cclxxxvi. — the *Wing* is made the Symbol of *Power* and *Dignity* And as to the *Wings* of an *Eagle* in particular — *If a King dreams of finding an Eagle's Wings, it denotes that he shall obtain greater Glory and Riches than the Kings his Predecessors* — and if a private Person have such a *Dream* — it shews that he will be greatly enriched, and highly honoured and promoted by his *Sovereign*.

And again — *If a King dream that an Eagle takes him up upon his Back, and flies up on high with him* — it portends great *Exaltation* to him in his *Kingdom* and long *Life*. — And the same *Dream* to a private Person denotes that he shall come to *Reign*.

And *Artemidorus*, *Lib* ii c 20 says, if poor Men dream of being mounted upon an *Eagle* — they will be supported and well reliev'd by some rich Persons

WITHIN and WITHOUT — in the Style of the Scripture, are the *Jews* and *Gentiles* The one within, and the other out of the *Mosaical Law* and *Covenant*

Thus in *Deut* xxv 5 *The Wife of the Dead shall not marry without unto a Stranger*

And thus in relation to *Christians*, and those who were not, says *St Paul*, *1 Cor* v 12 *Do not ye judge them that are within? But they that are without God judgeth, or will judge.*

WOMAN, in the symbolical Language, is frequently the Symbol of a *City* or *Body Politick* — of a *Nation* or *Kingdom*

Thus in * *Æschylus*, the *Monarchy of Persia* and the *Republick of Greece* are represented in a symbolical *Dream* by *two Women*.

They who are acquainted with *Medals* and *Inscriptions*, many of

* Æschyl Pers 181.

which were symbolical, know that *Cities*, as even *Rome* frequently, were represented by *Women* And so, in like manner, Statues in the Shape of *Women* were made to represent *Cities*

In the ancient Prophets, the Symbol is very often us'd for the Church or Nation of the *Jews*

Thus in *Ezekiel ch xvi* there is a long Description of that People under the Symbol of a Female Child, growing up by several Degrees to the Stature of a Woman, and then married to God by entering into Covenant with him

And therefore when the *Israelites* acted contrary to that Covenant, by forsaking God and following Idols, then they became properly represented by the Symbol of an ^b *Adulteress* or ^c *Harlot* that offers herself to all Comers

And *Adultery* it self, or *Fornication in a married State*, becomes the Symbol of *Idolatry*, as in *Jer. iii 8, 9. Ezek xxiii, 37* and *Cb xvi. 26, 29.*

A WHORE — may be consider'd two Ways,

First in respect of Trading For the *Hebrew* Word מוֹנֵה rendered by the LXX *ωργάνη*, signifies not only a Whore, but also an Inn-keeper, Bawd, and Trading Woman, from *ן* to feed — to entertain Strangers

And because such Women did generally prostitute themselves or other Women to their Guests, hence the Word came to signify a Bawd or Whore And that they might always have Women for that purpose, they usually traded in Slaves, either selling the Persons, or the Use of them, as it is still practis'd in the *Levant*, where the Trade is frequent

Thus the Harlot *Rabab* מוֹנֵה is in the ^d *Samaritan* Chronicle מוֹנֵה an *Hostess*, that Word being deriv'd from the *Greek* *πανδοχάδης*, and by the same Word are *Jerusalem* and *Samaria* describ'd in the *Targum* on *Ezek xxiii 44* where the Prophet describes them at the same Time as *Whores* and *Hostesses*, entertaining all the Idolatrous Strangers

Thus also ^e *Eusebius* speaking of the abominable Practice in *He*

^b Ezek xvi. 32, 38. xxiii 45. Hos iii 1
Jer ii 20 Ezek xvi. 15, 16, 28, 35, &c Ho^c 1 2
Dis Antimorin § 60. ^e Euseb. Præp. Evangel L. iv p 97.

Iopolis of *Pheencia*, in prostituting the Women, speaks of it as being *αἰώνια ἐμπόρευσις*, a *base Trade*

See also ^f *Strabo's* Accounts of *Comana* and *Cortina*

The *Greek* Word *ωργάνη* favours this Notion, for it comes from *ωργάνη* or *ωργάνω* to sell Therefore the *Athenian* & Law did not permit that a Man who was taken in the Company of a Woman that sold in a Shop, or openly in the Market, should be treated as an Adulterer, such Women being suppos'd ^h Harlots, as pretending to keep a Trade or Shop, or Publick House, to carry on the other Trade of Prostitution *πανδοχάδης*, in *Li.*, signifies also a Brothel in the Verses of *Philippides* cited by ⁱ *Plutarch*

And indeed a Whore is a Woman that sells herself, *Quæ ipsa sese venditat*, as ^k *Plautus* speaks

By this we may guess why it was so shameful to be seen in a Victualling House, as we find it was by some Passages in *Diogenes Laertius*, *Athenæus*, *Ælian*, *Isocrates*, and *Theophrastus*, because as ^l *Philostratus* says — such Places were Brothels Thus also in ^m *Aristophanes* *ωργάνη*, the Brothels, signify the Inns

Hence the Reproach in *Jer v 7* — *They lodge in the Harlots Houses*

From this Notion of a Whore's being a Trader and Entertainer of Strangers, the City of *Tyre*, which was the finest Mart in the World at that Time, is, by the Prophet *Isaiab*, call'd an *Harlot* מוֹנֵה, in *ch xxiii 16* — and so likewise *Nineveh* in *Nabum* iii 4

Whoring and Trading are therefore Synonymous, and to this Purpose see *If xxiii 17*

Hence the *Indian* Interpreter, in *ch cxxvi* says, *If any one dreams of having Conversation with a Whore, he shall encrease in respect of Riches unjustly got* And the *Persian* and *Egyptian* in the next Chapter say — *If a King or Nobleman dream of lying with another Man's Wife — it denotes, that he will exalt and enrich his Children, and prefer her Husband according to his Merit*

^f Strab Geogr L. xi p 559 & L. viii p 378
^g Vid Demosth Cont Nearam
^h Artemidor L. i c. 80
ⁱ Plutarch Vit Demetr
^k Plaut Mil Glor Act ii Sc iii
^l Philostr Epist. ad γυναικα κατηλ
^m Aristoph Ran.

Secondly, a Whore may be considered with respect to Idolatry, upon the Account of Fornication being oftentimes the Adjunct of Idolatry

Lust it self was Part of the Idolatrous Worship, and therefore perform'd in the very Temples, and the very Price it self was an Offering The Harlots being consecrated to the Pagan Deities, and devoted to worship them by their Trade and the Gains of it

This ² Herodotus observes was the Practice of the *Babylonians* And *Strabo* in his Geography, L viii shews the same in relation to the *Grecians*, and in L xii in relation to the *Capadocians*

The same also was the Practice of the Remnant of the Idolatrous Nations in *Canaan*, who being depriv'd of their Lands took to Trades and Tipling Hence the Whores traded in such Houses, and often inveigled the *Israelites* to commit Fornication with them, and to eat and drink of such Things as had been offered up to their Idols

And so the *Midianites* inticed the *Israelites* to Idolatry by Fornication

Upon these Accounts a *Whore* may be the Symbol of a *Church*, *City* or *Nation* that is guilty of Idolatry, and that procures to her self by the Gains thereof *great Riches and Power*

WOOL (*Sheep's*) is interpreted by the *Oriental Onecroscicks* of pure Gold — of Riches firm and durable. See *Achmet's* Collection, *cb. cxxii*

To WRITE, signifies to *publish*, or *notify*, because this is the first Intention of Writing, and at first no Writings were made but upon Pillars or other Monuments merely to notify Things

Thus when God saith in *Isaiab* lxxv 6. — *Behold it is written before me* — it immediately follows as synonymous — *I will not keep Silence*

And in *Jeremiab* xxii 30 it is said — *write this Man childless* — *i. e.* Publish and let all Men know that this Man shall be childless.

² Herod. Hist. L 1 c 199

And hence, because *Writing* is *Publishing*, therefore an Author not read, is with *Martial* one that *hath not written*,

• *Versiculos in me narratur scribere Cinna
Non scribit, cuius Carmina nemo legit*

§ By the *Notification* of Things the *Effect* intended is brought about And in this Sense to *write* — is to *effect*

• *Martial* L iii Epigr 9.