

An Introduction to Principles of Bible Symbol & Type Pattern

*"I will open my mouth in parables;
I will utter things which have been
kept secret from the foundation of the world."
Matt 13:35*

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***"For whosoever hath, to him shall be given, and he shall have
more abundance" Matt 13v12***

SDO

Overview

This Course is an introduction to the principles of Biblical Symbol and Type.

There are 5 Modules. The design is cumulative in fashion so that, each Module builds on the one before.

The Modules are:

1. How **Bible Metaphor** and Simile work
2. How **Extended Bible Metaphor** works
3. **Attributes** - The single greatest key to interpreting Scriptural Symbol
4. What is a **Type Pattern**?
5. What is a **Master Type Pattern**?

The key learning outcomes are:

- Understand what Bible Metaphor is
- Understand what Extended Bible Metaphor is
- Understand the importance of Attributes to Bible Symbol
- Be able to identify the meaning of a symbol through the identification of the appropriate attribute(s).
 - Understand what a Type Pattern is
 - Understand what a Master Type Pattern is
- Appreciate the role that Master Type Patterns play within Scripture

At the back of the course, in the appendix, are two pieces on symbology. One is written by Sir Isaac Newton (appended by Bro Thomas) and the other is by Bro Thomas. They are well worth a read.

"It is the glory of God to conceal a thing: but the honor of kings is to search out a matter."
Pro 25:2

Introduction

Why is Symbol and Type Important?

This question is similar to asking the question: Why did Jesus Speak in Parables? And that is exactly the question that the disciples asked the Lord, so lets take a look at his answer:

Jesus' answer gives us the key insight into why the Bible has so, very much symbol and metaphor throughout.

Mat 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mat 13:11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

Mat 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, **neither do they understand.**

So, Jesus deliberately spoke in parables so that only a select few would understand what he was saying. Only those who had the keys to the puzzle would understand him. The rest would hear but not understand.

This is a vital key. The Bible is absolutely packed with symbol, metaphor, type and parable so that only those who have applied themselves to it can hope to gain an understanding.

Jesus also inserted this unusual statement into his explanation of why he spoke in parables:

Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

It is a sober warning and a wonderful promise. Those who understand will increase In understanding, those who do not will lose what little they have.

This is the one great principle aim of Bible Study. Its whole aim is to gain understanding, because understanding is the foundation of faith and faith brings action. (Matt 13:9-23)

A study of Bible Symbol and Typology is about understanding the Bibles message. An appreciation and application of these principles in your study will greatly assist in you reaching that “Break Through” the i.e. moment.

Further, an appreciation of Biblical Symbol and Type is essential to understand Prophecy. Much of the 3 main prophetic Books, Daniel, Zechariah and the Revelation is, fundamentally, based on Typological and Symbolic principle.

My hope and prayer is, that this course will assist you in “getting understanding”.

“Pro 4:7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.”

Module ONE – How Bible Metaphor and Simile work

The Operating Principle of all Symbol, Allegory, Type and Parable

There is one single basic operating principle upon which all *Symbol, Parable and Type, Allegory* etc is founded.

That principle is **METAPHOR**.

This thing is, a God instilled capacity, that we all have, to compare things and see that, in some ways they are the same, and in other ways they are different. The very process by which we make sense of the world, requires us to classify things into groups on the basis of being the “same” in some way or other.

Without this ability we could not learn and we could not reason.

The purpose of this Session is to show that this basic principle of seeing similarities, in the form of Metaphor, underpins **all** Bible Symbol in every form.

This Module has two aims:

- 1) Introduce the two concepts of Metaphor and Simile and show that we can view **them as the same thing**.
- (2) Provide Scriptural examples of both

Simile Explained

A Simile is when we compare things and see one or more similarities. We then say that one thing is “like” something else.

Here is a Bible Simile:

Psa 77:20 Thou leddest thy people like a flock by the hand of Moses and Aaron

Notice the comparison between two things and the drawing of a similarity here. This is the key to all Simile – Comparison and seeing a Similarity.

So:

A Flock of Sheep, led by a Shepherds Hand

Is “Like”:

The Nation of Israel being led by Moses and Aaron

This ability that we all have is a marvellous thing. It is natural for us to think in this sort of way and think nothing of it. Later on we hope to show that whenever we are confronted by a problem or something we don’t understand we naturally start to use Similes and Metaphors – We compare and look for similarities – in order to help solve problems or to understand things.



Our Minds and Bible Symbol were made for each other

Metaphor is just an extension of Simile. In the case of Metaphor we go one step further and rather than saying a thing is “like” another, we say it IS the other. In essence, A Simile and a Metaphor are identical except that the word “like” has been dropped.

Here is a Classic Bible Metaphor:

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Note that this can be rephrased as a Simile by inserting the word “like”:

Psa 119:105 Thy word is (like) a lamp unto my feet, and (like) a light unto my path.



Similes and Metaphors are both based on **COMPARING** two things and seeing a **SIMILARITY** between them. It is this “**SAMENESS**” that is the basis for making a Simile or Metaphor.

A Metaphor is practically identical to a Simile, it just has the word “like” (or equivalent) left out.

Activity

Below is a list of of Bible Metaphors. For each of them identify:

- 1) the two things being compared
- 2) The exact point(s) of similarity

Easy Ones

Pro 25:14 Whoso boasteth himself of a false gift is like clouds and wind without rain

_____ is "LIKE" _____ Similar: _____

Psa 18:3 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust;

_____ is "LIKE" _____ Similar: _____

1Pe 1:24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

_____ is "LIKE" _____ Similar: _____

Mal 4:1 For, behold, the **day cometh, that shall burn as an oven**; and all the proud, yea, and all that do wickedly, shall be stubble: and **the day that cometh shall burn them up.....**

_____ is "LIKE" _____ Similar: _____

Zec 3:O Satan; even the LORD that **hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?***

_____ is "LIKE" _____ Similar: _____

Harder Ones

These ones are more difficult because one or other of the things being compared, and/or the similarity is assumed. OR the passage relies on yet another Metaphor to make sense.

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

_____ is "LIKE" _____ Similar: _____

Rev 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

_____ is "LIKE" _____ Similar: _____

Isa 57:20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

_____ is "LIKE" _____ Similar: _____

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,

_____ is "LIKE" _____ Similar: _____

And thenEven Harder.....

Lets try and Tackle a few from the book of Revelation now. These ones are much harder to pick because, by the time you get to Revelation, it assumes that you already have an indepth understanding of Bible Metaphors. Remember, we are still looking **for comparison** and **similarity**. **Note that the CO-TEXTS at the bottom may help you out here.**

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and **will remove thy candlestick out of his place**, except thou repent.

Rev 3:4 Thou hast a few names even in Sardis which **have not defiled their garments**; and they shall walk with me in white: for they are worthy.

Rev 3:12 Him that overcometh will I **make a pillar in the temple of my God**, and he shall go no more out:

Rev 5:8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and **golden vials full of odors, which are the prayers of saints**.

Rev 1:20/Matt 5:16

Zec 3:3-4

1 Tim 3:15

Psalm 141:2

Module TWO – Extended Metaphor

In this Module we will extend the idea of Metaphor and examine the concept of *Extended Metaphor*.

Extended Metaphors

An extended Metaphor is when two things are compared and more than one similarity creates a PATTERN or PICTURE.

Here is an example of an extended metaphor:

Psa 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

See how the Metaphor in this Psalm is a PICTURE or PATTERN made of more than one part:

- | | | |
|---------------------------|---|------------------------|
| • A Tree | > | A Person |
| • Is Planted | > | Is Established |
| • By A River of Water | > | By Gods Word |
| • It Brings Forth Fruit | > | For Good Works |
| • In Season | > | Appropriately |
| • The Leaf doesn't Wither | > | Receiving Eternal Life |

Notice too, that the PATTERN is also a STORY. It progresses through time.



An extended Metaphor is comparison between two things where there is more than one similarity

So now, we have become just a little more complex. However, it is still all based on the principle of Metaphor. Still based on those two keys – a Comparison and Similarity.

A Tree, Planted by a River of Water and brings forth fruit in season and whose leaf does not wither

Is “Like”:

A Person is established by drawing sustenance from Gods Word and they do good works at the right time and their life will be forever.

A Working Example of Extended Metaphor

We will now look at the Parable of the Sower as an excellent example of an EXTENDED METAPHOR.



Activity

1. Have a read of the Sower Parable as Jesus Gave it:

Luk 8:5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

Luk 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Luk 8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Luk 8:8 And other fell on good ground, and sprang up, and bare fruit a hundredfold.

2. Read the explanation that Jesus Gave:

Luk 8:11 Now the parable is this: The seed is the word of God.

Luk 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Luk 8:13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Luk 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

3. List the “elements” of the Parable and what they “Map” to:

1. The Seed → The Word of God

2. Fell →

The Way Side

- 1.
- 2.

The Rock

- 1.
- 2.

The Thorns

- 1.
- 2.

The Good Ground

- 1.
- 2.

Did you notice that the parable is an entire progressing story where the relationship between the meaning and each element depends on the principle of Metaphor – **Comparison and Similarity**.

Module THREE – Principles of Symbology - Attributes

What is a Symbol?

Essentially, a symbol is a word or object/picture that stands as a shorthand for a complex idea.

Words are just symbols. Each word stands for a complex idea. As we read a word we understand that it stands for an idea.

Alphabet Letters are also symbols. Each letter stands for a different sound.

Many Alphabets such as Hebrew originally had the extra quality where each letter also was a picture.

This type of Alphabet is known as a pictogram. Hieroglyphics and Chinese also use pictograms.

It should thus be obvious that language is all about symbol.

But there are two really key points that must be grasped in order to understand how symbols operate in scripture and what they are:

- 1) In our everyday use of Symbols - The thing (word or object or picture) that we use as a SYMBOL for something else may not necessarily have any obvious relationship to the thing being symbolized.

So the word “FISH” is a symbol for a thingy with fins that swims in water. But that particular arrangement of letters and the corresponding vocalization are essentially arbitrary symbols. The word “FISH” has a particular meaning only because the users of the language say it does.

BUT, BUT, BUT

- 2) BUT in scripture symbols are different. The thing that is used as a symbol ALWAYS has one or more METAPHORICAL links to the thing being symbolized.



EVERY Bible Symbol is based on one or more METAPHOR Links. Find the Link(s) and you will have a fail safe way of understanding Symbols correctly.

And the Links are ATTRIBUTES.....

The Golden Rule of Scriptural Symbol is that:



Symbols are based on the ATTRIBUTE(S) of an entity (thing) not the entity(thing) itself per se.

The following is a stylized example to illustrate this golden principle.

Let's use the SUN as an example. (we could use a Tree its also an excellent example)

The Sun has many attributes and each attribute is the basis for a different symbol.

Attributes of the sun:

Hot	=	Judgment	<i>Rev 16:8</i>
Light	=	Understanding	<i>Acts 13:11</i>
Life energy	=	Healing	<i>Mal 4:2</i>
"Sees" all	=	Omnipresence	<i>2 Sam 12:12</i>
Always there	=	Certainty	<i>Ps89:36</i>
Rules the day	=	Ruler-ship	<i>Gen 1</i>

What this means is this:



To understand the Symbol you must understand which of the attributes the symbol is based on.

How do you do this?

BY CONTEXT and CO-TEXT!!!

A lot of the time the context itself will tell you which attribute is being used. Sometimes it doesn't, that makes it trickier and means we have to use other passages to find the attribute.

Here's two examples using two of the attributes above, the Sun RISES and the Sun SETS.

"And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:2

There it is the RISING (Attribute) of the SUN(Entity or thing). Sun rising is here a symbol for Resurrection!!! (note the other clues ... FIRST day, VERY EARLY, In the MORNING. There are actually 3 symbols here!!!)

Now take a look at 2 Sam 23:4 – a CO-TEXT prophesying of Jesus.

"... he shall be as the light of the morning, when the sun riseth."

Here's another:

in 2Ch 18:34 And the battle increased that day: howbeit the king of Israel stayed *himself* up *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

There it is again:

At the time of the SUN(Entity) going down (Attribute) the King dies.

Now see how this one has gotten just a touch more complex. It's a double header.

There are TWO Attributes!!!!

The SUN goes DOWN = Death. But the SUN is also a symbol for rulership, which is exactly what the King is.

Perfect!! A King (Sun) dies (goes down).

Take a look at this one now.... See if it makes sense to you.

Mic 3:6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.



SYMBOLS are based on one or more ATTRIBUTES. The ATTRIBUTE is the basis for the METAPHOR LINK. Get the attribute right, you will get the metaphor right and you have a failsafe way of understanding the meaning of a Bible Symbol.

Activity



This Activity is designed to practice finding the Attribute(s) of a Symbol:

Rev 1:14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as _____ a flame of fire;

Rev 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword and his countenance *was* as the sun shineth in his strength.

In this Passage there are several symbols, for each, identify the ATTRIBUTE that is the key of the Symbol: NOTE: that this is an EXTENDED Metaphor. (There is also MIXED metaphor – but that will not be looked at in this course)

Head and
hairs _____

Eyes _____

Feet _____

Voice _____

Right
hand _____

Mouth _____

Sword _____

Sun _____



Nebuchadnezzars Image Dan 2:31-45

Find the Particular Attribute that is identified within Dan 2 for each Metal:

Gold _____

Silver _____

Brass _____

Iron _____

Clay _____

STOP- STOP

OK we are going well so far. Lets just recap what the two main points were, if you get these then you are going fine. If not then maybe a quick retrace may be a good idea.

All Bible Symbol is based on Metaphor, which is all about
Comparing things and seeing Similarities.

Because they have Similarities,
one thing is used to REPRESENT another.

Symbols are based on the Attributes of things.

Thus one single thing like the SUN can be many different Symbols
because it has many different attributes.

OK. Now that we are Happy with these principles.....

..... we are going to get a teeny bit more complicated. We will take these two basic principles and see that the Bible now uses these to build another level of complexity entirely, this level is the Realm of Type Patterns and Master Type Patterns.

And That's what the next two Modules are going to be about.....!!!

Module FOUR – Principles of Typology – TYPE PATTERNS

Where does the word “Type” come from.

The word type is translated from the Greek word “Tupos”. The word means a “die” or “stamp”.

It is twice put with the term “Anti” as in “AntiTupos” and is translated “figure”.

Heb 9:24 For Christ is not entered into the holy places made with hands, *which are* the **figures** of the true; but into heaven itself, now to appear in the presence of God for us:

.....the ark was a preparing, wherein few, that is, eight souls were saved by water.

1Pe 3:21 The **like figure** whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

The essential Idea is that there are two things. One is the “Pattern” or “die” and the other is the “Imprint” of it. The analogy of a printing “type” and its corresponding image is a reasonable one.

Note that we are right back to that basic principle of Metaphor here. There are two things, one is the “imprint” of the other and when compared they are “similar”.

What is a Type?

The essential idea of a type is that of a pattern which is then applied to something or someone else. Note that a Type can be based on an object, a person or a set of events. However, **in this module we will focus only on the Types based on people.**

Types are about Ideas

The core central part of a type should be viewed as being about an idea and not about people or a person.

To choose an example as an illustration:

Among a number of “Ideas” that make up what we know about King David , is that David was

- 1) A Captain
- 2) Who delivered his people
- 3) Out of the Hands of their Enemy.

So this bundle of three things is an “Idea”. When we look forward to the Lord Jesus Christ we find that he is:

- 1) A Captain
- 2) Who delivered his people
- 3) Out of the Hands of their Enemy.

So David is a TYPE of Christ because he is an IDEA and that same IDEA is also appropriate for The Lord.

So in between the Person who is the TYPE and the Person who is the ANTITYPE there is an IDEA. The Existence of this IDEA is the critical feature of a type.

So rather than saying “David is a Type of Christ” we should say:
 David is an IDEA and this IDEA is applicable to Christ therefore in-so far as this IDEA goes,
 David is a TYPE of Christ.

Note also that the SENSE in which Christ is a “Captain” is Metaphorical, the sense in which he delivers from an enemy is ALSO metaphorical.

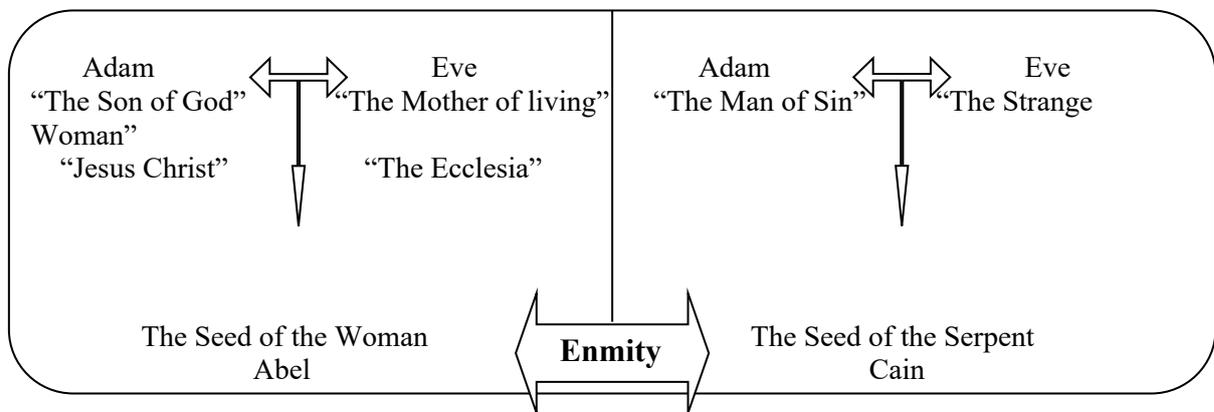
All Types in Scripture are part of a larger process and purpose

It is important to realise that type patterns in scripture are only parts of another major process that is going on in scripture.

We will jump forward here to borrow a few ideas from the section on “Master Type Patterns” now. See that section for a fuller explanation of this process.

The Master Patterns of the Woman and the Man.

Amongst many other Master Type Patterns, the Bible has the Patterns of “The Woman” and “The Man.” It all begins in Genesis when Adam and Eve are created. They each split into two to form four Master Symbolic Patterns.



The two then have progeny patterned on the Seed of the Woman and the Seed of the Serpent. Between these two is constant enmity.

The rest of the Bible is a demonstration of this enmity and the eventual destruction of the serpent by the seed of the woman – with the last enemy destroyed being death. 1 Cor 15:25-27

This great conflict can occur at multiple levels:

Between individuals, between families, between cities, between nations, between religious systems and last but never least – inside each and every one of us.

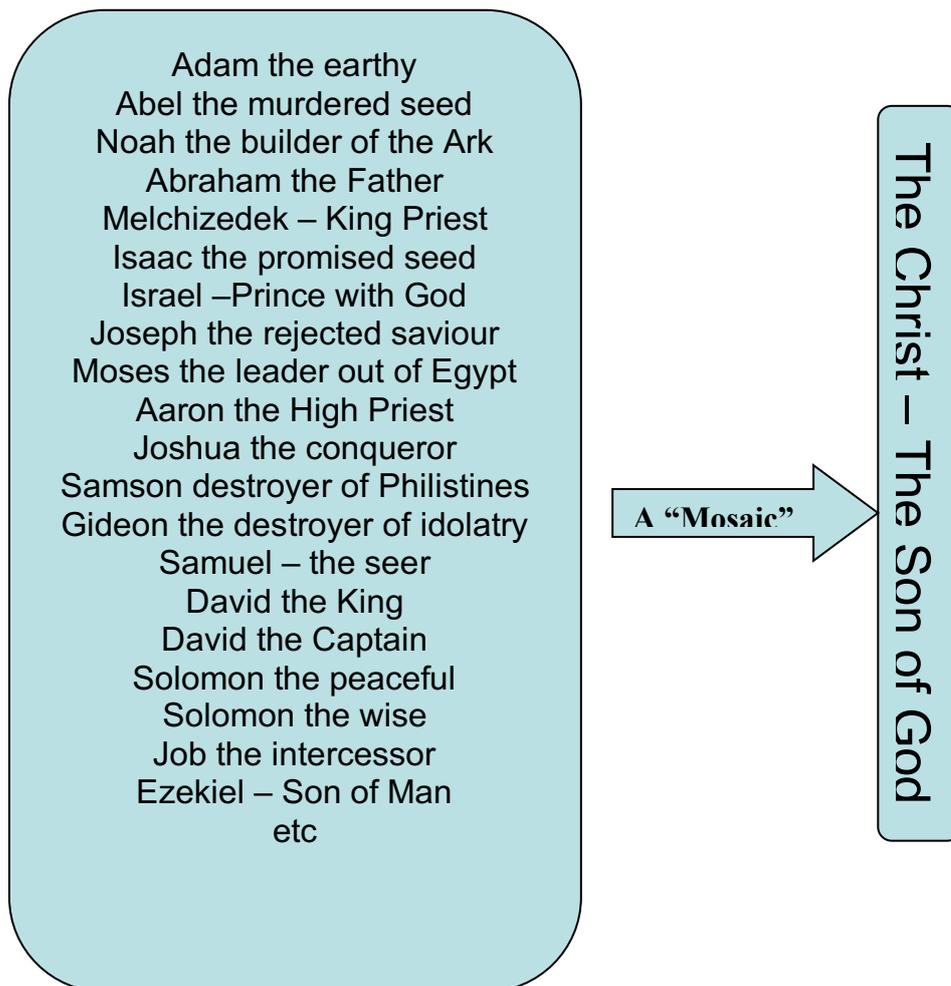
Most of the Type patterns of the scriptures are designed to create a mosaic picture of the Christ and His Bride and/or the Man of Sin and the Strange Woman.

Even a single person can map onto both sides of this struggle at different points of their life: e.g. Solomon was a “Son of God” who was seduced by “strange women” and became an idolator. 1 Kings 11:1-5

David was a “man after God’s own heart” but who also murdered the Christ in the Type of Uriah.
2 Sam 12:1-7

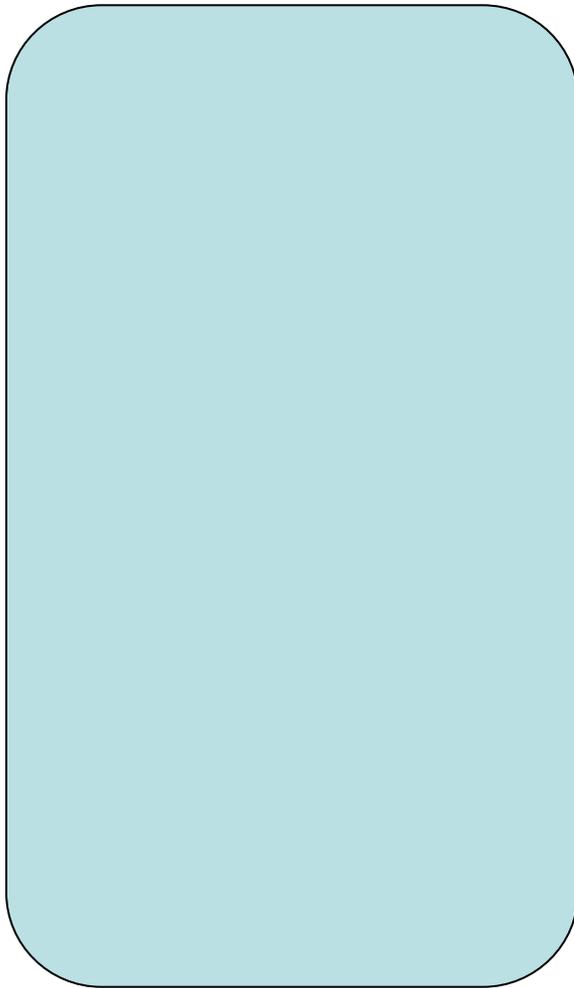
How Type Patterns Map to a Mosaic of The Christ

Here is an illustration of how Individuals in Scripture map to an Idea and how the Ideas then all collect together to create an entire Mosaic of The Christ. Put all the “types” together and you will get the entire picture of who and what the Lord Jesus Christ is.



Activity

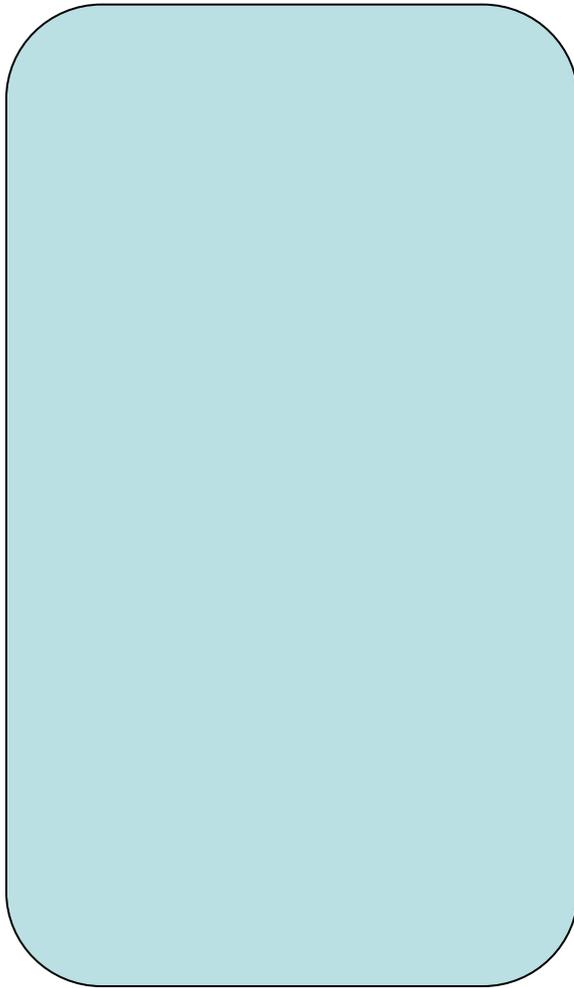
In Groups: Identify as many women from scripture as you can, who relate to ideas that map to the Master Pattern of The Woman – the Bride



The Woman – The Bride

Activity

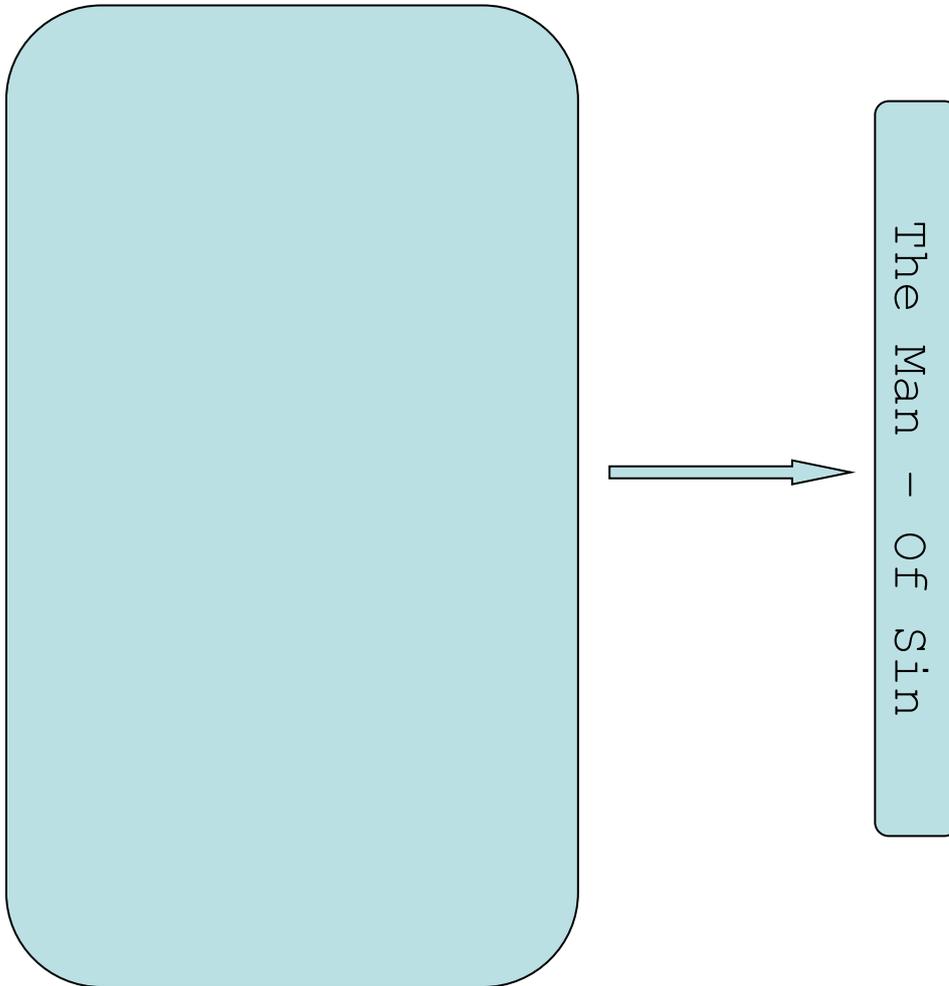
In Groups: Identify as many women from scripture as you can who relate to ideas that map To the Master Pattern of – the Strange Woman



The Woman – **The** Strange

Activity

In Groups: Identify as many Men from scripture as you can that relate to ideas that map to the Master Pattern of The Man Of Sin.



Activity

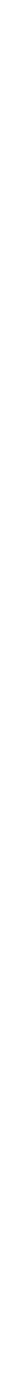
In Groups, identify as many Examples of the Conflict of the Two Seeds as you can.
Keep in mind that these can occur at the level of individuals, nations, cities, or groups.

Enmity

The Seed of the Woman

Versus

The Seed of the Serpent



Module FIVE - MASTER Type Patterns

We move on now to a more complex application of the Bible's Symbolic Method. The subject of MASTER Type Patterns.

We have already looked at some Master Type Patterns in the previous section. But there, we focused narrowly on only people.

Now we are going to extend the concept of Type Patterns and look at Objects and Events as well.

Most Type Patterns are first established in seed form in Genesis and then developed throughout scripture. The book of Revelation relies heavily on the existence of previously developed Type Patterns.

It all Starts in the Beginning

A very large number of these originate in the Genesis Record. Gen 1-3 is THE seedbed of scriptural symbology and thus type and allegory.

In Gen 1-3 we find the following:

Trees	Garden	Hills	East	The Word
Mountains	Sun	Sea	Moon	Grass
Heaven	Stars	Earth	Birds	Fish
Good works	Beasts	Light	Image	Breath
Dark	Likeness	Water	Path/Way	Dust
River	The Woman	Tent	The Seed	The Man
Walking	The Serpent	7 th day	Dominion	Tree of Life
Good Works	Spirit	Fruit	Creation	Tree of Knowledge G&E

And that is nowhere near exhaustive, but you get the point. There are lots and lots of them.

Everyone of them becomes a significant and extended Type Pattern in Scripture.

Here's a few Master Type Patterns in Scripture:

Babylon	Serpent	Strange Woman	Zion	Seed of the woman
False Prophet	Son of man	Dragon	Jerusalem	Garden of Eden
Scattering	Tree of life	Leprosy	Son of Abraham	Israel
Sodom/Gomorrah	Egypt	Seed of serpent	Son of God	Man of Sin

The best way to see how a Master Type Pattern Works, is to see one operating as an example.

The next section will look at Three Master Type Patterns:

The Heaven, Earth and Sea. The Sun, Moon and Stars and The Tree of Life.

Working Example of a Master Type Pattern

The Master Type Pattern of Heaven, Earth and Sea



Activity

The Master Pattern of Heaven, Earth and Sea is a Major one in scripture. It is of particular importance when we come to the symbology of Prophecy.

And it all Starts in Genesis Ch one.

Lets Start Gathering the Facts:

Making Of Heaven, Earth and Sea

Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Gen 1:7 And God made the firmament, and divided the waters which *were* **under** the firmament from the waters which *were* **above** the firmament: and it was so.

Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Gen 1:9 And God said, Let the waters **under** the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Gen 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

Using the Tool of Key Words:

Identify the Key Words in Genesis. What are the important ideas associated with Heaven, Earth and Sea.

Using the Tool of Attributes:

What are the Attributes of Heaven, Earth, Sea identified in Genesis 1?

Using the Tool of Bible Echoes (Co-texts):

Gen 1:20-25

Ex 20:11

Acts 4:24-27

Rev 10:4-6

Gen 1:26-28

Deut 4:15-19

Phil 2:5-11

Rev 21:1

Ex 20:3-4

Rom 1:23-25

Ez 38:18-20

Rev 14:6-8

In groups of four – go through the underlined passages first and identify the repeated facts about heaven, earth and sea – what are their important attributes – can you define the Master Pattern?

Try Drawing or Mind-Mapping the Master Pattern.

Working Example of a Master Type Pattern

The Master Type Pattern of the Sun, Moon and Stars



Activity

Once again, it all “begins” in Genesis. The book of beginnings. This Master Pattern is also a Key one in prophetic symbol.

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

Gen 1:17 And God set them in the firmament of the heaven to give light upon the earth,

Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

Gen 1:19 And the evening and the morning were the fourth day.

Using the Tool of Key Words:

What are the important ideas associated with Sun, Moon and Stars given in Genesis ch 1?

Using the Tool of Attributes:

What are the Attributes of Sun, Moon and Stars identified in Gen1 ?

Using the Tool of Bible Echoes (Co-texts):

In groups of four – go through these passages and identify the repeated facts about Sun, Moon and Stars – what are their important attributes – can you define the Master Pattern?

Gen 37:9

Ez 32:6-7

Joel 2:10

Deut 4:19

Try Drawing or Mind-Mapping the Master Pattern.

Working Example of a Master Type Pattern

The Master Type Pattern of the Tree of Life



Activity

And Now... we begin again in Genesis.

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

Gen 1:12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it was* good.

Gen 1:13 And the evening and the morning were the third day.

Gen 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen 2:10 And a river went out of Eden to water the garden;

Using the Tool of Key Words:

What are the important ideas associated with Trees in Genesis ch 1&2?

Using the Tool of Attributes:

What are the Attributes of Trees and the Garden given in Genesis ch 1&2?

Using the Tool of Bible Echoes (Co-texts):

In groups of four – go through these passages and identify the repeated facts about Trees and Gardens – what are their important attributes – can you define the Master Pattern?

Psalm 1:1-3
20

Ezekiel 47:12

Rev 22:1-2

Jer 17:7-8

Mat 7:16-

Try Drawing or Mind-Mapping the Master Pattern.

A TREE stands in the MIDST OF A GARDEN drawing its life from a RIVER OF WATER and brings forth FRUIT and LEAVES.

APPENDICES

Another Useful Key to Symbol

Symbols are about IDEAS and NOT about People or things per se

Thus in one single narrative, TWO different people in the same narrative can stand for two different IDEAS, but each idea can map to the SAME Person because that ONE person fits BOTH IDEAS.

Or put another way:

In one single narrative, TWO different aspects of the SAME thing can stand for two different IDEAS, but each idea can map to the SAME Person because that ONE person fits BOTH IDEAS.

You might have to read those two sentences a few times!!!

Let's give some examples:

In Scripture we have the analogy of HOUSE. Now a house has many different ATTRIBUTES.

A House has :
A Door
A Corner Stone
A Foundation

Now in the LITERAL world of a house these are THREE DIFFERENT things. Each one stands for a DIFFERENT IDEA or METAPHOR. But each of the IDEAS all find their METAPHORICAL application in the ONE SAME PERSON – that is the Lord Jesus Christ.

Here's another example:

Revelation Four has:

- 24 Elders
- 4 Living Creatures
- A Rainbow
- 7 Lamps of Fire

These Four different symbols are four different IDEAS but they ALL relate to the ONE SINGLE group of People.

At first this seems strange because they all exist simultaneously in the same story or picture. This would normally make us conclude that they are four DIFFERENT groups or entities. But they aren't, they are the SAME group just different ATTRIBUTES of that one group.

This principle is a key one and, as has been demonstrated in the chapter on symbology, is basic to the way symbology works. ATTRIBUTES are the keys to symbols.

Bro JT on Symbology:

The Heavens and the Signs Thereof

"Be not dismayed at the Signs of the Heavens"--JEREMIAH.

THAT language must be symbolical which, being taken from material objects, expresses things incompatible with the acknowledged properties of those bodies; as, for example, where it is said that stars fall to the earth; for since the stars are larger than the earth, they cannot literally fall to it. In the Apocalypse, chapter 1:1, it is said that God signified the revelation of Jesus Christ; the word *esemanen*, meaning to express by signs or symbols.

"Symbolic language," says Bp. Hurd, "is constructed upon such principles as make it the subject of just criticism and rational interpretation. The prophetic style was constructed on the symbolic principles of the hieroglyphics, which were not vague uncertain things, but fixed and constant analogies, determinate in their own nature, or from the steady use that was made of them; and a language formed on such principles may be reasonably interpreted upon them.

In Luke 21:25, there is a key by which any symbols in Scripture may be safely and clearly explained; and that is by interpreting the figure by the plain declaration, and not by straining the plain declaration to make it agree with the figure.

We have for an example of this rule, signs spoken of in this verse as to take place in the sun, moon, and stars: this may mean either literally those material luminaries themselves, or some other things of which they are only symbols; but when we read further, we find that there is also distress of nations upon the earth, with perplexity, we can have no doubt that the latter is literal, and the former figurative.

We know from the words of Balaam, Daniel, and of the Lord Jesus himself, that the stars are symbols representative of great and distinguished personages, ecclesiastical and civil, and the sun and moon, therefore, being homogeneous symbols with the stars, must represent constitutional elements of their system, ecclesiastical and secular.

It is amongst these, then, that we must look for the signs which are here foretold, and not in the physical heavens, which is expressly forbidden in the Word. In the same manner we learn that the sea, and the waves roaring, represent tumultuous assemblages of the people.

From Gen. 38:9-10, we learn that the sun, moon, and eleven stars, which made obeisance to Joseph, were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons.

Hence, Mede is fully justified in saying that "Heavens mean Regnum Politicum, a political kingdom; Sun, secular government; moon, ecclesiastical government; and Stars, ministers of religion;" but not these exclusively, as Jacob's interpretation of them in Joseph's dream clearly shows. "The Heaven of this political world," says he, "is the sovereign part thereof, whose host and stars are the powers ruling that world. In the highest place, gods or idols; next, kings, princes, magistrates, &c., and other such lights shining in that firmament.

The Earth is the peasantry or *vulgus hominum*, together with the terrestrial creatures serving the use of man." The following writers also all agree that "Heavens" is the symbol for the higher places of the political universe discoursed of: Dr. H. More, Daubuz, Lancaster, Sykes, Dr. Wall, Vitranga, Lowth, Owen, and Warburton.

And Sir Isaac Newton says, "in sacred prophecy, which regards not single persons, the sun is put for the whole species and race of kings." Hence, to "ascend into heaven" must be "to obtain new power and glory:" and Daubuz says, "to ascend into heaven" is to obtain rule and dominion.

That "the sea and the waves roaring," mean tumultuous assemblies of the people, and the sea by itself, the mass of the people, is manifest from many passages. In Isaiah 17:12-13, it is written, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters; the nations shall rush like the rushing of many waters."

Again, in ch. 8:7, "Behold the Lord bringeth upon them waters of the river, even the King of Assyria, and all his glory," meaning his army. "As the sun and the moon, the stars and the sea, are symbolical expressions, to annex a dissimilar interpretation to the word earth, would be to incur the charge of inconsistency."

The earth is generally put for that over which the heavens do rule; but if there be any distinction between it and the sea, as there undoubtedly is, it is that the earth represents the people in a quiet, and the sea the same in a disturbed state.

Thus, earthquake must mean, as Sir Isaac Newton observes, "The shaking of kingdoms so as to overthrow them;" and Jurieu says, "It is known by all who are versed in the prophets, that in the prophetic style an earthquake signifies a great commotion of nations."

All commentators have been obliged to consider "the heavens" and their sun, moon, and stars, as symbolical from the necessity of the case. Mede quotes the Hebrew commentators to show that they understood the expressions in that way; and Daubuz in his Dictionary gives several instances of heathen writers using the same figures.

Thus, the king of Babylon under the name of Lucifer, as the type of its last ruler in the latter days, is represented in Isaiah 14:13-14, as threatening to place himself above all earthly rule, with Zion for the throne of his dominion, saying in his heart, "I will ascend into the heavens, I will exalt my throne above the stars of God, I will sit also upon the Mount of the Congregation on the sides of the north. I will ascend above the height of the clouds."

This ascending of the Assyrian "into the heavens" implies some particular heavens in which he is not previously to his ascent; and that it is the Assyrian of the Latter Days is clear from the testimony that Jehovah says, "I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off Israel, and his burden depart from off their shoulders."

This has never happened yet to the Assyro-Babylonian power, and must therefore be in the future. This saying of Lucifer in his heart is no other than "the evil thought" which is to come into the mind of Gog, impelling him to the invasion of the Holy Land, and the siege of Jerusalem, which will be taken.

He is now beyond the limits of the Roman earth, and consequently not in its heavens, which are the heavens of Daniel's Fourth Beast. But he says, "I will ascend into them, and above the height of the clouds," or powers of those heavens; that is, he will become the Imperial Chief of the Four-Beast dominion, and exalt himself above Israel, with Zion for his throne.

In Isaiah 24:23, it is written, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem."

If these words be construed literally, the expression is unintelligible; but if interpreted as the political heavens, the civil and ecclesiastical rulers of their former polity,--"the army of the high ones on high, and kings of the earth upon the earth,"--the saying is full of propriety and force.

In Isaiah 34:4, it is declared, that "All the army of the heavens shall be dissolved, and the heavens shall be rolled up like a scroll; and all their armies shall fall down, and the leaf falleth off from the vine, and as a falling fig from a fig-tree."

Here also, if taken literally, it is not easy to affix a definite idea to the word heavens as contradistinguished from the hosts of the heavens: but waiving this, it is not possible that the celestial luminaries should fall down to this earth, which is not half their size; and yet to fall down can mean nothing else: whereas, if taken for rulers and the systems in which they rule, the figure is clear and beautiful.

But Isaiah 60, is quite conclusive on the point: here Zion, the metropolis of the Jewish kingdom at its restoration, is said to be the light to which the Gentiles shall come: and in his address to her the prophet saith, "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy gods for thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

These are expressions which it is impossible to construe of any thing but of that state of the Jewish kingdom when the Lord Jesus shall be both King and Priest upon its throne; particularly the pronoun thy, limiting the sun spoken of to be that which exclusively pertained to the land of Judea.

Zion's sun and moon shall no more suffer eclipse when Jesus reigns upon his father David's throne in her midst: but now, "if one look into her land, behold darkness and sorrow, and the light is darkened in the heavens thereof."

These are her days of mourning, in which her glory is eclipsed by the intervention of the orb of the nations between her and her glorious DAY-STAR, or Sun of Righteousness, who shall soon arise upon her with healing in his wings.

The filling of a kingdom, then, with darkness, is the consequence of its political luminaries being eclipsed; and so long as this darkness continues, they are days of mourning for that kingdom: but let the darkness pass away, from whatever cause, and its sun, moon, and stars shine forth in all their glory, and its people pass into that national condition indicated in the words applied to Zion, "the days of thy mourning shall be ended."

Another striking illustration of the Scripture use of the heavens and their luminaries as prophetic symbols, occurs in Ezekiel 32:7, in a prophecy of the overthrow of Egypt's kingdom under the last of the Pharaohs.

"In extinguishing thee, saith the Lord Jehovah, I will cover the heavens, and I will eclipse their stars: with a cloud I will cover the sun, and the moon shall not give her light. All the luminaries of the brightness in the heavens shall be eclipsed over thee, and I will set darkness over thy land."

This passage is the only one in the entire prophecy that has not been literally fulfilled; and there exists no apparent reason for separating this verse from the whole context, and for not interpreting it as of Egypt's political heavens, and therefore as having been fulfilled equally with the remainder when Pharaoh's kingdom was absorbed into the Assyro-Babylonish empire.

Joel's prophecy is another illustration of the propheto-symbolic style. He takes his stand-point upon Jehovah's land eight hundred years before the birth of Jesus, and notes down certain striking political phenomena which he observes in the field of vision, whose horizon is bounded by "the Great and Terrible Day of Jehovah."

The things he observes pertain to Israel's fortunes from the invasion of Judea by "a strong nation," which he, Daniel, and Jeremiah, liken to "a great lion,"--Nebuchadnezzar--to that last and approaching overflow of the Lord's land by the "the northern army" of the Assyro-Babylonian Gog of the Latter Days. The points of his prophecy are,

1. The overthrow of the kingdom of David by Nebuchadnezzar;
2. A remoter eclipse of the luminaries of Judah's heavens;
3. A gathering of the nations against Jerusalem to battle, on the approach of the Day of the Lord;
4. The extinction of the Gentile heavens forever, and the breaking up of their world in the Day of the Lord;
5. The pouring out of the Spirit upon Israel; and,
6. The consecration of Jerusalem, and the redemption of the Holy Land and people from Gentile oppression for ever.

1. The overthrow of the kingdom and throne of David by Nebuchadnezzar is the burden of the first and second chapters to the eleventh verse inclusive.

His hosts which are also styled the Lord's army, bring a day of Jehovah upon Judah, which is styled "a destruction from the Almighty," whose operations are thus described:

"They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice

before his army; for his camp is very great: for he is strong that executeth the word: for the Day of the Lord is great and very terrible, and who can abide it?"

This was literally accomplished when the Jewish polity was suppressed, and the kings, princes, priests, and nobles, were carried captive to Babylon for seventy years.

2. After this overthrow of David's kingdom, from which it never recovered, Joel predicted another break up of Judah's Commonwealth "before the great and terrible day of the Lord should come."

We learn this from the way Peter, on the day of Pentecost, handled Joel's prophecy of the outpouring of the Spirit upon Israel. He shows that Jehovah contemplated an early and a latter rain of the Spirit in the words of Joel 2:28, 29--a rain in the last days; and a rain in the latter days, already eighteen hundred years apart.

Peter did not say that the Pentecostian outpouring was a complete fulfillment of Joel's prediction, but that it was spoken of by him in the words he quoted. This was the Spirit's own interpretation of what he meant by Joel; and the partial application of it to the last days of the Mosaic Economy gave to that generation "the earnest of an approaching day of the Lord upon it.

After seventy years' captivity, Judah's Commonwealth, but not David's throne, was re-established, under Gentile supremacy. This was its condition in Peter's day. Its sun, moon, and stars illumined its heavens, in which unrighteousness dwelt incorporate in its powers.

Peter took up the prophecy of Joel as the burden of his proclamation of "judgment to come" upon the State; and upon the "cursed children, who had forsaken the right way," and become again entangled in the pollutions of the world from which they had escaped in obeying the truth which he ministered to the circumcision.

He urged upon them a then approaching epoch of "wonders and signs," which should bring destruction upon them and their country "before that great and terrible day of the Lord," in which Joel foretold the redemption of Israel, and the punishment of their oppressors. Nevertheless, he promised deliverance to all Jews who should call upon the name of the Lord; for at that time he knew nothing of the salvation of Gentiles in the great and terrible day.

The "wonders" and "signs" of this Mosaic Epoch are some of them indicated by the Great Prophet in this message he delivered to the people. "There shall be great earthquakes in places, and famines, and pestilences, (as) portents; and great signs also of heaven shall there be."

These portents were to occur before the encompassing of Jerusalem with armies, (which was the immediate sign of its approaching desolation, and the manifestation of the "great signs of heaven." Immediately after the desolation of the city these signs would be visible; for then Jesus said, "The sun should be darkened, and the moon should not give her light, and the stars should fall from the heavens."

These were the signs that indicated to the believers of that generation that Messiah the Prince, as Son of Man, though invisible, had come (see Matthew 10:23) with his armies, and taken vengeance upon his murderers, and burned up their city--Matthew 22:7. Thus, in "the tribulation of those days," which were "days of vengeance," when there was "great distress in the land, and wrath upon this people," as their prophets had foretold, the words of Joel were germinantly fulfilled, and Zion's days of widowhood and mourning established.

Haggai speaks of those days as well as of the days to come. "Thus saith the Lord: Yet once, it is a little while and I will shake the heavens and the earth, and the sea and the dry land;" which signifies, as is explained in the next sentence, "And I will shake all the nations."

The earnest of this is found in the overthrow of Judah by the Romans, five hundred and eighty years after Haggai prophesied; the full measure when "the desires of all the nations shall come," and the Lord shall "overthrow the throne of kingdoms (an imperial throne), and shall destroy the strength of the kingdoms of the nations;" and the anti-typical Zerubbabel shall be "as a signet," or ensign, in Jerusalem--Haggai 2:22. Paul quotes from this prediction, and points out its germinant fulfillment, by applying it to one particular system of things to which the Hebrew Christians, to whom he was writing, were politically related.

Having reminded them that the Mosaic Economy under which they lived, had "waxed old and was ready to vanish away," he speaks of its removal after this wise: "He whose voice shook Sinai hath promised now,

saying, Yet once more I shake not the earth only, but also the heaven." And this word, Yet once more, signifieth the removing of those things that may be shaken, as of things that have been fulfilled, that the things which cannot be shaken may remain.

Wherefore we taking a kingdom (not having received) which cannot be shaken, let us, &c." The heaven and the earth then shaken was one of "the heavens" spoken of by Haggai. Jehovah began with Judah's heaven and earth, and will end with those of all other nations. This is his order of judgment, as it is written by Paul, "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." The tribulation and anguish of the Jew is rapidly closing, while that of the Gentile has notably begun.

In the Day of the Lord upon David's throne, Nebuchadnezzar was His sword; in the Day of the Lord upon the murderers of His Son, the Romans were His sword; but in the Day of the Lord upon the Gentiles, Judah and Israel in the hand of the Son of David, will be His battle-axe and weapons of war to "destroy the strength of their kingdoms."

The Day of the Lord upon His Son's murderers was "the Day of God" earnestly desired by the apostles and their brethren, who were suffering persecution at the hands of the Jewish power--a day, (di ain,) through which their inflamed heavens would be dissolved, and "pass away with a great noise." Peter says Paul spake of these things in all his epistles; that is, of the dissolution with judgment of "the heavens and earth which are now;" namely, those existing when Peter wrote, which, while I am writing, are no where to be found extant.

3. "I will shake the heavens and the earth--I will shake all the nations; and the desires of all the nations shall come, saith Jehovah;" and "the powers of the heavens shall be shaken," repeated the Lord Jesus. This was to accompany the introduction of the desires of all the nations.

The shaking was to precede, and be contemporary with the coming Abrahamic blessing, but did not attend Christ's birth, for he was born in a period of profound peace. The shaking at the destruction of Jerusalem, nor any national convulsions since did at all result in his manifestation, or the coming of any object of Gentile desire.

Hence, then, the prophecies of Haggai, Joel, and Jesus, look to the future for their full terminal accomplishment, and as Israel has no longer any heavens and earth to be shaken, the shaking predicted must relate to other heavens, which can therefore only be the heaven of the Gentiles.

The conclusion, then, to which we are led is this: that in the Gentile world in its heavens and earth, will be displayed wonders and signs, attended with "blood and fire, and pillars of smoke," or bloody and destructive war; and that their sun shall be turned into darkness, and their moon into blood, as Judah's has been; that is, that its existing supreme secular sovereignty shall be set aside by the overshadowing of a new power, whose vengeance will be disastrous to the ecclesiastical orders; and that all this shall come to pass "before the great and the terrible day of the Lord come."

Synchronous with these "wonders" and "signs" is the period alluded to by the Lord Jesus in these words, saying, "And there shall be signs in sun, and moon, and stars; and upon the earth distress of nations in perplexity; the sea and the waves roaring; men's hearts failing them for fear and anticipation of the things coming upon the habitable; for the powers of the heavens shall be shaken.

And afterwards shall they (who pierced him--the Jews, then hereafter in Palestine) see the Son of Man coming in cloud, with power and great glory."

This period is a time of great trouble, but not the greatest that will be.

The coming of the Son of Man is the end of one period, and the beginning of another. His appearing is the standing up of "Michael, the great Commander," who stands for Judah. Before this standing up there is a period of great trouble; but after the appearing is "the great and terrible day of the Lord," when "there shall be a time of trouble, such as never was since there was a nation to that same time;" it will also be "the time of Jacob's trouble, but he shall be saved out of it;" for "at that time Daniel's people shall be delivered ... and many of them who sleep in the dust of the earth shall awake."

The nations have already entered the pre-adventual time of trouble, in which the "wonders" and "signs" in the sun, moon, and stars of the Gentile heavens, and "the blood, and fire, and pillars of smoke," upon the habitable, are being displayed to the eye of enlightened faith, for whose benefit they are alone revealed. The work is begun which Joel did foresee, as well as the apostle John.

"The nations are angry;" but not yet so enraged as they will be before "the wrath of the Lord God Almighty comes." "Secret diplomacy," against which there is so much indignation in Europe, is effectually at work upon "the kings of the earth and of the whole habitable;" and will not intermit its labors until it have involved them all in war, the crowning event of which will be the rushing of the roaring sea and waves-- "the upwakened nations"--into the Valley of Jehoshaphat, where they will be encountered and rolled back with terrible disaster by the mighty ones of God.

4. The sun and the moon having been darkened, and the stars withdrawn their shining, Joel tells us that "Jehovah also (the Lion of Judah) shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake;" that is, the Gentile heavens and earth; for the declaration is offset with the comforting assurance that, in the midst of this shaking, "the Lord will be the shelter of his people, and the strength of the children of Israel."

He will not shake them, but "the powers of the heavens" that oppress them. "So," says Joel, that is, by the Lord uttering his voice from Jerusalem in the midst of this shaking of the nations, "shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: THEN shall Jerusalem be holy, and there shall no foreigners (or Gentile powers) pass through her any more."

5. The "throne of kingdoms" being overthrown, and the "strength of the kingdoms of the nations" destroyed, by this shaking of the Gentile heavens and earth, Israel shall eat in plenty and be satisfied, and praise the name of the Lord their God that hath dealt thus wondrously in their deliverance.

"And it shall come to pass afterward," saith the Lord by Joel, "that I will pour out my spirit upon all flesh." Ezekiel also testifies to the same thing as to occur after their deliverance. He declares that "the Lord will take them from among the nations, and gather them out of all countries, and will bring them unto their own land."

And "then" give them a new heart, and put a new spirit in them, and will take away the stony heart out of their flesh, and give them a heart of flesh: and continues, "I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

And in his prophecy of Gog's overthrow, he informs us that when this is accomplished, the promise of bringing again the captivity of Jacob, and having mercy upon the whole house of Israel, will be carried into effect; and he concludes the passage by saying, "Neither will I hide my face from them any more: for I have poured out my spirit upon the house of Israel, saith the Lord God."

The difference between this outpouring of the Spirit and that of Pentecost is, that the latter was only upon a few of Judah's Commonwealth who believed: whereas the former will be an outpouring upon the whole twelve tribes of Israel engrafted into their own olive tree again.

6. The thrones of the Gentiles being cast down by the shaking of their heavens and earth, their high ones on high punished, Israel delivered, the whole nation engrafted and anointed, and the crucified King of the Jews in Zion upon his throne--the Gospel preached to Abraham will have become an accomplished fact.

The City of the Great King, "the Jerusalem that is exalted, and the mother of us all," will be holiness; and, saith Joel, "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; even I, the I SHALL BE dwelling in Zion."

In conclusion, this article will have illustrated the scriptural import of the symbolic style of speech to some extent, ignorance of which has led to most of the absurdities of Millerism, Turnerism, Fifty-Fourism, &c., and of not a few of the "orthodox" interpretations of the sure prophetic word besides.

The well-intentioned people who hold on to these fatal errors ought to know that the Bible is not a revelation of geological and meteorological phenomena; and that God's signs are not in the atmosphere, or in astronomical appearances. To take cognizance of these as indications of the fate of nations and other kingdoms, and of the appearing of the Lord of Glory, is a relic of that paganism which has been transmitted to our generation by the Romano-Babylonish Mother of all the abominations of Anti-Christendom.

The idolatrous Greeks and Romans used to prognosticate human calamities by the flights of birds, eclipses, comets, atmospherical darkenings, and so forth, to the dismay of all that believed in them. But these are not God's signs.

He says concerning them, "Learn not the way of the nations, and be not dismayed AT THE SIGNS OF THE HEAVENS for the nations are dismayed at them; for the customs of the peoples are vain."

The darkened state of the New England atmosphere in 1780, the falling of meteoric stones which is limited to neither time nor place, the star-like pyrotechnics of Nov. 1833; Aurora Borealis, the redness of the sun in a fog, and other phenomena of a like character, are all referable to specific electrical conditions of the earth and air.

And besides, God's signs are not in the heavens of the New World, physical or political. His signs are in the Heavens of the Habitable--the political heavens of Daniel's Fourth Beast, whose dominion does not shine over the American Continent.

Signs in these republican heavens would not indicate the fall of kingdoms beyond the Atlantic, and the Lord's appearing in Jerusalem; they would only indicate something to happen in relation to the political constitution of these States.

The signs of God are in the heavens to be affected by the events they signify or represent; and there is no sign ever in these which he has not previously declared to be such, and the signification of which he hath not also revealed.

As we have seen, the subjects discoursed of show that the luminaries to be darkened are the sun, moon, and stars of a particular system of nations, connected with Jehovah's people Israel, and that, too, for a long series of ages; not for a few fleeting hours in Yankeedom, to the temporary inconvenience of its industrious artizans!

Alas! how the people are deceived by the ignorance that is in them concerning the purpose of God. Not knowing his revealed purpose, they understand not the signs he has communicated "to his servants," indicative of its approaching fulfillment.

This comes of not knowing the gospel of the kingdom "which he has promised afore by his prophets in their Holy Writings;" and so long as they put this from them and refuse to be instructed as babes, they will continue to perpetuate the most eccentric foolishness, which will ever and anon expose them to the pity due to those who are bewitched, and grope for the wall in darkness visible, crying out, "I see, I see!"

The truth is, that the signs of the New Testament can only be understood by reference to the prophets, and an historical acquaintance with the past. The meaning of the term "the Times of the Gentiles" must be sought for in Daniel, to which it refers. Ignorance of these disqualifies a person for discerning the signs of their approaching conclusion.

In like manner, the meaning of the signs in the sun, and moon, and stars, mentioned by the Lord Jesus, his apostles, and in the Apocalypse, must be sought for in the writings of Moses and the prophets.

Brother John Thomas, December 28, 1854

Isaac Newton on Symbology:

Extract from Sir Isaac Newton, annotated by Brother Thomas.

Of the Prophetic Language

For understanding the prophecies we are in the first place, to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the world natural and an empire or kingdom considered as a world politic.

Accordingly the whole world natural consisting of heavens and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy: and the things in that world signify the analogous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon the inferior people; and the lowest parts of the earth called hades or hell, the lowest or most miserable part of them.

Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honor; rising out of the earth, or waters, and falling into them, for the rising up of any dignity or dominion, out of the inferior state of the people, or falling down from the same into that inferior state; descending into the lower parts of the earth, for descending to a very low and unhappy estate: speaking with a faint voice out of the dust, for being in a weak and low condition: moving from one place to another, for translation from one office, dignity, or dominion, to another; great earthquakes, and the shaking of kingdoms, so as to distract or overthrow them: the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and the ruin of the body politic signified thereby.

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of kings and queens; but in sacred prophecy, which regards not single persons, the Sun is put for the whole species and race of kings in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon, for the body of the common people, considered as the King's Wife:

(Sir Isaac Newton is not here in harmony with himself. In the second paragraph, he hath already told us, that "the things in the heavens signify thrones and dignities, and those who enjoy them. Now the Moon is one of the things in the heavens, and must therefore represent a dignity; which cannot be affirmed of, "the common people," who constitute "the earth."

It may be admitted that the Moon represents the King's Wife; but that wife is the body ecclesiastical of his kingdom: the stars are his sons or nobles in their several constellations or ranks and orders: the peoples, those only upon whom they shine. - J. Thomas.)

the stars for subordinate princes and great men, or for bishops and rulers of the people of God, when the Sun is Christ: light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others: darkness for obscurity of condition, and for error, blindness and ignorance: darkening, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportioned to the darkness: darkening the Sun, turning the Moon into blood, and falling of the stars, for the same; New Moons for the return of a dispersed people (or a hierarchy - J Thomas.) into a body politic or ecclesiastic.

Fire and meteors refer to both heaven and earth, and signify as follows:-burning anything with fire, is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war: the being in a furnace, for the being in slavery under another nation:

the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery: the scorching heat of the sun, for vexatious wars, persecutions, and troubles inflicted by the King: riding on the clouds, for reigning over much people: covering the sun with a cloud, or with smoke, for oppression of the king by the armies of an enemy:

tempestuous winds, or the motions of clouds, for wars; thunder, or the voice of a cloud, for the voice of a multitude, a storm of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic, on the heads of their enemies: rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit.

In the earth, the dry land and congregated waters, as a sea, a river, a flood, are put for the people of several regions, nations, and dominions: embittering of waters, for the mystical death of bodies politic, that is, for their dissolution: the overflowing of a sea or river, for the invasion of the earth politic, by the people of the waters: drying up of waters, for the conquest of their regions by the earth:

(That depends upon whether the drying up results from infiltration, evaporation, or diversion into another channel. The waters of ancient Babylon, were dried up by diversion into new geographical and political channels. This was effected by Cyrus and his successors; not by "the earth" or common people - J. Thomas.)

fountains of waters for cities, the permanent heads of rivers politic: mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those dens and rocks, for the shutting up of idols in their temples: houses and ships for families, assemblies, and towns, in the earth and sea politic: and a navy of ships of war, for an army of that kingdom that is signified by the sea.

Animals also and vegetables, are put for the people of several regions and conditions: and particularly, trees, herbs, and land animals, for the people of the earth politic: flags, reeds, fishes, for those of the waters politic: birds and insects, for those of the political heaven and earth; a forest for a kingdom: and a wilderness for a desolate and thin people.

If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural: as the noblest by the celestial frame, and then the Moon and clouds are put for the common people:

(We do not find that Moon and clouds represent the common people in prophecy in which the terms are used. They pertain to the heavens politic, not to the earth.- J. Thomas.)

the less noble by the earth, sea, and rivers: and by the animals or vegetables, or buildings therein: and then the greater or more powerful animals and taller trees, are put for kings, princes, and nobles.

And because the whole kingdom is the Body Politic of the king, therefore the Sun, or a tree, or a beast, or a bird, or a man whereby the king is represented, is put in a large signification for the whole kingdom: and several animals, as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politic: and sacrificing of beasts, for slaughtering and conquering of kingdoms: and friendship between beasts, for peace between kingdoms.

Yet sometimes vegetables and animals are by certain epithets or circumstances, extended to other significations; as a tree, when called the Tree of Life or of Knowledge; and a beast, when called the Old Serpent, or worshipped.

When a beast or man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom as the head of a beast for the great men who precede and govern; the tail for inferior people, who follow and are governed: the heads, if more than one, for the number of capital parts or dynasties or dominions, in the kingdom, whether collateral or successive, with respect to the civil government:

the horns on any head for the number of kingdoms in that head, with respect to military power: seeing for understanding, and the eyes for men of understanding and policy; in matters of religion, for bishops; speaking, for making laws: the mouth for a lawgiver, whether civil or sacred: the loudness of the voice, for might and power: the faintness thereof, for weakness: eating and drinking, for acquiring what is signified by the things eaten or drank: the hairs of a beast or man, and the feathers of a bird, for people: the wings for the number of kingdoms represented by the beast:

the arm of a man for his power, or for any people wherein his strength and power consists: his feet, for the lowest of the people, or for the latter end of the kingdom: the feet, nails, and teeth of beasts of prey, for armies, and squadrons of armies: the bones, for strength, and for fortified places: the flesh for riches and possessions: and the days of their acting, for years: and when a tree is put for a kingdom, its branches, leaves and fruit, signify as do the wings, feathers, and food of a bird or beast.

When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So the ruler is signified by his riding on a beast; a warrior and

conqueror, by his having a sword and bow: a potent man by his gigantic stature: a judge, by weights and measures:

a sentence of absolution or condemnation, by a white or a black stone: a new dignity by a new name: moral or civil qualifications, by garments: honor and glory, by splendid apparel: royal dignity, by purple of scarlet, or by a crown:

righteousness, by white and clean robes: wickedness, by spotted and filthy garments: affliction mourning, and humiliation, by clothing in sackcloth: dishonor, shame, and want of good works, by nakedness: error and misery, by drinking a cup of his or her wine that causeth it: propagating any religion for gain, by exercising traffic or merchandize with that people whose religion it is: worshipping or serving the false gods of any nation, by committing adultery with their princes, or by worshipping them: a council of a kingdom, by its image:

idolatry by blasphemy: overthrow in war, by a wound of man or beast: a durable plague of war, by a sore or pain: the affliction or persecution which a people suffers in laboring to bring forth a new kingdom, by the pain of a woman in labor to bring forth a man-child: the dissolution of a body politic or ecclesiastic, by the death of a man or beast: and the revival of a dissolved dominion, by the resurrection of the dead.

In his exposition of Revelation chapter 6, Hanserd Knowles identifies a number of Biblical symbols as they are used in prophecy:

12. And I beheld when he had opened the sixth Seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

In this Vision of the [sixth Seal] St. John had the revelation of the great revolution of the Roman pagan empire, which should put an end unto the bloody persecutions of the heathen emperors, and all their tyrannical torturing of the Christians by cruel deaths; which revolution is there set forth in a prophetic style and manner of speaking.

For when the Prophets did foretell the destruction of Kingdoms, or some great changes and revolutions therein they used such figurative and metaphorical terms, words and expressions, as are in the following verses; viz. [a great earthquake, the Sun black, the Moon blood, &c.]. (Read Isa. 26:6; Matthew 24:7; Joel 3:16; Hag. 2:6,7,21,22; Isa. 2:19-22; 13:10, Jer. 15:9; Joel 2:10,11; Ezek. 32:7; Amos 8:9; Isa. 24:13).

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mightily wind.

By [heaven] here, we are to understand the Roman pagan empire in its glorious state, with their temples, altars, idols, and worship (Isa. 34:4,5). [And by the stars of that heaven], is meant, the kings, princes, dukes and earls (who wear a golden Star), also the arch-clams, clams, and all the orders of the pagan priests (vv. 14,15; Read Ezek. 32:7,8; Joel 2:10; Jer.13:9,10,11 and Matthew 24:29).

The fall and ruin of the Roman kings and priests, are here fitly resembled by [a fig-tree that casteth her untimely figs when it is shaken with a mightily wind]; that is the dispensation of the wrath of almighty God (Dan. 2:34,35,44,45).

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places:

The departing of the [heaven] signifies the total revolution, and final destruction of the pagan state of the Roman Empire; by Constantine the Great. [And every mountain], that is their high places on which they worshipped their idols. (Read Ezek. 18:6, Isa. 57:7. Eze. 6:13) Then shall ye know that I am JEHOVAH, when their slain men shall be among their idols, round about their altars, upon every high hill in all the tops of the mountains-The place where they did offer sweet savours unto all their idols.

And by every island, we may understand every separated place (as islands are from the land) so all their consecrated temples, altars, &c., were dedicated unto their idol gods, and separated from there common places, and [were removed]; that is taken away and abolished. Their [pantheon] and all the rest of their idol temples, were taken away by the Christian emperors; and the worship of Christ set up gradually throughout the whole Roman Empire, by the edicts, decrees, and government of Constantine; (as Zeph. 2:10,11). JEHOVAH will famish all the gods of the earth, and destroy the idols and the heathen.

15. And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains,

By [the kings of the earth], we are to understand the chief rulers of the whole Roman pagan empire, called the whole world (Luke 2:1). [And the great men]; that is, their nobles and honorable persons, and their princes (Nahum3:10). [And her great men] (honorable men) were bound in chains. This honor have all the saints (Ps. 149:7,8,9). [And the rich men]; that is, their rich merchants (Isa. 23:8,11; Rev. 18:3,15). [And the chief Captains]; that is, the chief generals, and all the great commanders in the imperial armies (Acts 25:23).

[And every bondman, and every freeman] (that had been persecutors of the Christians) [hid themselves in the dens, and in the rocks of the mountains]; as (Job 29:8), They were terrified, and frightened, yes, amazed at this dispensation of God, and wrath of the Lamb our Lord Jesus Christ. But there is no darkness nor shadow of death, where the workers of Iniquity may hide themselves (Job 34:22).

16. And said to the mountains and the rocks, fall on us, hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

These idolatrous potentate kings, priests, and captains, in the day of God vengeance (his temple vengeance) seek for hiding places, but find none. They had rather the rocks and mountains should have fallen on them and destroyed them, than to be brought before the judgment of seat of God and Jesus Christ, whose name they have blasphemed, whole churches, ministers, and members, they had persecuted, imprisoned, martyred and murdered, by their edicts, decrees, laws, and soldiers, and by the judges, juries, and the false witnesses (Amos 9:1,2,3).

17.

For the great day of His wrath has come; and who shall be able to stand?

This great day of God, and the Lamb's wrath, was at last acknowledged and confessed by those persecutors. This dreadful dispensation of God's wrath happened in the days of the 10th and last bloody persecution of the Christians, when Dioclesian was Emperor; as all historians testify.

Extract from "The Prophecies of Daniel and the Apocalypse" – **1692 by Sir Isaac Newton**