

# 'The Conclusion' (section 7.2i)

**Author:** Isaac Newton

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## The Conclusion.

The Apocalyps is a Prophecy of the same kind with those of Daniel & in the same language, & must be interpreted by comparing them.

The great red Dragon that old serpent called the Devil & Satan who hath his seat in Pergamus signifies the same thing with He-Goat in the reign of his last horn: namely the heathen Roman Empire with respect to the Eastern nations of Greece Asia minor, Syria & Egypt represented by Daniels third Beast, & the Beast which rose out of the sea or Abyss & was like the Leopard & had feet as the feet of the Bear & a mouth like the mouth of the Lyon represents the same thing with Daniels fourth Beast. All Daniels four Beasts are named together in contrary order Apoc. 13. 2, & to signify that he is one of them & he is put first to signify that he is the last. The Dragon & this Beast have common heads & horns with crowns upon the heads of the Dragon & upon the horns of the Beast to signify that the Dragon reigns in the heads & the Beast in the horns. The Dragon includes the Beast during the reign of his first six heads & then they separate & the Dragō reigns apart in his seventh head & the Beast reigns apart in his horns. This separation is made by steps. First the Beast after he had been wounded to death by the sword of Constantius, revived at the division of the Empire between Valentinian & Valens then he rose out of Sea or Islands of the sea at the division of the Roman Empire between Theodosius & Gratian & then he received the Dragons Throne & power & great authority at the division of the Empire between the sons of Theodosius the great. And at the same hour or time the ten horns received power as kings, the western Empire then becoming divided into ten kingdoms.

The Woman in heaven cloathed with the Sun of righteousness & the Moon of Iewish ceremonies under her feet & a crown of twelve starrs (the twelve Apostles) on her head, is the primitive Church Catholick. In Dioclesians persecution she cried travailing in birth of a Christian Empire & pained to be delivered And in that persecution the Dragon's tail drew the third part of the starrs of heaven & cast them to the earth. And the woman brought forth a man child all nations with who was caught up to & to his throne to return in the end of ages & rule all nations with a rod of iron. And the woman fled into the wilderness. where she hath a place prepared of God that they should nourish her the a thousand two hundred & sixty years.

In Dioclesians persecution & the times next after it there was war in heaven between Michael & the Dragon, that old serpent called the Devil & Satan (the heathen dominion of Idolaters which deceiveth the whole world was cast out of the Roman heaven to the earth, or common people & his Angels (or heathen Emperors & great men were cast out with him. And there was a loud voice saying in heaven, Now is come salvation & strength & the kingdom of our God & the power of his Christ. For the accuser of our brethren is cast out who accused them before God day & night. And they overcame him by the blood of the Lamb & by the word of their testimony. And they loved not their lives unto the death. But **{illeg}** be to the inhabitants of the earth & sea because the Devil of Idolatry is come down among you having great wrath because he knoweth that he hath but a short time. For by crying up the miracles done by the reliques of the Martyrs & dispersing those reliques into all the Roman Empire he set up Idolatry among the Christians, the heathens who now came over to the Christian religion in great numbers & readily promoting these superstitions.

And when the Dragon saw that he was cast down he persecuted the woman which brought forth the man child. And to the Woman by the division of the Roman Empire into the Greek & Latine Empires was given two wings of a great Eagle that she might fly into the wilderness unto her place of riches & honour in the great city Babylon seated on seven hills, & reign over the ten kings as is represented by their giving their power & strength to the Beast on which she setteth. And there she is nourished a time times & half a time the face of the serpent, or at a distance from him, she flying from him into the Empire of the Latines & he remaining in the Empire of the Greeks. And by the same division of the <2r> Empire the Dragon cast out waters as a flood after the Woman to cause her to be carried away of the flood And the earth (or Greek Empire) opened her mouth & by the victory of Constantius over Magnentius a heathen, swallowed up the flood & wounded the Beast to death with a sword. And the Dragon was wroth with the woman in the reign of Iulian the Apostate, & by a new division of the Empire went from the Woman & her Beast to make war with the remnant of her seed which keep the commandments of God & had the testimony of Iesus. And by consequence the Woman was the true Church catholick before her flight, & by her flight separated from the true Church which kept the Commandments of God, & after her flight was an apostate hæretical Christian Church which forsook the Commandments of God & flourished in the regions of the Beast & sat upon him as we find a little after. And at the next division of the Empire which was between Gratian & Theodosius, the Beast whose deadly wound was newly healed rose up out of the sea with seven heads & ten horns & ten crowns upon his horns. And the Dragon by a final division of the Empire between the sons of Theodosius, gave the Beast his old power & throne & great authority over the western nations. And the ten horns of the Beast which had received no kingdoms as yet, received power as kings the same hour with the Beast or within a very short time as it were an hour after him. For within 12 or 15 years after the death of Theodosius they were all arisen with crowns on them.

And when the Dragon went to make war with the remnant of the womans seed a another Beast came up out of the earth & had two horns like the Lamb being headed by two principal Churches like the seven churches of Asia which were the seven horns of the Lamb. This Beast was therefore an ecclesiastical body. And he spake as the Dragon being his Church, as the Woman is the Church of the Beast. And he causeth the Earth (or nations of the Greek Empire) to worship the first Beast whose deadly wound was healed, that is to venerate his authority in matters of religion, & doth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, the fire of a lighted torch which the Priest swings down from above his head in excommunicating those who will not worship the first Beast, & he said unto them that dwell on the earth that they should make an image to the Beast that is that they should call a Council of those who are of the Beasts religion for selling up that religion in the Dragon dominions. And he gave life to the Image of the Beast, so that the Image should speak & cause that as many as would no worship the Image should be killed, that is that all the churches should be dissolved who would not receive the religion of the first Beast set up by the authority of the Image. And he causeth all both small and great rich & poor, free & bond to receive a mark in their right hand or in their forehead, the signe of the cross & that no man might buy or sell save him that had the mark or name of the Beast or number of his name, all the rest being excommunicated. And his number is 666. And those that received not his name or number were 144000 standing on mount Sion with the Lamb, having his fathers name on their forehead. These were the 144000 sealed out of all the twelve tribes of Israel with the seale of God in their foreheads, just before the Earth was hurt at the sounding of the first Trumpet & the sea at the sounding of the second. The earth & the I take here almost in the sense of the Jews who by the earth understood the great continent of Egypt, Syria, & all Asia & by the Isles of the sea the regions of Europe. By the sea therefore I understand in this Prophecy the nations of Europe within the western Empire & by the Earth the nations within the Eastern. But when a third part of the Earth or Sea is mentioned I consider the whole scene of Daniels Prophecies as divided into three parts one of which comprehends the nations represented by his two first Beasts beyond Euphrates, another those represented by his third Beast, & the third those represented by his fourth Beast. & by a third part of the earth or sea understand one of these three parts. And so a third part of the rivers or starrs or Sun & Moon are a the Rivers or Starrs or Sun & Moon of a third part.

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– & thereby becomes a horn of the Beast represented in Daniel by the eleventh horn of this fourth Beast, & with a look more stout then the rest reigns over them; & is therefore represented in Iohn as sitting upon the Beast, that is, reigning over him. And all the time of her reign, the two witnesses prophesy in sackcloth.

These witnesses are called two Olive trees & an Olive trees is by the Apostle Paul put for a Church Rom. XI. In Zachary (ch. IV) two Olive branches feed the Lamps with oyle. They are called also two Candlesticks standing before God, that is two of the seven golden candlesticks which had been placed in the first Temple. Five of those seven Candlesticks or Churches were found faulty & threatned if they did not repent. The other two, viz<sup>t</sup> the churches of Smyrna & Philadelphia, were without fault. & so were fit to be placed in the second temple They were in a state of tribulation & persecution & the only two of the seven in such a state & so were fit to represent the Churches in affliction in the time of the second Temple.

The affairs of the Church begin to be considered at the opening of the 5<sup>t</sup>S. as was said above. And then she is represented by a Woman in the Temple of heaven cloathed -

And at length the Woman arrived at her place of riches honour & dominion upon the back of the Beast, where she is nourished for a time times & half a time from the face of the Serpent, not in his kingdom but at a distance from him. She is nourished by the Merchants of the earth, three times or years & an half or 42 months or 1260 days, & in these propheties a day is put for a solar year. During all this time the Beast made war & she sat up on him, that is reigned over him & over the ten kings who gave their kingdom to him. And by all these circumstances she is the eleventh horn of Daniels fourth Beast, who reigned with a look more stout then the other ten & was of a different kind from the rest having eyes & a mouth like the woman & lo being both male & female civil & Ecclesiastical, & made war with the saints & prevailed against them & wore them out & had times & laws given into his had untill a time times & half a time. The characters of the women & little horn agree perfectly. In respect of her temporal dominion she was a horn of the Beast, in respect of his spiritual dominion she was his Church & rode upon him, & committed fornication with the ten kings.

And the second Beast which rose up out of the earth was the Church of the Greek Empire. For it had two horns like those of the Lamb & therefore was a Church & it spoke as the Dragon & therefore was of the Dragons religion. It is called also the fals Prophet that wrought miracles before the first Beast with which he deceived them that received the mark of the Beast & worshipped his Image. When the Dragon went from the Woman to make war upon the remnant of her seed, this Beast rising out of the earth assisted the Dragon in that war, & caused the earth & them that dwell therein to worship the authority of the first Beast & to make an Image to him that is a convention like him in religion, & gave life to the Image so that it could speak & (by excommunication) cause all men to be (mystically killed who would not worship it. And he causeth all men to receive a mark in their right hand or in their forehead & that no man might buy or sell save he that had the mark or the name of the Beast or the number of his name, all the rest being excommunicated. Thus the Woman fled from the first Temple into the Wilderness of Arabia towards Babylon & the Dragon by the assistance of the two horned Beast made war upon the remnant of the Womans seed & & the first Temple being destroyed a new one was built the Gentiles took possession of the outward court of the Temple, & trode the holy city under foot & out of all the twelve tribes of Israel [represented by that remnant] there were only 144000 sealed with the name of God in their foreheads, & these worshipped in the Inner court called the new Court & the Court of the weomen & appears to Iohn in this Court standing on Mount Sion with the Lamb & (as it were) on the sea of glass. These are the saints of the most high & the host of heaven & the holy people spoken of by Daniel, as worn out trampled under foot & destroyed in who were to be oppressed in the latter times by the little horns of Daniels fourth Beast & He-Goat.

And while the Gentiles tread the holy city under foot, God gives power to his two Witnesses & they prophesy in sackcloth. They are called the two Olive trees with relation to the two Olive trees which in Zecharies Visions (ch. 4) stand on either <1v> side of the golden Candlestick to supply the lamps with oyle, & Olive trees according to the Apostle Paul represent Churches Rom. XI. They are also called two Candlesticks, & Candlesticks in this Prophecy signify Churches, the seven Candlesticks being put for the seven Churches of Asia. Five of those Churches were found faulty & threatned if they did not Repent. The other two viz<sup>t</sup> the Churches of Smyrna & Philadelphia were without fault & in a state of Persecution & so were fit to be placed in the second Temple.

were without fault, & so their Candlesticks were fit to be placed in the second Temple. They were in a state of tribulation & persecution & the only two of the seven in such a state & so were fit to represent the Churches in affliction in the times of the second Temple. The two witnesses are not new Churches: They are the posterity of the primitive Church, & so were fitly represented by two of the primitive Candlesticks. Conceive

therefore that where the first Temple was destroyed & a new one built two of the seven Candlesticks were placed in the second.

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In explaining the Apocalyps: next After the explanation of the prophetick figures & language add an explanation of the allusions to history & types taken from thence.

And first 5 of those taken from heathen customes as the mark of the Beast & seale of the servants of God from the Romans marking their servants in their foreheads & soldiers for the most part in their hands. This signifies that men serves that fals God the Beast, that is worship his Gods 1 The whores cup from the philtre's with which leud weomen used to provoke their lovers. 2 The name written on her forehead from the custome of prostitute weomen of old to set up an inscription on their doors & some times to wear it on their heads. 3 The name of Babylon from the analogy of the great city where the whore reineth to the old Babylon, as being the seat of empire, oppressing & dispersing the people of God, & making their outward worship cease, but chiefly as Idolatrous, making all nations worship the kings Image Dan 3. 4 And hence also & from the story of Darius. Dan: 6 are taken the expressions of worshipping the Beast & his Image. 6 But the types are chiefly taken from the history & religion of the Church of God under the law. As the throne, the 24 Elders on thrones with crowns of gold, the 4 beasts, 7 lamps, & sea, to the encamping in the wilderness. The Angels about the throne cap: 5. 11, to the cherubins on curtains of the tabernacle Exod 26. 1 & 36. 8 These Angels signify the ministers of God in the church sent to preach the Gospel As the name Angels that is messengers denotes This appears by the Angels of Michael can 12 be the seven Angels of the seven Churches to which the 7 epistles are written cap 1, 2, 3. By the 7 Angles sounding with Trumpets the office of the Priests Num 10. By the other 7 angels coming out of the temple of the tabernacle (whether none but the priests might enter) in which (the preestly cloathing) girt with golden girdles (the priestly ornament.) By the angel offering at the Alter cap 8, the Angel preaching the Gospel cap 14. 6. The answer of the Angel cap 19. 10. Hence children of Israel & Jews put for Christians cap 7. & cap 11. 1 & 14. 1, 2 & 15. 2. & 2. 9, 14. Their worship typified by the worship of the Iews cap 8. 1, 3, 4, 5 cap 11. 1. cap 14. 2 & 15. 2, 3. The two tables of testimony for the witnesses cap 11. 1, 3 19 & 12. 17 & 15. 5. The actions of the witnesses to the actions of Elijah. The woman in travail, the Dragon ready to devour her child, her child caught up to God's throne, the Battel of Michael , the woman flying from the Dragon into the wilderness & being fed there, is a parable taken from the affliction of the Iews, the King of Egypt watching to devour their children, Moses her child as soon as he was born taken up into Pharaoh's court, & afterward to the throne of Israel, the hard conflict of Moses with Pharaoh, the Israelites flying from Pharaoh into the wilderness & being long nourished there. Worshipping the Beast & his Image to the worshipping Darius & the Image of Nebuchadnezzar. Whence the name Babylon. Iezabel & the time of the 2 witnesses hindring rain, bringing down fire & smiting the earth to the history of Ahab, Iezebel & Elijah. Some expressions there are taken from profane history as the mark of the Beast, the whores cup, the name in her forehead.

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### **The Introduction.**

**2. This Prophecy is of the highest authority, for it is entituled the Revelation of Iesus Christ which God gave unto him**

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### **The Introduction.**

When the Romans made war upon the Iews in Iudea Iohn & Peter retired with many of the Christian Iews into Asia minor, & the Romans looking upon all the Iews as enemies of the Empire secured the heads of them & banished Iohn into Patmos & there he wrote his Apocalyps a little before the end of Nero's reign, as the Syriac version, Arethas, Eusebius & Pseudo testify. Whence this book is fuller of Hebraisms then the Gospel which was written long after, & the style of his Gospel by the use of many Apocalyptic expressions is more lofty then that of the other Evangelists. Peter stayed not in Asia but went on to Rome where he wrote his two Epistles to the dispersed Christian Iews directing the first of them to the strangers scattered throughout Pontus Galatia Cappadocia Asia & Bithynia, & calls their suffering a fiery trial. Paul was an Apostle of the uncircumcision as Peter of the circumcision & had planted the churches of Asia among the

Gentiles but now the Christian Jews being dispersed into those parts he wrote his Epistle to the Hebrews in a differing stile from that of his other Epistles exhorting them to endure chastening {that} at present it seemeth grievous & telling them that they had not yet resisted unto blood. For this Epistle was written not to the Hebrews in Iudea but to those in Asia as I gather by his telling them that the brother Timothy was set at liberty which Timothy was Bishop of Ephesus & had nothing to do in Iudea. & by Peters telling those to whom he wrote that Paul had written to them. By these Epistles it seems to me that Peter & Paul had studied the Apocalyps, there being many things in these Epistles relating to it, As in the Epistle to the Hebrews, the σαββατισμος or day of rest which is the 1000 years, the word of God sharper then a two edged sword discourses on the great high Priest, on the frame of the Temple & on Sacrifices therein; the heavenly city which hath foundations whose builder is God, a cloud of witnesses (a phrase peculiar to the Apocalyps); the coming to mount Sion unto the city of the living God the heavenly Ierusalem & to an innumerable company of Angels & to the general assembly & to God the judge of all, & the shaking of the heaven & earth & removing them that we may receive a kingdom [in a new heaven & earth] which cannot be moved. In the first Epistle to Peter the inheritance incorruptible reserved in the heavens ready to be revealed in the last time, redemption by the pretious blood of Christ as of a Lamb without blemish, the royal Priesthood & the Church which is at Babylon. Peter calls Rome Babylon because it is called Babylon in the Apo & was then besieging & captivating the Jews as old Babylon had done before. And further in the second epistle there is this exhortation to study the Apocalyps. For making known the power & coming of our Lord we heard the voice from heaven when we were with him in the holy mount saying this is my beloved son in whom I am well pleased: We have also a more sure word of Prophecy whereunto y<sup>e</sup> do well to take heed as unto a light that shineth in a dark place untill [by the gradually fulfilling & interpreting thereof] the day down & the day star arise in your hearts: knowing this first that [you are not to expect the interpretation from Iohn the Prophet, but to study it your selves, for] no prophesy of the scriptures is of the Prophets own interpretation: For the Prophecy came not of old by the will of man, but holy men of God spake as they were moved by the Holy ghost. And the remainder of this Epistle seems to be a continual commentary on this prophesy, describing how fals Prophets & fals teachers should arise & how their followers should blaspheme the truth & make merchandise of Christians & should perish like Sodom, blaspheming glories, being as natural brute Beasts made to be taken & destroyed, counting it pleasure to riot & sport in feasting, having eyes full of an Adulteress, & following the way of Balaam. And that there shall come in the last days scoffers saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation: where as with the Lord a thousand years [mentions in the Apocalyps] is as one day & the day of the Lord will come as a thief in which the heavens shall pass away, & we, according to his promise, look for new heavens & a new earth wherein dwelleth righteousness.

This Prophecy as it was studied by the Apostles, so it was at first generally received in the Churches for the first 200 years, commented upon by

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And as the true gospels gave occasion to many false gospels & the true Acts of the Apostles to many false Acts: so there were many false Apocalypses which would never have been written had there not been a true one.

Dionysius of Alexandria so far as I can find was the first that questioned it & he did not question its being received by tradition, nor durst oppose it openly it being then generally received, but complemented it & tried to undermine it by pretending that it differed in style from Iohn's Gospel & therefore was writ by another Iohn. Which being a frivolous objection the followers of Dionysius are not to be regarded calling it in question. All the difference in style is that the Apocalyps has more hebraisms then the Gospel being writ when Iohn came newly out of Iudea & that the it is a Prophecy writ in the mystical style of the Prophets by an extraordinary impulse of the spirit, & the Gospel a plain history. In all the new Testament there is no book which approaches the lofty style of the Apocalyps more nearly then the Gospel & Epistles of Iohn. The Gospel begins thus: In the beginning was the word & the word was with God & the word was God. The same was in the begining with God. All things were made by him & without him was nothing made that was made In him was life & the life is the light of men. And the light shineth in darkness & the darkness comprehendeth it not. There was a man sent from God whose name was Iohn The same came for a witness to bear witness of the light that all men through him might believe. He was not that light but was sent to bear witness of that light. That was the true light which lightneth every man that cometh into the world. - # < insertion from

higher up f 6r > # The only begotten son who is in the bosom of the father - the Lamb of God who taketh away the sins of the world - He that came down from heaven - the bridegroom < text from lower down f 6r resumes > Iohn seeth Iesus coming into him & saith Behold the Lamb of God which taketh away the sins of the world. And is not all this very style & language of the Apocalyps where Christ is called the son of God the Word of God & the faithful & true witness the beginning of the creation of God & the first & the last & he that is alive for evermore & the light of the new Ierusalem his face being as the Sun & the Lamb who was slain & hath redeemed us to God by his blood, & washed us from our sins in his own blood, And before whom the people represented by the four Beasts & 24 Elders fall down & worship: & whose Bride is the new Ierusalem: & who in form of a mighty Angel came of all which Iohn bare witness & Iesus sent his Angel to testify down from heaven & enlightned the earth with his love these things in the churches & his people have the testimony of Iesus . And as Iohn's Gospel begins entirely in the style of the Apocalyps so doth his first Epistle: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, which we have handled of the Word of life: for the life was manifested & we have seen it & bear witness & shew unto you that eternal life which was with the father &c.

This Prophecy was so far from being written by any other Iohn then the Apostle that the Lamb alone was declared worthy to receive it of God. It is entituled The Revelation of Iesus Christ which God gave unto him. He alone was worthy to receive it of God & he sent his Angel the most worthy to receive it from him & shewed it unto his servant Iohn the most worthy among men, who bare record of the word of God & of the testimony of Iesus Christ & of all that he saw. To attribute it to any other Angel then the spirit of truth or to any other Iohn then the disciple whom Iesus loved is to weaken the testimony & undermine the credit of the Prophecy. Christ himself is sometimes called an Angel. For in this Prophecy he is the mighty Angel who appears cloathed with a cloud & a rainbow about his head & his face as the sun & his feet as pillars of fire & a little book of prophesy in his hand. And in Daniel he is called Michael the great Prince (or Messiah) who is set over the children of Israel & shall stand up at the resurrection of those that sleep in the dust, & who alone holdeth in matters of prophesy with the Angel who was sent to inspire Daniel with the prophesy of the scripture of truth. An Angel signifies a Messenger, & the son is sent by the father & the Spirit of truth by the son from the father & all the Prophets were sent by the spirit of truth. The Law it self was given to Moses by an Angel in Mount Sina Act. 7. 38. The Spirit of truth puts on various forms & when ever he appeared in an humane form he is called an Angel, & sometimes a Man. This Angel in a sevenfold form is the seven spirits before the throne from whom Iohn wishes Grace & Peace to the Churches. He inspired Iohn with this Prophecy for Iohn saith I was in the Spirit of the Lords <6v> day; and again, immediately I was in the spirit. Iohn calls him the spirit in saying He that hath an ear let him hear what the spirit saith unto the Churches. And, The Lord God of the Holy Prophets sent his Angel to shew unto his servants the things which must shortly be done, that is, God spoke to Iohn by the same spirit by which he spoke to the holy prophets. And again, I Iesus have sent mine Angel to testify unto you these things in the Churches: And what Angel so fit a witness as the spirit of truth? All prophesy is originally in the breast of him that sitteth upon the Throne & he communicates it immediately to ‡ < insertion from lower down f 6v > ‡ immediately to none but the Lamb: for the testimony of Iesus is the spirit of the prophesy & the Lamb sends it by his messenger to the Prophets. If I go not away, saith Christ, the Comforter will not come unto you, but if I depart I will send him to you – & when he is come he will guide you into all {truth}. For he shall not speak of himself, but whatsoever he shall hear, that he shall speak & will shew unto you things to come & he shall glorify me: for he shall receive of mine & shall shew it unto you. All things that the father hath are mine: therefore said I, that he shall take of mine & shall shew it unto you. Iohn 16. The Comforter who is the Holy Ghost whom the father will send in my name he shall teach you all things Iohn 14. 16. And when the Comforter is come whom I will send unto you from the father, even the spirit of truth who proceedeth from the father, he that testify of me. Iohn 15. 26. From all which it is manifest that there can be no prophesying but by inspiration of the holy spirit & that unworthy persons are never inspired. All predicting of things by Astrology, Augury, Necromancy, soothsaying conjuring: all pretending to prophesy or to infallibility by vicious men is imposture.

< text from higher up f 6v resumes >

This Prophecy being of the highest consequence required to be well attested It is of consequence not for enabling us to foreknow things to come, but for satisfying them that study it & compare it with things past, that it is a true prophesy, & by consequence that the world is governed by providence, that there is a revealed religion, what that religion is, who they are that profess it & who err from the truth; < insertion from the left margin > & particularly that Christ is the Messiah the Prince of the Kings of the Earth, the King of Kings &

Lord of Lords, that the Lamb alone is worthy to whom God reveals himself immediately & by whom he reveals himself to us, & is therefore called the Word of God & the faithful & true Witness whose testimony is the spirit of prophesy; that he is the great High Priest who offers up the prayers of the saints to God & by the sacrifice of himself hath washed us from our sins in his own blood that we are to give glory to God for our creation & to the Lamb for our redemption; that Iesus is the first & the last, the beginning of the creation of God & the first begotten from the dead & is alive for evermore & shall come to reward every man according to his works † that the fearful & unbeleiving & abominable & murderers & whoremongers & sorcerers & all liars shall have their part in the lack of fire. It has many references to Daniel & the old Prophets for explaining them after it has been explained it self by the event of things: by which means in the time of the end knowledge is to be encreased & the everlasting Gospel is to be preached in all nations so that the wise shall understand but none of the wicked shall understand. It is that Gospel by the preaching of which the witnesses are to ascend up to heaven in a cloud & the kingdoms of this world are to become the kingdoms of our Lord & his Christ who shall reign for ever & ever. And therefore it was not without cause that Iohn tells us: Blessed is -- < text from f 6v resumes > And therefore 'twas not without a cause that Iohn tells us Blessed is he that readeth & they that hear the words of this Prophecy & keep those things that are written therein. And, He that hath an ear let him hear what the spirit saith unto the Churches. And, if any man shall add to these things God shall add to him the plagues that are written in this Book: & if any man shall take from the words of this Book God shall take away his part out of the Book of life. there is no book in all the scriptures so much recommended & guarded by providence as this. And if they that add to it or take from it are thus threatned, how can they be secure innocent that reject it, undermine it or weaken its authority.

It is said to be of things which must shortly come to pass & that the time is at hand. For it began to be fulfilled from the time that it was written & contains one period of a 1000 years, another of a time times & half which is the main period of Daniels fourth Beast & therefore concerns a long time, & may extend to the second coming of Christ the day of Iudgment & the new heavens & new earth, as it really doth: all which time tho it may seem long to scoffers, yet is with the Lord a short time & but as one day.

### **The Scene & form of the Visions**

1 The dayly worship

2 The Prophecy of opening the sealed book, & the fourfold description of the times of the seventh seal by allusions to the fast & feast of Tabernacles.

3 The Prophecy on the backside of the book.

5. 4 Allusions to history

4. 5 The Persons which are the subject of the Prophecy

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& ministers of the Temple & by consequence the seven chief Angels for the seven chief Officers next the High Priest.

And this was the state of the Apocalyps till the 1000 years being misunderstood brought a prejudice against this book. Dionysius of Alexandria so far as I can find was the first that questioned it; & he did not question its being received by tradition, nor durst oppose it openly it being then generally received, but complemented it & tried to weaken its authority by pretending that it differed in style from Iohn's Gospel being fuller of Barbarisms, & therefore was written by another Iohn. Which being a frivolous objection the followers of Dionysius are not to be regarded. All the difference ----- & but as one day.

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