

***Confer prophetias, nam liber librum aperit: an unidentified Latin text
by Isaac Newton on Daniel and Revelation (National Library of
Israel, Yah.Ms.Var. 1 / Newton 19, ff. 162-165)****

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1. Isaac Newton's texts on Daniel and Revelation

The exegesis of the Apocalyptic Books of the Bible occupies a key position in the intellectual activity of Isaac Newton (1642/3-1727),¹ Professor of Mathematics at the University of Cambridge and the figure who brought the so-called Scientific Revolution to its climax. The firm belief in the absolute dominion of a unipersonal God is at the basis of his thought in all the intellectual fields he studied (Natural Philosophy, Alchemy, and Theology):² in the Books of *Daniel* and *Revelation* Newton saw the confirmation of this effective dominion of God over the course of History.

The Cambridge mathematician held the fundamental conviction that the prophecies contained in the Old and New Testaments were written in one "prophetical language", a code of univocal meanings which was used coherently throughout the prophecies.³ The

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¹ The reference biography is Westfall (1980).

² Cf. Force (1990) and Snobelen (2001) for the role of the "God of Dominion" in Newtonian natural philosophy.

³ Yah.Ms.Var. 1/ Newton (henceforth Yah.Ms.) 1. 1, f. 12r: 'Rules for interpreting the words & language in Scripture'; Yah.Ms. 1. 1, f. 16r: 'For if Historians divide their histories into Sections Chapters & Books at such periods of time where the less, greater & greatest revolutions begin or end; & to do otherwise would be improper: much more ought we to

comparison of the prophetic texts and particularly of the two quintessentially prophetic texts (*Revelation* and *Daniel*)⁴ would allow us to uncover the correct meaning of each symbol and its syntactic uses; it would, moreover, enable us to discover that *Daniel* and *Revelation* contain the same prophecy revealed by God on two occasions, first to Daniel and later to John.⁵ The text of the *Revelation*, according to Newton, is better organised than that of *Daniel* and it contains the key to understanding the latter;⁶ furthermore, *Revelation* represents the coherent culmination of all biblical prophecy.⁷ Once the apocalyptic narrative has been decoded, the comparison of this narrative with the events to befall “the Church” (Jews and Christians), from the time when the prophecies were written up to the present day, confirms, in Newton’s eyes, their historical fulfilment, which will culminate in the second coming of Christ and the reestablishment of the true religion.⁸

His heterodox work on Apocalyptic exegesis constituted what the English natural philosopher considered his most important intellectual contribution to posterity. Nevertheless, if we are to judge by what has come down to us today, this contribution never did form a definitive work. Newton’s contemporaries only had the chance to read the posthumous *Observations upon the Prophecies of Daniel, and the Apocalypse of St. John* (London – Dublin, 1733),⁹ a work which was prepared by his editor from a variety of manuscripts and which received negative reviews on the part of the theologians of the

suppose that the holy Ghost observes this rule accurately in his prophetick dictates, since they are no other then (*sic*) histories of things to come’; Yah.Ms. 1. 1, f. 28r: ‘For the Prophets without doubt spake in a dialect then commonly known to the more understanding sort of men’; Yah.Ms. 1. 7, f. 33r: ‘it is not likely that the Holy Ghost would make an excursion into the Hebrew tongue for a mere tautology’ (with reference to *Rev.* 9: 11). The quotes from the Newtonian texts in English come from the transcriptions of the Newton Project (<http://www.newtonproject.sussex.ac.uk>). This project, based at the University of Sussex, was founded in 2000 with the aim of publishing transcriptions of Newton’s entire textual corpus online.

⁴ Newton does not make the distinction between prophetic texts and Apocalyptic texts which is commonplace in modern biblical criticism.

⁵ Yah.Ms. 1. 4, f. 6r: ‘the analogy between Daniel & Saint John is the fountain of interpretation & therefore we must not suffer them to be divided’; Yah.Ms. 9. 2, f. 111r: ‘The knot of these Prophecies being united, which has hitherto been been (*sic*) the great stumbling block to Interpreters, you may now by comparing Daniel & the Apocalypse together much better understand them both’. It goes without saying that Newton does not question that Daniel and Saint John, inspired by the Holy Spirit, are the direct authors of their respective books.

⁶ Yah.Ms. 1. 2, f. 30r: ‘Saint John distinguishing & describing articulately what Daniel considers in general’ (with reference to the fourth beast of Daniel and the beasts and the dragon of the *Apocalypse*); Yah.Ms. 9. 2, f. 123r: ‘The periods of time we have in Daniel, but the order of the things is more distinctly described in the Apocalyps (*sic*), and by comparing them together we shall better understand them both’.

⁷ Yah.Ms. 1. 1, f. 10r: ‘And here I cannot but loudly proclaim the admirable & more then humane wisdom that shines in the contexture of this Prophecy & its accurate consent with all other prophecies of the old & new Testament’; Yah.Ms. 8. 2, f. 7r: ‘After the first discourse on the Apocalyps is ended, say how this is a key to all the prophetick scriptures’.

⁸ The detail of Newton’s reading of European history in the light of his Apocalyptic exegesis goes beyond the realm of this paper. By way of an introduction I recommend, among many others, Castillejo (1981), 31-55; Westfall (1982); Snobelen (2003).

⁹ Republished in Horsley (1785), 292-493, and recently by Barnett (1999).

time due to the heterodoxy at which it hinted.¹⁰ The majority of the numerous texts on this question produced by Newton during his lifetime¹¹ remained unpublished within the sizeable legacy of documents left by the author.

In fact, upon his death the author of the *Principia mathematica* left more than two hundred manuscripts revealing his vast research on alchemy and theology, hidden, due to their dangerous level of heterodoxy (their antitrinitarianism), from practically all his contemporaries. These manuscripts did not become accessible to the academic world until the last third of the twentieth century; they may currently be found spread dispersed among more than thirty institutions in the United States, the United Kingdom, Israel and Switzerland. The most important are the Yahuda Collection (National Library of Israel, Jerusalem), the Keynes Collection (King's College Library, Cambridge) and the Babson Collection (Huntington Library, San Marino, California).¹²

Three extensive Newtonian manuscripts containing different drafts for an unfinished treatise in English on Apocalyptic interpretation have been preserved: Yahuda Ms. 1, Yahuda Ms. 9 and Keynes Ms. 5. Shorter drafts in English can be found in Yahuda Ms. 2.1, Yahuda Ms. 6 ('The Synchronisms of the Three Parts of the Prophetick Interpretation'), Yahuda Ms. 8 and Yahuda Ms. 39. Yahuda Ms. 7¹³ and Yahuda Ms. 10 contain more disorganised notes, also in English. To this we must add a 'Schematisation of the *Apocalypse* in a Chronological Table' which can be found among the papers of John Locke at the Bodleian Library (Oxford),¹⁴ as well as several passages from miscellaneous manuscripts, such as Yahuda Ms. 14.

Other manuscripts prove that Newton contemplated elaborating on at least one, and possibly more, treatises in Latin on the same question: Yahuda Ms. 2.5, Yahuda Ms. 3 (*Introductio continens Apocalypseos rationem generalem*), Keynes Ms. 1 (*Tuba quarta*), Babson Ms. 434 (*Prolegomena ad lexici prophetici partem secundam*).¹⁵ There are also substantial reasons to believe that several, if not all, of the manuscripts in Latin on ecclesiastical history¹⁶ constitute part of a Latin project on Apocalyptic exegesis.¹⁷

¹⁰ Cf. Mandelbrote (2002); Mandelbrote (2007), 357-362. An essential introduction to Newton's private religious heterodoxy can be found in Snobelen (1999).

¹¹ The bulk of Newton's work on the biblical prophecies took place over two periods: the first, during the 1670s and 1680s, in Cambridge; and later, by then in London, from 1710 until the end of his life. During the first period his research was based fundamentally on the *Apocalypse*; during the second, he focused his attention particularly on *Daniel*. Cf. Westfall (1982), 138-139; Mandelbrote (2007), 360-371.

¹² The current scattered situation of Newton's manuscripts can be traced back to their auction in 1936: cf. Spargo (2002). To Jones (1991) we owe the publication on microfilm of almost the entire corpus. The most recent catalogue is the online catalogue published by the Newton Project.

¹³ Mandelbrote (2002), 423, note 2, identifies various sections of this manuscript as drafts related to the preparation of the posthumous *Observations*.

¹⁴ Bodleian Ms. Locke c. 27, f. 88. Locke and Newton maintained an important correspondence on theological matters.

¹⁵ The latter was the first theological manuscript in Latin by Newton to be published, in Morano (1996); the revised edition appeared recently in Morano (2009).

¹⁶ Yahuda Mss. 2.2, 2.3, 2.5b, 5.3, 11, 12, 19, 29, Babson Ms. 436.

¹⁷ Cf. Castillejo (1969), 6: 'It is not easy to tell when Newton is writing a *History of the Church* (as he says he is in Yah.MS.11), and when the fragments belong to a work in Latin on the *Apocalypse*. The material is identical in both cases, and so is Newton's method of dealing with the material.' In fact all Newton's work on ecclesiastical history, in general, is intimately related to Apocalyptic exegesis. This is particularly evident in the case of Ms. Add. 3989 of the Cambridge University Library, described as 'Of the Church' but with an

2. *Liber librum aperit: Apocalyptic Exegesis and Echoes of Alchemy in an Unpublished Text of the Jerusalem Collection (Yahuda Ms. 19, ff. 162-165).*

I present here a text in Latin by Newton on Apocalyptic exegesis which has remained unpublished and unidentified to date, and which is found at the end of Yahuda Ms. 19. During the course of my research I was able to prove that this manuscript, which had hitherto been, erroneously, described as a sole text, consists, in fact, of four independent sections.¹⁸ In the third section (ff. 162-165), to which I have devoted this paper, Newton deals with the correspondences existing between the prophecies of *Revelation* and those of the Old Testament, particularly *Daniel*. Therein he develops extensively, and with a special emphasis, the conviction, present in all Newton's work on Apocalyptic exegesis, that *Revelation* holds the key to a full understanding of the prophecies of *Daniel*.

Particularly interesting, inasmuch as it underscores the connection between the various fields of Isaac Newton's intellectual activity, is a passage to be found in 2, 14 (numbering of my edition): *Confer prophetias, nam liber librum aperit*. The saying *liber enim librum aperit* is a well known 'alchemical aphorism',¹⁹ attributed to the Persian physician, philosopher and alchemist ar-Razi (latinized as Rasis, Rhazes or Rhases, c. 865-c. 925)²⁰ and commonly used in alchemical works.²¹ To the best of my knowledge no similar alchemical references have been pointed out in Newton's texts on Apocalyptic exegesis.²²

index of contents which is very similar to that of *Observations*. Mandelbrote (2007), 361, writes, 'it seems likely that the link between the history of the early Church and the fulfilment of prophecy was simply too strong in Newton's eyes ever to be broken'.

¹⁸ Yah.Ms. 19 appears in the catalogue of the Newton Project as a 'treatise on Church History with particular reference to the Arian controversy'; to this date (10 February 2011) it has not yet been transcribed on the web of the Newton Project or anywhere else, and it has received very little academic attention: Castillejo (1969), 6; Westfall (1980), 344, notes 34 and 35; Westfall (1982), 134. As I have been able to determine through my own examination, Yah.Ms. 19, comprising of loose quires (generally two bifolia each, i.e. four quartos with an average format of approximately 190 x 150 mm), is made up of four distinct sections: the extensive first section (ff. 1-143, about forty quires) is the one which best fits the description offered in the catalogues, and this is the subject matter for my PhD project: 'Isaac Newton: escritos inéditos en latín sobre historia eclesiástica. Edición crítica, traducción y estudio del manuscrito Yah.Ms.Var. 1 / Newton 19 (Jewish National and University Library, Jerusalén)'; in another work I am preparing the edition, translation and study of the second section of the aforementioned manuscript (ff. 144-161, five quires), which deals with the expansion of the cult to the Saints; these pages are dedicated to the third section (ff. 162-165, one gathering); in Toribio (online preprint 2010) I have focused on the fourth section (f. 166, loose quarto), a fragment on the barbaric invasions of Hispania which is also to be considered in relation to Apocalyptic exegesis.

¹⁹ Pereira (1999), 353.

²⁰ Cf. Ruska (1939). I owe the knowledge of this information to Professor Beatriz Antón (University of Valladolid) and to my colleague Carmen García Bueno (CSIC). The saying *liber enim librum aperit et sermo sermonem explicat* would come from the *Liber LXX praeceptorum* by Rasis (cf. Ruska [1939], 61).

²¹ For instance, Arnaldus de Villa Nova, *Rosarius* (quoted in Pereira [1999], 353, n. 94, and Panza [2003], 138, n. 93). In the eighteenth century it is repeated by Ivo Salzinger in dealing with the philosophical and alchemical works of Raymond Llull (cf. Pereira [1989], 55, n.30).

²² For the general relation between Alchemy and Theology within Newtonian thinking, cf. Dobbs (1991), 73-88. The project 'The Chymistry of Isaac Newton', in progress since 2004 at the University of Indiana, is working on Newtonian alchemy.

All the theological manuscripts written in Latin by Isaac Newton, including those which deal with Apocalyptic exegesis, have been dated by Westfall, according to the handwriting, at the end of the 1670s or in the 1680s.²³ The entirety of Yahuda Ms. 19 is dated in the late 1670s,²⁴ and I can see no indication to suggest otherwise in the section at hand: it is the time of the ‘years of silence’,²⁵ when Newton was absorbed simultaneously in his theological and alchemical studies until the visit of Edmond Halley in 1684 led him to devote himself entirely to the writing of the *Principia* (1687). During this period, moreover, Newton wrote in a more vivid style, with frequent addresses to the reader and rhetorical questions, very different from the more ‘circumspect’ and opaque style which would characterize his texts when he returned to Biblical exegesis in his later years:²⁶ the text of Yahuda Ms. 19, ff. 162-165 sits better with the former style.²⁷ Further, the detail in which he argues the claim that the prophecies of *Daniel* and of *Revelation* are one and the same, something Newton would normally take for granted, seems to indicate that the text was most likely produced during the initial stages of his work on Apocalyptic exegesis.

3. Critical Edition and Translation of Yah.Ms.Var. 1 / Newton 19, ff. 162-165 (National Library of Israel, Archives Department).

The text of Yahuda Ms. 19, ff. 162-165 is written on one single gathering of two bifolia, eight pages which are slightly larger than the rest of the manuscript (200 x 155 mm).²⁸ The rectos (162r, 163r, 164r and 165r) contain a margin on the right hand side of 20, 20, 19 and 25 mm respectively.²⁹ In accordance with his habitual practice, Newton originally wrote the text on the rectos, whereas the versos are reserved for notes or alternative writings; he later deleted the majority of the text from halfway down folio 163r until the end, and he developed a corrected version on versos 162v, 163v and 164v. Its reading is made very difficult by the laborious composition process: as well as the aforementioned greater correction, throughout the text there is an abundance of complicated corrections *inter scribendum* in a much greater proportion than in the three remaining sections of the manuscript.

At the beginning of the text (1, 1) Newton refers, with the words *explicui supra*, to a supposed preceding passage: for the moment it does not appear possible to estimate the size of this lost text, if it ever was written. The text which has been preserved stops on

²³ Westfall (1982), 141-143. Different criteria invite one to specify some estimations in certain particular cases: for example, cf. Toribio (online preprint 2010), 12, n. 41. One particularly problematic case is Babson Ms. 434 (*Prolegomena ad lexici prophetici partem secundam*), which Westfall (1982), 142, situates in the 1680s, while Morano (2010), lxviii, offers arguments for a date ‘muy posiblemente posterior a 1690 y con alguna probabilidad posterior a 1725’, an estimation which the Newton Project repeats in its catalogue (‘almost certainly after 1690, possibly much later’).

²⁴ Westfall (1982), 142. Insofar as the first section is concerned (Yah.Ms. 19, ff. 1-143), 1673 is absolutely certain as a *terminus post quem* (cf. Toribio [2009], 37), and very probably 1678.

²⁵ Westfall (1980), 335-401.

²⁶ Cf. Mandelbrote (2007), 371.

²⁷ See particularly chapter 2 of my edition. It is also characteristic of this youthful style to encounter quite a vehement lexis: an example in the text at hand can be found in the expression *ridicule* of 3, 3.

²⁸ Cf. note 18.

²⁹ The preceding section (ff. 144-161) lacks margins; the following (f. 166) presents a 40 mm margin.

folio 164v and there is no reason to determine that it continues anywhere else,³⁰ despite the fact that there are some proleptic references (2, 9, *posthac ostendam*; 3, 3, *ut post ostendam*).

I have divided the text into chapters which correspond with the paragraphs established by Newton (the end of each chapter indicates that Newton established a full stop, new paragraph at this point).³¹ The full stops, new paragraphs inside each chapter are editorial. Each chapter appears subdivided into segments via numbers between square brackets. The folios of the manuscript are also indicated in the text itself.

Capitalization and punctuation are regularized. The original spelling remains, with the following exceptions: accents have been omitted (for example in *verò, cùm, porrò, maximà, etc.*), *-ij* and *-ijs* appear as *-ii* and *-iis* and the sign & as *et*; the few abbreviations are resolved (ocasionally *cū* for *cum*, *patefaciendā* for *patefaciendam*). This type of intervention complies with the generalized norm in the edition of Neolatin texts.³²

The underlining with which Newton usually indicates a quotation is reproduced in italics. I maintain the original hyphen (–) which indicates the abbreviation of a quote. Between *cruces* (††) I point out some passages which are unintelligible due to a lack of elaboration; using {...} I indicate the spaces which Newton intentionally left blank. I do not reproduce the reference marks for notes that never came to be written.³³

I present the text accompanied by a critical apparatus, in which I indicate the incidences in the text (corrections carried out by Newton himself or editorial interventions) with the following abbreviations and signs:

a. c.: *ante correctionem*. Text exactly as it read before Newton himself carried out a correction.

add.: *addidit*. Text added by Newton afterwards.

leg.: *legitur*. Text exactly as it reads in the manuscript without any editorial intervention (such an editorial intervention is marked by *scripsi*).

ut uid.: *ut uidetur*. The reading is not altogether sure.

*: illegible space of one letter

<...>: illegible space of one word

When one incidence occurs within another (for example, a text which has been crossed out or added within a larger crossed-out text), I indicate this in brackets inside the

³⁰ There is no catchword at the end of 164v, while there is one in 162r, 163v, 164r and 165r, and moreover 165v is blank, where the continuation of the text should naturally have been written. In one place within the deleted text (2b, 23) we can read: *denique ex multis illis et illustribus Apocalypseos ad veteres prophetias allusionibus quas hac tota sermonum serie produximus et producturi sumus abunde satis constare potest, etc. Haec tota sermonum series* might or might not include the supposed deleted text which would precede the beginning as it stands. Insofar as the promise made to continue numbering allusions (*et producturi sumus*), it is possible that it might have been fulfilled later in a continuation, which has not been preserved, of the text which was deleted on the rectos: at the end of 165r there is a cut off sentence, *si gentiles recte intelligerent*, and the catchword *prophetias* is left hanging.

³¹ I believe that a forward slash (/) also means a full stop and new paragraph, established *a posteriori*. It appears between chapters 2 and 3, as well as between 3 and 4.

³² Cf. IJsewijn – Sacré (1998), 460-478.

³³ A δ in 2, 1 written over *manu*, one *f* after *hujus* in 6, 1, and a sign (a cross over a circle) crossed out after *Deus* in 2, 18. The latter sign is the same one as in the writings on alchemy which Newton uses to represent antimony, cf. Castillejo (1981), 16.

corresponding incidence. Ellipsis (...) indicates that the words within are not included in the incidence; a hyphen (–) indicates that they are.

The extensive deleted text is published as an appendix after the main text, with its own critical apparatus. The edition of this text proves interesting due to how much it reveals about Newton's writing process, and also because, towards the end of this text, it touches on a question which is not dealt with in the "definitive" version: the supposed misunderstanding by the Jews of the prophecies concerning Christ.

The translation aims to be as literal as possible. It is accompanied by notes where I point out the biblical references which are not given in their entirety in the text, as well as similar places in Newton's manuscript corpus. For the literal biblical quotes I referred to the King James Version, the one read by Newton himself.

National Library of Israel, Archives Department, Yah.Ms.Var. 1 / Newton 19, ff. 162-165.

1. [1] ^[f. 162r] Quomodo per oculos ante et retro et intus sive in lateribus sub alis significetur intelligentia praeteritorum, futurorum et praesentium, id est prophetiae impletae et implendae et verae religionis quae ad praesens tempus spectat, explicui supra. [2] Subjungit apostolus quod animalia non interquiescebant die et nocte dicentia *Sanctus, sanctus, sanctus Dominus Deus omnipotens, qui erat et qui est et qui venturus est*. [3] Atque hic alluditur ad similem Isaiiae prophetae visionem (cap. 6) ubi Deus sedebat insuper thronum excelsum in Templo et seraphini clamabant: *Sanctus, sanctus, sanctus Dominus Deus exercituum*. [4] Omnipotentiam Dei a Joanne positam Isaias exprimit per dominium in exercitus, et loco nominis Qui-est-et-qui-erat-et-qui-venturus-est habet nomen Jehovae, quo rabbini existentiam Dei praesentem, praeteritam et futuram designari putant. [5] Et pro animalibus apocalypticis ponit seraphinos. [6] Nam singuli sex alas habent et unicam tantum faciem perinde ut animalia haec apocalyptica. [7] Sunt igitur haec animalia seraphini et inde vicissim patet seraphinos veterum prophetarum esse symbola Ecclesiae. [8] Idem intellige de cherubinis, hac tantum differentia, quod quatuor seraphini conjunctim cum viginti quatuor alis significant ecclesiam totam complexam ex Judaeis et gentibus, singuli vero cherubini cum quatuor faciebus et alis totidem, ut apud Ezekielem depinguntur, significant quatuor tetrarchias Ecclesiae vel Judaeorum vel gentium vel amborum sine distinctione.³⁴

2. [1] Habet praeterea sedens supra thronum librum in dextra manu, et eo alluditur ad librum Legis, quem jussit Moses reponi ad latera arcae foederis et ibi asservari (Deut. 31, 26); significatur vero per metonymiam prophetia omnis veteris Testamenti, incipiendo a Mose et ad Danielelem ^[f. 163r] usque pergendo, aut ultra. [2] Nam et sigillis hujus libri signati alluditur maxime ad librum prophetiae Danielis quem utique Deus in fine prophetiae illius jussit sigillari: *Tu autem, Daniel, ait, claude sermones et signa librum usque ad tempus finis*. [3] Hic est liber ille signatus in manu Dei cujus sigilla solvuntur in Apocalypsi. [4] Confer hanc Danielis prophetiam cum Apocalypsi et senties maximam esse affinitatem utriusque.³⁵

³⁴ 1. 1. intelligentia] intelligentia prophetiae implet a. c. | id est] *** a. c. || 4. habet] Isaias habet a. c. || 5. apocalypticis] apocalypticis ibi a. c. | ponit seraphinos] ponuntur seraphini a. c. || 6. haec] add. || 7. patet] patet che a. c. | seraphinos] seraphinos et a. c. || 8. totam] add. | singuli] unus a. c. | cherubini] cherubinis a. c. | cum] add. | totidem] totidem significat a. c. | quatuor] totam ecclesiam quat a. c. | tetrarchias] tetrarchias omnes (quatuor omnes add.) ecclesiae sine (distinctione add.) aliqua Judaeorum et gentium distinctione, circumcissionis et praeputii a. c. | vel] add.

³⁵ 2. 1. reponi] reponi et asservari a. c. | per metonymiam] add. | pergendo] pergendo, nam et a. c. || 2. signati] add. | alluditur] alluditur ad a. c. | prophetiae] prophetiam a. c. | utique] add. | in fine prophetiae illius] add. | illius] <...> <...> illius <...> a. c. | tempus finis] tempus statutum a. c. || 3. liber ille] liber ille liber ille a. c. | signatus] sigillatus a. c. | cujus] quem a. c. | Apocalypsi] Apocalypsi, et a (ab add.) cujus (cujus add.) sigillorum solutione liber Apocalypseos nomen habet a. c. || 4. confer] et a. c. ut uid. | affinitatem] add. | utriusque] inter utramque a. c.

Translation (Yah.Ms.Var. 1 / Newton 19, ff. 162-165)

1. [1] I have explained above how eyes before and behind and on the inside or in the sides under the wings³⁶ symbolize the understanding of past, future and present events; that is, of the prophecy which has been fulfilled and that which has yet to be fulfilled and of the true religion which concerns the present time.³⁷ [2] The Apostle adds that the animals repeated, day and night: *Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.*³⁸ [3] And here he alludes to the similar vision of Isaiah (ch. 6) in which God was seated on a high throne in the Temple and the seraphims proclaimed: *Holy, holy, holy, is the Lord of hosts.*³⁹ [4] The omnipotence of God written by John is expressed by Isaiah by way of the dominion over the hosts, and instead of the name He-who-is-and-He-who-was-and-He-who-shall be, He bears the name of Yahweh, with which the Rabbis believe God's present, past and future existence to be designated. [5] And instead of the apocalyptic animals he places the seraphims. [6] As each one has six wings and only one face, the same as these apocalyptic animals. [7] Thus these animals are seraphims and therefore it is in turn clear that the seraphims of the old Prophets are symbols of the Church. [8] You must understand the same as the cherubs, with only this difference: that the four seraphims together with their twenty-four wings signify the Church made up in its entirety, of the Jews and the Gentiles, while each cherub, with its four faces and as many wings, as they are described in Ezekiel,⁴⁰ signifies the four tetrarchies of the Church either of the Jews or of the Gentiles or of both without distinction.

2. [1] He who is seated on the throne also holds a book in his right hand,⁴¹ alluding to the Book of Law which Moses ordered to be placed at the sides of the Ark of the Covenant and to be kept there (*Deut.* 31: 26), but this refers, using metonymy, to the entire prophecy of the Old Testament, starting with Moses and arriving as far as Daniel or further. [2] Since the seals of this sealed book allude mainly to the book of the prophecy of Daniel, which, in effect, God ordered to be sealed at the end of his prophecy: *But thou, O Daniel, He says, shut up the words, and seal the book to the time of the end.*⁴² [3] This is that sealed book in the hand of God, whose seals are broken in *Revelation*. [4] Compare this prophecy of Daniel with *Revelation* and you will see that the affinity between the two is great.

³⁶ *Rev.* 4: 6; 4: 8.

³⁷ Cf. Yah.Ms. 1. 1, f. 38Av: 'Again where the four Beasts are said to be full of eyes before & behind & their wings to be full of eyes within, this denotes them to signify prophetic multitudes'; Yah.Ms. 1. 1a, f. 17r: 'Eyes being the chief organs by which a man acquires knowledg (*sic*), are the most proper emblem thereof'.

³⁸ *Rev.* 4: 8.

³⁹ *Is.* 6: 3. Cf. Keynes Ms. 5, f. 9r: 'And they rest not day & night [that is morning & evening at the sacrifices] saying Holy, holy, holy Lord God Almighty which was & is & is to come. These animals are therefore the Seraphims which appeared to Isaiah in a vision like this of the Apocalyps. For there also the Lord sat on a throne in the Temple & the Seraphims each with six wings cryed (*sic*) Holy, holy, holy Lord of hosts'.

⁴⁰ *Ezek.* 1: 6.

⁴¹ *Rev.* 5: 1.

⁴² *Dan.* 12: 4. Newton emends the text of the *Vulgata*, which says *tempus statutum*, with *tempus finis*, which coincides with the reading of the English version (King James), 'time of the end', and of *Septuaginta*, *kairoū synteleias*.

[5] Initio prophetiae Danielis apparuit ei vir vestitus podere et renes ejus accincti auro obrizo – et facies ejus velut species fulguris et oculi ejus ut lampas ardens, et brachia ejus et pedes quasi species aeris candentis et vox sermonum ejus quasi vox multitudinis. [6] Apocalypseos etiam initio apparet vir similis filio hominis vestitus podere et praecinctus ad mamillas zona aurea – et oculi ejus velut flamma ignis et pedes ejus similes aurichalco sicut in camino ardenti et vox illius tanquam vox aquarum multarum, id est (ut exponitur cap. 17 {...}) tanquam vox multitudinis, et facies ejus sicut sol lucet in virtute sua. [7] Incipit utraque prophetia a visione consimili ut certo scias eas germanas esse et posteriorem alludere ad priorem. ^[f. 162v] [8] Nam et visio illa quae Danieli solummodo apparuit explicatur in Apocalypsi. [9] Ibi enim discimus Christum per hominem a Daniele visum significari, neque Christum tantum sed etiam Christi corpus mysticum una cum variis ejus affectionibus, ut ex epistolis ad septem ecclesias ubi descriptio visionis repetitur posthac ostendam. {...} [10] Adde quod praeter hanc visionem et librum clausum habetur etiam in utraque prophetia liber vitae, tribulatio magna, tempus, tempora et dimidium temporis, designatio temporum per dies, et resurrectio mortuorum. [11] Haec omnia describuntur in prophetia illa Danielis sed clarius in Apocalypsi. [12] Vis praeterea quid sibi Daniel velit per abominationem desolationis intelligere (cap. 11, 31 et 12, 11), quid per sanctorum vastationem et auxilium parvum iis datum (cap. 11, 33-34), quid per regem qui faciet juxta voluntatem suam (v. 36) deumque ejus peregrinum et Mahuzzimos ac reges Austri et Aquilonis qui adversus eum veniunt (v. 36, 40), quid per ultimum furorem et interitum regis Aquilonis, Michaellem item pro populo Danielis tunc stantem, et liberationem populi Danielis e tribulatione maxima proxime ante resurrectionem mortuorum? [13] Vis, inquam, haec intelligere, adi tandem Apocalypsim, ubi haec omnia iterum describuntur, licet sub diversa typorum forma. [14] Confer prophetias, nam liber librum aperit.

[15] Certe prophetia illa Danielis continuatur ab ipsis Danielis temporibus (Dan. 11, 2) ad usque veram resurrectionem mortuorum, adeoque includit tempora de quibus agit Apocalypsis. [16] Agit etiam utraque prophetia de Ecclesia. [17] Et prophetias sacras quae de iisdem sunt temporibus deque eodem subjecto, ad se invicem alludere et se mutuo aperire quid mirum est? [18] Cum jussit Deus librum Danielis signari usque ad tempus finis, nonne satis insinuavit librum illum aliquando aperiendum esse? [19] At alibi non aperitur praeterquam in Apocalypsi.⁴³

⁴³ 2. 5. Danielis] Danielis Danielis a. c. | apparuit] apparet a. c. | ei] add. || 5. multitudinis] multitudinis. Nonne alluditur ad hanc visionem (in initio initio [sic] add.) quae a. c. || 6. etiam initio] initio ubi Joanni a. c. | initio] scripsi : inito leg. | filio] scripsi : filo leg. | et facies ejus – virtute sua] add. || 7. incipit utraque] persimile est a. c. | eas germanas esse et posteriorem alludere ad priorem] * posteriorem alludere ad priorem a. c. || 9. enim] tandem a. c. || 10. praeter hanc visionem — in utraque prophetia] utrobique habetur a. c. | tribulatio ... tempus ... designatio] utrobique tribulatio ... utrobique tempus ... utrobique designatio a. c. | mortuorum] mortuorum ut non repe Vis a. c. || 12. intelligere] add. | quid per] add. | quid per²] add. : quid per quid per a. c. | suam v. 36] suam v. 36, reges ausi (sic pro austri) et aquilonis qui adversus eum veniunt et (ac add.) a. c. | deumque] deum a. c. | ac reges] regesque a. c. | austri] quid per (item add.) austri a. c. | quid per] add. | item] add. | et] et et a. c. | proxime ante] et subsequentem a. c. || 13. vis inquam haec intelligere] add. | tandem] add. | describuntur] describuntur idque add. | aperit] aperit. Et si haec non potes intelligere a. c. || 18. Deus] Deus in Apocalypsi a. c.

[5] At the beginning of the prophecy of Daniel⁴⁴ a man appears to him ‘clothed with a garment down to the foot⁴⁵ and whose loins were girded with fine gold — and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude’.

[6] Also at the beginning of *Revelation*⁴⁶ a man appears ‘like unto the Son of man, clothed with a garment down to the foot, and girt about the chest with a golden girdle — and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters’, that is (as is explained in ch. 17 {...})⁴⁷ like the sound of a multitude, ‘and his countenance as the sun shineth in his strength’.

[7] Both prophecies begin with a similar vision so that you know for sure that they are sisters and that the second alludes to the first. [8] Since also that vision which only appeared to Daniel is explained in *Revelation*. [9] There in fact we learn that Christ is symbolized by the man seen by Daniel, and not only Christ but also the mystical body of Christ together with his several ailments, as I will show later from the letters to the seven Churches, where the description of the vision is repeated. {...} [10] Add that as well as this vision and the closed book, the Book of Life⁴⁸ is also found in both prophecies, the great tribulation,⁴⁹ the time, times and half a time,⁵⁰ the designation of times by days and the resurrection of the dead.⁵¹ [11] All of this is described in that prophecy by Daniel, but more clearly so in *Revelation*. [12] Do you want to understand, moreover, what Daniel meant by the abomination of desolation (ch. 11: 31 and 12: 11), by the devastation of the saints and the little help granted unto them, (ch. 11: 33-34), what he meant by the king who shall do according to his will (v. 37) and his foreign God and the *mahuzzims* and the kings of the South and the North who will rise against him (v. 36, 40), what he meant by the last fury and the destruction of the King of the North,⁵² and likewise with Michael who rose up in defence of the people of Daniel,⁵³ and the liberation of the people of Daniel from extreme tribulation very shortly before the resurrection of the dead?⁵⁴ [13] If you want, I say, to understand this, go to *Revelation*, where these things are described again, albeit with different symbology. [14] Compare the prophecies, as one Book opens another Book.

[15] Without doubt Daniel’s prophecy continues from the times of Daniel himself (*Dan.* 11: 2) until the true resurrection of the dead, and consequently it includes the times described by *Revelation*. [16] Both prophecies also speak of the Church. [17] And what is strange in that the sacred prophecies which are of the same time and on the same subject allude to each other and explain each other mutually? [18] When God ordered that the Book of Daniel be sealed until the time of the end, did he not make it sufficiently clear that the book should be opened some time? [19] But it is not opened anywhere other than in *Revelation*.

⁴⁴ *Dan.* 10: 5-6.

⁴⁵ In *Dan.* 10: 5 (*Vulgata*) we can read *et ecce vir unus vestitus lineis*. The expression quoted by Newton here comes from *Rev.* 1: 13.

⁴⁶ *Rev.* 1: 13-16.

⁴⁷ *Rev.* 17: 1.

⁴⁸ *Dan.* 7: 10; *Rev.* 20: 12.

⁴⁹ *Dan.* 12: 1.

⁵⁰ *Dan.* 7: 25; *Dan.* 12: 7; *Rev.* 12: 14.

⁵¹ *Dan.* 12: 2; *Rev.* 20: 5.

⁵² *Dan.* 11: 40-45.

⁵³ *Dan.* 12: 1.

⁵⁴ *Dan.* 12: 2.

3. [1] Quod autem de hac ultima Danielis prophetia dictum est intelligi etiam debet de reliquis. [2] Nam et in prophetia de ariste et hirco (cap. 8) jussus est Daniel *signare visionem* quoniam ad multos dies erit. [3] Interpretatur vulgus hanc prophetiam de Antiocho Epiphane sed ridicule, ut post ostendam. [4] Cornu parvum supra alterum cornu denotat regnum parum exaltatum supra alterum regnum, id est regnum Romanorum supra regnum Graecorum. ^[f. 163v] [5] Porro prophetiam de quatuor bestiis esse reliquis adjungendam constat ex quarta bestia, quae in Apocalypsi etiam describitur et fusius explicatur quam in Daniele. [6] Dicitur autem ibi *bestiam* hanc similem esse *pardo* et pedes ejus sicut pedes *ursae* et os ejus sicut os *leonis* (Apoc. 13). [7] Contrario ordine nominantur quatuor bestiae ut scias prophetiam Danielis ibi attingi et bestiam septicipitem quae primo loco nominatur eandem esse cum quarta bestia Danielis.⁵⁵

4. [1] Prophetiis Danielis addendae sunt etiam prophetiae aliorum omnium prophetarum quotquot de temporibus ultimis scripserunt. [2] Id constat ex Apocalypseos cap. 10 ubi angelus *jurat per viventem in saecula saeculorum — quod tempus non erit amplius sed in diebus vocis septimi angeli cum coeperit tuba canere consummabitur mysterium Dei sicut evangelizavit per servos suos prophetas*. [3] Agit ergo Apocalypsis in tuba septima de magno aliquo mysterio quod Deus prius praedixerat per prophetas adeoque prophetiarum illarum resignatio est.⁵⁶

⁵⁵ 3. 1. hac] add. | de reliquis] de reliquis (ejusdem add.) prophetiis a. c. || 2. cap. 8] Daniel cap. 8 a. c. | Daniel] add. | quoniam ad] quia post a. c. || 3. hanc prophetiam] hanc prophetiam a. c. : cornu parvum in hac prophetia a. c. || 4. cornu parvum — supra regnum Graecorum] add. || 5. esse ... adjungendam] adjungendam esse a. c. | etiam] iterum a. c. || 6. ibi] add. | bestiam hanc] hanc bestiam a. c. | similem] similis a. c. ut uid. | pedes ursae] ursae pedes a. c. | Apoc. 13] * Apoc. 13 * a. c. || 7. ordine] ordine (illic add.) a. c. ut uid. | bestiae] bestiae Danielis nimirum bestia decem*cornupeta, pardus, ursa et leo a. c. | prophetiam Danielis — septicipitem] bestiam Apocalypticam a. c. | cum quarta] * cum quarta a. c. | Danielis] Danielis in illa in illa (sic) prophetia a. c.

⁵⁶ 4. 1. prophetiae] add. | omnium] add.

3. [1] And that which is said of this last prophecy of Daniel should also be understood of the others. [2] Since also in the prophecy of the ram and the goat (ch. 8) Daniel was ordered to *shut up the vision* “for it shall be for many days”.⁵⁷ [3] This prophecy is commonly interpreted as referring to Antiochus Epiphanes, but this is ridiculous, as I will show later.⁵⁸ [4] The small horn over the other horn denotes a kingdom slightly exalted over a second kingdom, this is the kingdom of the Romans over the kingdom of the Greeks. [5] Beyond this, that the prophecy of the four beasts⁵⁹ should be added to the others is clear because of the fourth beast, which is also described in *Revelation* and which is explained at greater length than in Daniel. [6] And it says there that this *beast* is similar to a *leopard* and its feet like the feet of a *bear* and its mouth like the mouth of a *lion* (*Rev.* 13).⁶⁰ [7] The four beasts are named in reverse order so that you know that there it alludes to the prophecy of Daniel and that the beast of seven heads which is named first is the same as Daniel’s fourth beast.⁶¹

4. [1] To the prophecies of Daniel we must also add the prophecies of all the other Prophets, all those who wrote about the last times. [2] This we know from ch. 10 of *Revelation*, where the angel *swears by him that liveth for ever and ever — that there shall be time no longer, but in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God should be finished, as he hath declared to his servants the prophets.*⁶² [3] Thus *Revelation* with the seventh trumpet refers to some great mystery which God had foretold first through the Prophets, and consequently it is the revelation of those prophecies.

⁵⁷ *Dan.* 8: 26.

⁵⁸ Cf. Yah.Ms. 1. 1, f. 17r: ‘Thus in Daniel’s vision of the four Beasts, it would be grossly absurd to interpret, as some Politicians of late have done, the fourth Beast of Antiochus Epiphanes & his successors; since that is described to be the most terrible, dreadfull, strong, & warlike Beast of all the four, & the Prophet dwels far longer upon the description of that then of all the others put together: whereas the kingdom of Antiochus Epiphanes & his successors was both less & weaker & less warlike then any of the three before him’; Yah.Ms. 1. 2, f. 52r: ‘There is another Prophecies in Daniel very pertinent to our purpose, viz. that of the Ram & Goat where the Goats last horn (notwithstanding what men dream of Antiochus Epiphanes) signifys the fourth Empire from the beginning to the end of it as I shal (*sic*) prove when I come to consider that & the rest of Daniel’s Prophesies’; Yah.Ms. 1. 4, f. 9r: ‘Antiochus was a heathen & what he did was but in promoting his own religion, but the other was of the church & did these Abominations contrary to his religion, & that to such a height as to transcend the heathens themselves’. Cf. Mandelbrote (2007), 364.

⁵⁹ *Dan.* 7: 3-7.

⁶⁰ *Rev.* 13: 2.

⁶¹ Cf. Yah.Ms. 1. 2, f. 30r: ‘Besides all this Saint Iohn hath very elegantly expressed their sameness by describing the Beast which he saw to be like a Leopard & his feet as the feet of a Bear & his mouth as the mouth of a Lion (ch. 13.2) for these three being the Beasts by which the three first kingdoms were represented in Daniel, the naming of them all in this description of the Beast by Saint Iohn, seems to be on purpose to point at the vision of Daniel & insinuate the correspondence between the two Prophesies’.

⁶² *Rev.* 10: 6-7.

[4] Sed quodnam illud mysterium et a quibusnam praedictum? [5] Nimirum ad clangorem septimae tubae *factum est regnum hujus mundi Domini nostri et Christi ejus et regnabit in saecula saeculorum — et advenit tempus mortuorum judicari et reddere mercedem servis suis prophetis et sanctis et timentibus nomen ejus pusillis et magnis et exterminandi eos qui corruerunt terram* (Apoc. 11, 15-18). [6] Haec autem praedicta fuerunt a Daniele in lapide qui incidit in pedes imaginis (cap. 2), in regno filii hominis in nubibus venientis (cap. 7) et in magna tribulatione et resurrectione mortuorum (cap. 12); [7] ab Isaiah in pacifico Christi regno restitutis Judaeis et superatis gentibus, cap. 28 et 35 et 54 et 59 (explicante apostolo Paulo Rom. 11, 26.) et 66; a Jeremiah itidem cap. 23 et 33 ut et ab Ezeieli cap. 28 et 34 et 36 et 37 et 38 et 39; [8] item a Mose Deut. 4. 30 et 30. 1, 3, 7, et a prophetis universis ut testatur Petrus dicendo quod Deus mittet Jesum Christum *quem oportet quidem caelum suscipere usque in tempora restitutionis omnium quae locutus est Deus per os omnium sanctorum suorum prophetarum a saeculo* (Act. 3, 21). [9] Quae Petri verba digna sunt profunda meditatione.⁶³

5. [1] Est itaque Apocalypsis resignatio et explicatio veterum prophetiarum de ultimis temporibus et maxime prophetiarum Danielis, quae sunt omnium nobilissimae, quippe quae solae tempora omnia in continua serie usque ad finem mundi complectuntur. [2] Ideo librum ^[f. 164^{vi}] fatidicum Daniel prae caeteris clausit et signavit ut agnus aperiendo cognosceretur prophetias ejus apprime patefacere.⁶⁴

⁶³ 4. 4. et a quibusnam praedictum] add. || 6. cap. 2] add. | filii filii* a. c. | cap. 7] post cap. 7 a. c. | magna tribulatione et] add. : magna tribulatione sub impiis et a. c. || 7. restitutis Judaeis et] add. | cap. 28] cap. 11 a. c. | et 59 explicante apostolo Paulo Rom. 11, 26] add. | et 33 ut et] et 33 in Ab ut et a. c. || 8. item] et a. c. | quod Deus mittet] add. | quem] add. | suorum] ejus a. c. || 9. digna sunt ... meditatione] meditatione digna sunt a. c.

⁶⁴ 5. 1. explicatio] ** quasi clavis a. c. || 2. Daniel prae caeteris] add. | signavit] signavit Daniel, ut signatum (aperiret add.) imposuit (ut uid.) agnus. Et inde habuit Apocalypseos nomen suum a. c. | cognosceretur — patefacere] videretur Danielem maxime explicare Danielis aenigmata a. c.

[4] But what is that mystery and by whom has it been foretold? [5] Without doubt, when the seventh trumpet sounds, *the kingdom of this world has become of our Lord, and of his Christ; and he shall reign for ever and ever — and the time has come that the dead be judged and that reward be given unto his servants the prophets, and to the saints, and them that fear his name, small and great; and that they which destroy the earth be destroyed* (Rev. 11: 15-18). [6] And this was foretold by Daniel with the stone which fell at the feet of the image (ch. 2),⁶⁵ with the kingdom of the Son of man who came with the clouds (ch. 7)⁶⁶ and with the great tribulation and the resurrection of the dead (ch. 12);⁶⁷ [7] by Isaiah with the pacific kingdom of Christ after the restitution of the Jews and the victory over the Gentiles, chapters 28, 35, 54 and 59 (as it is explained by the Apostle Paul in *Rom. 11: 26*)⁶⁸ and 66; likewise by Jeremiah in chapters 23 and 33, as well as by Ezekiel chapters 28, 34, 36, 37, 38 and 39; [8] also by Moses, *Deut. 4: 30* and 30: 1, 3, 7, and by all the Prophets as we are told by Peter when he says that God will send Jesus Christ *whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.* (*Acts 3: 21*).⁶⁹ [9] These words from Peter should be carefully meditated upon.

5. [1] Thus *Revelation* is the revelation and the explanation of the ancient prophecies about the last times and particularly of the prophecies of Daniel, which are the most noble of all, given that they are the only ones which cover all the times in a continuous series until the end of the world. [2] For this reason Daniel closed the fateful book⁷⁰ in front of the others and he sealed it so that when it was opened by the lamb it would be known that he revealed his prophecies first.

⁶⁵ *Dan. 2: 31-34.*

⁶⁶ *Dan. 7: 13.*

⁶⁷ *Dan. 12: 1-2.*

⁶⁸ Paul's passage refers specifically to *Is. 59: 20*.

⁶⁹ Cf. *Yah. 9. 2, f. 141r*: 'there is no question but we may find it [i.e. 'the mystery of God'] in them [i.e. 'the prophesies'], & that very copiously, it being spoken of, as Peter saith, by the mouth of all the Prophets since the world began.'

⁷⁰ That is, the book which reveals the *fatum*.

6. [1] Porro a libri hujus resignatione habuit Apocalypsis nomen suum. [2] Significat autem Apocalypsis non tam prophetiam omni ex parte novam quam revelationem aut manifestationem rei aenigmaticae prius propositae sed non prius intellectae. [3] Est ideo libri resignatio illa manifestatio seu explicatio aenigmatum prius propositorum; [4] quae quidem aenigmata nihil aliud esse possunt quam prophetiae veteris testamenti.⁷¹

7. [1] Et hinc liber ille dicitur *scriptus intus et foris*. [2] Duplex his verbis designatur prophetiae genus unum intus, alterum foris. [3] Litera veteris prophetiae olim edita foris erat; sensus et explicatio ejus intus mansit, usque ad resignationem libri. [4] Hunc sensum Deus plane communicavit cum agno, et agnus misso angelo patefecit servo suo Joanni non plane quidem sed quatenus ipsi visum fuit.⁷²

Appendix. Deleted text after 2, 7 (*ut certo scias eas germanas esse et posteriorem alludere ad priorem*)

2b. [1] ^[f. 163r] Adde quod prophetia illa prior continuatur a temporibus Danielis usque ad resurrectionem mortuorum. Dan. 11, 2 et 12, 2; 3, 13. [2] Unde et hujus tempora cum illius temporibus coincidere necesse est. [3] Versantur etiam ambae circa idem subjectum, quod Ecclesia est. [4] Et prophetias sacras quae de iisdem sunt temporibus deque eodem subjecto, se mutuo alludere et se invicem aperire quid mirum est? [5] Cum jussit Deus librum Danielis *signari usque ad tempus finis*, nonne satis insinuavit librum illum aliquando aperiendum esse? [6] At alibi non aperitur praeter quam in Apocalypsi. [7] Est itaque haec prophetia resignatio et expositio prophetiarum veteris Testamenti et maxime prophetiarum Danielis, quae sunt omnium nobilissimae, quippe quae solae ^[f. 164r] tempora omnia in continua serie usque ad finem mundi complectuntur.⁷³

⁷¹ 6. 1. hujus] signati a. c. || 3. manifestatio] est expo a. c. | aenigmatum] priorum (ut uid.) aenigmatum a. c. | praepositorum] praepositorum, et liber aenigmata illa significat (significat a. c.) a. c. || 4. quam prophetiae] praeter prophetiam a. c.

⁷² 7. 1-3. et hinc liber ille — ad resignationem libri] et idem (idem denique colligitur ex eo quod a. c.) liber ille signatus dicitur scriptus intus et foris. (Nam add.) duplex hic designatur prophetiae genus, unum intus, alterum foris. At quaenam illa duo genera praeter aenigmata (prophetiam veterem et novam sen a. c.) prophetiam (et revelationem [sensus add.] aenigmatum, illa a. c.) veterem et novam aenigmaticam et explicatoriam, literam olim editam a. c. || 2. his verbis] hic a. c. || 3. litera] hoc (ut uid.) aenigma a. c. | ejus] ejus usque ad libri resignationem a. c. || 4. plane] <...> a. c. | angelo] angelo suo a. c. | Joanni] Joanni quatenus a. c. | quidem] add. | fuit] fuit. Et a. c. : Nam (neque add) agnus ante passionem diem et horam ultimam noverat (non noverat a. c.) neque (** a. c.) alius quisquam praeter Patrem Filii. Mark 13, 32; Matt 24, 36. Tunc vero Apocalypsin Deus dedit Christo (Christo dedit Deus a. c.), Christus per angelum significavit Joanni. Apoc 1, 1. Usque tunc mansit liber fatidicus in manu solius Patris. Neque aliquis dignus repertus est librum aperire (accipere a. c. : *** a. c.) praeter agnum, non angelus, non spiritus excipitur. Solus agnus dignus est repertus. Et ideo angelus propheticus prohibet se coli ob prophetiam ostensam et rationem reddit quia prophetiam acceperat a Christo. Deum ait adora, Nam testimonium Jesu est spiritus prophetiae. Qua de causa solus Deus et agnus coluntur in Apocalypsi a. c.

⁷³ 2b. 1. illa prior] Danielis a. c. || 2. tempora] add. | illis] illo a. c. ut uid. | temporibus] add. || 3. versantur etiam — ecclesia est] add. || 4. sunt temporibus] temporibus sunt a. c. | se mutuo alludere — quid mirum est] quod Ecclesiam est se invicem aperire debent intelligo a. c. || 4. tempus finis] tempus statutum a. c. | finis] et paulo pronuntiavit sermones hujus

6. [1] What is more, from the opening of the seals of this book *Revelation* took its name [*Apocalypse*]. [2] Because “apocalypse” means not so much a completely new prophecy as the revelation or the manifestation of something enigmatic proposed before but not understood before. [3] Thus that opening of the seals of the book is the manifestation or the explanation of enigmas which had been proposed previously, [4] enigmas which can certainly be none other than the prophecies of the Old Testament.

7. [1] And hence it is said that that book is *written within and on the back side*.⁷⁴ [2] These words designate a double type of prophecy, interior and exterior. [3] The letter of the ancient prophecy, pronounced in another time, was on the outside; its meaning and explanation remained inside until the seals of the book were opened. [4] This meaning was communicated in its entirety by God to the lamb, and the lamb through an angel made it known unto his servant John, although not in its entirety but rather up until where he considered fit.

Appendix. Deleted text after 2, 7 (‘so that you know for sure that they are sisters and that the second alludes to the first’)

2b. [1] Add that first prophecy covers ground from the times of Daniel until the resurrection of the dead. *Dan.* 11: 2 and 12: 2; 3: 13.⁷⁵ [2] Therefore the times of the one must also coincide with the times of the other. [3] They also revolve around the same question, which is the Church. [4] And what is so strange in that the sacred prophecies which are of the same time and about the same question allude to each other and explain each other? [5] When God ordered that the book of Daniel be *sealed to the time of the end*,⁷⁶ did he not make it sufficiently clear that that book should be opened some time? [6] But it is not opened anywhere other than in *Revelation*. [7] Thus this prophecy is the revelation and the explanation of the prophecies of the Old Testament and particularly the prophecies of Daniel, which are the noblest ones of all, as they are the only ones to cover all the times in a continuous series until the end of the world.

libri clausos esse et signatos usque ad tempus finis a. c. | satis] add. | aperiendum] apperendum a. c. || 6. at alibi — Apocalypsi] aperitur ergo in Apocalypsi, nam alibi aperiri non legitur a. c. || 7. Danielis] Danielis, quippe (sunt add.) omnium nobilissimae sunt, upote (sic) a. c. | tempora] (per add.) tempora a. c. | complectuntur] continentes prodeunt a. c.

⁷⁴ *Rev.* 5: 1.

⁷⁵ Concretely *Dan.* 11: 2 and 3: 13 do not appear to refer to the resurrection of the dead.

⁷⁶ *Dan.* 12: 4. Cf. note 42.

[8] Et quoniam tempore apostoli prophetiae veteris testamenti ex parte impletae erant, ideo liber signatus dicitur scriptus tam foris quam intus. [9] Quod foris erat legi potuit absque libri resignatione et ideo respondet impletis. [10] Resignandus erat liber ut reliquum legeretur. [11] Porro a libri hujus fatidici sigillati resignatione habuit Apocalypsis nomen suum. [12] Significat autem apocalypsis non tam prophetiam omni ex parte novam quam revelationem aut manifestationem rei aenigmaticae prius propositae sed non prius intellectae. [13] †Et hinc rursus liber illius resignatio id est Prophetiarum veteris Testamenti†. [14] Foris continet literam veteris prophetiae quae sine libri resignandi dici potuit. [15] Intus sensum et intelligentiam ejus seu explicationem in nova Apocalypseos prophetia patefaciendam una cum reliqua scientia prophetica quam Deus cum agno communicavit. [16] Foris continet veterem prophetiam, intus intelligentiam et expositionem plenioram ejus in futurorum scientiam nova Apocalypseos prophetia patefaciendam, totus continet prophetiam totam utriusque testamenti, non quoad literam sed quoad substantiam ejus. [17] Idem praeterea confirmatur ex verbis angeli in Apocalypsi qui (Apoc. 10) *levavit manum suam ad caelum et juravit per viventem in saecula saeculorum — quod tempus non erit amplius, sed in diebus vocis septimi angeli, cum coeperit tuba canere, consummabitur mysterium Dei sicut evangelizavit per servos suos prophetas.*⁷⁷

⁷⁷ 2b. 8. quoniam] quoniam prophetiae illae a. c. | tempore] temporibus a. c. | apostoli] apostolorum a. c. | prophetiae veteris testamenti] add. | prophetiae] prophetiae illae a. c. | signatus] signatus Apocalypsi a. c. | tam foris quam] add. | intus] intus et foris id est prophetiam tam impletam quam implendam continere. Quod foris (scriptum add.) erat legi (proculdubio add.) potuit absque libri resignatione et resignandus erat liber illud quod intus erat legeretur a. c. || 10. legeretur] legeretur, sed quoniam ex parte impletus erat, ideo significat prophetias Apocalypsi antiquiores a. c. || 11. porro] et a. c. | fatidici sigillati] add. | resignatione] resignatione prophetia tota <...> a. c. | habuit Apocalypsis nomen suum] Apocalypsis nomen suum habuit a. c. || 12. aut manifestationem] vel refectionem aut explicationem a. c. | intellectae] intellectae, et ideo a. c. || 13. et hinc rursus] est et hinc rursus et a. c. | liber] liber Apocalypticus a. c. | illius resignatio] explicatio est priorum prophetiarum, et ideo librum illum (fatidicum add.) signatus qui resignatur in Apocalypsi significare ** prophetias illas priores a. c. : illius resignatio componebit (erit rerum res add.) aenigmaticarum veterum prius propositarum a. c. || 14. foris continet literam – quoad substantiam ejus] idem denique colligitur ex eo quod liber ille scriptus dicitur tam foris quam intus (intus id est a. c.) animum igitur ad Apocalypsin attentum adhibeat quisquis velit priores (pr a. c.) prophetias (tam praeterita quam futura tam ventura quae continent prophetias a. c.) intelligere. Hinc discat quid (quid intelligit Daniel a. c.) per tempus, tempora et dimidium temporis, per abominationem (quid per abominationem a. c.) desolationis, per regem qui faciet juxta voluntatem suam et per ejus (quid per regem ejus a. c.) Deum peregrinum et Mahuzzim, per regem Austri et Aquilonis qui adversus eum veniunt (veniunt et per alia multa quae adeo Danielem et alias prophetas leguntur a. c.), per tempora finis, (per a. c.) maxima tribulationem in (ill* a. c.) fine, (ill* a. c.) (per quartam bestiam add.) per cornu parvum et subsequens regnum sanctorum quod nunquam praeteribit a. c. || 16. intus] apud a. c. | plenioram ejus in] plenioram ejus in Apocalypsi patefactam (<...> add.) (<...> add.) a. c. | idem] idem denique a. c. | praeterea] add. | saeculorum] saeculorum qui creavit caelum et (ea add.) quae in caelo sunt et a. c.

[8] And given that in the time of the Apostle the prophecies of the Old Testament had been partly fulfilled, that is why it is said that the book is written on both the outside and the inside.⁷⁸ [9] That which was written on the outside could be read without breaking the seals of the book and so it corresponds with that which had already been fulfilled. [10] To read the rest, the book would have to be opened. [11] What is more, *Revelation* took its name [*Apocalypse*] from the opening of the seals of this fatidic sealed book. [12] “Apocalypse” means not so much a completely new prophecy but rather the revelation or the manifestation of something enigmatic which had been proposed before but not understood before. [13] †And from there again, from that book the opening, that is, of the prophecies of the Old Testament† [14] On the outside it contains the letters of the ancient prophecy which could be said without opening the book. [15] On the inside, its meaning and its understanding or explanation which must be manifested in the new prophecy of *Revelation* together with the remaining prophetic knowledge which God communicated to the lamb. [16] On the outside it contains the ancient prophecy, on the inside its understanding and fuller explanation in order to manifest the knowledge of future events in the new prophecy of *Revelation*; as a whole it contains the complete prophecy of both testaments, not by the letter but rather in substance. [17] This is also confirmed by the words of the angel in *Revelation*, who (*Rev. 10*) *lifted up his hand to heaven and swore by him that liveth for ever and ever — that there shall be time no longer, but in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God should be finished, as he hath declared to his servants the prophets.*⁷⁹

⁷⁸ *Rev. 5: 1.*

⁷⁹ *Rev. 10: 5-7.*

[18] Agit ergo Apocalypsis in tuba septima de magno aliquo mysterio quod Deus prius praedixerat per prophetas, adeoque ^[f. 165r] prophetiarum illarum hac in parte resignatio est. [19] Sed quodnam est mysterium illud et in quibusnam prophetiis praedictum? [20] Audi. Ubi septimus angelus tuba cecinit statim subjungitur: *Factum est regnum hujus mundi Domini nostri et Christi ejus, et regnabit in saecula saeculorum — et advenit tempus mortuorum judicari et reddere mercedem servis suis prophetis et sanctis et timentibus nomen tuum pusillis et magnis et exterminandi eos qui corruerunt terram.* [21] His autem verbis exponitur visio Danielis de regno illo quod Deus eriget post quatuor bestias, exponitur visio de lapide statuam confringente tam Danieli quam Nebuchadnezzari in somno patefacta, exponuntur verba angeli apud Danielelem dicentis quod sub exitu regis Aquilonis *consurget Michael — et veniet tempus perturbationis quale non fuit ab eo ex quo gentes esse coeperunt usque ad tempus illud. Et in tempore illo salvabitur populus tuus — et multi de his qui dormierunt in terrae pulvere evigilabunt, alii in vitam aeternam, alii in opprobium*, etc. [22] Exponuntur etiam multi aliorum prophetarum sermones huc spectantes, quos omnes percurrere longum esset.

[23] Denique ex multis illis et illustribus Apocalypseos ad veteres prophetias allusionibus quas hac tota sermonum serie produximus et producturi sumus abunde satis constare potest prophetias illas in Apocalypsi attingi et explicari. [24] Aut enim verbis clarioribus enarrantur, aut (quod maximum est) quae ibi sparsim et confuso ordine dicta sunt hic rediguntur in ordinem. [25] Somniat quidem vulgus se melius intelligere veteres prophetias quam Apocalypsin. [26] Illas utique propter defectum ordinis facile est perperam interpretari, iis praesertim qui sermonem propheticum non intelligentes fingunt pro arbitrio significationes typorum. [27] Sic olim Judaei in prophetiis quae ad primum Servatoris adventum spectabant se fefellerunt et usque hodie pergunt se fallere.⁸⁰

⁸⁰ 2b. 18. Apocalypsis] Apocalypsis de magno a. c. | septima] scripsi : septimo leg. | prius] add. || 19. mysterium illud] illud mysterium a. c. || 20. cecinit] canit a. c. | statim] add. : proxime a. c. || 21. his autem] et a. c. | autem] add. | visio¹] regnum caput septimum a. c. | illo] add. | bestias] scripsi : bestias leg. | visio²] <...> a. c. | visio de — confringente tam] regnum quo statua tam a. c. | lapide] lapidis a. c. | patefacta] visa contritu (fuit add.) et confracta fuit exponitur a. c. | Danielelem] Danielelem (de ultimo tempore dicentis add.) quod post ubi populus ejus (tunc add.) eripietur a. c. | dicentis quod] dicentis quod in tempore ultimo (post motus maximos add.) salvabitur populus tam ejus omnis qui a. c. | Aquilonis] Austr a. c. || 22. exponuntur etiam] exponuntur etiam denique multi (aliorum add.) prophetarum sermones huc spectantes quos (omnes add.) percurrere longum esset sermones prophetarum de regno denique a. c. || 23. denique] denique <...> a. c. | illis et illustribus Apocalypseos ... allusionibus] allusionibus Apocalypseos a. c. | quas hac] quas hac exponimus a. c. | produximus] producumus a. c. (an uice uersa?) | potest] potest veter a. c. || 24. verbis clarioribus] clarioribus verbis a. c. | quod maximum est] add. | sparsim] con a. c. | et confuso ordine] add. || 25. somniat quidem vulgus] credunt se theologi (credit vulgus a. c.) vuglo (sic) sic dicti a. c. || 26. illas utique — perperam interpretari] ratio est non quod illas melius propter defectum ordinis a. c. || 27. fallere] fafallere a. c. : fallere. Si gentiles recte intelligerent prophetias a. c.

[18] Thus *Revelation*, with the seventh trumpet, speaks of some great mystery which God had foretold through Prophets, and consequently it is in this part the revelation of those prophecies. [19] But what is that mystery and in which prophecies is it foretold? [20] Listen. When the seventh angel has sounded the trumpet, immediately afterwards comes: *The kingdom of this world are become of our Lord, and of his Christ; and he shall reign for ever and ever — and the time has come that the dead be judged and that reward be given unto his servants the prophets, and to the saints, and them that fear thy name, small and great; and that they which destroy the earth be destroyed.*⁸¹ [21] With these words we have an explanation of the vision of Daniel on that kingdom which God will erect after the four beasts, and an explanation of the vision of the stone which breaks the statue shown in a dream both to Daniel and to Nebuchadnezzar, as well as of the words of the angel in *Daniel* who says that on the death of the King of the North *Michael shall stand up — and there shall be a time of trouble, such as never was since there was a nation to that same time: and at that time thy people shall be delivered — And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame,*⁸² etc. [22] Many words of other prophets referring to this are also explained, it would take a long time to enumerate them all.

[23] Finally, due to those numerous and illustrious allusions of *Revelation* to the ancient prophecies to which we have referred throughout this whole discourse and which we will continue to provide, it stands perfectly clear that those prophecies refer to each other and they are explained in *Revelation*.⁸³ [24] In effect, either it is told with clearer words, or (which is the most important thing) all that was told there in a scattered manner and in a confused order is ordered here. [25] Admittedly, the plebs believe they understand the ancient prophecies better than *Revelation*. [26] No doubt it is easy to misinterpret these given the lack of order, especially for anyone who, not understanding the prophetic language, invents the meaning of the symbols at will. [27] Thus in times past the Jews deceived themselves in the prophecies referring to the first coming of the Saviour, and they are still deceiving themselves today.⁸⁴

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⁸¹ *Rev.* 11: 15-18.

⁸² *Dan.* 12: 1-2. Again Newton emends the text of *Vulgata*, which says, simply, *tempus*, with a reading (*tempus perturbationis*) which coincides with King James ('time of trouble') and with *Septuaginta* (*kairos thlipseos*).

⁸³ Cf. *Yah.Ms.* 9. 2, f. 141r: 'Now the truth of this & of all the foregoing interpretations will more fully appear by comparing the Apocalyps (*sic*) with the prophesies of the old Testament to which it alludes'.

⁸⁴ Cf. *Yah.Ms.* 1. 1., f. 3r: 'And If God was so angry with the Iews for not searching more diligently into the Prophesies which he had given them to know Christ by: why should we think he will excuse us for not searching into the Prophesies which he hath given us to know Antichrist by? For certainly it must be as dangerous & as easy an error for Christians to adhere to Antichrist as it was for the Iews to reject Christ'.

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