

**FOR THE USE OF THE PUBLIC AT
THE PRESENT IMPORTANT
CRISIS. A NEW EDITION OF THE
ANALYSIS OF THE REVELATION**

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A NEW EDITION
OF THE
ANALYSIS
OF
THE REVELATION.

BY THOMAS NEWTON, D.D.
LORD BISHOP OF BRISTOL, 1758.

WITHOUT THE NOTES,
AND WITH REFERENCE ONLY TO CHAPTERS AND VERSES.

In Bishop Tomline's Theology, we find Newton on the Prophecies,
2 vol. 8vo., stated to be one of the works, that every respectable,
and useful Parish Priest, ought to possess.

LONDON:
T. & W. BOONE, 29, NEW BOND STREET.
APRIL, 1845.



GENTLE READER,

Estimating most highly the piety, learning, and integrity of Bishop Newton—entirely opposed to the miraculous pretensions, including *transubstantiation*; the various corruptions; the progressive encroachments; the dogmatical exclusiveness; the *unholy Inquisition* of the Church of Rome—and equally opposed to the modern Romanism, so rife within the pale of the Protestant Established Church—and therefore convinced that instead of retrograding one step, we ought to advance many steps, in the Protestant line.—Still, the Editor of this re-print, cannot help hoping, be it even against hope, that whilst there continues abundant cause, for using every exertion, to promote the blessed Reformation; there may be room, on the awful subject of this Analysis, for further investigation, and for deducing a somewhat less appalling Interpretation.

Vide—Reprint of Conyers Middleton on the Primitive Fathers, combined with Short Letters on the Church of England, in 12mo. boards.—Published by T. & W. Boone, New Bond Street.

After much consideration, tho' I am not inclined with some (page 200), to question the genuineness of the Book of Revelation; still I cannot think it prudent or charitable to trust to, or set upon, the supposition that after the completion of six thousand years from the creation (page 196), a Millennium is to commence, involving the total destruction of the City, and Church of Rome. But there is no occasion for this alternative; as there can be no certainty of any Prophecy, that remains to be fulfilled. I quite agree with the Bishop there is no feasible pretence for supposing that any Millennium has already taken place; and that we must leave to time to *Eclaircir* the particulars of this mystery. The general tenor of Scripture seems at least to imply, that the Redeemer will not appear again, till he shall come, in full power, to judge the world. "Then cometh the end," we read, "when He shall have delivered the kingdom to God, even the Father, that God may be all in all."—*Post-note by the Editor.*
Chapter XX. (page 190) contains all the leading arguments on this subject.

ANALYSIS OF THE REVELATION.

IN TWO PARTS.

PART I.

It is very useful, as well as very curious and entertaining, to trace the rise and progress of religions and governments; and in taking a survey of all the different religions and governments of the world, there is none perhaps that will strike us more with wonder and astonishment than that of Rome, how such a mystery of iniquity could succeed at first and prosper so long, and under the name of Christ introduce Antichrist. Other heresies and schisms have obtained place and credit among men for a time, and then have been happily exposed and suppressed. Arianism once succeeded almost universally; for a while it grew and flourished mightily, but, in process of time, it withered and faded away. But Popery hath now prevailed, I know not how many centuries, and her renowned hierarchs have not, like the fathers of other sects, stole into secret meetings and conventicles, but have infected the very heart of the Christian church, and usurped the chief seat of the western world: have not only engaged in their cause private persons, and *led captive silly women*, but have trampled on the necks

of princes and emperors themselves, and the lords and tyrants of mankind have yet been the blind slaves and vassals of the holy see. Rome Christian hath carried her conquests even farther than Rome Pagan. The Romanists themselves make universality and perpetuity the special marks and characters of their church; and no people more industrious than they in *compassing sea and land to make proselytes*.

All sincere Protestants cannot but be greatly grieved at the success and prevalence of this religion, and the Papists as much boast and glory in it, and for this reason proudly denominate theirs *the catholic religion*. But it will abate all confidence on the one hand, and banish all scruples on the other, if we consider that this is nothing more than what was signified before hand by the Spirit of prophecy. It is directly foretold, that there should be such a power as that of the pope of Rome exercised in the Christian church, and that it should prevail for a long season, but at last should have a fall. Several clear and express prophecies to this purpose have been produced out of Daniel and St. Paul in the course of the dissertations: but others clearer still, and more copious and particular, may be found in the Apocalypse or Revelation of St. John, who was the greatest as he was the last prophet of the Christian dispensation, and hath comprehended in this book, and pointed out the most memorable events and revolutions in the church, from the apostle's days to the consummation of the mystery of God.

But to this book of the Apocalypse or Revelation

There are twenty-three preceding Dissertations. This portion is *confined to the Apocalypse*.

it is usually objected, that it is wrapt and involved in figures and allegories, is so wild and visionary, is so dark and obscure, that any thing or nothing, at least nothing clear and certain, can be proved or collected from it. So learned a man as Scaliger is noted for saying that Calvin was wise, because he wrote no comment upon the Revelation. A celebrated wit and divine of our own church hath not scrupled to assert, that that book either finds a man mad, or makes him so. Whitby, though an useful commentator on the other books of the New Testament, would not yet adventure upon the Revelation. "I confess I do it not (says he,) for want of wisdom; that is, because I have neither sufficient reading nor judgment to discern the intendment of the prophecies contained in that book." Voltaire is pleased to say, that Sir Isaac Newton wrote his comment upon the Revelation, to console mankind for the great superiority that he had over them in other respects: but Voltaire, though a very agreeable, is yet a very superficial writer, and often mistaken in his judgment of men and things. He never was more mistaken, than in affirming that Sir Isaac Newton has explained the Revelation in the same manner with all those who went before him: a most evident proof that he had never read either the one or the other, for, if ever he had read them, he must have perceived the difference. However, it is undeniable, that even the most learned men have miscarried in nothing more than in their comments and explanations of this book. To explain this book perfectly is not the work of one man or of one aged and probably it will never all be clearly understood.

till it is all fulfilled. It is a memorable thing, that Bishop Burnet relates to this purpose of his friend the most learned Bishop Lloyd of Worcester. He says, that that excellent person was employed above twenty years in studying the Revelation with an amazing diligence and exactness, and that he had foretold and proved from the Revelation, the peace made between the Turk and the Emperor in the year 1698, long before it was made, and that after this he said, the time of the Turks hurting the papal Christians was at an end; and he was so positive in this, that he consented that all his scheme should be laid aside, if ever the Turk engaged in a new war with them. But it is very well known, that the Turk and the Emperor have engaged in a new war since that time, and probably may engage again, so that by his own consent all his scheme is to be laid aside: and if so great a master of learning, so nice a critic in chronology and history, one who perhaps understood the prophetic writings better than any man of his time, was so grossly mistaken in the most positive of his calculations, it may serve at least as an admonition to others of inferior abilities to beware how they meddle with these matters, and rather to avoid the rocks and shelves about which they see so many shipwrecks.

Not that this book is therefore to be despised or neglected. They who censure and dissuade the study of it do it for the most part, because they have not studied it themselves, and imagine the difficulties to be greater than they are in reality. It is still 'the sure word of prophecy;' and men of learning and *leisure* cannot better employ their time and abilities

than in studying and explaining this book, provided they do it, as Lord Bacon adviseth, "with great wisdom, sobriety, and reverence." Lord Bacon adviseth it with regard to all the prophecies, but such caution and reverence are more especially due to this of St. John. "The folly of interpreters has been," as Sir Isaac Newton observes, "to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world." If therefore we could confine ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; if we would be content with sober and genuine interpretations, and not pretend to be prophets, nor presume to be wise above what is written, we should more consider those passages which have already been accomplished, than frame conjectures about those which remain yet to be fulfilled. Where the facts may be compared with the predictions, there we have some clue to guide us through the labyrinth: and though it may be difficult to trace out every minute resemblance, yet there are some strong lines and features, which I think cannot fail of striking every one who will but impartially and duly examine them.

We should be wanting to the subject, and leave