

Thirteen Drafts of 'Of the King who doth according to his will, & honours Mahuzzim, & regardeth not the God of his fathers nor the desire of weomen' (section 7.1n)

Author: Isaac Newton

Source: Yahuda Ms. 7.1n, National Library of Israel, Jerusalem, Israel

Published online: August 2013

<1r>

Sect. VI.

Of the King who doth according to his will, & honours Mahuzzims & regardeth not the God of his fathers nor the desire of weomen,

The Roman Empire was divided into Provinces, and in the reign of Constantine the great, the larger Provinces of the Empire (composed of several small Provinces) began to be called Diocesses, & the whole Roman Empire was distinguished into 13 or 14 such Diocesses under four Prefects; the *Præfectus Prætorio Orientis*, the *Præfectus Prætorio Illyrici*, the *Præfectus Prætorio Italiæ*, & the *Præfectus Prætorio Galliarum*. Under the *Præfectus Prætorio* of the East were five Diocesses; the Diocess of the East governed by the *Comes Dioceseos Orientis*, the Diocess of Egypt governed by the *Præfectus Dioceseos Ægypti*; the Diocess of Asia governed by a Vicar, the Diocess of Pontus governed by a Vicar, & the Diocess of Thrace governed by a Vicar. The *Præfectus Prætorio* of Illyricum had under him two Diocesses each governed by a Vicar, the Diocess of Macedon & the Diocess of Dacia. The *Præfectus Prætorio* of Italy had under him the four Diocesses of Rome, Italy, Afric, & Illyricum governed by four Vicars. And the *Præfectus Prætorio* of Gaul had under him the three Diocesses of Spain Gaule & Britain governed by three Vicars.

The Diocess of Egypt comprehended Egypt, Thebais, Libya, Arcadia, & Augustanica, where the Prefect of the Diocess resided. The Diocess of the East comprehended Palestine, Phenicia, Syria, Cilicia, Cyprus, Osrhoena, Mesopotamia, Isauria, & Arabia, under the Metropolis of Antioch. The Diocess of Asia comprehended Asia proconsularis, Hellespont, Pamphilia, Lydia, Pisidia, Lycaonia, Phrygia Pacatiana, Phrygia Salutaris, Lycia & Caria, & the Islands adjacent, under the Metropolis of Ephesus. The Diocess of Pontus contained Galatia, Bithynia, Honorias, Cappadocia prima & secunda, Pontus, Armenia prima & secunda, & Paphlagonia, under the Metropolis of Cæsaria. The Diocess of Thrace contained Europa, Thrace, Hæmi-mons, Rhodopes, Mœsia secunda, & Scythia lying between Hæmi-mons & the mouths of the Danube; & these were under the metropolis of Heraclia before Constantinople rose up. The Diocess of Macedon contained Achaia, Macedon, Crete, Thessaly, & both EpIRES, whereof Achaia was under a Proconsul; & these were under the Metropolis of Thessalonica. And the Diocess of Dacia contained Dacia beyond the Danube conquered by Trajan, Dacia ripensis, Dacia mediterranea, Mœsia prima, Dardania & Prævalis. But Dacia beyond the Danube was lost from the Empire in the reign of Gallienus.

In the first ages of the Christian religion, the Christians of every city with its villages were governed by a Board or Council of Elders or Presbyters with a President. And where the people met to worship there the President & Presbyters met in Council after the manner of the Jewish Synagogues. And the place where they met (now called a Cathedral Church) was by the <2r> Christians of the circumcision called a Synagogue. These Elders are by the Apostle called Bishops. Titus. 1.5, 7: but the name of Bishop in a little time became appropriated to the President. And when the Christians grew too numerous in any city to meet in one Church & the Christian religion began to spread into the villages: the Council distinguished her government into Parishes. And such a Council of Elders was that at Ierusalem mentioned in the Acts of the Apostles; the first President thereof being Iames the brother of our Lord, & the first Deacons being the seven mentioned in the Acts of the Apostles. But Councils of Bishops did not begin to meet till towards the end of the second Century. For they could not meet in Provincial Councils without the leave of the Roman governour of the Province.

The first Council of this kind was a Council of 27 Bishops who met at Hieropolis in the Diocess of Asia about the beginning of the reign of the Emperor Commodus, wherein Apollinaris Bishop of that city presided. They met in opposition to the Cataphrygians a specious Sect which was then newly risen up, & spread very fast. And from thence forward the Bishops began to meet in Provincial Councils upon emergent occasions by the leave of the Roman Governours. And by this custome the Christian Church became divided into Provinces of the same extent with the Provinces of the Roman Empire: & the Bishops of the head cities of the Provinces who presided in the Councils, became exalted in dignity & power over the rest of the Bishops of the Province over whome they presided in Council & gained the names of Metropolitans, Archbishops & Patriarchs. And the Bishop of Rome in the middle of the third Century or before began to call himself the Bishop of Bishops, meaning the President of the Council of the Suburbicarian Bishops, or Bishops within the Diocess of Rome. And in this state the Church continued till the Emperor Constantine the great having authority to give leave to the Bishops of all the Empire to meet in Council, called the Council of Nice which was the first General Council: & this Council established the authority of Metropolitans & the meeting of Provincial Councils half yearly for governing the Provinces. And at length the Council of Constantinople called the second general Council, set the Bishop of Constantinople above all the Bishops within the Greek Empire because Constantinople was the Metropolis of that Empire as Rome was of the Empire of the Latines.

The Apostle Paul distinguishes between the first Principles of the doctrine of Christ & the things to be learned after the Principles by comparing the former to milk for babes & the latter to strong meats for men of full age & describes the former to be repentance from dead works [or to forsake the devil & all his works, the pomps & vanities of the world & the sinfull lusts of the flesh] faith towards God [contained in the Creed,] the doctrine of Baptisms & of laying on of hands, the resurrection from the dead & eternal judgment. These things were taught from the beginning in catechising, & were thought sufficient for baptism into the remission of sins, & by consequence for salvation. And nothing more was requisite for admission into Communion by the laying on of hands. But after admission into communion there were other doctrines to be learnt which the Apostle compares to strong meats for men of full age. These men were to study them & teach them to one another without breaking communion or falling out about them. In these things the strong were not to despise the weak nor the weak to judge the strong. And in this state of charity the primitive Church continued for a time, especially among the Greeks. But before the end of the second Century the Latines began to forget the distinction between fundamentals & customes or doctrines not fundamen

<3r>

Sect. VII.

Of the King who doth according to his will, in relation to his honouring Mahuzzims.

The Idolatry of the heathens consisted in giving honour & worship to dead men & to such things as were dedicated to them & named from them & as their souls or ghosts were feigned to reside in: as to the Sun, Moon, Starrs, Elements, Birds, Beasts, Fishes, Vegetables, Grave-stones or Altars, & at length to pictures & Statues with which their sepulchres were adorned. Families, Cities & Kingdoms out of love or flattery built monuments & altars to their dead ancestors & kings (at first more rudely at length more sumptuously) & appointed yearly monthly or daily solemnities with incense & sacrifices & various ceremonies & mysteries & initiations & Priests to perform them, & built Temples over the sepulchres of kings & great men for people to meet in. Whence it came to pass that the Gods were male & female & that every race of ancient kings sprang

from the Gods & that every kingdom & every city had its proper Gods & every family their Dij penates, & that the Romans deified their Emperors. All the heathens agreed in religion in general & differed only in their particular Gods, & in some ceremonies of their worship: & therefore upon being conquered by one another, the conquered people easily received the Gods of their conquerors. And thence it came to pass that when the heathens were conquered by the Christians

**Sect. VII. Of the Mahuzzims honoured by the king who doth according to his will.
Of the King his honouring Mahuzzims.**

In scripture we are told of some trusting in God & others trusting in Idols & that God is our refuge, our strength, our defense. And in this sence God is called the rock of his people & false Gods are called the rock of those that trust in them Deut. 32.4, 15, 18, 30, 31, 37. And in the same sense the Gods of the king who doth according to his will are called Mahuzzim strengths munitions fortresses, protectors. In his estate saith Daniel shall he honour Mahuzzims [Guardians] even with a God whom his fathers knew not shall he honour them with Gold & Silver & with precious stones & things of value. Thus shall he do in the most strong holds [or Temples] – & he shall make them to rule over many. & divide the land [among them] for a possession . Now this came to pass in the following manner by steps

Gregory Nyssen tells us – were soon followed by the rest of the world.

In propagating these superstitions the ringleaders were the Moncks & Antony was at the head of them. For in the end of the life of Antony Athanasius relates that these were his dying words to his disciples who then attended him. Do you take care, saith Antony, to adhere to Christ in the first place & then to the saints that after death they may receive you as friends & acquaintance, into the eternal Tabernacle. Think upon these things, perceive these things, & if you have any regard to me remember me as a father. This being delivered in charge to the Monks by Antony at his death A.C. 356, could not but inflame the whole body of the Monks in devotion <3v> towards the saints as the ready way to be received by them into the eternal tabernacles after death. And hence came that noise about the miracles done by the reliques of the saints in the end of the reign of Constantine – – – – – may joyne with them in assisting us.

And Whilst Ægypt abounded with Moncks above another country – – – – – defunctorū umbras vino placatis & dapibus.

Basil a Monck who died in the year 378 – – – – – generally corrupted what Saint worship.

Gregory Naz. a Monke

Gregory Nyssen another eminent Monk

Ephræm Syrus another – – – – – are inflamed with the love of them

The practise of sending reliques from place to place continued till the Emperor Theodosius prohibited it by the following Edict. Hamatum corpus – – – – – Dat. IV Kal Mart. Constantinopoli, Honorio nob. puero & Euodia Coss. A.C. 386.

After this they filled – – – omnimode reprobentur. And by these practises of erecting altars to the dead in all places, the invocation of Saints overspread the Empire before the death of Theodosius the great.

The king who honours these Mahuzzims, agrees in many things with S^t Pauls man of Sin. Each of them exalts himself above all that is called God. The one honours Mahuzzims in the most strong holds or Temples, the other sits in the Temple of God. The one appeared presently after the Roman heathen Empire was taken away: the other after that which letted was taken out of the way, & that which letted was by the primitive Christians taken for the Roman Empire. The one came with a great cry of miracles pretended to be done by the reliques of saints: the other with all power & signes & lying wonders after the working of Satan, & with all deceivableness of unrighteousness. The one continued til the time of the end &c: the other till Christ destroyed him with the brightness of his coming. [And if the Apostle in his 1st Epist to Timothy chap. 4 speaks of the man of sin: he gives heed to doctrines of Ghosts, speaks lies in hypocrasy, forbids to marry & commands to abstain from meats & therein agrees with the king who doth according to his will.] These altars

were for invoking the saints or martyrs buried under them. First they filled the Churches in all places with the reliques or pretended reliques of martyrs for invoking them in the Churches & then they filled the fields & high ways with altars for invoking them every where.

The same religion of worshipping Mahuzzims quickly spread into the western Empire also: but Daniel in this Prophecy describes only the things done among the nations comprehended in the body of his third Beast.

[Editorial Note 1]

<4v>

[Editorial Note 2]

Gregory Nyssen – rest of the world.

The reliques of the 40 martyrs at Antioch were distributed among the Churches before the year 379. For Athanasius who died in that year wrote an Oration upon them. This Oration is not yet published but Gerard Vossius saw it in the library of Cardinal Ascanius in Italy – – – – example to other cities. And therefore this practise began in Egypt some years before the death of Athanasius. It began when the miracle working bones of Iohn the Baptist were carried into Egypt & hid in the wall of a Church that they might be profitable to a future generation, it was retrained during the reign of Iulian the Apostate. And then spread into all the Empire from Alexandria (the Metropolis of the whole world according to Christians for spreading this sort of devotions.

In propagating these superstitions – – – – may joyn with them in assisting us.

And whilst Egypt abounded with Monks – – – – vino placatis et dapibus.

<5r>

Sect. VII.

Of the King who did according to his will, & regarded not the desire of weomen.

All the fundamental points of the Christian religion necessary to remission of sins, to communion, & to salvation, are of divine authority & were taught in plain words in the beginning of the Gospel in catechising before baptism & imposition of hands. For baptism was into the remission of sins, by imposition of hands men were admitted into communion, & by remission of sins they were in a state of salvation.

These fundamentals were not to be altered. We were to hold fast even the form of sound words in which they were taught from the beginning.

By admission into communion upon certain Articles men enter into a covenant of enjoying communion so long as they keep to the Articles upon which they were admitted into it: & therefore to deprive them of communion without their breaking any of those Articles, would be a breach of covenant. While they sincerely keep to all those conditions they continue in a state of salvation, & such men are not to be excommunicated. To excommunicate or anathematize men for any thing which was not taught from the beginning in Catechizing is to make a new fundamental Article of the Christian religion, a new covenant of communion, an Article which ought to be taught in catechizing before baptism into the remission of sins & admission into communion.

The Law of Moses was good if a man could keep it, but it was not necessary to salvation, & therefore the Apostle would not suffer it to be imposed on the Gentiles as a fundamental Article of religion necessary to salvation; but said that such an imposition would be a making void the faith in Christ & a preaching of another Gospel. And the case is the same with every new Article of communion not imposed in a catechising before baptism from the beginning of the Gospel. It is not enough that it be true or good; it must be also necessary to salvation.

[1]The fundamental Articles of the Christian religion the Apostle calls milk for babes & the first Principles of the Doctrine of Christ, & describes them to be the foundation of repentance from dead works & of faith towards God, of the doctrine of Baptisms & of laying on of hands, & of resurrection of the dead & of eternal

judgment. And all this was taught in catechising. For by faith in God he means the faith contained in the primitive Creed; & by repentance from dead works he means what the Church of England in her Catechism calls forsaking the world of the flesh & the Devil, that is the love of the world, the unchastity of the flesh & the worship of Idols. On this milk we feed till admission into communion, & then we are to feed on strong meats & grow in grace & the knowledge of our Lord Iesus Christ; we are to study the scriptures & learn higher truths & teach them to one another, but not to fall out about them. The strong must not despise the weak & the weak must not judge the strong: much less must they anathematise & excommunicate one another.

The primitive Christian religion was preserved entire in the Greek Church (till the middle of the third Century or beginning of the fourth, but began to be violated by the Latines before the end of the second. For Pope Victor excommunicated the Churches of Asia for keeping Easter on the 14th day of the Moon & thereby made it a fundamental Article of the Christian religion necessary to salvation to keep Easter on the Sunday following that day. And in the third Century, Pope Stephen excommunicated those who disallowed the Baptism <6r> performed by hereticks, ‡ < insertion from the top right of f 5v > ‡ & thereby made himself a schismatick ^{a[2]} according to . Firmilian bishop of Cæsaria in Cappadocia. < text from f 6r resumes > And the African Churches in Cyprians days^{b[3]} denyed baptism to those who did not beleive in the remission of sins & life everlasting through the holy Church. And in the beginning of the fourth Century the Council of Eliberis in Spain excommunicated those who in the day time lighted wax candles in the Cæmeteries or burying places of the dead because the spirits of the dead Saints were not to be disquieted.

Thus Councils of Bishops which were but of humane authority, assumed by degrees a power of making Canons or laws in matters of religion under pain of anathemas & excommunications; & at length by this power the seventh General Council established the worship of Images contrary to the second Commandment. And the Greek Emperor who had it in his power to call such Councils together & prescribe to them what points they should consider & by his interest was able to influence them: by means of these Councils or Parliaments of Bishops, became the King who (in matters of religion) did according to his will, & exalted himself & magnified himself (in legislative authority) above every God.

Neither did he regard the desire of weomen, but overspread the Empire with the religion of those who place holiness in abstinence from marriage. Eusebius in his Ecclesiastical history tells us that Musanus wrote a Tract against those who fell away to the heresy of the Encratites –

<7r>

Sect. VII.

Of the King who did according to his will, and magnified himself above every God, and honoured Mahuzzims, and regarded not the desire of weomen.

<8r>

<8v>

[Editorial Note 3]
.....

When the Empire became Christian, multitudes of heathens came over to the Christians religion & cleaved to the Saints & in dissimulation, making an outward profession of the Christian religion, but retaining their heathen principles in their hearts. And by this means the saints were holpen with a little help for a time. But these new converts soon becoming much more numerous then the saints made a mixtu{re} of the two religions under the name of the Christian religion bringing in among the Christians the doctrine of worship of Ghosts & other superstitions. And then those of understanding came into new troubles & fell againe under persecution to purge them from the dissemblers & to make them white to the time of the end. And these saints are in the Apocalyps called the remnant of the Womans seed who kept the commandments of God & had the testimony of Iesus. When the great red Dragon called the Devil & Satan (that is the heathen religion was cast out of the throne of the Roman Empire he came down among the inhabitants of the earth & sea with great wrath & the Woman fled into the wilderness, the Dragon now got in among the inhabitants of the earth & sea made war upon the remnant of her seed

It was the custome of the Montanists to signe themselves with the signe of the cross upon all occasions. So ^{a[4]} Tertullian: Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo terimus.

The Cataphrygians held also the doctrine of Ghosts & held also that the souls of men after death went into purgatory & were there punished according to their merits before the resurrection; as Tertullian affirms in the end of his book de Anima.

And though some stop was put to the Cataphrygian heresy by Provincial Councils till the fourth century; yet the Roman Emperors then turning Christians & great multitudes of heathens coming over to the Christian religion in outward profession, & finding the Cataphrygian Christianity more suitable to their old Principles of placing religion in outward forms & ceremonies & holy & fasting days & doctrines of Ghosts, then that of the sincere Christians they readily sided with the Cataphrygians & by their numbers set up the Cataphrygian Christianity before the end of the fourth Century. And by this meanes those of understanding, after they had been persecuted by the heathen Emperors, & were holpen with a little help by the conversion of the Roman Emperors to the Christian religion fell into new persecutions to purge them from the dissemblers & to make them white to the time of the end. / And thenceforward the remnant of her seed are represented by the remnant of the seven candlesticks placed in the second Temple & called the two Candlesticks; As each of the seven lamps illuminated the whole first Temple so each of the seven Candlesticks represented the whole Church in the times of the first Temple, & each of the two Candlesticks represents the whole remnant of the Womans seed in the times of the second Temple.

<9r>

[In the first ages of the Christian religion, the Christians of every city were governed by a Council of Presbyters, & the President of the Council was the Bishop of the city. And the Bishop & Presbyters of one city meddled not with the affairs of another city except by admonitory Letters or Messages. Nor did the Bishops of several cities meet together in Councils before the reign of Emperor Commodus. For they could not meet without the leave of the Roman Governours of the Provinces. But in the reign of that Emperor they began to meet in Provincial Councils by the leave of the Governours, first in Asia in opposition to the Cataphrygian heresy, & soon after in other places & upon other occasions. And the Bishop of the head city or Metropolis of the Roman Province was usually made President of the Council. And hence came the authority of Metropolitan Bishops above that of the other bishops within the Province. Hence also it was that the Bishop of Rome in Cyprians days called himself the Bishop of Bishops. And as soon as the Empire became Christian, the Roman Emperors began to call General Councils out of all the Provinces of the Empire; & by prescribing to them what points they should consider & influencing them by their interest & power; they set up what party they pleased, & thereby the Greek Empire, upon the division of the Roman Empire into the Greek & Latin Empires, became the king who [in matters of religion] did according to his will, & [in legislature] exalted & magnified himself above every God; & at length by the seventh General Council established the worship of the Images & souls of dead men, here called Mahuzzims.

The same king also placed holiness in abstinence from marriage. Eusebius in his ^{†[5]} Ecclesiastical history, tells us that Musanus wrote a Tract against those who fell away to the heresy of the Encratites which was then newly risen, & introduced a pernicious error; & that Tatian the disciple of Iustin was the author thereof; & that Irenæus in his first book against heresies teaches this, writing of Tatian & his heresy in these words: A Saturnino, inquit, et Marcione profecti qui vocantur Continentes, docuerunt non contrahendum esse matrimonium, reprobantes scilicet primitivum illud opificium Dei, et tacite accusantes Deum qui masculum et feminam condidit ad procreationem generis humani. Induxerunt etiam abstinentioniam ab esu eorum quæ animalia appellant, ingratos se exhibentes erga eum qui universa creavit Deum. Negant etiam primi hominis salutem. Atque hoc nuper apud illos excogitatum est, Tatiano quodam omnium primo hujus impietatis auctore. Qui Iustini auditor, quamdiu quidem cum illo versatus est, nihil ejusmodi protulit. Post martyrium autem illius ab Ecclesia se abrumpens, doctoris arrogantia elatus ac tumidus, tanquam præstantior cæteris, novam quandam formam doctrinæ conflavit: Æonas invisibiles commentus perinde ac Valentinus: asserens quoque cum Saturnino et Marcione matrimonium nihil aliud esse quam corruptionem ac stuprum: nova præterea argumenta ad subvertendam Adami salutem excogitans. Hæc Irenæus de hæresi quæ tunc viguit Encratarum. Thus far Eusebius. But altho the followers of Tatian were at first condemned as hereticks by the

name of Encratites or Continents: yet their principles could not be quite exploded. Montanus refined upon them & made only second marriages unlawfull, & introduced frequent fasting & annual fasting days & Lent & feeding upon dried meats. The Apostolici about the middle of the third Century, condemned marriage, & were a branch of the disciples of Tatian. The Hierocitæ in Egypt in the <10r> latter end of the third century also condemned marriage. Paul the eremite fled into the wilderness from the persecution of Decius, & lived there a solitary life till the reign of Constantine the great, but made no disciples. Antony did the like in the persecution of Dioclesian, or a little before, & many others soon followed his example.

Hitherto the Principles of the Encratites had been rejected by the Churches, but now being refined by the Monks & imposed not upon all men but only upon those who would voluntarily undertake a monastic life, began to be admired † < insertion from f 9v > † especially by the heathens who flowed into the Christian religion now in fashion. And by their numbers these superstitions overflowed the Greek Church like a torrent. < text from f 10r resumes > Eusebius tells us^[6] that Constantine the great had these men in the greatest veneration who dedicated themselves wholly to the divine Philosophy, & that he almost venerated the most holy company of Virgins perpetually devoted to God, being certain that the God to whom he had consecrated himself did dwell in their minds. In his reign & that of his sons, this profession of a single life was propagated in Egypt by Antony & in Syria by Hilarion, & spread so fast, that soon after the reign of Iulian the apostate, a third part of the Egyptians were got into the deserts of Egypt. They lived first singly in cells, then associated into cœnobia or convents, & at length came into towns, & filled the Churches with Presbyters Bishops & Deacons. Athanasius in his younger days poured water upon the hands of his master Antony, & finding the Monks faithfull to him, made many of them Bishops & Presbyters in Egypt; & these Bishops erected monasteries in their cities, out of which they chose Presbyters of their own cities, & sent Bishops to other cities. And the like was done in Syria. Spiridion & Epiphanius of Cyprus, Iames of Nisibis, Cyril of Ierusalem, Eustathius of Sebastia in Armenia, Eusebius of Emisa, Titus of Bostra, Basilius of Ancyra, Acasius of Cæsarea in Palestine, Elpidius of Laodicea, Melitius & Flavian of Antioch, Theodorus of Tyre, Protogenes of Carrhæ, Acacius of Berrhæa, Theodotus of Hierapolis, Eusebius of Chalcedon, Amphilocheus of Iconium, Gregory Nazianzen, Gregory Nyssen, & Iohn Chrysostom of Constantinople were both Bishops & Monks in the fourth century. Eustathius, Basil, Gregory Nazianzen, Gregory Nyssen &c had Monasteries of Clergymen in their cities out of which Bishops were sent to other cities who in like manner erected Monasteries in their cities till the Churches were supplied with Bishops out of the monasteries. Whence Ierome in a letter written about the year 385^[7] saith of the Clergy, Quasi et ipsi aliud sint quam Monachi, & non quicquid in Monachos dicitur redundet in Clericos qui patres sunt Monachorum. Detrimentum pecoris pastoris ignominia est. And in his book against Vigilantius: Quid facient Orientis Ecclesiæ? Quid Ægypti et sedis Apostolicæ? Quæ aut Virgines Clericos accipiunt, aut Continentes; aut si uxores habuerint, mariti esse desistunt. And even the Emperors commanded the Churches to chuse Clergymen out of the Monasteries by this law

Impp. Arcad. et Honor. AA. Cæsario PF. P.^[8]

Siquos forte Episcopi deesse sibi Clericos arbitrantur, ex Monachorum numero rectius ordinabunt: non obnoxios publicis privatisque rationibus cum invidia teneant; sed habeant jam probatos. Dat. VII Kal. Aug. Honorio A. IV et Eutychiano Coss. A.C. 398.

And the Greek Empire being now in the hands of these Encratites, & having them in great admiration, Daniel makes it a characteristic of the king who doth according to his will, that he should not regard the desire of weomen.

These superstitions soon spread into the western Empire, but not with so much vigour, & Daniel in this Prophecy describes the affairs of the Eastern.

The Apostle Paul in writing to Timothy bishop of Ephesus speaks to the same purpose concerning the defection of the eastern nations. Now the spirit speaketh expresly, saith he, that in the latter times some shall depart from the faith, giving heed to seducing

The same King also placed holiness in abstinence from weomen. Eusebius in his Ecclesiastic history^[9] tells us that Musanus wrote a Tract against those who fell away to the heresy of the Encratites, which was then newly risen & introduced a pernicious error, & that Tatian the disciple of Iustin was the author thereof, & that Irenæus in his first book against heresies, teaches this, writing of Tatian & his Heresy in these words A Saturnino, inquit, et Marcione profecti qui vocantur continentes, docuerunt non contrahendum esse Matrimonium: reprobantes scilicet primitivum illud opificium Dei & tacite accusantes Deum qui masculum et fæminam condidit ad propagationem generis humani. Induxerunt etiam abstinentioniam ab esu eorum quæ animalia appellant, ingratos se exhibentes erga eum qui universa creavit Deum. Negant etiam primi hominis salutem. Atque hoc nuper apud illos excogitatum est, Tatiano quodam omnium primo hujus impietatis auctore. Qui Iustini auditor, quamdiu quidem cum illo versatus est, nihil ejusmodi protulit. Post martyrium autem illius ab Ecclesia se abrumpeus, doctoris arrogantia elatus ac tumidus tanquam præstantior cæteris, novam quandam formam doctrinæ conflavit: Æonas invisibiles commentus perinde ac Valentinus: asserrens quoque cum Saturnino et Marcione matrimonium nihil aliud esse quam corruptionem ac stuprum: Nova præterea argumenta ad subvertendam Adami salutem excogitans. Hæc Irenæus de hæresi quæ tunc viguit Encratarum. Thus far Eusebius. But altho the followers of Tatian were at first condemned as hereticks by the name of Encratites or Continents: yet their principles could not be quite exploded. Montanus refined upon them & made only second marriages unlawfull, & introduced frequent fasting & annual fasting days & Lent & feeding upon dried meats. The Apostolici about the middle of the third Century condemned marriage & were a branch of the disciples of Tatian. The Hierocitæ in Egypt in the latter end of the third Century also condemned marriage. Paul the Eremite fled into the wilderness from the persecution of Decius & lived there a solitary life till the reign of Constantine the great, but made no disciples. Antony did the like in the persecution of Dioclesian or a little before & many others soon followed his example.

Hitherto the Principles of the Encratites had been rejected by the Churches, but now being refined by the Moncks and imposed not upon all men but only upon those who would voluntarily undertake a Monastic life, began to be admired & to overflow the Greek Church like a torrent. Eusebius^[10] tells us that Constantine himself had those men in the greatest veneration who dedicated themselves wholly to the divine Philosophy, & that he almost venerated the most holy company of virgins perpetually devoted to God, being certain that the God to whom he had consecrated himself did dwell in their minds. In his reign & that of his sons, this profession of a single life was propagated in Egypt by Antony & in Syria by <12r> Hilarion, & spread so fast that soon after the reign of Iulian the apostate, a third part of the Egyptians were got into the deserts of Egypt. They lived first singly in cells, then associated into cœnobias or convents & at length came into towns & filled the Churches with Bishops Presbyters & Deacons. Athanasius in his younger days poured water upon the hands of his master Antony, & finding the Moncks faithfull to him, made many of them Bishops & Presbyters in Egypt; & these Bishops erected Monasteries in their cities, out of which they chose Presbyters of their own cities & sent Bishops to other cities. And the like was done in Syria. Spiridion & Epiphanius of Cyprus, Iames of Nisibis, Cyril of Ierusalem, Eustathius of Sebastia in Armenia, Eusebius of Emisa, Titus of Bostra, Basilius of Ancyra, Acacius of Cæsarea in Palæstine, Elpidius of Laodicea, Melitius & Flavian of Antioch, Theodorus of Tyre, Protogenes of Carrhæ, Acacius of Berrhœa, Theodotus of Hierapolis, Eusebius of Chalcedon, Amphilochius of Iconium, Gregory Nazianzen, Gregory Nyssen & Iohn Crysostom of Constantinople were both Bishops & Moncks in the fourth century. Eustathius, Basil, Gregory Nazianzen, Gregory Nyssen &c had monasteries of Clergimen in their cities out of which Bishops were sent to other cities who in like manner erected monasteries in their cities till the Churches were supplied with bishops out of the Monasteries. Whence Ierome in a letter written about the year 385,^[11] saith of the Clergy, Quasi et ipsi aliud sint quam Monachi, & non quicquid in Monachos dicitur redundet in Clericos qui patres sunt Monachorum. Detrimentum pecoris pastoris ignominia est. And in his book against Vigilantius: Quid facient Orientis Ecclesiæ? Quid Ægypti & sedis Apostolicæ? Quæ aut virgines Clericos accipiunt, aut continentes; aut si uxores habuerint, mariti esse desistunt. And even the Emperors commanded the Churches to chuse Clergimen out of the Monasteries by this law.

Impp. Aread. et Honor. AA. Cæsario PF. P.^[12]

Siquos forte Episcopi deesse sibi Clericos arbitrantur, ex Monachorum numero rectius ordinabunt: non obnoxios publicis privatisque rationibus cum invidia teneant, sed habeant jam probatos. Dat VII Kal. Aug. Honorio A. IV et Eutychiano Coss. A.C. 398.

And the Greek Empire being now in the hands of these Encratites & having them in great admiration, Daniel makes it a characteristic of the king which doth according to his will, that he should not regard the desire of weomen.

These superstitions soon spread into the western Empire, but not with so much vigour; & Daniel in this Prophecy is describing the affairs of the Greek Empire represented by the He Goat & Leopard.

And the Apostle Paul in writing to Timothy bishop of Ephesus speaks to the same purpose concerning this defection of the eastern nations. Now the spirit speaketh expressly, saith he, that in the latter times some shall depart from the faith, giving heed to seducing spirits & doctrines of Ghosts, [the Devils worshipped by the heathens] speaking lies in hypocrisy [about their apparitions & the miracles done by them & by their reliques,] having consciences seared with a hot iron: forbidding to marry & teaching to abstain from meats. I Tim. IV.1, 2, 3.

<13r>

Sect VI.

Of the King who did according to his will his not regarding the desire of weomen.

Eusebius in his Ecclesiastical history (lib. 4. c. 28, 29) tells us that Musanus wrote a Tract against those who fell away to the Heresy of the Encratites which was then newly risen & introduced a pernicious error, & that Tatian the disciple of Iustin, [after the death of his master,] was the author thereof, & that Iranæus in his first Book against Heresies teaches this, writing of Tatian & his Hæresi in these words: Α' πὸ Σατορνίνου &c A Saturnino, inquit, et Marcione profecti, qui vocantur Continentes, docuerent non contrahendum esse Matrimonium: reprobantes scilicet primitivum illud opificium Dei et tacite accusantes Deum qui masculum et fæminam condidit ad propagationem generis humani. Induxerunt etiam abstinentiam ab esu eorum quæ animalia appellant, ingratos se exhibentes erga eum qui universa creavit Deum. Negant etiam primi hominis salutem. Atque hoc nuper apud illos excogitatum est, Tatiano quodam omnium primo hujus impietatis auctore. Qui Iustini auditor, quamdiu quidem cum illo versatus est nihil ejusmodi protulit. Post martyrium autem illius ab Ecclesia se abrumpens, doctoris arrogantia elatus ac tumidus tanquam præstantior cæteris, novam quandam formam doctrinæ conflavit: Æonas invisibiles commentus perinde ac Valentinus: asserens quoque cum Saturnino et Marcione, matrimonium nihil aliud esse quam corruptionem ac stuprum. Nova præterea argumenta ad subvertendam Adami salutem excogitans. Hæc Irenæus de Hæresi quæ tunc viguit Encratarum.

Montanus refined upon this Heresy & made only second marriages unlawful. He introduced also frequent fastings & Annual fasting days & Lent, & the use of dried meats on fasting days. And these superstitions of the Encra. were at first condemned as heretical but having a shew of religion at length began to be admired & crept silently into the Churches, filling them with moncks & Nunns &c. So Eusebius tells us that Constantine the great had those men in the greatest veneration who dedicated themselves wholly to the divine Philosophy & that he almost venerated the most holy company of Virgins perpetually devoted to God being certain that the God to whom he had consecrated himself, did dwell in their minds. Euseb. in Vita Constant. l. 4. c. 28. Antony brought these practises into Egypt.

[& the use of dried meats on fasting days, & of the signe of the cross on all occasions. And these superstitions of the Encratites were at first condemned as heretical but having a shew of devotion, at length began to be admired & crept silently into the Churches filling them with Moncks & Nunns who vowed abstinence from marriage, & fasted much & in fasting abstained from flesh, & used the sign of the cross upon all occasions as a charm.

This superstition made no noise before the reign of Constantine the great but then began to be in great request, & overflowed the world like a Torrent. Eusebius tells us that Constantine himself had those men in the greatest veneration who dedicated themselves wholly to the divine Philosophy & that he almost venerated the most holy company of Virgins perpetually devoted to God, being certain that the God to whom he had consecrated himself did dwell in their minds. Euseb. in Vita Const. l. 5. c. 28. In his reign & that of his sons it was propagated in Egypt by Antony & in Syria by Hilarion, & spread so fast that soon after the reign of Iulian the apostate a third part of the Egyptians were got into the deserts of Egypt. They lived first singly in cells, then associated into Cœnobia or convents, & at length came into towns & filled the Churches with

Bishops Presbyters & Deacons – & Eutychiano Coss. A.C. 398. And the Greek Empire being now in the hands of these Encratites & having them in admiration Daniel makes it a characteristic of the king which doth according to his will that he should not regard the desire of weomen. These superstitions soon spread into the western Empire but not with so much vigour & Daniel in this Prophecy in describing the affairs of his 3^d B

[[Editorial Note 4](#)]

<14v>

Montanus refined upon this heresy & made only second marriages unlawfull. He introduced also frequent fasting, & annual fasting days & Lent & feeding upon dried meats & using the sign of the cross upon all occasions.

Thus far Eusebius. But although the followers of Tatian were at first condemned as hereticks by the names of Encratites or Continents, yet their principles could not be quite exploded. Montanus refined upon them & made only second marriages unlawfull & introduced frequent fasting & annual fasting days & Lent & feeding upon dried meats. The Apostolici who in the third century condemned marriage were a branch of his disciples & Hierarchitæ in the third disciples century condemned marriage. Paul the Eremite fled into the wilderness from the persecution of Decius & lived there a solitary life till the reign of Constantine the great. Antony did the like in the persecution of Dioclesian or a little before & many others soon followed his example. // Hitherto the principles of the Encratites had been rejected by the churches but now being refined by the Monks & imposed not upon all men but only upon those who would voluntarily undertake a Monastick life, began to be admired & to overflow the Greek churches like a torrent. Eusebius tells us that Constantine himself –

[[Editorial Note 5](#)]

Sect. IV. Of the eleventh horn of Daniel's fourth Beast.

Now Daniel considered the horns & behold there came up among them another little horn before whom three of the first horns were pluckt up by the roots, & behold in this horn were eyes like the eyes of a man & a mouth speaking great things, & its look was more stout then its fellows, & it made war with the saints & prevailed against them. And one that stood by & made Daniel know the interpretation of these things, told him that the ten horns were ten kings that should arise & another [king] should arise after them & be divers from the first [ten kings] & subdue three kings & speak great words against the most High, & wear out the saints, & think to change times & laws, & that they should be given into his hands for a time times & half a time. Kings are put for kingdoms as above, & therefore the little horn is a little kingdom.

[[Editorial Note 6](#)]

The Apostolici about the middle of the 3^d Cent. condemned marriage & were a branch of the disciples of Tatian. The Hierocitæ in Egypt in the latter end of the 3^d century also condemned marriage. They vowed abstinence from marriage

<15r>

Sect VI Of the king who doth according to his will, & regardeth not the desire of weomen.

The Roman Empire was divided into Provinces, & in the reign of Constantine the great, the larger Provinces of the Empire (composed of several smaller Provinces) began to be called Diocesses & the whole Empire was distinguished into 13 or 14 such Diocesses under four Prefects; the Præfectus Prætorio Orientis, the Præfectus Prætorio Illyrici, the Præfectus Prætorio Italiæ & the Præfectus Prætorio Galliarum. Under the Præfectus Prætorio of the east were five Diocesses; the Diocess of the East governed by the Comes Diœceseos Orientis, the Diocess of Egypt governed by the Præfectus Diœceseos Ægypti, the Diocess of Asia governed by a Vicar, the Diocess of Pontus governed by a Vicar, & the Diocess of Thrace governed by a Vicar. The Præfectus Prætorio of Illyricum had under him two Diocesses each governed by a Vicar, the Diocess of Macedon & the

Diocess of Dacia. The Præfectus Prætorio of Italy had under him the four Diocesses of Rome Italy Afric & Illyricum, governed by four Vicars. And the Præfectus Prætorio Galliarum had under him the three Diocesses of Spain Gallia & Britain, governed by three Vicars.

The Diocess of Egypt comprehended Egypt, Thebais, Libya, Arcadia & Augustanica under the Metropolis of Alexandria where the Præfect of the Diocess resided. The Diocess of the East comprehended Palestine, Phenicia, Syria, Cilicia, Cyprus, Osrhoena, Mesopotamia, Isauria, & Arabia under the Metropolis of Antioch. The Diocess of Asia comprehended Asia preconsularis, Hellespont, Pamphilia, Lydia, Pisidia, Lycaonia, Phrygia Pacatiana, Phrygia Salutaris, Lycia & Caria, & the Islands adjacent under the Metropolis of Ephesus. The Diocess of Pontus contained Galatia Bithynia, Honorius, Cappadocia prima & secunda, Hellespontus, Pontus, Armenia prima & secunda, & Paphlagonia, under the Metropolis of Cæsaria. The Diocess of Thrace contained Europa, Thrace, Hæmi-mons Rhodopes, Mœsia secunda, & Scythia lying between Hæmi-mons & the mouths of the Danube: & these were under the Metropolis of Heraclia before Constantine rose up. The Diocess of Macedon contained Achaia, Macedon, Crete, Thessaly & both Epires, whereof Achaia was under a Proconsul: & these were under the Metropolis of Thessalonica. And the Diocess of Dacia contained Dacia beyond the Danube conquered by Trajan, Dacia ripensis Dacia mediterranea, Mœsia prima, Dardania & Prævalis. But Dacia beyond the Danube was lost from the Empire in the reign of Gallienus.

The Bishops of the primitive Christians were Presidents of Councils of Presbyters by which they governed each of them his city with the Villages thereof. And such a Council was that at Ierusalem mentioned in the Acts of the Apostles. And this form of Government lasted without any Councils the Bishops of several cities till towards the end of the second Century. For the Bishops of several cities could not meet together in Council without the leave of <15v> the Roman governour of the Province or Diocess. The first Council of this kind was a Council of 27 Bishops who met at Hierapolis in the Diocess of Asia about the beginning of the reign of Emperor Commodus wherein Apollinaris Bishop of that city presided. They met in opposition to the Cataphrigians a specious sect which was then newly risen up & spread very fast. And from thence forward the Bishops began to meet in Provinciall Councils upon emergent occasions by the leave of the Roman governours. And by this custome the Churches became divided into Provinces & Diocesses the names being taken from the coextended Provinces & Diocesses of the Roman Empire. And the Bishops of the head cities of the Provinces who presided in the Councils, became exalted in dignity & power over the rest of the Bishops of the Diocess or Province over whom they presided in Council & gained the names of Archbishops & Patriarchs, & the Bishop of Rome in the middle of the third century began to call himself the Bishop of Bishops, meaning the President of the Council of the suburbicarian Bishops, or Bishops within the Diocess of Rome. And at length the Emperor Constantine having authority to give the Bishops leave to meet out of all the Empire, called the Council of Nice, which was the first general Council; & this Council established the authority of Patriarchs & the meeting of Provincial Councils half yearly for governing the Provinces. And at length the Council of Constantinople called the second general Council, set up the Bishop of Constantinople above all the Bishops within the Greek Empire, because Constantinople was the Metropolis of that Empire, as Rome was of the Empire of the Latines.

Now while Bishops could not meet in Councils without the leave of the civil government, & Emperors took upon them not only to give them leave to meet but even to call them together at pleasure & dictate to them what points they should consider, & the councils took upon them a legislative authority even in fundamentals: for they took upon them at length to impose other articles of communion then those which from the beginning of the Gospel had been taught in Catechising & imposed on the Catechism before his admission into communion by baptism & imposition of hands, & which contained all things necessary to communion:) the last horn – – last horn of the He Goat by this legislative powere became able (in matters of religion) to do according to his will & to exalt & magnify himself above every God; & at length (in the seventh general Council,) set up the worship of Mahuzzims & thereby forsook **{illeg}** & denied the God above. Iob. 31.28. Deut. 32.15, 16, 17, 18. This power was exercised only in the Greek Empire. For the Latines became divided into many small kingdoms as above.

In the beginning of the Christian religion the Christians of every city with its villages were governed by a board or Council of Elders or Presbyters with a President after the manner of the Jewish Synagogues. These Elders are by the Apostle called Bishops, Titus 1.5, 7. But the name of Bishop in a little time became appropriated to the President. Such a Council was that at Ierusalem mentioned in the Acts of the Apostles but the Bishops of several cities did not begin to meet together in Provincial Councils till towards the end of the second Century. For they could not meet together in Council without the leave of the Roman Governor of the Province or Diocess. The first Council of this kind

And where the people met to worship, there the Presbyters met in Council after the manner of the Jewish Synagogues. And the place where they met (now called a Cathedral Church,) was by the Christians of the circumcision called a synagogue. So the Apostle Iames names it, saying: If any man come into your Synagogue

<16v>

such as were the true history of the Church of God, the meaning of the scripture, the intepretation of Prophecy, the best form of Church governm{ent}, the meaning & use of ceremonies the signes of the coming of Christ & Antichrist, the character of Antichrist &c And in this state of charity the primitive Church continued for a time, especially among the Greeks For before the end of the second century the Latine began to forget the distinction between fundamentals & customes or doctrines not fundamental.

– And the Council of Eliberis in Spain A.C. 305 excommunicated those who in the day time lighted wax candles in the Cæmeteries or burying places because the spirits of the dead saints were not to be disturbed.

[Editorial Note 7]

And in this state the Church continued till these Councils began to

& thereby declared that the authority of Patriarchs & Archbishops above that of other Bishops was jure humano.

The Apostle Paul distinguishes between the first Principles of the doctrine of Christ & the remainder of that doctrine by comparing the first to milk for babes & the last to strong meats for men of riper years, & describing the first to be repentance from dead works, [or forsaking the world the flesh & the Devil contened in the Creed) faith towards God, the doctrine of Baptisms, & of laying on of hands, the resurrection from the dead & eternal judgment. And these were taught in catechising & are sufficient for baptism into the remission of sins & by consequence for salvation & for admission into Communion. And in the two first ages of Christianity nothing more then these principles was required for admission into communion by baptism & laying on of hands. The higher doctrines compared to strong meats for men of full age men were to study & teach one another without breaking communion or falling out about them. In these things the strong were not to despise the weak nor the weak to judge the strong. In this state the Churches continued till towards the end of the second Century but then the western Churches began to forget the distinction between fundamentals & customes or doctrines not fundamental, & to excommunicate one another for the latter as if they were fundamental. So Pope Victor excommunicated the Churches of Asia for keeping easter on the 14th day of the Moon. And Pope Stephen excommunicated those who disallowed baptism performed by hereticks. And the African Churches in Cyprians days, denyed baptism to those who did not beleive in the remission of Sins & life everlasting through the holy Church. And the Council of Eliberis in Spain A.C. 305 excommunicated those who in the day time lighted wax candles in the Cæmeteries or burying places, because the spirits of the dead saints were not to be disturbed.

The Roman Empire was divided into Provinces & every Province had its governour & the Bishops of the Province could not meet in Council without the leave of the Governour

<17r>

Sect. VI.

Of the last horn of the He-Goat, & of the King who doth according to his will, & honours Mahuzzims, & regards not the God of his fathers nor the desire of weomen.

In the latter time of the kingdom of the four horns of the Goat when the transgressors were come to the full, a king of fierce countenance was to stand up. This king was the last horn of the Goat; & the transgressors came to the full in the reign of Antiochus Epiphanes. For then the High-priesthood was exposed to sail, & the vessels of the Temple were sold to pay for the purchase, & the High-Priest with some of the Jews procured a license from the king to do after the ordinances of the heathen & set up a school at Ierusalem for teaching those ordinances. Then Antiochus took Ierusalem with an armed force, slew 4000 Jews, took as many prisoners & sold them, spoiled the Temple, interdicted the worship, commanded the Law of Moses to be burnt, & set up the worship of the heathen Gods in all Iudea. And then the Romans conquered Macedonia the chief of the four horns. Hitherto the nations which composed the body of the Goat continued under the dominion of the Greeks, but now they began to be conquered by the Romans, & therefore this was the latter time of their kingdom & the little horn was now to stand up. Daniel distinguishes the times by describing very particularly the actions of those two of the four horns which bordered upon Iudea, untill the Romans began to conquer the Greeks & thenceforward only touching upon the main revolutions which happened within the compass of the nations represented by the Goat. And in this latter period of time the little horn was to stand up & grow mighty but not by his own power.

The three first of Daniels four Beats had their dominions taken away, each of them at the rise of the next Beast, but their lives were prolonged & they are all of them still alive. The third Beast or Leopard reigned in his four heads till the rise of the fourth Beast or Empire of the Latines & his life was prolonged under their power. This Leopard reigning in his four heads signifies the same thing with the He-Goat reigning in his four horns: & therefore the He-Goat reigned in his four heads till the rise of Daniels fourth Beast or Empire of the Latines. And then its dominion was taken away by the Latines but its life was prolonged under their power. The Latines are not comprehended among the nations represented by the He-Goat. Their power over the Greeks is only named to distinguish the times in which the He Goat was mighty by his own power from the times in which he was mighty but not by his own power. He was mighty by his own power till his dominion was taken away by the Latines, & after that his life was prolonged under their dominion & this was in the days of his last horn. For in the days of this horn the Goat became mighty but not by its own power.

Now because this horn was a horn of the Goat, we are to look for him among the nations which composed the body of the Goat. Among those nations he was to rise up & grow mighty. He grew mighty towards the south & towards the east & towards the pleasant land; & therefore he rose up in the north west quarter of those nations, & extended his dominions towards Egypt, Syria & Iudea. In the latter time of the kingdom of the four horns, it rose up out of one of

<18r>

Sec. VI. Of the last horn of the He-Goat.

1. In the latter time of the kingdome of the four horns of the Goat when the transgressors were come to the full, a king of fierce countenance was to stand up. This king was the last horn of the Goat. And the transgressors against the holy covenant came to the full in the days of Antiochus Epiphanes. For then the High-Priesthood was exposed to sale & the vessels of the Temple were sold to pay for the purchase, & the High-Priest with some of the Jews procured a licence from the King to do after the ordinances of the heathen & set up a school at Ierusalem for teaching those ordinances. Then Antiochus took Ierusalem with an armed force, slew 40000 Jews, took as many prisoners & sold them, spoiled the Temple, interdicted the worship commanded the law of Moses to be burnt, & set up the worship of the heathen Gods in all Iudea & the Romans conquered Macedonia. Hitherto the nations which composed the body of the Goat, continued under the dominion of the Greeks, but now they began to be conquered by the Romans, & therefore this is the latter time of their kingdom, & the little horn was now to stand up. Daniel distinguishes the times by describing very particularly the actions of those two of the four horns which bordered upon Iudea, untill the Romans began to conquer the Greeks, & thenceforward only touching upon the main revolutions which happed within the compass of the nations represented by the Goat. And in this latter period of time the little horn was to stand up & grow mighty, but not by his own power.

< insertion from f 18v >

2 The three first of Daniels four Beasts had their dominions taken away each of them at the rise of the next Beast, but their lives were prolonged & they are all of them still alive. The third beast or Leopard reigned in his four heads & four wings till the rise of the fourth beast or empire of the Latines, & then his dominion was taken away by the Latines & his life was prolonged under their power. This Leopard reigning in his four heads & four wings signifies the same thing with the He-Goat reigning in his four horns: and therefore the He Goat reigned in his four horns till the rise of Daniels fourth Beast or Empire of the Latines. And then its dominion was taken away by the Latines but its life was prolonged under their power. The Latines are not comprehended among the nations represented by the He Goat. Their power over the Greeks is only named to distinguish the times in which the He Goat was mighty by his own power, from the times in which he was mighty but not by his own power. He was mighty by his own power till his dominion was taken away by the Latines & after that his life was prolonged under their dominion & this was in the days of his last horn. For in the days of this horn the Goat became mighty but not by its own power.

3 Now because this horn was a horn of the Goat, we are to look for him < insertion from higher up f 18v > 3. Now because he was a horn of the Goat we are to look for him among the nations which composed the body of the Goat. Within those nations he was to rise up & grow mighty. He grew mighty towards the south & towards the east & towards the pleasant land & therefore he rose up in the north west quarter of those nations & extended his dominion southward into Egypt & eastwards into Syria Armenia & Pontus & into Iudea the pleasant land. In the latter time of the kingdom of the four horns it rose up out of one of them (the north-west horn) & subdued the rest but not by its own power. It was assisted by a foreign power, a power superior to it self, the power which took away the dominion of the third beast, the power of the fourth Beast. And such a little horn was the kingdom of Pergamus. This kingdom by the revolt of Philetærus from Lysimachus king of Thrace & Phrygia came out of one of the four horns. It arose in the north west & was very little at its first rise But at length by the assistance of the Romans it took from Antiochus the great all Asia minor on this side the mountain Taurus. Afterwards it assisted the Romans in conquering the kingdom of Macedon Then it came under the power of the Romans by the Legacy of Attalus its last king & thereby the Senate of Rome succeeded Attalus & became its king by right of inheritance; & under their government it grew mighty conquering Pontus Armenia, Cilicia Syria, Iudæa & Egypt, & continued mighty under them till the reign of Constantine the great & his sons. And then by the division of the Roman Empire into the Greek & Latin Empires it separated from the Latines & became the Greek Empire alone but yet under the dominion of a Roman family, & continued still mighty being the king which did according to his will untill the king of the south (or Empire of the Saracens) pushed at him, & the king of the north (or Empire of the Turks) overflowed & conquered him And at present he remains under the power of the Turks. For all the four Beasts are still alive, tho the dominion of the three first be taken away. And the Goat still remains powerfull in his last horn tho not by his own power.

< text from lower down f 18v resumes >
< text from f 18r resumes >

4, The last horn of the Goat is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a Beast is never taken for a single person. It is always taken for a kingdom & a new horn signifies a new kingdom, & the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns <19r> & the little horn was a fift under its proper kings. This horn was at first a little one & waxed exceeding great, & so did not Antiochus. It is described great above all the former horns, & so was not Antiochus. His kingdom on the contrary was weak & tributary to the Romans, & he did not enlarge it. The horn was a king of fierce countenance & destroyed wonderfully & prospered in his practises against the holy people: but Antiochus was frighted out of Egypt by a mere message of the Romans, & afterwards routed & baffled by the Jews. The horn was mighty by anothers power Antiochus acted by his own. The horn cast down the Sanctuary to the ground & so did not Antiochus. The Sanctuary & host were trampled under foot 2300 days & in Daniels Prophecies days are put for years. But in the reign of Antiochus the Profanation of the Temple did not last half so many natural days. These things were to last till the last end of the Indignation against the Jews, & this Indignation is not yet at an end. The Goat in the days of his last horn is represented in the Apocalyps by the great red Dragon. This Dragon is there called Satan, & Satan is there said to have his throne in Pergamus to denote that he is the kingdom of Pergamus represented by the last horn of the Goat.

<19v>

them (the north west horn) & subdued the rest but not by his own power. It was assisted by a forreign power, a power superior to it self, the power which took away the dominion of the third Beast, the power of the fourth Beast. And such a little horn was the kingdom of Pergamus. This kingdom by the revolt of Philetærus from Lysimachus king of Thrace & Phrygia came out of one of the four horns. It arose in the northwest, & was very little at its first rise. But at length by the assistance of the Romans it took from Antiochus the great all Asia minor on this side the mountain Taurus. Afterwards it assisted the Romans in conquering the kingdom of Macedon. Then it came under the power of the Romans by the Legacy of Attalus its last king, & thereby the Senate of Rome succeeded Attalus & became its king by right of inheritance; & under their government it grew mighty conquering Pontus Armenia, Syria, Iudæa & Egypt, & continued mighty under them till the reign of Constantine the great & his sons. And then by the division of the Roman Empire into the Greek & Latin Empires, it separated from the Latines & became the Greek – Empire alone, but yet under the dominion of a Roman family, & continued still mighty, being the king who did according to his will untill the king of the south (or Empire of the Saracens) pushed at him, & the king of the North (or Empire of the Turks) overflowed & conquered him. And at present he remains under the power of the Turks: for all the four Beasts are sill alive, tho the dominion of three first be taken away: And the Goat still remains powerfull in his last horn, tho not by his own power.

The last horn of the Goat is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a Beast is never taken for a single person. It always signifies a kingdom & a new horn signifies a new kingdom; & the kingdom of Antiochus Epiphanes was an old one. Antiochus reigned over one of the four horns & the little horn was a fift under its proper kings. This horn was at first a little one & waxed exceeding great, & so did not Antiochus. It is described great above all the former horns & so was not Antiochus. His kingdom, on the contrary, was weak & tributary to the Romans, & he did not enlarge it. The horn was a king of fierce countenance & destroyed wonderfully, & prospered in his practises against the holy people: but Antiochus was frighted out of Egypt by a mere message of the Romans & afterwards routed & baffled by the Jews. The horn was mighty by anothers power, Antiochus acted by his own. † < insertion from f 17v > † The horn stood up against the Prince of the Host of heaven the Prince of Princes, & this is not the Character of Antiochus, but agrees to Antichrist. < text from f 20r resumes > The horn cast down the Sanctuary to the grownd, & so did not Antiochus. The Sanctuary & host were trampled under foot 2300 days, & in Daniels propheties days are put for years: but the profanation of the Temple in the reign of Antiochus did not last so many natural days. These things were to last till the time of the end, till the last end of the Indignation against the Jews, & this Indignation is not yet at an end. The Goat in the days of his last horn is represented in the Apocalyps by the great red Dragon, & this Dragon is there called Satan, & Satan is there said to have his throne in Pergamus to denote that he is the kingdom of Pergamus represented by the last horn of the Goat.

and reigned 33 years according to Paulus Warnefridus, & was slain in battel by the Bulgars, (a people so called from the river Volga) from whence they came. Prosper places his death in the Consulship of Marinianus & Asclepiodorus A.C. 423 Lamisso – – – – into Lombardy where they reigned till the year 774 // According to Paulus Diaconus the Lombards came into the Empire from beyond the Danube with many other Gothic nations, in the reign of Honorius & Arcadius, that is, between the years 395 & 408. But they might come in a little before. For We are told that the Lombards under their Captains Ibor & Ayon beat the Vandals in battel & Prosper places this victory in the Consulship of Ausonius & Olybrius A.C. 379. Before this war the Vandals had remained quiet forty years in their seats granted them in Pannonia by Constantine the Great & therefore if these were the same Vandals this war was in Pannonia & might be occasioned by the coming of the Lombards over the Danube into Pannonia a year or two before the battel, & put an end to that quiet of the Vandals which lasted 40 years. And after Gratian & Theodosius had quieted the barbarians, they might either retire over the Danube or continue quiet under the Romans till after the death of Theodosius; & then either invade the Empire anew, or throw off all subjection. By their warrs first with the Vandals & then with the Bulgars a Scythian nation so called from the river Volga from whence they came: it appears that even in those days they were a people not contemptible.

These Alans had also Gepides among them, & therefore the Gepides came into Pannonia before the Alans left it & some of them went with the barbarous nations into Gallia A.C. 406. But others who staid in Pannonia,

became subject to the Hunns & these remained in subjection to them till the death of Attila, A.C. 454, & at length were conquered by the Ostrogoths.

The invocation of the dead & veneration of their images being gradually introduced in the 4th 5th 6th & 7th centuries, the Greek Emperor Philippicus A.C. 711 or 712 declared against the latter And the Emperor Leo Isaurus to put a stop to it called a meeting of Councillours & Bishops in his Palace A.C. 726, & by their advice

Sect. VII

Of the strange God of the king who doth according to his will, the God whom his fathers knew not.

The invocation of the Holy Ghost came into the Greek church at the same time with the invocation of saints. It could not come in later: for no man that invoked the saints would refuse to invoke the Holy Ghost. And I find no instance or mention of invoking him before. In the reign of Constantine the great & his sons all the disputes were about the consubstantiality of the son: & I meet with no contention about the consubstantiality & worship of the Holyghost before the death of the Emperors Constantius & the reign of Iulian the Apostate. In his reign (A.C. 362) Athanasius & about 15 other Bishops returning from the banishment met in Council at Alexandria & agreed to declare the Holy Ghost consubstantial to the father & the son & henceforward this notion was propagated in Egypt & soon after in Italy. But it was opposed for a time by those who had subscribed the Councils of Ariminum & Seleucia & by Macedonius Bishop of Const. & his followers who allowed the son to be homousios to the father but not the H. G. & were thence called πνευματόμαχοι. The Bishop of Rome favoured it & at length established it in a Council at Rome A.C. 373. And the Emperor Theodosius A.C. 380

[Editorial Note 9]

<23r>

Sect VIII.

Of the king which doth according to his will, his worshipping a God whom his fathers knew not, & not regarding the God of his fathers.

As a woman that goes a whoring after other men is said to forsake her husband, so all Gods people who go a whoring after other Gods are said in scripture to forsake their God. God said unto Moses: Behold Thou shalt sleep with thy fathers, & this people will rise up & go a whoring after the Gods of the strangers of the land whether they go to be among them, & will forsake me & break my covenant. Deut 31.16. Then he forsook God who made him & lightly esteemed the rock of his salvation: they provoked him to jealousy with strange Gods, with abominations provoked they him to anger. They sacrificed unto Devils [or Ghosts] not to God, to Gods whom they knew not, to new Gods that come newly up, whom their fathers feared not. Of the rock that begat thee thou art unmindful & hast forgotten the God that formed thee. Deut. 32.15, 16, 17, 18. Choose ye this day whom ye will serve, whether the Gods which your fathers served that were on the other side of the flood, or the Gods of the Ammorite in whose land ye dwell: but as for me & my house we will serve the Lord. And the people answered & said: God forbid that we should forsake the Lord to serve other Gods. Ios. 24.15, 16. They forsook the Lord & served Baal & Ashtaroth. Iudg. 2.13. If I beheld the Sun when it shined or the Moon walking in brightness & my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the Iudge for I should have denied the God that is above. Iob. 31.26, 27, 28. In this sence it may be said that the king which did according to his will forsook forgot & denied the God above when he began to honour the fals Gods here called Mahuzzims & thenceforward he regarded not the God of his fathers.

At the same time that the honouring of Mahuzzims was introduced into the Churches of the Greek Empire the deity & invocation of the Holy Ghost was also introduced, as Gregory Nazianzen thus informs us Quod multis illis Patribus [Nicaenis] circa filium prius concessum fuerat, idem ipse [Athanasius] postea in asserenda Spiritus sancti divinitate superno afflatu consecutus est.

Hunc librum in MS. DD Halleus & Ralphsonus in manibus suis habuerunt anno 1691 ut Ralphsonus publice testatum reliquit & Halleus adhuc testatur. Propositionem primam exemplis illustratam D. Wallisius in secundo operum suorum Volumine sub initio anni 1693 in lucem emisit. Et hæc fuit Regula omnium prima

pro fluxionibus [et momentis seu differentijs] secundis certijs et ulterioribus inveniendis quae lucem videret, estque Regula verissima brevissima et optima. Eandem Propositionem ijsdem verbis tanquam fundamentum methodi fluxionum e libro quem anno 1671 scripseram desumptam posui in Epistola mea 24 Octob. 1676 ad Oldenburgum data et a Wallisio edita. In eadem Epistola posui Ordinatæ Curvarum quas per Methodum fluxionum quadraveram et in catalogum tunc annos quinque retuleram, quæ Tabula in hoc libro de Quadraturis habetur. In eadem Epistola posui Propositionem quintam hujus libri pro quadraturis Curvilinearum quarum Ordinatæ sunt dignitates binomialium, eandemque exemplis aliquot illustravi, dixique hujusmodi Regulas ad Trinomia & alia magis composita se extendere & has Regulas Quadraturam accuratam dare quoties fieri potest <23v> in Analysi per series numero terminorum infinitas mense Julio anno 1669 a D. Barrovio ad Collinium missa, descripsi methodum momentorum et quomodo Problemata per eandem ad series convergentes deducantur, et quod hujus beneficio Curvarum area et longitudines & (id modo fiat) exacte et Geometrice determinantur. Ideoque Propositio quinta libri de Quadraturis tunc mihi innotuit. Et propterea etiam methodum fluxionum et momentorum quatenus in Propositionibus quinque primis Libri de Quadraturis habetur tunc intellexeram. Nam Propositio quinta a quatuor primis dependet. Sed et testimonio Collinij et Barrovij hæc methodus mihi innotuit annis aliquot antea. Nam Collinius in Epistola sua ad D. Thomam Strode, 26 Julij A.C. 1672 data, sic scripsit. Mense Septembri 1668, Mercator Logarithmotechniam edidit suam, auæ specimen – qui quasdam Newtoni chartas extemplo remisit: E quibus et alijs quæ OLIM ab authore cum Barrovio communicata fuerant, potest illam methodum [sc. serierum] a dicto Newtono aliquot annis antea excogitatam et modo universali [sc. per methodum momentorum] applicatam fuisse: ita ut ejus ope in quavis figura – – – ACCVRATA si possibile sit, sin minus infinite vero propinqua – – – obtineri queant. The words [Accurata si possibile sit] refer to the method described in the fifth & sixth Propositions of the Book of Quadratures & therefore by this testimony of D^r Barrow & M^r Collins it appears that some years before July 1669 I had this method, & by consequence also the method of fluxions so far as it is contained in the first five Propositions of this Book of Quadratures, some years before July 1669. I had it therefore before July 1667. And this may suffice to justify my saying in this Introduction me incidisse paulatim annis 1665 & 1666 in methodum qua hic usus sum in Quadratura Curvarum.

– et absque methodo momentorum construi non posset.

[Editorial Note 10]

<24v>

And in the 16th year of Adrian A.C. 132 by building a Temple to Iupiter where the Temple of the Iews had stood they placed the Abomination of desolation. For thereupon the Iews rose up in arms under the Conduct of Barchochab against the Romans & in the war lost 580000 men) then were banished Iudæa upon pain of death & thereby the land became desolate of its old inhabitants

In the 16th year of the Emperor Adrian A.C. 132 Adrian placed this abomination of desolation by building a temple to Iupiter where the Temple of Ierusalem had stood. For thereupon the Iews rose up in arms under the conduct of Barchochab against the Romans, & in the war lost 580000 men & in the end of the war A.C. 135 were banished Iudea upon pain of death, & thence forward the land remained desolate of its old inhabitants.

[Editorial Note 11]

A people that provoketh me to anger continually to my face that sacrificeth in gardens & burneth incense upon altars of brick which remaineth among the graves & lodgeth in monuments – – – which say stand by thy self come not near to me for I am holier then thou – – which have burnt incense upon the mountains & blasphemed me upon the hills. Isa 65.3, 4; 7.

I will utter my judgments against them touching all their wickedness who have forsaken me & burnt incense unto other Gods & worshipped the works of their own hands. Ier. 1.16.

When for all the causes whereby backsliding Israel had committed adultery I had put her away & given her a bill of divorce; yet her treacherous sister Iudah feared not but went & played the harlot also – – & committed adultery with stones & with stocks Ier. 3.8, 9.

They went after other Gods to serve them: the house of Israel & the house of Iudah have broken my covenant which I made with their fathers. Ier. 11.10.

My people hath forgotten me they have burnt incense to vanity. Ier. 18.15.



Because they have forsaken me & have estranged this place & burnt incens{e} in it unto other Gods. Ier. 19.4.

Because they have forsaken the covenant of the Lord their God & worshipped other Gods Ier. 22.9.

As their fathers have forgotten my name for Baal. Ier 23.27.

Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven & earth, saith the Lord? Ier 23.24.

<25r>

tal, & to excommunicate one another for the latter as if they were fundamental. So Pope Victor excommunicated the Churches of Asia for keeping Easter on the 14th day of the Moon. And Pope Stephen excommunicated those who disallowed baptism performed by hereticks. And the Council of  Eliberis < insertion from the bottom of f 25r >  Eliberis in Spain A.C. 305 excommunicated those who in the day time lighted wax candles in the cæmeteries or burying places, because the spirits of the dead saints were not to be disturbed.

< text from f 25r resumes >

Now while Bishops could not meet in Provincial Councils without the leave of the Governour of the Province, nor in general Councils without the leave of the Roman Emperour; & the Emperors took upon them not only to give them leave to meet but even to call them together at pleasure & to dictate to them what points they should consider & influence them by their interest; & the Councils took upon them a legislative authority enjoyning their Canons under pain of anathemas & excommunications & thereby making them fundamental: the last horn of the He-Goat by these legislative Councils became able (in matters of religion) to do according to his will & to exalt & magnify himself [in legislature] above every God; & at length (by the seventh General Council) set up the worship of Mahuzzims contrary to the second Commandment, & thereby forsook & denyed the God above, Deut. 32.15, 16, 17, 18. This power of acting by General Councils continued only in the Greek Empire: for the Latines became divided into many small kingdoms, as above.

Eusebius in his Ecclesiastical History^[13] tells us that Musanus wrote a Tract

[\[Editorial Note 12\]](#)

<26v>

[\[Editorial Note 13\]](#)

Eumetus Corinthius. Archilochus. Tyrtæus. Terpander.

Cadmus Miletius. Pherecides Syrus. Hecatæus Milesius. Hellanicus.

Ctesias Hecatæus. Ephorus Cumanus. Heraclides Ponticus

Megasthenes Persa. Dicæarchus. Berosus. Euhemerus. Manetho.

Polybius. Castor. Alexander Polyhistor. Posidonius.

Diodorus Sic. Dionysius Halicarn. Nic. Damascenus.

Hyginus. Strabo. Livy. Phlegon. Philo Byblius. Plutarch. Amianus.

Annales Tyrij. Hegesippus. Sanchoniatho

spirits & doctrines of Ghosts [the Devils worshipped by the heathens,] speaking lyes in hypocrisy [about their apparitions & the miracles done by them & by their reliques & by the signe of the cross, having consciences seared with a hot iron: forbidding to marry & teaching to abstain from meats. 1 Tim. IV.1, 2, 3. For the Cataphrygians held also the doctrines of Ghosts, & that the souls of men after death went into Purgatory, as Tertullian affirms in the end of his book de Anima. And they used also the signe of the cross as a charm. So Tertullian: Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad Sedilia, quacunq[ue] nos conversatio exercet, frontem crucis signaculo terimus. And from them these principles & practices were propagated down to posterity. The mystery of iniquity began to work in the Apostles days, & workt strongly in the Cataphrygians & was to work till the man of sin should be revealed.

And though some stop was put to the Cataphrygian Christianity by Provincial Councils till the fourth Century, yet the Roman Emperors then turning Christians, & great multitudes of heathens coming over to the Christian religion in outward profession, & finding the Cataphrygian Christianity more suitable to their old Principles of placing religion in outward forms & ceremonies & holy-days & doctrines of ghosts then that of the sincere Christians: they readily sided with the Cataphrygians & by increasing their numbers set up the Cataphrygian Christianity before the end of the fourth century. And by this meanes, those of understanding, after they had been persecuted by the heathen Emperors in the three first centuries, & were holpen with a little help by the conversion of Constantine the great to the Christian religion, fell again into new persecutions to purge them from the dissemblers & to make them white to the time of the end.// And these persecuted Christians represented in the Apocalyps by the hundred & fourty four thousand sealed out of all the twelve tribes of Israel, & by the remnant of the Womans seed who kept the commandments of God & had the testimony of Iesus, & was persecuted by the great red Dragon They are represent{ed} by the two Witnesses called the two Candlesticks, that is two of the 7 Candlesticks or two of the seven Churches of Asia. // The primitive Church Catholick worshiping in the first Temple was illuminated by the Lamps & the seven Candlesticks or Churches of Asia till the Woman fled from this Temple into the Wilderness: & thenceforward the remnant of her seed are represented by the remnant of the seven Candlesticks placed in the second Temple & called the two Candlesticks. And as each of the seven lamps did illuminate the whole first Temple: so each of the seven Candlesticks or Churches of Asia did represent the whole Church catholick in the times of the first Temple without distinguishing the whole into seven different Churches & so each of the two Candlesticks may represent the whole remnant of the Womans seed during all the times of the second Temple, without distinguishing that remnant into two different Churches. Five of the seven Candlesticks which represented the Church Catholick were removed out of their places when the Woman fled into the Wilderness & the other two remained on Mount Sion to represent the remnant of her seed during all the times of the second Temple.

[Editorial Note 14]

[Editorial Note 15]

Thus the sect of the Encratites, set on foot by Tatian & Montanus near the end of the second century & condemned by that & that third century, & refined by their followers overspread the eastern Churches in the fourth Century, & before the end of that Century began to overspread the western; & henceforward the Christian Churches came into the hands of the Encratites, the heathens who in the fourth century came over to the Christians in great numbers more readily embracing this sort of Christianity as having greater affinity with their old superstitions then that of the sincere Christians who by the Lamps of the seven churches of Asia & not by the lamps of the Monasteries had illuminated the Church catholick during the three first centuries.

[Editorial Note 1] Folio 4r is blank.

[Editorial Note 2] The text on this page is written upside down.

[1] Heb. 5.12, 13 & 6.1, 2.

[2] a Homo animosus parit lites, et vir iracundus exaggerat peccata. Lites enim et dissensiones quantas [Stephane] parasti per ecclesias totius mundi? Peccatum vero quam magnum tibi exaggerasti quando te a tot gregibus scidisti? Excidisti enim teipsum: noli te fallere siquidem ille est vere schismaticus qui se a communione ecclesiasticæ unitatis apostatam fecit. Dum enim putas omnes a te abstinere posse; solum te ab omnibus abstinuisti. Hæc Firmilianes in Epistola sua ad Cyprianum, inter opera Cypriani impressa Epist LXXV pag. 163. Edit. Rigaltij.

[3]

b Quod si aliquis illud opponat, ut dicat eandem Novatianum legem tenere, quam Catholica Ecclesia teneat, eodem symbolo quo et nos, baptizare; eundem nosse Deum patrem, eundem filium Christum eundem spiritum sanctum; ac propter hoc usurpare eum potestatem baptizandi posse quod videatur in interrogatione baptismi a nobis non discrepare: sciat quisquis hoc opponendum putat, primum non esse unam nobis et schismaticis symboli legem, neque eandem interrogationem. Nam cum dicunt: Credis remissionem peccatorum & vitam æternam per sanctam ecclesiam, mentiuntur in interrogatione, quando non habeant Ecclesiam. Tunc deinde voce sua ipsi confitentur remissionem peccatorum non dari nisi per sanctam Ecclesiam posse: quam non habentes ostendunt remitti illic peccata non posse. Hæ Cyprianus in Epistola sua ad Magnum Epist LXXVI. pag. 170. And hence I seem to gather that in opposition to the baptism administred by Hereticks the Churches of Afric in the third Century inserted into their Creed this Article: I beleive in the remission of sins & life everlasting through the holy Church. & that this Article was afterwards divided by the Latins into the three Articles: I beleive in the holy catholick Church, the remission of sins, & life everlasting.

[Editorial Note 3] The text on this page is written upside down.

[4] a Tertull. de Corona militis p. 121.

[5] † Lib. 4. c. 28, 29.

[6] In vita Constantini, l. 4, c. 28.

[7] Epist. 10.

[8] L. 32, de Episcopis.

[9] Euseb.E. Hist. l. 4. c. 28, 29.

[10] In vita Contantini, l. 4. c. 28.

[11] Epist 10

[12] L. 32 de Episcopis.

[Editorial Note 4] Folio 14r is blank.

[Editorial Note 5] The following paragraph is written upside down at the foot of the page.

[Editorial Note 6] The following paragraph is written up the left margin.

[Editorial Note 7] The remainder of the text on this page is written upside down.

[Editorial Note 8] The text on this page is written upside down.

[Editorial Note 9] Folio 22 is blank.

[Editorial Note 10] Folio 24r is blank.

[Editorial Note 11] The remainder of the text on this page is written upside down.

[13] Eccl. Hist. l. 4. c. 28, 29.

[Editorial Note 12] Folio 26r is blank.

[Editorial Note 13] The text on this page is written upside down.

[Editorial Note 14] Folio 28r is blank.

[Editorial Note 15] The remainder of the text on this page is written upside down.
