

DOCUMENTS

AN EXEGETICAL FRAGMENT OF THE
THIRD CENTURY.

THE document here printed was discovered and copied independently by myself in 1902 and by my friend Dr. G. Mercati, then of the Ambrosian but now of the Vatican library, some years earlier. The right to first publication belonged indubitably to him, and his edition has in fact lately appeared (with other material) as No. 11 of the Vatican *Studi e Testi*¹. But inasmuch as my own text was in type before I knew that I had been anticipated in the discovery, and seeing also that the document is one which from its age and character deserves all the attention which students can bestow upon it, I have ventured, with Dr. Mercati's full consent, to publish the treatise, although no longer an *anecdote*, in the pages of the JOURNAL.

Not only in the discovery of the document, but in the edition of its text, Dr. Mercati and myself have been wholly independent of one another: and the very close agreement which on important points exists between our respective results is I hope an indication of their substantial correctness. In order to emphasize the extent of our independent agreement, I have not thought it proper to modify in any way the form of my own presentation of the text; and it will therefore be convenient, even at the risk of anticipating the logical arrangement, to call attention at once to the principal variations between our two editions.

In the arrangement and division of the chapters, which are of course not marked as such in the MS, Dr. Mercati and I agree, I think, in every case except that he begins his second chapter a line and a half later than I do, with the words 'quia humana fragilitas'. Of the few passages which I have been able neither to understand nor to emend, and have therefore marked as corrupt, (1) ch. iii, l. 17 is beautifully restored by Mercati through a simple transposition of two words 'hoc enim illi poenale est, si quod non uult perdidisse et ipse se perdidisse fateatur': (2) ch. vi, l. 9 'patiatu'r', he notes *id est, sustineat, toleret . . . uel fort. nonnulla exciderunt*: (3) ch. viii, ll. 17, 18 he prints 'quo

¹ *Varia Sacra, Fascicolo 1: 1. Anonymi Chiliaetae in Matthaeum fragmenta, 2. Piccoli supplementi agli scritti dei dottori Cappadoci e di S. Cirillo Alessandrino*. Roma, Tipografia Vaticana, 1903.

raptu ipso terrore mortem sicut soporem patientur, et comportati, dum ad Dominum perueniunt, reuiuiscetes resurgent'; (4) ch. ix, l. 17 he prints the MS text, and notes '*id est monstrabit se regem esse et suos unius Dei honore gloriosos*': (5) in ch. x, ll. 42, 43 he emends 'et Dominò, qui uita est, in maiestate sua praesente *magis dignum, quod concupiscentia adulium esse non potest*': (6) ch. xix, l. 4 he follows the MS, but doubts whether the passage may not contain a corruption: (7) ch. xix, l. 23 for 'ut meritum conlocetur' he writes 'ut merito conloquitur'.

Other noteworthy readings introduced by Dr. Mercati into his text are—ch. iii, l. 21, 'dominari' for MS 'damnari'; ch. iv, l. 12 'boni fruentur uita, mali uero' for 'uitam alii', a simple and satisfactory emendation that ought not to have escaped me; ch. vi, l. 14 'infirmatae' for 'infirmate'; ch. x, l. 44 'ali ut prius cogatur' for 'aliut conatur'; ch. xi, l. 25 'auidus' for 'abitus'; ch. xiii, l. 7 'de vii diebus vii anae' (*i. e. septimanae*) for 'de vii dies vii anni,' which is at least very ingenious; ch. xiv, l. 4 'sic' for 'sed'; ib. l. 40 'prouiuere' for 'prouenire' (I conjecture 'non inuenire'); ch. xvi, l. 3 'fatus' for 'faus' (I have proposed 'fraus'); ch. xix, l. 16 'adseruimus' for 'adseruemus'; ib. l. 27 'insperatum' for 'speratum', and 'tutos' for 'totos.'

In two or three places his edition has enabled me to correct slips or omissions in my own: ch. ii, l. 5 reference to Wisdom iv 11 should be given in the margin, and ch. xv, ll. 4, 5 reference to 2 Cor. v 7; ch. xiv, l. 20 after 'passi' the word 'statim' should be inserted; ch. xviii, l. 1 'ergo' should of course have been 'erga'. But on the whole our results harmonize in a rather remarkable degree.

I ought to add that, following on the exposition of the eschatological passage, Matt. xxiv 20-44, the MS gives two short pieces, *de tribus mensuris* and *de Petro apostolo*, which may perhaps be drawn from the same source. Dr. Mercati has printed them both.

Many interesting problems offer themselves for solution in reading through this newly recovered document. What is its age? is the Latin form in which we have it original, or a version from the Greek? is it an independent whole, or an extract from a complete commentary on St Matthew's Gospel? And lastly, when these questions have been considered and as far as possible answered, who was its author?

The document emanates from the age of persecutions. 'The sign of the beast on the forehead or on the hand' is interpreted of the wearing of the laurel crown upon the head and of the casting of incense on the 'altar of abomination' (ch. xix, l. 8): the former is familiar to us as the theme of Tertullian's fierce declamation in the *de corona militis*, the latter was the official test of apostasy in all the persecutions

at least from Decius onwards. Again humanity is divided into the three classes of 'iusti', 'peccatores', and 'impii' (ch. xiv 16-28, xix 6), that is to say, good Christians, bad Christians, and heathen, a distinction being drawn between the 'impii', who perish, and the 'peccatores', who are punished in proportion to their sins: and this prominence of the heathen as a separate class in the eschatological conception of the writer points us back to the time when heathenism was still dominant. Chiliasm, too, is still an absorbing topic of interest: not only is our writer himself a Chiliast, albeit a moderate and reasonable one, but he has to take serious account of a rampant and offensive Chiliasm which maintained that the saints during the thousand years' reign would eat the good things of the earth and drink at the Lord's table in His kingdom in the crudest and most material sense. We need feel no hesitation in attributing our fragment to the third century or at latest to the very earliest years of the fourth.

If the writer was a Greek churchman, it would be natural to place him somewhat before the later boundary of the limits just laid down, since Chiliasm was extinct in the Greek much earlier than in the Latin church: but the question of the original language of the treatise is a much more difficult one than its date. We have not here to deal with an artistic and literary whole, the finish and setting of which would inevitably be tarnished in the process of transference from one language to another; in such cases it may be possible to say with confidence whether a writing bears the impress of a single hand or no: but it is clear that this sort of criterion does not admit of easy application to exegetical matter. Another and perhaps more serious ground for hesitation attaches specially to the Latin Christian writings of the time when ecclesiastical Latin was still in process of making: for its mode of thought and its technical language often betray such obvious marks of their ultimate Greek origin that the decision whether any particular document is a translation into Latin, or an original Latin production of a writer imbued with Greek ideas and Greek training, becomes peculiarly difficult. Tertullian was no doubt neither the only nor the last Latin Christian who composed in both languages: and in writers of less individuality than Tertullian this bilingual facility would result in a graecised Latin that might be hard to distinguish from the Latin rendering of a Greek original. Therefore if I suggest that our document may be only a translation, it must be understood that the suggestion is propounded tentatively and with full appreciation of the reasons that make for caution. But the cumulative effect of the following instances collected from my *apparatus criticus* seems to me sufficient to warrant the claim of the hypothesis as at least a possible alternative:—ch. viii, l. 11 'rapiemur in nubibus, id est a ministris nubibus', ἀρπαγνόμεθα ἐν

νεφελαίς, τοῦτ' ἐστὶν ὑπὸ λειτουργῶν [τῶν] νεφελῶν—the dative with ἐν can be instrumental in Greek, but hardly so the ablative with 'in' in Latin: ch. xiii, l. 7 'de vii dies', περὶ τοῦ Ἑπτὰ ἡμέραι—Mercati avoids this by writing 'de vii diebus': ch. xiv, l. 5 'quia Christo resurgente', ὡς Χριστοῦ ἀνισταμένου: ch. xiv, l. 34 'meruerunt resurgere' of the resurrection of sinners, ἠξιώθησαν: ch. xvii, l. 11 'de eius accipit,' ἐκ τοῦ [ἐμοῦ] λαμβάνει, Jo. xvi 15: ch. xix, l. 10 'sed qui etiam hi qui christiani erant . . . cesserunt,' ὅσοι δὲ καὶ χριστιανοὶ ὄντες . . ., where Mercati simplifies the Latin construction by writing 'sed quia etiam hi qui christiani erant ac . . . cesserunt'.

It is worthy of mention in this connexion, though one would not wish to lay undue stress on the fact, that the Muratorian Canon, which is found in the same MS as our document and at no great distance from it, is also according to all probability a translation from the Greek.

If then we have to face the possibility that the Latin as we have it is not original, the limits of date as given above will of course apply only to the Greek original, not to the Latin translation. Yet the translation itself must belong at latest to a time not appreciably removed from the inferior limit, that is to say, from the early years of the fourth century. The decisive factor in this case is the character of the Latin biblical text, which has striking affinities with some of our oldest authorities. In particular we are fortunate in possessing in the *ad Fortunatum* of St Cyprian (§ 11, Hartel i 335) a continuous quotation of Matt. xxiv 4–31, —a passage which for its last twelve or thirteen verses runs parallel with the opening chapters of our document: and a summary comparison of these verses with Cyprian and the chief Old Latin MSS of the Gospels will sufficiently guarantee the early character of the text.

[Verse 19].

1. nutrientibus with Cyprian codd. TW
nutricantibus *e* Tert. 1/3 Cypr. codd. RS
lactantibus *a d* Tert. 2/3
ubera dantibus *b*

[Verse 20].

2. orate autem with *a b d e*
adorate (*om.* autem) Cypr.
3. uel with *a b* Cypr. cod. T
aut *e* Cypr. cod. R
nec *d* Cypr.

[Verse 21].

4. pressurae (pressura) with *e* Cypr. Iren. 1/2
tribulatio *a b d* Iren. 1/2
5. fuerunt (fuit) with *a b d*
est facta *e* Cypr. Iren.
6. ab initio with Iren. 2/3
ab initio mundi *e* Cypr.
ab initio saeculi *a b d* Iren. 1/3

[Verse 22].

7. electorum causa with Hil. 1/2
propter electos *a b d e* Cypr. Hil. 1/2

[Verse 23].

8. hic est with *e* (Tert. ?)
hic *a b d* Cypr. Auct. rebapt.
9. aut illic with *d*
aut ecce illic *a* Cypr.
ecce illic *b e*
aut hic Auct. rebapt. Cypr. cod. V
10. ne credatis
nolite credere *a b d e* Cypr. Auct. rebapt.

[Verse 24].

11. portenta with Cypr. Auct. rebapt.
prodigia *a b d e*
12. ita ut in errorem inducant . . . electos (with *a* ?)
ita ut in errorem inducantur . . . electi *b* (*a* ?)
ita ut errent . . . electi *e* Auct. rebapt.
ut seducantur . . . electos *d*
ad errorem faciendum . . . electis Cypr.
ad euertendos . . . electos Tert.
13. etiam with *a b* Auct. rebapt. Cypr. codd. VW
et *d* Cypr. cod. S
om. e Cypr. cod. R

[Verse 25].

14. (ecce) praedixi with *a b d e*
praem uos autem cauetes Cypr.

[Verse 26].

15. deserto with *a b d e*
solitudine Cypr.
16. cubiculo *d*
cubiculis (cf. our document, ch. iv, l. 7) Cypr.
promptuariis *e*
penetralibus *a b*

[Verse 27].

17. coruscatio with *d e* Cypr.
fulgur *a b*
18. quae exit with *e* Cypr.
exit (*om. quae*) *a b d*
19. paret with *a b*
apparet *e* Cypr.
lucet *d*
20. usque in with *a d*
usque ad *e* Cypr.
usque *b*
21. aduentus with *a d*
et aduentus *b e* Cypr.

[Verse 28].

22. ubi with *e* Cypr.
ubicumque *a b d* Iren.
23. fuerit with *a d* Cypr.
erit *b e*
est Iren.

24. corpus with *a b e*
 cadauer *d* Cypr. Iren.
25. illuc with Cypr. Iren.
 illic *a b e* Cypr. cod. W
 ibi *d*
26. congregabuntur with *a b d e* Iren. Cypr. cod. S
 colligentur Cypr.

[Verse 29].

27. statim with *a b*
 continuo *d e* Cypr.
28. tribulationem with *a b d e*
 pressuram Cypr.
29. contenebrabitur
 tenebricabit Cypr.
 in tenebris conuertetur *e*
 obscurabitur *a b d*

[Verse 30].

30. parebit with *a b d*
 apparebit *e* Cypr.
31. plangent (-ent) se with *a* Tichonius
 plangebunt *d*
 lamentabuntur *e* Cypr.
 concident se *b*
32. magna with *d e* Cypr.
 multa *a b*
33. claritate with *e* Cypr.
 maiestate *a b*
 gloria *d*

[Verse 31].

34. colligent with *e* Cypr.
 concolligent *d*
 congregabant *a b*
35. a summis with *a b* Cypr.
 ab extremo *d e*
36. ultimum with *a*
 extremum *e*
 summum *d*
 summitates Cypr.
 terminum *b*

If we tabulate the results, we find that our document has with *a* eighteen agreements, and with each of the other four continuous texts thirteen or fourteen agreements, out of the thirty-six cases. It is, perhaps, more really instructive to note the cases in which it goes with the better of two readings where these five ancient authorities are divided against each other. Thus in 1 it goes with Cyprian; in 4 with *e* Cypr. Iren. 1/2; in 11 with Cypr. Auct. rebapt.; in 16 with *d* Cypr.; in 17 with *d e* Cypr.; in 18 with *e* Cypr.; in 25 with Cypr. Iren.; in 29 it is closest to Cypr.; in 32 it goes with *d e* Cypr.; in 33, 34, with *e* Cypr.; in 35 with *a b* Cypr. It is clear that, on the whole, though it is

not an 'African' text, it approaches more nearly to the 'African' text of *e* Cyprian than do the typical fourth-century texts *a* and *b*.

We conclude then, so far, that the original document belongs to the third century or at latest to the early years of the fourth, and that the form in which it comes to us, even if not itself original, cannot be much later than this. We now proceed to enquire whether the probabilities point to its being complete in itself, or whether, alternatively, it is to be regarded as a selection from a larger whole, such as a commentary on the entire Gospel of St Matthew. It is perhaps the most convenient method of approaching this problem, although it will involve some digression, to commence by asking what commentaries on this Gospel are known to have been written in the ante-Nicene period, and which of them come into serious consideration as the possible source of our fragment.

St Jerome, in the preface to his own commentary on St Matthew (A. D. 387: ed. Vallarsi vii 6), gives the following enumeration of those who had preceded him in the task of exposition: 'legisse me fateor ante annos plurimos in Mattheum Origenis viginti quinque volumina et totidem eius Homilias, commaticumque interpretationis genus; et Theophili Antiochenae urbis episcopi commentarios, Hippolyti quoque martyris, et Theodori Heracleotae, Apollinarisque Laodiceni, ac Didymi Alexandrini; et Latinorum Hilarii, Victorini, Fortunatiani opuscula.' Of these nine commentators, Theodore of Heraclea, Apollinaris of Laodicea, and Didymus of Alexandria among the Greeks, Hilary of Poitiers and Fortunatian of Aquileia among the Latins, are post-Nicene, and do not therefore concern us on this occasion. There remain of the Greeks Theophilus of Antioch, Hippolytus, and Origen, of the Latins Victorinus of Pettau: and to one of these, as the only known ante-Nicene expositors of St Matthew, our fragment must be presumed to belong, if its source is to be found in a systematic commentary. But the alternatives open can be reduced within narrower limits still. The commentary of Origen is extant for the whole of the latter part of the Gospel in an old Latin translation (ed. de la Rue, iii 521-931), and cannot possibly represent the same original as our fragment: while it is equally certain that the fragment, if it is part of a larger whole at all, must come from a commentary and not from either 'homilies' or 'scholia'. And in any case the Millenarianism of our document, however moderate it may be, would put out of court at once any claim on the part of Origen to be regarded as its author. The case for Theophilus of Antioch, again, is too slight to be taken into serious account. Even if we defer to Jerome's authority in admitting the existence and genuineness of a work about which Eusebius in his catalogue of Theophilus's writings (*H. E.* iv 24) is wholly silent,

we could not bring it into relation with our fragment, which bears all the marks of the more developed literature of the third century, while the episcopate of Theophilus came to an end before the last decade of the second. If we have to choose among the commentators, the choice reduces itself to the two names of Hippolytus and Victorinus.

That Hippolytus really wrote a commentary on St Matthew's Gospel may be accepted on the authority of Jerome's preface to his own commentary as indubitable, in spite of the fact that neither of the two earliest lists of his works—that inscribed on the chair of his statue at Rome, and that contained in Eusebius *H. E.* vi 22—contain any mention of it. The Chair is silent as to exegetical works altogether¹, though we know that Hippolytus wrote for instance on the book of Daniel and on the Song of Songs: and Eusebius concludes his list with the caution that 'very many other works' of this author would be found on research to be extant. That Hippolytus wrote in Greek was unfavourable to the circulation of his writings in the West; that he wrote in or near Rome was equally unfavourable to their circulation in the East. It would therefore in any case be hardly surprising that the commentary should have soon dropped out of sight: and the disappearance would be still easier to explain if the lost writing were not a commentary in the fullest sense of the word, if it were not, that is, a continuous exposition of the text of the Gospel from beginning to end. More than one consideration may be thought to point in this direction. The parallel enumeration in Jerome of expositions of 1 Corinthians—'latissime hanc epistulam interpretati sunt,' ep. 49 § 3 (A.D. 393)—includes several writers such as Dionysius, Pierius, and Eusebius, who certainly, so far as we know, never composed complete commentaries on the epistle. Moreover, in the days of Hippolytus the biblical commentary as a department of Christian literature was still in its infancy: and even a writing entitled *Εἰς τὸν Ματθαῖον* or *Εἰς τὸ κατὰ Ματθαῖον* need not have meant more than a discussion of particular sections or aspects of the Gospel. The titles of other works of Hippolytus sufficiently shew that eschatology was a specially congenial theme: and it is significant in this respect that all the fragments of any considerable compass which can be referred with probability to the lost commentary on St Matthew belong without exception to the twenty-fourth chapter. (a) In *Hermathena* vii 137-150 (A.D. 1890) Dr. J. Gwynn published with English translation an extract from the Syriac commentary of Dionysius Bar-Salibi on the Apocalypse (MS Brit. Mus. Rich 7185), which cites Hippolytus's explanation of Matt. xxiv 15-22, and gives in the margin the additional reference to 'the interpretation

¹ Unless the enigmatic phrase usually printed *ἕθελ' εἰς πάσας τὰς γραφάς* conceals in some way or another a reference to them.

of the Gospel', *i. e.* to a definite commentary: Harnack *Altchr. Literatur* i 641, appears to accept this attribution, but Gwynn, while not doubting the Hippolytean authorship, speaks with reserve as to the actual source of the quotation, and Achelis in the Berlin edition of Hippolytus (I ii 243-246: A. D. 1897) prints it among the fragments of the 'Capitula against Gaius'. (*b*) From Coptic, Ethiopic, and Arabic catenae, which all represent a single (doubtless Greek) source, Achelis *op. cit.* 197-207 prints German translations of interpretations ascribed to Hippolytus covering Matt. xxiv 15-34. The Syriac comment overlaps slightly, the Egyptian overlaps largely, the passage expounded in our Latin document: and the general character of the relationship is that of similarity of thought without any such marked contact as we should expect in independent versions of a common original. If therefore the Oriental fragments belong to the commentary on the Gospel, then, unless they have suffered unusually in the process of transmission, the Latin can hardly belong to it as well: if on the other hand they are drawn from Hippolytus indeed, but from sources other than the commentary, then the attribution of the Latin to the commentary would explain at once its similarity to them in general thought and its divergence in expression and in detail. Here the matter may be left, while something is said about the other commentator whose claims must be compared with those of Hippolytus.

Victorinus of Petavio or Pettau, on the borders of the Greek and Latin speaking worlds, was according to Jerome, *de viris illustribus* 74, better acquainted with Greek than with Latin: if he wrote chiefly or exclusively in the latter tongue, this was the necessary consequence of a definite aim which he had set before himself. Victorinus in fact—and the aim was a noble one, however inadequate its execution—wished to familiarize the Latin Christian world, which down to that time (he was martyred in the persecution of Diocletian) appears to have possessed no exegetical literature of its own, with the thoughts and methods of Hippolytus and Origen. So much we learn from repeated statements of Jerome: ep. 36 § 16 ad Damasum (A. D. 384) 'Hippolyti martyris uerba . . . a quo et Victorinus noster non plurimum discrepat': ep. 61 § 2 ad Vigilantium (A. D. 396) 'taceo de Victorino Petabionensi et ceteris qui Origenem in explanatione dumtaxat scripturarum secuti sunt et expresserunt': ep. 84 § 7 ad Pammachium (A. D. 400) 'nec disertiores sumus Hilario nec fideliores Victorino, qui eius [*sc.* Origenis] tractatus non ut interpretes sed ut auctores proprii operis transtulerunt'. These passages do not apply only or primarily to the commentary on St Matthew, but there is no reason to exclude it from their purview. And if either Hippolytus or Origen was here the model of Victorinus, the probabilities are distinctly in favour of Hippolytus.

We know that the commentary of Origen was of enormous length and prolixity: we have seen reason to believe on the other hand that the work of Hippolytus may have been no more than a partial and incomplete exposition: and the language of Cassiodorus, *de institutione divinarum litterarum* § 7, 'Mattheum . . . de quo et Victorinus ex oratore episcopus nonnulla disseruit,' suggests that the same was the case with Victorinus.

That Victorinus is connected in some way or other with our document, either as actually its author or, if it is drawn from a Greek source, as its translator, appears more than probable. If the arguments for regarding the Latin as a translation are sound, then no name can be put forward for the authorship of the original so likely as Hippolytus. Perhaps the indications given by Jerome suggest that the truth lies with neither of these alternatives exclusively but midway between them, and we may suppose Victorinus to have worked partly as 'author' and partly as 'interpreter' in the composition of perhaps the earliest piece of Latin exegesis that has come down to us.

C. H. TURNER.

Codex Ambrosianus I 101 sup. fol. 19 a (saec. vii-viii)

INCIPIT DE MATHEO EVAÑGE

1. **Orate autem ne fiat fuca uestra hieme uel sabbato**, id est ne **Matt. xxiv**
 cum fuca fit impedimentum patiamini. **orare** autem est semper sollicitum ²⁰
 esse et auxilium Dei implurare, ne impedimentis constrictus tempore quo
 fugiendum est terrenis nexibus obligetur. semper autem impedimenta
 5 fugienda sunt: idcirco sic nos constituere debemus ut cum fuge dies
fol. 19 b uenerit liberi et *ad fucam apti* inueniamur. **hieme** autem | et **sabbato**
 cum dicit, quid aliud significat quam tempus quo fugire non potest, id
 est ne cum fuga fit impedimenta et hiemis et sabbati in nobis inueniantur,
 quibus inpediti fugire non possumus? hiems autem ad fugiendum uel
 10 latendum intuta et minus utilis est: sabbatum uero ultra iter facere
 quam lex iubet secundum Iudeos non sinit. non ergo sabbati lege uti
 nos praecipit, quod iam solutum est, sed ne actus nostri cum fuca fit
 hiemi et sabbato conparentur, sicut **prignantium et nutrientium.** **Matt. xxiv**
 19
1. 2. horare *cod* 3. implurare: *ita corr (m p) ex* implurale 5. fuge:
 fu**e (fugae?) *cod** 6. uenenerit *cod* ad fucam *scripsi*: a fuca *cod*
 abti *cod* hime *cod** 7. fugire: *ita corr m p ex* fuge 8. ne m 2:
 om *cod** hiemes *cod* 9. quibus inpedeti fugere *cod** 10. sabbatum
scripsi: sabbato *cod* faceret *cod** 11. sinet *cod* 13. prinnan-
 tium *cod*

potest et sic intellegi, quia 'nouissima persecutio est' in hieme uel sabbato significata sit: sabbatum enim nouissimus dies est et hiens 15 nouissimum tempus est.

Matt. xxiv
21, 22

II. Et quia graues praesure et quales non fuerunt ab initio erunt, orandum ne a fide discedamus: quia humana fragilitas diutinam persecutionem ferre non potest, et tempus ad eam praefenitum annorum numero inpleri oportit, electorum suorum causa breuiabuntur ait, ne continua pressura grauati inuiti cederent uicti tormentis, ne malitia 5 perseuerans diu mutaret intellectum eorum, quia deuotus nisi adiutus fuerit poterit desperare; iugis enim pressura si respirare non siuerit poterit infirmare etiam electos. sicut enim sub Iesu Naue inimicorum causa dies retento sole maior factus adsolito est, | ita et electorum causa fol. 20 a uelociore sole breuiabitur accepta persecutione usque ad finem, id est 10 annis tribus et mensibus sex. completis his ueniet Saluator in magestate sua cum nubibus caeli et angelis suis et INTERFICIET antechristum et pseudopropetas eius SPIRITV ORIS SVI.

Matt. xxiv
23-25

III. Tempore quo persecutiones et pressurae futurae sunt, uidete, inquit Saluator, ut cum audieritis Ecce hic est christus aut illic ne credatis. surgent enim pseudochristi et pseudopropetae: dabunt signa magna et portenta, ita ut in errorem inducant si fieri potest etiam electos: predixi uobis. diabolus enim cum propter ANTI-5 QVAM malignitatis suae apostasiam PROJECTVS de caelis IN TERRAM fuerit, eo quod SCIAT TEMPVS sibi BREBE superesse, omnem astutiam suam et dolum diuersis praestigiis ad fallendum et diciendum componit per filium suum et administrum antechristum: ne solus pereat multos uult socios perditioni acquirere. praesumptione enim deitatis qua diceptus 10

Apoc. xii
9, 12

I. 14. et m 2: om cod* intellegi scripsi: intellegitur cod 15. sabbatum scripsi: sabbato cod 16. nouissimo cod

II. 1. qualis cod 2. orandom? cod* (difficillimum est inter o et u in codice nostro discernere) descedamus cod diu diutinam cod 3. ad eam scripsi: ad eum cod: malis fortasse a deo 4. breuiabuntur: fortasse supplendum dies illi 5. cederint cod 6. deuotus cod* (corr m p) adiutus scripsi: aiutus cod 7. desperaret cod siuerit cod* 8. electus cod 9. solē cod adsolito scripsi: adsolutus cod 10. breuiabitur cod accepta: forsitan scribendum ab incepta persecutione cod 12. nuuibus cod

III. 1. temporae cod 2. salbatur cod audieretis cod 3. gredatūrtis cod seudixipi cod*: pseudixipi cod² 4. protenta cod 5. electus? cod* preduxi? cod* (corr m p) uobos cod* (corr m p) cum scripsi: om cod 7. sibe cod 8. praetigiis cod fallandum cod* cum-punit cod*: compunit cod² 9. multus cod 10. perdicioni cod* praesumptionis cod* diitatis cod qua scripsi: quae cod dieptus cod*

est uel ad momentum in terra uult uti, VT IN TEMPLO DEI id est in ²Thess.ii 4
ecclesia SEDEAT OSTENDENS SE QVASI SIT DEVS. iam enim periturus
re propter quam perit uel ad tempus uult uti; mauult enim perire quam
rem quam adgressus est non implere. hīc furor habet et iracundia ut
fol. 20 b rem quam contrariam scit non praetermittat, nec uictus uideatur | quamuis
16 sciat se uinci, sed uincere sibi uidetur dum a proposito non discedit:
licet et compressus enim in eadem tamen uoluntate perdurat. † hoc enim
illi perdidisse et poenale est si quod non uult ipse se perdidisse fateatur †.
non solum enim praessuras Dei seruīs excitat ut metu et dolore cedant
20 ADORANTES illum quasi Deum, sicut ausus est ad Salbatorem dicere, Matt. iv 9
adorari autem se uult Deum et damnari, ut impleat uoluntatis suae
malignae propositum; sed et per diuersa iactari praecipit christum esse
aliquando in cubiculo, aliquando in deserto (facile enim quis seducitur Matt. xxiv
si illi fingitur quod amare scitur), ut hi qui tormentis praessurarum uinci ²⁶
25 non possunt dolo capiantur, credentes christum esse qui non est, aut
hi qui in latibulis degunt exeant putantes christum suum ad auxilium
serborum suorum uenisse, et sic antichristum fatendo FILIVM PER- ²Thess. ii 3
DITIONIS *perditioni* adquirentur, aut incidant in poenas per quas forte
uincantur, aut crucientur. accedunt his signa et prodigia magna, quae
30 faciliora sint ad persuadendum etiam sanctis. hinc ergo pugnat dolus,
illinc persecutio et tormenta, ex alia parte signa et prodigia; ut quo-
modo est diabolus non esse putetur, et licet ab inuitis qui uincuntur
tormentis adoretur.

iv. Sed Saluator ad munimenta seruorum suorum omnia haec futura
fol. 21 a ad seducendum praedixit et monuit | spe praemii toleranda; et non sic
se appariturum ut alicubi esse et alicubi non esse dicatur, sed manifestari
aduentum suum omnimodo et oculata fide una hora omnibus apparere

III. 11. mumentum *cod* 14. implere: inpre *cod** (*corr m p*) hic
scripsi: hoc *cod* furor *cod** 15. contrariam *cod*: *addendum forte* sibi |
nec uictus uideatur *scripsi*: *om cod**, *add* nec uictur uideatur *m p?*
16. sciat se uinci *scripsi*: *sciaseuinci cod* disedit *cod** 18. fatetur *cod**
19. praessuris *cod** seruīs *scripsi*: *seruus cod* et: *om cod** 21. ad-
urari *cod* 22. christum *scripsi*: *xps cod* 23. quis *scripsi*: *qui cod*
24. illi: illid *cod** amare scitur *scripsi* (*sed forsitan malis adamare*):
admarescitur *cod* 27. sic: sicut *cod** filium perditionis perditioni
scripsi, *cf l 10 supra*: filius perditionis (*tantum*) *cod**: filius perditioni *cod**
28. incidant *scripsi*: *incidunt cod*

iv. 3. non m 2: *om cod** 4. occulta fide *cod*: oculata fide *conieci*
e Cypriano ad Fortunatum xiii (*Hartel* 346. 7) Paulus . . . qui oculata
(oculata *codd*, occulta *edd priores*) fide Iesum Christum uidisse se gloria-
tur: *uerbum* oculare *apud Tertullianum aliquoties inuenitur*: *cf. adv.*
Marc. ii 25, poen. 12, apol. 2, pudic. 8 (*Forcellini-de Vit*)

Matt. xxiv 27 ostendit dicens **Sicut enim coruscatio quae exit ab oriente et paret 5 usque in occidentem, ita erit aduentus filii hominis**: ut per hoc omnis dolus et caullatio diabuli qui christum fingit in **coiculis aut in desertis** apparuisse manifeste uideatur. non enim quasi corporatus homo, qui in loco uno uideatur et in alio non sit, apparebit Saluator, sed filius Dei, ut impleat mundum splendore magistatis suae: quia sicut primo 10 aduentu in homine Deus uisus est, ita et in Deo Dei filio homo uidebitur spiritali uigore praeclarus. quo uiso boni fruuntur uitam, alii uero formidinem passi cum cruciati uita priuentur.

v. Et quia sancti qui pressuras et angustias antichristi perseuerantis fidei uigore uicerunt cum sanctis qui cum Domino aduenient rapiuntur, Matt. xxiv 28 **Ubi fuerit corpus illuc congregabuntur aquilae**; ut cum Domino et fratribus suis post tempestates et angustias requiescant. **corpus** tamen Eph. v 30 Domini significauit et sanctos, quia MEMBRA ait SVMVS CORPVRIS EIVS: 5 **aquilas** autem ideo dixit quia regalis generis sunt cristiani ac per hoc 1 Pet. ii 9 aquilis comparati sunt, dicente Petro apostolo GENVS REGALE.

vi. Sed quia apparente Domino sol et luna statim ab officio desistunt | fol. 21 b amissa luminis claritate, adiecit Dominus **Statim autem post tribulationem dierum illorum sol contenebrabitur et luna non dabit lumen suum et stellae cadent de caelo, et uirtutes caelorum mouebuntur: et tunc parebit filius hominis in caelo**. apertum est 5 et nulli dubium quia de caelestibus et spiritalibus caelis in his carnalibus (ex quibus nouissimae DIABVLVS PROJECTVS EST) caelis apparente Domino, et potentia claritatis suae mundum inluminante, nulla creatura 10 +patiatur+ nisi cui ipse concesserit. qui enim fieri potest ut uero lumine apparente creatum non decidat, et Domino praesente serui formidinem 10 patiantur, quippe cum sciant officia sua iam cessare nec posse Domino praesente seruos iudicare, praesertim qui forte administrationis suae non ita ut a Deo decretum est egerint tempus? aliquae ergo potentiae conscientia reatus sui infirmitate decidunt, aliquae reuerentia agnitionis dominicae prostrate humiliantes se creatori. interea **signum** domini Iesu 15 in caelo uidebitur, id est crux eius apparebit quasi tropeum uictoriae

iv. 7. gauillatio *cod* couiculis *cod* 8. uetetur *cod* 10. magistati suae *cod** (*corr m p*) 11. uidebatur *cod* 13. passi *scripsi*: passim *cod* crutiati *cod*

v. 2. sanctis: *sēs cod* 3. congregabuntur *cod* 4. fratribus: *ffibus cod* 5. sanctos: *sēs cod* 6. aquila *cod** (*corr m p*) recale *cod*

vi. 3. lunam *cod* 5. pareuit *cod* 9. qui *scripsi*: quin *cod* 11 patiantur: *praemittendum fortasse* non 12. seruus *cod* fortae *cod* administrationes *cod* 13. aliquae . . . aliquae *scripsi*: alii quae . . . alii quae *cod* 14. reuerentia *scripsi*: reuentiae *cod**: reuentia? *cod** 16. uideuitur *cod* appareuit *cod*

quo uicta mors est, quae nunc perfid^{is} STVLTVTIA et dedecus uidetur. 1 Cor. i 18
fol. 22 a dum enim aduentus eius totum mundum inl^uminat, | signum tamen eius
in caelo uidebitur ut qui sit sciatur. hinc fiet ut OMNES plangent se

20 QVI NON CREDIDERVNT VERITATI CONSENSERVNT AVTEM INIQVITATI, 2 Thess. ii
sed iam in poenitentiam locum non habent propterea quod inuiti 12
confiteri coguntur: si quominus, inanitur fides, si hi admittendi sunt.

VII. Videbunt ergo uenientem Dominum, sicut ipse dicit, in nubibus Matt. xxiv
caeli cum uirtute magna et claritate: ut cum in nubibus uenire 30 b
uidetur Dominus esse credatur, cui famulantur caelorum nubes obsequium
debitum reddere uidentur; cum uirtute autem magna, id est cum
5 LEGIONIBVS innumeris ANGELORVM; et claritate autem cum dicit, hoc Matt. xxvi
significat quia omn^{is} exercitus eius potentia caelestis naturae fulgebit 53
sicut exercitus potentissimi regis. ex his ergo omnibus supra memoratis
dinuscitur esse Deus, qui prius ut infirmis homo fuerat derisus et con-
temptus; nec ab aliqua creatura usurpator et subreptor regni iudicabitur
10 qui in nubibus caeli uenire cum uirtute magna et claritate uidebitur.
non enim haec omnia illi famularentur, nisi eum cognoscerent creatorem.

VIII. Tunc, id est in ipso aduentu, mittit inquit angelos suos (ex Matt. xxiv
fol. 22 b eorum utique numero qui secum uenerant in exercitum), | et colligent 31
electos eius a summis caelorum usque ad ultimum eorum, id est
de summis caelis ubi ANIMAE OCCISORVM VISAE SVNT usque ad ultimum Apoc. vi 9
5 quod in mundo est, quod superius dixit ubi fuerit corpus illud § 5 supra
congregabuntur aquilae. hoc apostolus totum non diu fieri docet,
sed cito factum diu manere: quamuis humana conscientia sic debeat
uidere aduentum Domini ut intellegat et torqueatur proprio tortore et
sic morti gehennae adiudicetur, tamen non dio fiet nam MORTVI ait QVI 1 Thess.
10 IN CHRISTO SVNT RESVRGENT PRIMI, DEINDE NOS QVI VIVIMVS SIMVL CVM iv 16, 17
ILLIS RAPIEMVR IN NUBIBVS, id est a ministris nubibus, OBVIAM CHRISTO

VI. 17. perfides *cod* 18. inl^uminat *cod* 19. fit *cod** (*corr m p*)
20. consenserunt *cod* autem *m* 2: *om cod** 21. iam: *om cod**
habent: habit *cod**: habet *cod** propterea *scripsi*: praeterea *cod*
22. inanetur *cod*?

VII. 1. nuuibus *cod* 2. nuuibus *cod* 3. gredatur *cod** 6. signi-
figat *cod* omnes *cod* potentia *scripsi*: potentiae *cod* 8. infirmis:
uide Rönsch Itala und Vulgata p. 274 9. usurpatur *cod** 10. nuibus
cod uideuitur *cod* 11 cognoscerint *cod**

VIII. 1. ipsu *cod** aduentus *cod** 3. electus *cod* 6. apostulus
*cod** totum *scripsi*: tutum *cod* docit *cod** 9. adiudicetur: *fortasse*
scribendum abiudicetur 11. illis: ip|illis *cod*, unde *fortasse legendum*
ipsis in nubibus, id est a ministris nubibus: *haec uerba graecam prae*
se ferre uidentur originem, ἐν . . . τοῦτ' ἐστὶν ἰσὸς . . . , *apud latinos enim in nu-*
bibus non idem significat atque a nubibus nubibus bis: nuuibus bis *cod*

- Apostles' IN AERE. hoc **angeli missi** curabunt: et hoc est IVDICARE VIVOS AC
Creed MORTVOS; sed adhuc pars malorum superest ad aeternam uindictam
- Apoc. xx 7 quae fiet post MILLE ANNOS, ideoque iam bonos VIVOS ET MORTVOS;
quia QVI IN CHRISTO SVNT MORTVI in aduentu eius RESVRGENT, DEINDE 15
HI QVI VIVI inueniuntur permansesse in Christo RAPIENTVR OBVIAM
DOMINO. qui raptο ipso terrore mortem sicut soporem patientur, †cum
portati dum† ad Dominum perueniunt reuuiscentes resurgentes.
pseudoprofetae autem cum principe suo antichristo et qui sponte adora-
uerunt eum olim perfidi iussu Domini capti, hoc est SPIRITVS ORIS EIVS, | fol. 23 a
cui se putauerunt posse RESISTERE, VIVI MISSI SVNT IN STAGNV M IGNIS 21
ARDENTIS. ceteri uero, qui seducti ab eis fuerant, GLADIO Domini QVI
Apoc. xix 20, 21 EX ORE EIVS PROCEDIT confodientur, id est uerbo Domini siue uoluntate
morientur per ignem, animabus eorum receptis in tartarum. iustus
enim Dominus eos qui non sunt seducti sed olim eiusdem uoluntatis 25
fuerunt, uehementius poenas perpeti facit.
- Matt. xxiv 29 IX. Illud tamen inter cetera contuendum est quia **statim**, inquit, **post
tribulationem dierum illorum sol et luna** soluentur ab officio suo,
amissa luminis claritate, quia iam tempus cessat, sicut et in Apocalipsi
Apoc. x 6,7 legitur quia TEMPVS IAM NON ERIT CVM SEPTIMVS ANGELVS CEPERIT
TVBA CANERE: non enim, praesente Domino in maiestate sua, sancti 5
eius sole et luna egebunt. quomodo ergo **post tribulationem**, cum
ipsa tribulatione sanctis positus Dominus apparebit? sed quia omnia
breui agentur, cum apparuerit in luce maiestatis suae caelestibus ac
mundanis tribulatio cessat, quia omnium uinacula soluentur. et eodem
momento uidebitur **signum fli hominis in caelo**: si enim in passione 10
eius MONVMENTA APERTA SVNT PETRAE FISSAE SVNT, quanto magis cum
uenit in maiestate et gloria sua sanctos eruere de metu praessurae ac
Matt. xxvii 51, 52 doloris? soluta ergo | tribulatione **statim** sol et luna deficient uel fol. 23 b
cessabunt, sublata sibi actionis potestate, quia dies uerus iam lucet,
quem nox non sequetur quia manet totum inluminans mundum. igitur 15
tempus cessauit iam, quia hic Dominus cum suis diu futurus propter
errores mundanorum regem se illis † et unius Dei honore esse † monstrabit

VIII. 12. uiuus *cod* 14. bonus *cod** uiuus *cod* 16. rapiuntur
*cod** 17. qui *scripsi*: quo *cod* cum: com *cod** 18. peruiunt
*cod** reueiscentes *cod* 20. spiritu *scripsi*: sp̄s *cod* 21. cui
scripsi: qui *cod* 22. ardentis *cod**

IX. 4. ceperit *m* 2: om *cod** 5. caneri *cod** 6. sole *ripsi*: sol
*cod**: solem *cod** 7. apparebet *cod** 8. breui *cod* suae: sae *cod**
9. mundanis *cod** 10. mumento *cod** 12. et gloria sua *scripsi*:
et gloriae suae *cod*: nisi malis gloriae suae (om et) 14. sublata
scripsi: sublata *cod* lucit *cod** 15. sequetur *cod**: sequitur *cod**
manet totum *scripsi*: mane totum *cod* 17. monstrauit *cod*

illos qui crediderunt gloriosos, ut gloria eorum infidelium poena sit. ideo
 MILLE ANNOS hic regnabit Christus cum suis, ut ipsa regni continuatio Apoc. xx 4
 ostendat nullam subreptionem sed uerum esse quod geritur. praeterea
 cum tam clarum et copiosum MILITIAE CAELESTIS EXERCITVM uideant, Canon of
 continuatio regni et magna uirtus et claritas exercitus et regis ipsius the Mass
 intollerabilis splendor aut emendat (quamuis locum praemii non habeat
 inuita confessio, sed poenae) aliquos ex his qui contra unius Dei fidem
 25 conspirauerant cum diabulo, aut inexcusabiles perdet. iustus enim Deus
 quae facit ratione facit non potestate.

x. Quid ergo est ut quibusdam uideatur sanctos qui cum Domino
 hic regnabunt edituros, qui rexruxerint, qui NEQVE ESVRIENT NEQVE Apoc. vii 16
 SITIENT AMPLIUS, cum constet Moysen adhuc mortalem praesente
 fol. 24 a Domino XL DIEBUS | ET NOCTIBUS non esurisse? quid ergo ut sancti Ex. xxxiv
 5 iam non morituri, quos scriptura NEC ESVRIRE iam de escis manducare 28
 NEC SETIRE adserit, edituri dicantur, cum edere famis ac sitis necessitas Deut. ix 9,
 faciat? absurda ergo et inanis adsertio est. sed Dominum post resurrec- 18
 tionem iam utiquae inmortale corpus habentem legisse se adserunt edisse.
 cuius rei causam absolutae, si uelint, adsequuntur, Dominum non
 10 necessitate edisse corporis sed ut rexurrectionis suae ueritatem mani-
 festaret: nam si adhuc in corpore morti obnoxio ac terreno ESVRISSSE Matt. xxi
 legitur non tamen edisse, et SITISSE neq̄ tamen bibisse—si ergo hoc 18, 19
 mortali corpore exhibuit, quanto magis inmortali? sed BONA TERRAE Marc. xi 12,
 EDITVROS sanctos promissum est, inquit, et Saluator inter cetera ET 13
 15 EGO inquit DISPONAM VOBIS SICVT DISPOSUIT MIHI PATER MEVS REGNVM xv 28;
 VT EDATIS ET BIBATIS IN MENSA MEA IN REGNO MEO: si ergo, inquit, Matt. xxvii
 mille annos hic regnabit Saluator, dubium non est in hoc regnum hoc esse 34: Marc.
 promissum, quoniam post haec redditurum filium REGNUM DEO ET PATRI xv 23
 declarat apostolus. tanta cura ac studio hoc defendunt, ut cupiditate ls. i 19
 20 edendi corruptioni corporeae semper uelint subiecti uideri. porro Luc. xxii
 fol. 24 b autem si ratio ipsa in examen deducatur, | et quid Deo magis dignum 29
 24

- | | | |
|---|--|--|
| IX. 18. gloriosus <i>cod</i> * | 19. regnauit <i>cod</i> | 20. ostendam <i>cod</i> * |
| sobreptionem <i>cod</i> | 21. exercituum <i>cod</i> | 22. exercitur <i>cod</i> * |
| 23. intullerabilis <i>cod</i> * | 25. inexcusabile <i>cod</i> * | prodet <i>cod</i> * |
| x. 1. uidetur <i>cod</i> * | 3. moysen <i>scripsi</i> : moyses <i>cod</i> | 4. esorisse |
| <i>cod</i> | 5. non morituri <i>scripsi</i> : morituri <i>cod</i> | iam 2 ^o : + nec sitire <i>m</i> 2 |
| escis <i>scripsi</i> : sc̄is=sanctis <i>cod</i> | 6. dicantur <i>scripsi</i> : dacantur <i>cod</i> | |
| 8. hauentem <i>cod</i> | legisse se <i>scripsi</i> : legisesse <i>cod</i> | 11. ahuc |
| <i>cod</i> * | obnoxium <i>cod</i> * | 14. editurus <i>cod</i> * |
| <i>cod</i> *: inquant <i>m</i> 2 | saluatur <i>cod</i> * | 16. ut <i>scripsi</i> : et <i>cod</i> |
| biuatis <i>cod</i> | 17. hic: hoc <i>cod</i> * | salbatur <i>cod</i> |
| <i>cod</i> *: regno hoc <i>cod</i> ² | 20. corporae <i>cod</i> | semper <i>cod</i> ²: sem <i>cod</i> * |
| 21. deducantur <i>cod</i> | | |

et hominibus consultum sit uideatur, tunc quid horum defendi debeat absolutae monstrabitur. sed auidi sunt ad BONA TERRAE edenda, unde magis hoc quasi cupidi deliciarum defendunt; cum apostolus uideam
 1 Tim. v 6 dicat *quae in deliciis est mortuam esse dum uiuat*, isti contra ad hoc 25
 resurgere uolunt ut deliciis perfruantur, cum deliciae luxuriam germinent,
 Gal. v 20, quae ut REGNUM CAELORVM CONQUIRI possit damnatur. cum Domino
 21 ? certe futuri sunt eius praesentia inlustrati: contumelia eius non erit, si
 sancti, quos secum regnare in inmortale regno promisit, cibo terrestri
 egeant, passi cupiditatem edendi sicut prius cum corruptibiles essent? 30
 miserum est ut post resurrectionem iam incurruptibiles passioni et
 infirmitati subiacerent dicantur, cum adhuc mortalibus praesente Domino
 infirmitas haec dominari non potuisset. hoc ergo magis dignum Deo
 est et rationi ipsi congruum et hominibus melius, si, quomodo inmortales
 de mortalibus fecit, sic et edendi ab eis infirmitatem abieciisse dicatur: 35
 si quominus, mortales uidebuntur qui uiuere sine cibo non possunt; si
 autem possunt, exclusa est edendi ratio, quia non est qua ex causa
 consumatur. quomodo autem | incorrupti et inmortales resurgunt si fol. 25 a
 famem patientur, cum famem pati non nisi mortalibus debeatur, famem
 autem defectus est quidam generans mortem? nam et hoc melius est 40
 hominibus, ut iam ab hoc officio infirmitatis humanae, quod subsequitur
 squalor, alieni sint; et Domino qui uita est in maiestate sua praesente
 † quo † concupiscentia edulium esse non potest: minus de eo sentitur,
 si illo praesente aliud conatur.

XI. Saluatoris regnum aeternum esse scripturae testantur: dicit enim
 Dan. ii 44 Danihel profeta inter cetera EXCITABIT DOMINVS CAELI REGNUM ALIVT
 Luc. i 33 QVOD NVMQVAM CORRUMPETVR, et angelus ad Mariam ET REGNUM EIVS
 Apoc. xi 15 NON ERIT FINIS, et in Apocalypsi FACTVM EST REGNUM ORBIS TERRARVM
 DOMINI NOSTRI ET CHRISTI EIVS ET REGNABIT IN SAECVLA SAECVLORVM. 5
 quomodo ergo mille annos cupiditatem edendi habebunt quibus regnabit
 Saluator, cum constet Salvatore semper regnaturum? aut semper ergo

x. 22. tunc quid horum *cod*²: tun qui orum *cod*^{*} 23. monstraui-
 tur *cod* abidi *cod* bone *cod* 24. dilitiarum *cod* 25. quae
 in deliciis est mortuam esse dum uiuat *scripsi: tale enim aliquid
 excidisse uidetur, cf 1 Tim. v 6* 29. regnum *cod*^{*} 30. passim
cod^{*} curruptibile *cod* 31. incurruptibiles *ex incurruptum cod*
 (*corr m p*) 32. infirmitati *ex infirmitas cod (corr m p)* 34. inmor-
 talis *cod*^{*} 35. infirmitate *cod* 37. quia *scripsi: quae cod* qua:
 quae *cod* 38. autem: + q *cod*^{*} 39. pati *cod*²: patientur *cod*^{*}
 43. aeulium *cod*^{*}: aedolium *cod*² potest *cod*

XI. I. saluatori *cod*^{*} scribitur (*sine testantur*) *cod*^{*}, quod forsitan
in textum recipere debui: scribiturae testantur m 2 2. excitauit *cod*
 5. regnauit *cod* 6. regnauit *cod* 7. saluator *cod*^{*}

edituri sint, aut iam, quomodo mors et corruptio cessabit, cessabit et
 esca, quia esca corruptibilis est. nam Saluator IN REGNO suo edituros IN Luc.xxii 30
 fol. 25 b MENSA sua letos et sine aliqua sollicitudine futuros ostendit: | et hoc illis
 11 erit 'regnare' nullius egere, et 'bona terrae edere' spiritales illius terrae
 fructus capere quam sancti hereditate possidebunt; fructus autem illius
 terrae qui sunt nisi gaudium et immortalitas? quia enim haec uita
 15 uita promittitur: quia si aliter diceret, non intellegeremus, sed per haec
 quae scimus illa nobis significantur quae nescimus, tantum ut intelle-
 gamus illic nobis laetam uitam aeternam futuram. sed obponitur forte
 angelos, incorruptibiles utique, edisse. quod constat ideo factum ut Gen. xviii 8
 quod uidebatur uerum esse probaretur: quia possunt aduersi angeli
 20 apparere, sed edere non possunt, quia non in quo apparent ueritas est
 sed praestigium; hii autem qui a Deo missi erant, ut uerum esset in
 quo apparebant, ederunt, quod enim Deus fecit uerum est. alii forte
 dicatur, Adam inmortalem edisse. Adam inmortalis factus non est, sed
 incurruptibilitatem illi et inmortalem arbor uitae praestabat: de qua
 25 per praeuaricationem indignus habitus edere, factus est morti obnoxius;
 fol. 26 a sublato enim praesidio hoc coepit esse quod erat factus. | nam resurre-
 ctionis donum naturam ipsam facit inmortalem, ac per hoc cibus
 inmortali opus iam non erit.

XII. Saluator ergo inpleto sexto millesimo anno uenturus est, ut septi-
 mum millesimum annum hic regnet. cuius sabbatum habet figuram, id
 est requiei imaginem, ut quantum distat umbra a ueritate tantum distet et
 requies a requie et uita a uita, quia illa aeterna erit haec temporalis est.
 5 ideo requies illa totius mundani operis cessatio est. nam cum considerandum
 quia unus dies mille annorum figura est: tantum ergo intererit inter
 requiem et requiem. haec utique requies in saeculo data est ad

XI. 8. cessabit	cessabit:	cessauit	cessauit	cod	9. esca	1 ^o :
sca	cod	salbatur	cod	editurus	cod*	10. letus
futurus	cod	1 f. nullius	egere et	scripsi:	nullus	egerit
egere et	cod ²	13. caudium	cod	14. imagineo	cod*	15. diceret
cod:	fortasse	scribendum	diceretur	16. quae	2 ^o :	que
futura	cod	18. angelus	cod*	contat	cod*	22. apparebant:
probarent	ederunt	scripsi:	et erunt	cod	24. incurrutibilitatem	cod
25 abitus	cod	26. praesitio	cod*	28. inmortali	opus	scripsi:
inmor opus	cod					

XII. I. salbatur	cod	2. sabbatom	ut uid	cod	ficuram	cod
3. ueritate	tantum	scripsi:	ueritate	tantum	cod	distet: distat
4. a	2 ^o :	ad	cod	5. mundana	cod*	(corr m p)
(sc	considerandum)	scripsi:	cum	desiderandum	cod	6. ficura
7. et	requiem	suppleui:	om	(ut	puto	per
				homoeoteleuton)	cod	

momentum uel diem, illa requies in regno Christi aeterno aeterna. in immortali ergo regno nihil erit corruptionis, et ibi uera requies ubi corruptio nulla est. si autem nascantur quae necesse est occidere, non 10 erit regnum immortale ubi corruptio operabitur. nulli dubium puto

Rom. viii 21 LIBERATIONEM FILIORVM DEI in resurrectione consistere, et GLORIOSOS illos fore quando cum Salvatore aeterno regno potentur. quam

Rom. viii 19, 21, 22 LIBERATIONEM CREATVRA EXPECTAT ut a SERVITVTE CORRVTIONIS LIBERETVR IN LIBERTATEM FILIORVM DEI: id est, omnium sanctorum 15 in carne et anima restauratio requiem dabit OMNI CREATVRAE ne seruiat corruptibilitati. hinc manifestum est regnante hic Christo cum suis etiam creaturam ab officio et ministerio eorum, quae usibus humanis proficiunt in corruptelam, pausam accepere.

XIII. Post septimum millesimum annum | REMISSO diabulo DE CARCERE fol. 26 b Apoc. xx 2, in quo MILLE ANNOS fuerat CLVSVS, et cum suis satelletibus GOG ET MAGOT, 3, 7-9 id est demonibus, aduersus CASTRA SANCTORVM se conmovente, IGNI CAELESTI CONSUMPTO cum eis, in octoadem omnia meliorabuntur reuersa ad Deum, ut unius sententiae sint, partim uicta, quae non praemio sed 5 poena digna sunt, partim uoluntaria, quae gloriam adepta sunt. nec enim aliter ratio intellegi permittit de 'VII dies VII anni.' sex enim dies sex milia annorum habent figuram quibus agitur mundus. septimus uero, id est sabbatum, septimi millesimi umbra est, qui cessationem mundanis operibus futuram septimo millesimo anno incipiente significat. 10 octauus autem dies, qui primus post sabbatum, et ante sabbatum est; ipse enim creatus est ut forma esset ceteris. hic ergo tyfum habet octoadis, quo omnia redeunt reformata ad Deum. unde circumcisio octaua die data est, et Christus octaua die resurrexit, qui (sicut dixi) 15 primus est, ut omnia ad pristinum statum ipso die quo et facta ab initio Ps. cxvii (cxviii) 24 sunt redderentur: ideoque in exultatione resurrectionis canitur HAEC DIES QVAM FECIT DOMINVS, unum enim diem fecit Deus ex quo ceteri curricula sortirentur.

XII. 8. christi: $\chi\rho\varsigma$ *cod* aeterno *cod*^a: aeterna *cod*^a I I. immortale: inmortalem *cod* corruptio *cod*^a operauit *cod* 12. gloriosus *cod*^a 13. potentur *scripsi*: patientur *cod* 14. a: ad *cod* 15. sc̄ntorum *cod* 16. dauit *cod* 19. accepere: acceperae *cod*^a: accepturae *cod*^a, unde forsitan scribendum accepturam esse

XIII. I. posseptimum *cod* diabulo *cod*^a 2. annus *cod* et *scripsi*: ut *cod* 4. caelestis *cod* octoadem *scripsi* cum l 13 infra: octoadem *cod* 5. sententiae *cod* uictā *cod* 7. de VII dies: fortasse e gr $\pi\epsilon\rho\iota$ τοῦ ἑπτὰ ἡμέραι VII (sc septem milia) anni *scripsi*: VII anni *cod* 8. figuram *cod* 9. septimum millesimi *cod* cessationis *cod*^a (corr m p) 10. futurum *cod*^a 11. et ante: bis *cod* 12. esse *cod* 13. octoades *cod* quo *scripsi*: qui *cod* reformata *cod* 15. ipsu *cod*

xiv. In auentu Domini sanctos solos resurgere documenta legis testantur, dicit enim apostolus Paulus de resurrectione INITIVM CHRISTVS, I Cor. xv
 DEINDE HII QVI IN AVENTV EIVS CREDIDERVNT : et aliibi ET MORTVI QVI IN I Thess. 23
 CHRISTO SVNT PRIMI. sed tam in primo aduentu eius quam in secundo, iv 16
 5 quia Christo resurgente, MVLTÀ CORPVRA SANCTORVM DORMIENTIVM Matt. xxvii
 fol. 27^a SVRREXERVNT, non omnium sed eorum | arbitror qui possent agnasci 5^a
 et per eos alii resurrexesse crederentur, ut resurrectionis ueritas non
 fantasia uideretur. simili modo et Apocalypsis docet quia non resurgent
 neque uiuent, nisi QVI NON ACCEPERVNT SIGNVM BISTEAE IN MANV AVT Apoc. xx
 10 IN FRONTE SVA : et adiecit CETERI MORTVORVM NON VIXERVNT DONEC 4^r 5
 CONSUMMENTVR MILLE ANNI. si autem 'non uiuere' non esse in gloria est,
 ergo post millae annos in gloria erunt, quia dixit CETERI MORTVORVM
 NON VIXERVNT DONEC CONSUMMENTVR MILLAE ANNI? sed non ita est :
 quia post mille annos resurgent quidem, ut ostendatur illis quia uerum
 15 est quod non crediderunt aut uerbis nudis credentes opus fidei neglexe-
 runt, non tamen uno in loco PECCATORES et IMPII erunt DONEC Ps. i 1, 5
 CONSUMMENTVR MILLE ANNI. nam sicut in primo aduentu sancti
 resurrexerunt, ita et in secundo, forma enim secundi aduentus in primo
 uisa est : sed tunc multi, postea omnes, tunc soli mortui, postea et uiui
 20 et mortui, uiui enim quasi soporem mortem passi reuiuiscunt, et hoc
 erit resurrexisse. non enim potest ut PECCATORES RESVRGANT IN Ps. i 5
 CONSILIO IUSTORVM, quia iusti resurgent ut millae annis regnent cum
 Salvatore : ideo IN HOC CONSILIO PECCATORES esse non possunt. aut si
 IMPII simul resurgent cum sanctis, quanto magis peccatores? sed non
 25 resurgent, quia CETERI MORTVORVM NON RESVRGENT DONEC CONSUM-
 MENTVR MILLE ANNI. ideo nec PECCATORES RESVRGENT cum iustis,
 quia post millae annos iudicium erit omnium mortuorum, ut impii
 pereant, peccatores autem pro modo delictorum poenas expendant.
 fol. 27^b post mille annos finis erit, sicut dicit | DEINDE FINIS CVM TRADEDERIT I Cor. xv
 30 REGNVM DEO ET PATRI, CVM OMNIA illi subiecerit quae nunc filium 24, 25
 illum Dei non credunt, id est CETERA, tamdiu enim REGNABIT DONEC
 OMNIA illi subiciantur. in hoc ergo fine mali resurgent qui IN PRIMA Apoc. xx 6

xiv. i. scs *cod* solus *cod** 2. apostulus *cod** 4. tam *scripsi* :
 tum *cod* 5. quia xpo resurgente *cod*, fortasse e graeco *ὡς Χριστοῦ ἀνισταμένου*
*cod** 6. possent *scripsi* : possint *cod* 8. quia *cod*² : qui
 9. qui : quia *cod* 10. aiecit *cod* 11. consumentur *cod*
 13. consumentur *cod* 14. annus *cod* 16. unu *cod* 17. consu-
 mentur *cod* 20. mortem *m* 2 : om *cod** 21. resurcant *cod*
 23. aut *cod* : legendum fortasse at 24. peccares *cod* 25. consu-
 mentur *cod* 27. omnibus *cod** 28. modo : modum fortasse *cod*
 delictoru *cod* 30. suiecerit *cod** 31. cetera : idem scilicet ac
 ceteri mortuorum l 25 supra regnauit *cod*

RESURRECTIONE non fuerunt digni resurgere et REGNARE CVM Christo, meruerunt autem resurgere in fine, quo omnes omnino mali resurgent ad damnationem ut finiatur malum illorum in gehenna quae EST MORS 35
 Apoc. xx 14
 Act. ix 15. SECUNDA. ideo VAS ELECTIONIS non dixit DEINDE 'resurrectio,' sed FINIS; resurrectionem illorum finem esse potius uel mortem quam
 Jo. xi 25 resurrectionem. quomodo CREDENTES IN CHRISTVM AC SI MORTVI SVNT ET VIVENT, ita et illi resurgentes uiuere uidebuntur cum sint mortui:
 Apoc. ix 6 hoc enim peius est, uiuere cum poena et CVPERE MORI et NON INVENIRE. 40
 xv. Quamquam aliquibus PRIMA RESURRECTIO in baptisate facta uideatur, quia dicit apostolus SI CONSVREXISTIS CVM CHRISTO et cetera :
 Col. iii 1 in baptisate enim TERRENVS HOMO deponitur et caelestis adsumitur.
 I Cor. xv 47 mori enim uidetur in baptismo et resurgere cum renascitur: sed per
 Phil. iii 12 fidem non per speciem, quia hoc in spe habet, NON QVOD IAM ACCIPERIT. 5
 illa enim resurrectio iam uera, non in uerbo sed in re, non quae speretur sed quae iam sit, PRIMA et in dignitate et in numero, quia congruum est primum sanctos resurgere et regnare cum Christo. TRADERE autem est REGNVM DEO ET PATRI post finem sub nomine DEI ET PATRIS regnare filium, ut regnum | sub Dei nomine sit non sub Cristi, quia iam fol. 28 a cognitum erit de Deo Deum esse Christum, ut sub uno nomine regnet 11 pater et filius in saecula saeculorum.

E[X]PL[ICIT] DE AVENTVM DOMINI CHRISTI

xvi. Quoniam ergo aduentum suum Dominus ad ultionem iustorum et interitum iniquorum promiserat, ne ad tempus uenire crederetur, multa
 Matt. xxiv 32, 33 fraus est quae signaculum aduentus eius protestaretur; ideo ait **A fici autem arbore discite parabolam: cum iam ramus eius tenuis fuerit et nata fuerint folia, scitis quoniam prope est estas; ita et 5 uos cum uideritis omnia haec, cognoscite quoniam prope est in ianuis.** et ut non differri aut excusari generationi hominum diem iudici doceret, neque sicut quibusdam uidetur timoris causa dictum, adiecit **Amen dico uobis quia non transsibit generatio haec, id est 10 non deficiet generatio hominum, donec haec omnia flant.** et addedit 10

xiv. 34. meruerunt: *fortasse e graeco ἠξιώθησαν* resurgerer *cod**
 omnes *cod* 35. ad damnatione *cod* 40. non inuenire *scripsi*
ex Apoc. ix 6: prouenire (sine non) cod
 xv. 2. apostulus *cod** 5. in *cod²: om cod** accipereit *cod*
 7. quae: quē *cod* 9. uinem *cod* numine *cod* 11. numine *cod*
 xvi. 1. ultionem *cod** 3. fraus *scripsi: faus cod* 4. ar*bore
cod (arb ut uidetur primis curis scripserat, sed b forma quam uocant
minuscule) descite *cod* 6. uideretis *cod* cognoscete *cod*
 7. diffirri *cod* 8. iudici *cod, sc iudicii* nequae *cod* 10. dificiet
cod generatium *cod* uel 2*

Caelum et terra transibunt, quod quibusdam impossibile uidetur, **uerba autem mea non transibunt**, quae supra memoratis falsa uidentur: ut illud transeat quod transire negatur, et hoc quod transire creditur maneat.

xvii. Et quoniam dies iudicii scientiae humanae praefiniri non debuit, continuo ait **De die autem illa et hora nemo scit, neque angeli in caelo, neque filius, nisi pater solus.** quod et patri humiliando se honorem debitum reddit, et quod dicendum non erat excusauit. recte enim dicitur nesciri | quod dici non debet. res enim quae fidenter 6 quidem scitur, praefinita autem non est, sollicitos semper et uigilantes facit expectantes examen futurum: si quando fiat ignoretur, formidine ipsa continuae suspicionis homines se a malis inhibere compellit. pro utilitate uero hominum factum est, ut sciens Saluator diceret se nescire. 10 nam si sanctus Spiritus, qui aliquando patris aliquando filii dicitur, et de quo ait Saluator quia DE eius ACCIPIT, negari non potest scire diem Jo. xvi 15 et horam iudicii, propterea quod nemo SCIT QVAE SVNT IN DEO NISI I COR. II I SPIRITVS DEI; qui et Christi est, quia OMNIA inquit QVAE PATRIS SVNT Jo. xvi 15 MEA SVNT: quanto magis ergo filius negari scire diem et horam iudicii 15 non potest, quippe cum ipse sit iudex? numquid non mali operis hominibus dicturum se dixit AMEN DICO VOBIS QVOD NESCIO VOS? ex causa ergo, non ex ignorantia, dicit nescire se. quia omnia signa per quae dies iudicii imminet scire ostendit. 12

xviii. Nam quoniam neglegentes homines inueniet dies Domini, et ergo curam animae pigros et segnes, diligentes autem et studiosos circa corporis curam, luxuriae deditos, DESIDERIA CARNALIA sectantes, QVAE obsunt et obstupentem circa res salutare prestant ANIMAM, ut obliuionem sui I Pet. ii 11

xvi. 13. uidentur: + non praeteribunt *cod* (*scilicet Vulgatam lectionem pro non transibunt*), *sed tamquam glossam de textu eieci*

xvii. 1. humane *cod* praefiniri *cod* debuit *cod** 3. patri humiliando se *scripsi*: parihumiliandoset *cod* 5. nesciri *scripsi*: nescire *cod* debuit *cod* fidenter *scripsi*: uidentur *cod* 6. praefinita *cod* sollicitos semper et uigilantes *scripsi*: sollicitussemperueuigilantes *cod**: sollicitus semper euigilantes *cod*²: malis fortasse sollicitos et semper euigilantes 7. expectantes *cod** 8. inhibere *cod* 10. patris *scripsi*: pars *cod* 11. de eius: fortasse e graeco ἐκ τῶν ἀβροῦ necari *cod* 12. in deo nisi (in dō nisi) *scripsi*: in donis *cod* 13. patris m 2: paris *cod** 15. numquid *cod*²: nonquid *cod** 17. inorantia *cod** 18. imminet scire *scripsi*: imminetur scire *cod**, *correxit m p* in imminetur sciatur: malis fortasse legere imminere sciatur

xviii. 2. curae *cod** pigrus *cod** signes *cod** studiosus *cod* corporis *scripsi*: operis *cod* 3. luxurie *cod* deditus *cod* 4. obstupentem *scripsi*: ob stuporem *cod* anima *cod* ut *scripsi*: et *cod*

Matt. xxiv 37-39 passa cognoscendi se studium minime consequatur, dicit Dominus **Sicut** 5
fuit in diebus Noe, ita erit et aduentus filii hominis. quomodo
enim fuerunt in diebus illis ante diluuium, edentes et bibentes, | fol. 29 a
uxores ducentes et nuptu tradentes, usque ad diem quo introiuit
Noe in arcam, et non cognouerunt quoad uenit diluuium et t̄lit
omnes, ita erit aduentus filii hominis. huius rei causa cottidie con- 10
monendi et futurarum pressurarum terrore ad prouidendum sibi excitandi
sunt, ut sulliciti semper de die in diem iudicii tempus expectent, nec se
impedimentis et mollitiis saecularibus obligent; sic mundo fruentes ut
animo in caelo sint.

xix. Sed tunc omnes tulit diluuium, excepta domo Noe; at nunc non
 Matt. xxiv 40 ita, quia in iudicio **Tunc** duo, ait, **erunt in agro, unus adsumetur**
et alter relinquetur. Noe tamen in bonorum forma liberatus est.
 propterea in iudicio similiter peribunt †sed† mali. tunc enim aut ex
 antichristi parte quis erit, aut ex Christi. nunc enim tria genera 5
 hominum sunt, impiorum, peccatorum, sanctorum: tunc non ita, sed
 Apoc. xiv 9 **ADORAVIT QVIS BESTIAM ET SIGNVM EIVS ACCEPIT IN FRONTE AVT IN**
MANV SVA—hoc est, coronam accepit in caput suum lauream et tus
in aram abuminationis misit—aut in caritate Christi permansit. idcirco
boni adsumetur, mali relinquentur. sed qui, etiam hi qui cristiani 10
 Matt. xxiv 13 erant, terroribus et pressuris cesserunt, non erunt adsumendi, quia **QVI**
PERSEVERAVERIT VSQVE AD FINEM HIC SALVVS ERIT. ideo hoc dixit
 Salvator; de duobus enim qui unius fuerant professionis **unus ad-**
sumetur et alius relinquetur; hoc est **duos esse in uno,** quia et ille
 qui uictus est non apud se negat quod etiam publice non debuerat 15
 denegare. quoniam ergo hoc | ita ut adseruimus dixit Salvator, statim fol. 29 b
 Matt. xxiv 42 subiecit dicens **Vigilate itaque, quia nescitis qua hora uel die**
Dominus uester uenturus est; ne quis forte putaret nihil sibi obesse
 si cederet, propterea quod inuito eliciatur ut neget, de animo tamen non
 auferri. ut nemo ergo sibi de hoc blandiretur, ostendit Dominus nihil 20
 esse si apud se, sed magis obesse nisi et apud eos qui negare conpellunt,

xviii. 5. cognoscendi *cod** 9. tolit *cod* 10. cottidie *cod** |
 comonendi *cod** 12. de die: de diem *cod** 13. saecularibus
*cod** mundo *cod**

xix. 1. at *scripsi*; et *cod* 2. in 1^o m 2: om *cod** 4. sed *cod*:
forsitan scribendum soli 5. tria genera: cf. cap xiv ll. 16-28
 6. scotorum *cod* (*sed sco in ras*) tunc *scripsi*: nunc *cod* 7. ad-
 horauit *cod* 8. accipit *cod* 10. sed qui etiam hi qui cristiani
 erant *cod*: *fortasse e graeco σοοι δε και χριστιανοι υντες* 11. qui: quii *cod*
 13. qui: quio *cod** 15. uictu *cod* *puplic* *cod* 16. denecare *cod*
 20. nihil: +d *cod** 21. si: om *cod** eus *cod** conpellunt:
 +dm *cod**

Christum Deum confiteatur. qui enim publice confessus non fuerit, in parte antichristi inuenietur. ideo uigilandum est + ut meritum conlocetur †, et semper uigilandum quia temptationis tempus nescitur, ut ipsa deuotionis sollicitudine, cum aduenerit, adiuuari ad tollerandum mereatur et adueniente Domino adsumatur. et ut munimentis firmioribus propter speratum diem totos nos praestaremus, adiecit Illud autem scitote quia si sciret pater familias qua hora fur uenit, uigilaret utique ea hora qua uenturum sciebat et non sineret perfodiri domum suam. idem sensus est quo nos semper sollicitos aduentus sui causa uult esse. qui enim scit fures uenturos, qua hora autem ueniant nescit, peruigilat et non poterit expilari. sic et nos nescimus quando uenit Dominus, uenturum autem scimus: semper solleciti et parati esse debemus.

AMEN

E[X]PL[ICIT] DE DIAE ET HORA

xix. 22. publice <i>cod</i>	23. conlocetor <i>cod</i>	24. temptationes <i>cod</i>
<i>cod</i>	25. tollerandum <i>cod</i>	27. totus <i>cod</i>
uigilaret <i>scripsi</i> : uigilare <i>cod</i>	29. sinerit <i>cod</i>	28. scirit <i>cod</i>
30. idem sensus est: <i>bis cod</i>	sollicitus <i>cod</i> *	domu <i>cod</i>
32. peruigilateet <i>cod</i>	expillari <i>cod</i>	31. uenturus <i>cod</i> *
ueni*t <i>cod</i> (uenis ut uid <i>cod</i> *: <i>corr m p</i>)	33. autemescimus <i>cod</i> *	nos: <i>forsitan supplendum</i> qui
essem <i>cod</i> *		