

Sixtus of Siena, O.P.

BIBLIOTHECA SANCTA — BOOK II

Of the books, writers, and writings of which mention is made in the holy volumes

English translation — Bibliotheca Sancta, Book II

Note on the Latin sources. This English version is drawn from two copies of Sixtus's *Bibliotheca Sancta*. The front matter and pages 6–108 were translated from the 1586 Cologne edition (Maternus Cholinus), which carries few marginal notes; the marginal glosses were then supplied from a second, more heavily annotated copy of the same work. From page 109 onward the translation is made directly from that margin-rich copy. The printed leaf- and page-numbers in both copies are frequently misprinted, so pages are aligned by content and scan sequence rather than by the printed folios.

LIBER SECVNDVS — BOOK TWO

OF F. SIXTUS OF SIENA, OF THE ORDER OF PREACHERS: THE SECOND BOOK OF THE HOLY LIBRARY — of the books, writers, and writings of which mention is made in the holy volumes

PREFACE

IN THE FIRST volume of this work we reviewed the number, order, partition, authority, authors, and arguments of all the books of the divine scripture: now, in this second book, we are going to collect the volumes, books, writers, and writings — all of them, extant and not extant, as well undoubted as doubtful and uncertain — which are commemorated here and there by the authors in the sacrosanct Bibles. Now these are distinguished from one another by a threefold discrimination: by collection, by understanding, and by authority. And first, according to the division which arises from collection — that is, from the various modes of collecting — all the scriptures which we have gathered together here are divided into the Transcribed, the Abridged, and the Alleged [*in Transcriptas, Abbreuiatas, & Allegatas*].

THE TRANSCRIBED are those which have been faithfully copied out of other more ancient writings; and, just as they had once been put forth by their own authors, have been inserted word for word into the sacred letters: such as are the many epistles of the kings and princes of the Assyrians, Medes, Persians, Egyptians, Greeks, Romans, Jews, and other nations, which have been mingled into the divine volumes for the completion of the sacrosanct history.

THOSE SCRIPTURES ARE CALLED ABRIDGED which — since they had earlier been written by their own authors with a profuse abundance of speech, and extended into many volumes — were afterward contracted into a compendium by the divine writers, and fitted in among the holy books. Such, it is established, are the 5000 books of the Canticles of Salomon; the 3000 books of his Parables; and also his immense work of Natural disputations; the 3000 Psalms of David, which the divine Athanasius affirms to be cited in the books of Paralipomenon; the four-and-two-hundred [204] books of Esdras; the commentaries of Nehemias; the Volumes of the histories of Samuel, and of Nathan and Gad the prophets; the Divinations of Ahias the Silonite; the Vaticinations of Iddo the prophet; the discourses of Chozai, and of Semeias, and of Jehu [*Hieu*] the prophets; the Books of the days of the kings of Juda and of Israel; the Descriptions of Jeremias; the Com[mentaries] of Judas Maccabaeus [*Com. Iudae Maccabaei*, so abbreviated]; the Ephemer[-des]

[*das* →]

(printed p. 36 [PDF p. 49], verso — the leaf is MISNUMBERED "48" (a pagination misprint). Book II's Preface concludes: the Alleged scriptures and the divisions of sacred writings. Running head: BIBLIOTHECAE SANCTAE [printed "BIBIOTHECAE", missing an L].)

[→ *das*] the Ephemer[-des] of the priesthood of Joannes [Hyrchanus]; the 5 books of the histories of Jason of Cyrene; and many other volumes of this kind — out of whose fountains chiefly the greatest part of those things which are now had in the sacrosanct letters is believed to have been drawn.

THOSE SCRIPTURES ARE CALLED ALLEGED [*Allegatae*] of which, in the divine books, either the authors' names alone, or only the titles of the books, are commemorated; or only the arguments of the works are touched upon most briefly; or at least some testimonies out of them are cited and alleged: such as are the Book of Henoch, the Book of the wars of the lord, the Book of the Just, the Book of the words of the ancients, the Annals of the kings of the Persians & Medes, the Commentaries of Assuerus, the Commentaries

of Cyrus, the sacred Books of the Spartans, the *Phaenomena* of Aratus, the poems of Callimachus, the [work] of Epimenides on oracles, the comedies of Menander, and very many other most ancient monuments of antiquity like to these: all of which, together with countless others of the writings of various nations, partly the injury of time consumed, partly the incursions of barbarians and the madness of tyrants destroyed, in the overthrows of kingdoms — and above all in the very destruction of the holy city, in which so many thousand volumes of that sacrosanct Library of Hierosolyma were burnt up, first by the Assyrians, then by the Greeks, and last of all by the Romans.

MOREOVER, the second division of the scriptures, taken from their understanding and sense, contains two varieties of scriptures: namely, the Historical, and the Mystical or Symbolic.

THOSE ARE NAMED HISTORICAL which signify only the order of things done or written; or in which, beyond the historical knowledge, nothing of a more secret or symbolic sense needs to be searched out for the understanding of them. Of this number are very many epistles of the princes and kings of the Chaldaeans, Egyptians, Jews, and Romans, inserted into the sacred books: in which only the outer sense of the letter is to be regarded.

MYSTICAL AND SYMBOLIC are those which, under visible or imaginary symbolic images and showings of books, volumes, codices, and scriptures of every kind, represent hidden and sublime mysteries: such as the Sealed Book, the Rolled-up Book, the Flying Book, the Book of life, the Book of the life of the Lamb, the book of the seven seals, the Volume of the book written within and without, the Devoured Book, the Book of the memorial, the Book of the divine repudiation [bill of divorce], the Book of death, the Scripture of the two woods, the Killing Letter, the Handwriting of the decree [*chirographum decreti*], the Adamantine Scripture, the Epistle of Christ, the Scripture of the house of Israel, and many other writings of this kind: into which, unless thou look through to the mystical and latent senses, thou shalt understand nothing at all.

THE THIRD DIVISION of the scriptures is distributed into the Undoubted, the Apocryphal, and the Pseudepigraphal writings.

UNDOUBTED [*Indubitata*] are those which it is most certainly established to be of those by whose names and titles they are entitled: as the Scripture of king Ezechias [Hezekiah, Isa. 38], the prophecy of Agur [Prov. 30], the Institutes of Samuel [1 Kings 10:25], the Epistle of the apostolic Council [Acts 15], and very many such, which — with the names of their authors prefixed — have been mingled into the sacred volumes.

APOCRYPHAL, that is, obscure and ambiguous, are those concerning whose authors and authority there is doubt, or concerning whom it is disputed whether they ought to be attributed to the writers who are mentioned in the sacred letters: as the Gospel of the Hebrews, the gospel of Bartholomaeus, the Mass of Jacobus the apostle, the three books of Hermas — that is, the *Pastor*, the *Church*, the *Similitudes*; the epistle of Barnabas, the vaticinations of Heldad and Medad, the epistles of Clement, the prayer of Joseph, the Canons of the Apostles, the Testament of the 12 patriarchs, the preaching of Peter, the altercation of Jason and Papiscus, and very many other volumes of this kind — inscribed with [the names of] men celebrated as illustrious in the divine scripture; which are also called Ecclesiastical, for this reason, namely, that in the beginning of the nascent church they were read publicly in the temples and in the common assemblies of Christians for the edification of the people, and were taken up in the writings of the ancient Doctors for the instruction of morals, and sometimes also for the confirmation of the faith.

PSEUDEPIGRAPHAL, that is, falsely entitled, are those which divers heretics — under the name of men as much illustrious as obscure, whom the divine letters name here and there — maliciously feigned, that out of their counterfeit titles they might win credit and authority for their errors: of which sort are the Books of Seth the son of Noe [so printed; Seth was son of Adam — apparently a misprint for *filiu Adae*], the Scripture of Cham the son of Noe, the revelation of Abraham, the ascension of Moses, the volume of Jamnes and Mambres, the Apocalypse of Elias, the ascension of Esaias, the incantations of Salomon, the books of Jesus

Christ concerning hidden wisdom, to Peter and Paul, the rapture of Paul, the acts of Pilate, the gospel of Judas Iscariot, and the rest of the execrable inventions of impiety of this kind.

ALL THESE KINDS, therefore, of writers and of writings I have determined to fit together in the present volume under the alphabetical order of the letters (since no more convenient plan of arranging the work presented itself): and to indicate the authors, arguments, occasions, and times of the writings of every single kind whatsoever; and to explain very many places in them that are obscure, clearly and briefly, as far as it can be done.

[Α' καὶ → — the catchword is a Greek mark opening the alphabetical catalog; the letter-A section begins on the next leaf.]

(printed p. 37 [PDF p. 50], recto — the alphabetical catalog of Book II begins with letter A: Alpha & Omega, Abacuk, Abraham, Adam, and the Adamantine Scripture. Running head: LIBER SECVNDVS.)

A

Α καὶ Ω — **ALPHA, AND OMEGA** — is one of the sacred surnames of our lord Jesus Christ ¹, by which indeed he himself calls himself, in the beginning and at the end of the Revelations of Joannes ², saying: Ἐγὼ εἰμι τὸ Α, καὶ τὸ Ω, that is, *I AM the Alpha itself, and the Omega itself*. Tertullian, in the book *Of the prescriptions of heretics*, relates that Marcus and Colarbasus, heretics, took occasion from this place to devise a new heresy upon the Greek Alphabet: for these men said that no truth at all is found without these letters ³ — nay, that the whole plenitude and perfection of truth is disposed in the numbers which these letters signify; and for this cause also they affirmed that Christ had pronounced *I AM α & ω*, that by this saying he might provoke us to search out the most hidden mysteries of divine things, which are concluded in the several letters of the Alphabet and in the numbers of the letters. Epiphanius, in the book *Anchoratus*, judges that by the figures of these letters is signified the twofold nature of Christ — namely, by the Α, which is open below, the human nature; but by the Ω, which is open above, the divine Word. ⁴ Origen, in Tome 1 on John, writes many things concerning the mystical signification of each letter, which, consulting brevity, I pass over. The true interpretation of this name is that which Christ himself in the same place gives, saying: *I AM α & ω, the beginning and the end*. For by these letters he compares or expresses himself ⁵; because, as α is the beginning of all the elements, and ω the end and terminus, so he alone is the beginning whom none precedes, and the end without end whom no end succeeds; the beginning also of all things, from whom are all, and the end for whose sake all things were created; and likewise the terminus to which all things tend and aspire, and in which at last all things rest.

ABACVK [Habakkuk], Apocryphal — Athanasius reviews in the Synopsis, indicating (if I mistake not) a certain hidden prophecy, of which Epiphanius also makes mention in the life of Abakuk; or perhaps a history which Abakuk — not he who is placed among the twelve prophets, but another, of the tribe of Levi, son of Iuda — wrote concerning Daniel the priest, son of Abda. See above, in Book 1, in the Appendix of Daniel the prophet.

THE APOCALYPSE OF ABRAHAM — the Sethian heretics invented, as Epiphanius writes in the first [book] of the *Panarion*. Origen, in homily 35 on Luke, takes a testimony from a certain apocryphal scripture of Abraham, in which are brought in angels of iniquity and of justice, disputing about the salvation and the destruction of Abraham. In the Synopsis of Athanasius, a book which is called the ASSUMPTION OF ABRAHAM is enumerated among the rejected books. There is reported among the Hebrews a book under the name of Abraham the patriarch, whose title is יצירה *Iezirà* [Yetzirah], that is, OF CREATION; which not a few learned men assign to Rabbi Akiba.

ACHIAS THE SHILONITE — אחיה השילוני, *Achiiah ha-Shiloni* [printed *Asceloni*], of the tribe of Iuda, sprung from Silo, where once had been the tabernacle and the ark of the Lord — he is that same prophet who, to Jeroboam, prefect of Salomon, going out from Hierusalem, met [him] on the way⁶; and, his new cloak (in which the prophet himself went clothed) being torn, and ten parts of it given to Jeroboam, prophesied that not long after it would come to pass that the kingdom of Salomon — who, having forsaken his God, had worshipped the idols of his harlots — would be rent into twelve tribes; of which ten, the empire of Roboam son of Salomon being cast off, would attach themselves to Jeroboam as king; whose whole family and entire progeny God, after some years, would utterly overthrow for his sins. This prophet, therefore, wrote of the deeds done by king Salomon one book, of which the second book of the sacred annals makes mention in the ninth chapter [2 Par. 9].⁷ He lived in Silo, and there ended his day; and not far from a huge oak which was in that place he obtained a sepulcher, in the year from the founding of the world 2990 [*bis millesimo nongentesimo nonagesimo*; printed *hongentesimo*]. The Hebrews hand down that this man was most long-lived, and say that he was one of the seven men who were the continuers of the whole of human life; concerning which matter, see below in [the entry] Helias.

THE GENEALOGY OF ADAM — or ספר תולדת אדם, *Sepher Tholdoth Adam*, that is, the Book of the generations of Adam; or, as the seventy interpreters rendered it, βιβλος γενέσεως ἀνθρώπων, that is, the Book of the generation of men — the same which is the enumeration, or catalog, of the posterity of Adam, set down by Moses in the fifth chapter of Genesis⁸; in which thou shalt observe two things. First, that in it the generations which are from Adam through Cain down to Noe are passed over in silence, as reprobate and unworthy to be inscribed in the sacred volumes and preserved in the memory of men.⁹ But the genealogy from Adam through Seth down to Noe is described entire, because from this holy stock descend Abraham, Isaac, and Jacob, the progenitors of Christ Jesus, who is the end of all scripture. Secondly, thou shalt note that the translation of the LXX interpreters, in computing the years of those who are contained in this catalog, is opposed to the Hebrew scripture: for whereas Moses, in it, reckons from Adam down to the flood only 1656 years, the seventy interpreters superadd 786 years [so printed — but $1656 + 786 = 2442$, whereas the total is next given as 2242, which would require an addition of only 586; the printed figures are inconsistent], so that the sum of years from Adam down to the flood is 2242. From which diversity of computations arose the controversy concerning the reckoning of the years of the world between the Hebrews and the Greeks.¹⁰ For the Hebrews number, from the founding of the world down to Christ, 3954 years; but the Greeks and Latins, 5199 years. But concerning this we shall speak somewhat more fully in the fifth book of this work, when we shall have come to the annotations on the fifth chapter of the book of Genesis.

THE REVELATION OF ADAM — which Adam himself saw, when God sent a sleep upon him, the Gnostic heretics first of all devised, as Epiphanius is author in the first [book] of the *Panarion*. Augustine, against Faustus, writes that the Manichaeans attached [to Adam] a book concerning the Genealogy, or the sons and daughters of Adam; which Gelasius, in the fifteenth distinction — together with another book, which is called the *Penitence of Adam* — enumerates among the damned scriptures.

THE ADAMANTINE SCRIPTURE — concerning this Jeremias speaks in these words: *THE SIN of Iuda is written with a pen of iron, with a point of adamant [diamond], graven upon the table of their heart, and on the horns of their altars*¹¹. The irremissible sin, of which the prophet here speaks, is not only idolatry, but the death of Christ and the putting to flight of the apostles¹²; which sin [-tum → peccatum]

[tum →]

¹ A & Ω, one of the surnames of Christ the Lord ² Apoc. 1:8 & 22:13 ³ Certain heretics thought that no truth can be found without the letters of the Greek alphabet ⁴ The twofold nature of Christ the Lord is signified by the letters A & Ω ⁵ Why Christ the Lord expressed himself by the letters A & Ω ⁶ 3 Kings 11:29-31 ⁷ Achias wrote a book of the deeds done by Salomon; 2 Par. 9:29 ⁸ Gen. 5 ⁹ The generations from Adam through Cain down to Noe are passed over as reprobate ¹⁰ Whence arose the disagreement between Hebrews and Greeks about the reckoning of the years of the world ¹¹ Jer. 17:1 ¹² The irremissible sin in Jeremias is the killing of Christ and the putting to flight of the Apostles

(printed p. 38 [PDF p. 51], verso — pagination back on track (37→38). The Adamantine Scripture concludes; the Gospel of the Egyptians; and the long entry on the Wisdom of the Egyptians. Running head: BIBLIOTHECAE SANCTAE.)

[→ *tum*] which [sin] is remitted neither in this world nor in the world to come, as concerns certain obstinate pharisees. Now it is said to be "Written" in a threefold manner.¹ First, in the heart of the Jews, because that sin of hatred against Christ and his cross sits very deeply in their most tenacious, hard, and impenitent heart. For even unto this present day the cross is a scandal to the Jews, and they curse it, approving the sin of their fathers. Secondly, it is said to be "Written on the horns of the altar," because the sin of idolatry had so settled in the hearts of the Jews that, as often as they stood by the altars, they exasperated God; for still the love of idols and of the high places sat in their minds, and only from fear did they abstain from worshipping them, and they longed rather to serve vain idols than the true God. So also now, in their synagogues and rites, the sin is "on the horns of the altars," for this reason: that the memory of the slain Christ is pleasing to them, and their inborn hatred still clings to the mind, and is as it were fresh in the hand; and by recollecting the ancient abominations of their fathers they delight themselves, blaspheming Christ in their prayers, and imprecating dire execrations upon Christians — though vain and without any effect. Thirdly, it is "Written with a point of adamant," that is, in the eternal memory of God, engraved in an indelible kind of writing; and the punishment of that very sin is incised, in perennial sculpture, in the immovable determination of the divine will.

THE GOSPEL OF THE EGYPTIANS — or According to the Egyptians — was in use among the Valentinian heretics. Clement of Alexandria, in the third [book] of the *Stromata*, refuted certain testimonies which, out of this work, Julius Cassianus and other followers of Valentinus brought to the confirmation of their dogmas. Epiphanius, in the second book of the *Panarion*, testifies that the Sabellians attempted, out of this gospel, to build up that the person of the Father, the Son, and the Holy Spirit is one and the same.

THE WISDOM OF THE EGYPTIANS — in Hebrew חכמת מצרים, *Chochemath Mizrijm*; in Greek Σοφία Αἰγυπτίων. This Stephen the protomartyr, in the Acts of the apostles, attributed to Moses, the leader of the Jews, for great praise, saying: *AND MOSES WAS LEARNED in all the wisdom of the Egyptians, and was mighty in works and in words* [Acts 7:22]. The Wisdom of the Egyptians, Diodorus, Diogenes Laertius, Iamblichus, Philo the Jew, and Eusebius of Caesarea indicate to have been divided into four parts, namely into the Mathematical, the Natural, the Divine, and the Moral.²

Now the Mathematical — which is distinguished into Geometry, Astronomy, Arithmetic, and Music — the ancient Egyptians exercised very greatly. For they cultivated Geometry out of necessity: since they especially had need of it, when, the bounds of the fields being disturbed as the Nile rose, after the river had returned into its own bed, each man's own [land] had to be restored to him; nor could the measurement of the fields hold good by any other means than by employing that [art] which, grown together out of fixed principles, could not deceive skilled measurers. Geometry, therefore, is so named as though [it were] "the measure of the earth."³ To Astronomy they gave themselves for [this] advantage: that — since they always had serene nights, and beheld the tract of heaven lying widely open, disturbed by no clouds and no mists⁴ — they could easily observe the risings, settings, progressions, and regressions of the stars; which thing was both most delightful for knowledge, and most fruitful for life, and worthy of the exercise of human wit. To these two arts, Geometry and Astronomy, was added Arithmetic, the knowledge of numbers — serving, as it were, both, and by whose ministry these two cannot go without.⁵ But Music they only tasted, so far as seemed to them enough for chanting the praises of the gods, and of kings, and of heroes.

THE SECOND part of Egyptian Wisdom — which handles the principles, causes, elements, and works of natural things, called Physics — differs not much from the Peripatetic philosophy.⁶ For they too lay down that Matter is the principle of all things, and out of it thereafter the four distinct elements, from which all mixed things and living creatures arise; that Heaven is round, after the likeness of a sphere; that all the Stars

have a certain fiery heat, by whose tempered commixtures all things upon the earth are born; that the Planets, or wandering stars, have their own souls; that rains come to be from the mutations of the air; and likewise very many other things similar to these.

THE THIRD part of this Wisdom, embracing the divine [matters], which is called Theology, has divers dogmas⁷: namely, that the World is begotten, and by its own nature mortal; that Men, in the first origin of all things, were first produced in Egypt — partly because of the temperateness of the climate, partly because of the Nile (for the region is oppressed neither by wintry colds nor by the ardors of the summer Sun, and the land is so fruitful by the irrigation of the Nile that no land is more fertile for the supply of nourishments); that the Human soul is perennial, and migrates from body into body; that God is one, the father and prince of all the gods, but that from him [come] the other gods, and that the Sun and the Moon are gods — the one called Osiris, the other Isis; that Temples, moreover, and statues are to be fabricated for the divers gods with divers images, because the true image of the gods is unknown; that Many of the gods were at first mortal men, but afterward, on account of their virtues and the outstanding benefits conferred upon men, attained divinity, and were honored by men with divine honors; that Images of animals — engraved by the leaders and emperors of the Egyptians upon their helmets and shields, and wont to be borne in battle against the enemy — [these], victory being thereafter obtained, they referred among the gods: the animals whose effigies the victorious leaders had borne, as though by them they had repelled the onset of war from the enemy.

THE EGYPTIAN THEOLOGIANS ALSO HAD a certain peculiar kind of writing, mystical and secret⁸, in which they hid the more sublime mysteries of Theology and of divine worship, which they were above all unwilling to have divulged. Concerning which matter Clement, speaking in the fifth book of the Stromata, distinguishes the whole sum of Egyptian writing by a threefold discrimination: namely, into the Ἐπιστολογραφική, that is, the Epistolary, apt for writing common letters; into the Ἱερογραμματική, that is, the Sacerdotal, which they use who write of sacred things; and into the Ἱερογλυφική, that is, the Sacred, which is engraved.⁹ Of which last there are indeed two kinds: the one Κυριολογική, that is, Properly-speaking, which is written by the letters themselves and the alphabetic elements, but with mystical and figured words; as, for example, "the Ibis partakes of the beauty of the Hawk from the Scarab" — that is, the Moon partakes of the beauty of God from the Sun, namely light, which is the image of the divine beauty.

¹⁰ But the other [kind is] Συμβολική, that is, Symbo-[lic]

[*lica* →]

¹ The sin of the Jews who killed Christ is said to be written in a threefold manner ² The wisdom of the Egyptians was divided into four parts ³ The Egyptians cultivated Geometry ⁴ The sky in Egypt is disturbed by no clouds ⁵ Arithmetic serves Geometry and Astronomy ⁶ The part of Egyptian wisdom called Physics differs not much from Peripatetic philosophy ⁷ The theological dogmas of the Egyptians ⁸ The Egyptian theologians had a peculiar kind of writing ⁹ Egyptian writing is threefold: epistolary, sacerdotal, and sacred ¹⁰ What the "properly-speaking" writing was among the Egyptians

(printed p. 39 [PDF p. 52], recto — the Egyptian symbolic writing (with the Scythian riddle); Hermes Trismegistus; Moses's Egyptian learning; the entry on Agur begins. Running head: LIBER SECVNDVS.)

[→ *lica*], that is, Symbo-*lic*, or signifying by signs: which is threefold — namely, the Imitative, the Tropical, and the Aenigmatic.¹ Of which the Imitative is that which designates things by characters very like the things themselves: as they who wish to write "the Sun" draw a circle; and, wishing to signify "the Moon," they paint the image of two lunar horns. The Tropical, or Translative, is that which transfers the various forms and figures of divers things — especially of animals — to signify the dignities, fortunes, manners, virtues, vices, affections, and actions either of gods or of men. According to which signification, among the Egyptian theologians, the image of a Hawk signifies God; the figure of a Scarab, the Sun; the picture of an Ibis, the Moon; the form of a Man, prudence and skill; a Lion, fortitude; a Horse, liberty; a Crocodile, shamelessness; a Fish, hatred.² The Aenigmatic is that which results from the conjunction and mutual mingling of these images — in which manner the Sphinx, an image composed of a human head and a lion's

body, is engraved upon temples, altars, and other sacred things, to signify that all divine things are to us aenigmatic and obscure.³ The Sun stamped upon a Crocodile — which is nourished no less in water than on land — signifies that the Sun, after the likeness of the Crocodile, takes its nourishment for the meteoric things partly from water, partly from earth. The royal Scepter, upon whose top an eye and an ear stand, signifies God moderating, seeing, and hearing all things. They report that with this symbolic kind of writing the Scythians also were delighted⁴; whose king Idanthyras — as Pherecydes the Syrian relates — when king Darius, having crossed the river Ister, threatened war by letters and the devastation of the region unless the Scythians should obey him, sent back to him, in place of letters, a symbol: a mouse, a frog, a bird, an arrow [*iaculum*], a plough. And when, as was fitting, a doubt had arisen concerning these things, Orontopagas, a tribune of the soldiers, said that they [the Scythians] would deliver their empire to Darius — [reading] habitations out of the mouse, waters out of the frog, air out of the bird, arms out of the arrow, and fields out of the plough. But Xyphodres, interpreting to the contrary, said: *Unless forthwith, like the birds, we fly away; or, like the mice, go under the earth; or, like the frogs, enter the water — we shall not escape their arrows [iacula]; but their fields, being slain, we shall fatten, or, being taken and sent under the yoke, we shall cleave with the plough.*⁵

THE FOURTH and last part of Egyptian Wisdom looks to morals and to the political manner of living; whose laws and institutes Laertius refers to Mercurius — whom the Greeks called Trismegistus, that is, Thrice-greatest, because he was both a greatest philosopher, and a greatest priest, and a greatest king. Under whose name there now are extant two Dialogues, the *Pimander* and the *Asclepius*; in which he brought forth so many oracles worthy of admiration concerning God, the Trinity, the advent of Christ, and the last judgment, that he seems not a philosopher only, but a prophet foreknowing things to come.⁶ Iamblichus, in the book *Of the mysteries of the Egyptians*, relates that this Mercurius was the author and prince not only of philosophy, but of the whole of Egyptian Wisdom; and he produces the testimony of Seleucus and of Manetho [*Menetus*], ancient authors, asserting that he wrote, concerning the whole wisdom of the Egyptians, thirty-six thousand five hundred and twenty-five books [36,525]; in which are reviewed, part by part, *Of the empyrean gods* a hundred books, *Of the aethereal gods* a hundred books, *Of the celestial gods* [→] a thousand books.⁷ Of which the most part have been translated out of the Egyptian tongue into Greek by men not unskilled in Philosophy; and for this cause they seem written in the Greek style. Of these, Clement, in the sixth [book] of the *Stromata*, writes that in his own age there were extant among the Egyptians the books written below — that is: *Of the whole philosophy of the Egyptians*, thirty-three books; *Of medicine*, six books; *Of the sacerdotal [matters]*, ten; *Of astrology*, four books.

AND LET THESE THINGS have been said concerning the Wisdom of the Egyptians; in which Philo, in the first book *Of the life of Moses*, affirms that Moses was most fully instructed⁸, writing thus: *MOSES, therefore, took from the Egyptian teachers numbers and geometry, and the whole of music — rhythmic, harmonic, metric, whether contemplative or bringing itself forth in divers manners by voices and instruments; but above all the occult philosophy, described by the letters which they call hieroglyphic, that is, by the marks of animals, which they themselves venerate for deities. And the Chaldaeans, called out from the neighboring regions, taught the science of the stars; and this too he [Moses] learned from the Egyptians.* Justin, philosopher and martyr, dissenting somewhat from Philo, in the book of Questions set forth by the Gentiles, asserts that Moses, the study of all the Mathematics (which were then common and cheap in Egypt)⁹ being laid aside, applied his mind to the Hieroglyphic disciplines alone — which then among the Egyptians alone were in honor and price, and were delivered secretly, in hidden places, not to any whomsoever, but to chief and most approved men. These, when Moses had learned them, nevertheless he never said or did anything according to them which was contrary to the worship of the one true God. For that which Stephen, immediately after those words, *MOSES WAS LEARNED IN ALL THE WISDOM OF THE EGYPTIANS*, added — *AND HE WAS MIGHTY IN WORKS AND IN WORDS*¹⁰ — is not so to be understood that we should believe Moses to have worked any miracles by the power of Egyptian wisdom, but to have

accomplished wondrous works by the power of the true God alone. Clement, in the fifth [book] of the Stromata, writes that Moses, according to this custom of the hieroglyphic doctrine, delivered many precepts of the moral life hidden under the tropical and mystical symbols of animals, open only to the lovers of the divine law: such as are, *NEITHER OF THE SWINE, NOR OF THE EAGLE, NOR OF THE HAWK, NOR OF THE RAVEN IS ONE TO EAT*.¹¹ For the Swine, because it is an animal given to pleasure and unclean, is a symbol of gluttony and of lust, signifying the greed of foods, and intemperance in the venereal act, and a life defiled, lying in the mire of vices — which is fattened unto slaughter and destruction.¹² But by the interdict of the Eagle, the Hawk, and the Raven, he shows that those are not to be imitated who, by labor and virtue, neither know nor will to provide themselves a living, but live by rapine and iniquity: for the Eagle signifies rapine, the Hawk injustice, the Raven avarice.

AGVR the Jew, son of Iake [Jakeh], at the exhortation of his friends Ithiel and Uchal, put forth a certain parenetic [hortatory] prophecy¹³ — *Of two things to be sought from God; Of the four kinds of worst men; Of the four difficult things; Of the four smallest living creatures, endowed with exceeding wisdom; Of the four animals that go well* — the sum of which is reported in the thirtieth chapter of Proverbs.¹⁴ Aben Ezra thinks this Agur [→ Agurem]

[Agurem →]

¹ The symbolic writing of the Egyptians is threefold ² Imitative writing; Tropical writing ³ Aenigmatic writing; what the Sphinx signified among the Egyptians ⁴ The Scythians used symbolic writing ⁵ The Scythian riddle ⁶ In the dialogues of Trismegistus there are many things worthy of admiration ⁷ The books of Mercurius Trismegistus on the wisdom of the Egyptians — 36,525 ⁸ Moses was perfectly instructed in the wisdom of the Egyptians ⁹ The mathematical disciplines in the time of Moses were common in Egypt ¹⁰ Acts 7:22 ¹¹ Lev. 11 ¹² Why certain animals were forbidden to the Jews by Moses ¹³ The prophecy of Agur ¹⁴ Prov. 30

(printed p. 40 [PDF p. 53], verso — leaf physically stamps "38" (the print duplicates folios 38–39; intended folio 40). The Agur entry concludes; Alexander the Great and his letters; Alexander Balas; the Acts of Andrew. Running head: BIBLIOTHECAE SANCTAE.)

[→ Agurem] this Agur to have been a certain man of upright life and of great wisdom, whose sayings and sentences Salomon translated into the book of his Proverbs. Kubenaki [so printed — a Hebrew authority; the name is uncertain] of the Hebrews thinks this [Agur] to have been Salomon himself. For אגור *Agur* sounds "the Gatherer"; and Salomon gathered together the words of Wisdom, and drew them forth — which is what יקה *Iake* [Jakeh] signifies. And he called it a prophecy on account of איתיאל *Ithiel*, that is, the Wives, of whom he had very many. But וכל *Vchal* signifies "I shall be able"; for Salomon presumed many things, and was able [to do them]. And to this opinion our vulgate edition seems to favor, which, in place of that which is read in the Hebrew — אבל ... המשא נאם הגבר לאיתיאל לאיתיאל ואכל אבל ... דברי אגור בן יקה, *dibre Agur ben Iake, ha-massa neum ha-gever le-Ithiel, le-Ithiel ve-Vchal* — that is, *The words of Agur, son of Iake; the Prophecy which that man spoke to Ithiel — to Ithiel, I say, and to Vchal* — thus translated [it]: *The words of the Gatherer, son of the Vomiter; the vision which the man spoke, with whom is God, and who, God abiding with him, was strengthened*. And this sense Jerome, or rather Beda, follows in the commentaries on the Proverbs. Lyranus adds that there are some among the Jews who think this to be a prophecy of the penitent Salomon, after he had returned to his senses from the error into which, now an old man, he had slipped through love of his concubines; whose opinions the same Lyranus confutes with many arguments.¹

ALEXANDER, king of the Macedonians, surnamed the Great — whose deeds are most briefly touched at the beginning of the book of Maccabees² — gave pains, no less accurate than pleasing, in writing letters to his friends; in which, however (as Plutarch writes in [the life of] Phocion), after Darius had been conquered by him, and the surname of Great had been taken up, he bade no mortal "health," except Phocion the Athenian and Antipater the Macedonian³: whom two, for honor's sake, he bade to be greeted at the beginning of his letters. Plutarch, in [the life of] Alexander, reviews the letters of Alexander written below:

- **TO ANTIPATER** the Macedonian, concerning things done by himself in Asia and India, very many letters; which the writers of Alexander's history used as commentaries.
- **TO DARIUS**, king of the Persians, whom he invited kindly to himself, two letters.
- **TO PHOCION**, refusing his gifts, a lamentatory letter.
- **TO PHILOXENUS**, the prefect of his fleet, studious of a preposterous lust, an upbraiding letter.
- **TO LEONIDAS**, his pedagogue, a letter.
- **TO OLYMPIAS**, his mother, concerning the hidden oracles and vaticinations of Hammon, a letter.
- **TO THE ATHENIANS**, one letter.
- **TO PEUCESTES**, one letter.
- **TO HEPHAESTION**, one letter.
- **TO MEGABYZUS**, that he should offer no violence to one fleeing to the sacred temple, a letter.
- **TO ATTALUS** and Alcetas, concerning the conspiracy of Hermolaus, a letter.
- **TO ALEXIPPUS** the physician, a Eucharistic [thanksgiving] letter.
- **TO PAUSANIAS** the physician, one letter.
- **TO ARISTOTLE**, his preceptor, concerning the books of the Metaphysics published by him, a letter; of which this is the extant copy:

ALEXANDER TO ARISTOTLE, FELICITY.

Not rightly hast thou done, that thou hast published the speculative disciplines. For in what shall we excel the rest, if those things in which we have been instructed begin to be common to all? For I had rather excel in singular learning than in power. Farewell.

This desire for glory Aristotle so consoled, that he excused the books as being published just as if they had not been published. Cyprian, in the treatise *On the vanity of idols*, relates that Alexander wrote to his mother a notable volume, in which he signified that it had been revealed to him by a certain priest in what manner the men of the [pagan] gods had been. Augustine, in books 8 and 12 *Of the city of God*, makes mention of the letter of Alexander to Olympias; in which is recited the narration of a certain high-priest of the Egyptian rites, who, among the other things which he brought forth out of the secret Egyptian letters concerning the hidden mysteries of the gods, laid this also open concerning the times of the kingdoms: namely, that the kingdom of the Assyrians preceded the kingdom of the Persians by five thousand years; but that the empire of the Persians and Macedonians, down to Alexander (to whom the priest was speaking), had lasted more than eight thousand years. Which narration Augustine there shows to be fabulous and false, not only from the sacred letters, but from the histories of the nations also. Alexander dies in the 31st year of his age, before the birth of Christ 323, on the 28th day of the month of June, about sunset.⁴

ALEXANDER the King, son of Antiochus king of Syria [Alexander Balas], wrote, for entering a league with the Jews, to Jonathan the pontiff of Jerusalem, one letter; whose copy thou hast in 1 Macc. 10.⁵

THE ACTS OF THE APOSTLE ANDREW — reproved by Gelasius in distinction 15, as Innocentius writes in the decretal epistle to Exuperius — Nexocharidas and Leonidas the Philosophers forged.⁶ Philastrius, in the catalog of heresies, chapter 48: *THE MANICHAEANS* have, he says, *the Apocrypha of the blessed Apostle Andrew, that is, the acts which he did coming from Pontus into Greece; which his disciples then wrote down, following the Apostle.* Augustine, in the book *On faith, against the Manichaeans*, narrates that Leucius the Manichaean committed to writing certain Acts of Andrew, in which, concerning Andrew the Apostle and Maximilla the wife of Egeas, many things worthy of laughter are read; which there, if thou be at leisure, thou canst see in chapter 38. Eusebius, in the 3rd [book] of the Ecclesiastical History, chapter 25: *OF ANDREW*, he says, *and of the other Apostles, the Acts are nowhere at all mentioned in the writings of the*

ancients who succeeded the Apostles; in which the very style is found much diverse from the ecclesiastical custom; the sense too, and all the things which are inserted in them, are far dissonant from the apostolic faith. Whence they are proved to be fictions of heretical depravity; wherefore they are not to be placed even among those writings of which we have said there is doubt, but, as utterly alien and discrepant from the rule of piety, to be driven away. Thus Eusebius.

[AN- →]

¹ Prov. 30 ² 1 Macc. 1 ³ Alexander the Great, after Darius was conquered, gave a greeting to only two men in his letters ⁴ Alexander dies 323 years before the birth of Christ ⁵ 1 Macc. 10 ⁶ The Acts of the Apostle Andrew are apocryphal

(printed p. 41 [PDF p. 54], recto — leaf physically stamps "39" (a duplicate; intended folio 41). The three Antiochi with their edicts and letters, then the writings ascribed to the Apostles. Running head: LIBER SECVNDVS. Signature: D 3.)

ANTIOCHVS, by surname Epiphanes — that is, illustrious, or noble — the eighth king of Syria and Asia, after he had violated the treaty which he had entered with the Jews, and had despoiled the holy city of its riches and the temple of its votive-gifts and all its ornaments, sent into Judaea books published by himself, *Of transferring the Jewish worship into the Greek religion*; and compelled all the Jews to live according to the laws prescribed in them. Of which the chief chapters, gathered by us out of the books of Maccabees and of Josephus, were these: ¹

1. Let all the JEWS, the worship of their God being abjured, henceforth worship the deities of the Greeks; and, the laws and institutes of their fathers being cast off, let them transfer themselves to the laws, rites, and manners of the Greeks. They who shall have done otherwise, let them be afflicted with the utmost and greatest punishments. 2. Let the VOLUMES of the Jewish law, wheresoever they shall have been found, together with those with whom it shall have happened that they be found, be burnt up with flames. 3. Let the TEMPLE which is in Jerusalem be dedicated to Jupiter Olympius, and be called by his name. But the temple which is situated on the Garizite mount of Samaria [Mount Gerizim], let it receive the dedication and appellation of Jupiter Hospitalis [Ἰεῖνιος, the God of guests]. 4. Let the HOLOCAUSTS, the propitiations, and the rest of the sacrifices of the Jews — the Sabbaths also, and their other feasts, whether monthly or annual — be utterly abrogated. 5. Let an ALTAR be placed in the midst of the Jerusalem temple; and, the image of Jupiter Olympius being erected upon it, let swine's sacrifices — most alien from the Jewish superstition — be offered daily upon it. 6. Let there be BUILT, town by town throughout all Judaea, [altars] upon temples and altars sustaining the statues of the Greek deities; and let swine victims be slaughtered upon them on every single day. 7. IF ANY men or women shall, after these things, have dared to circumcise their infants, let them, tortured with most cruel torments, while yet alive and breathing, be affixed to crosses; and their children, strangled, be hung from the necks of the parents.

THE SAME Antiochus, when, for the unjustly afflicted nation of the Jews, he was divinely tormented with an intolerable disease ², wrote a little before death a suppliant letter to the Jews; in which, with all submission of words, he besought them that, mindful of the benefits which they had formerly received from the kings of Asia, they would keep inviolate faith and obedience toward Antiochus the king, his son and successor. Which writing, amid horrible torments, worms flowing from his whole body, he miserably perished, in the year before Christ was born 161. ³

ANTIOCHVS Eupator, son of Antiochus Epiphanes, the ninth king of Syria and Asia, wrote two letters: one to Lysias, the procurator and overseer of his affairs; the other to the senate of the Jews — by which he magnificently restored to the nation of the Jews the worship of God, the use of the temple, and the observance of the ancestral law, taken away by his father — in the year before Christ was born 161. The copy of each is read in the second book of Maccabees, chapter 11.

ANTIOCHVS Sedetes [Sidetes], the thirteenth king of Syria and Asia, who, adopted as a son by his brother Demetrius, succeeded him in the kingdom, wrote to Simon the high priest, and to the senate of the Jews, one letter, asking in it that it might be lawful for him to lead his army against his enemies through the regions of the Jews without any harm, in the year before Christ was born 137.

THE VARIOUS WRITINGS OF THE TWELVE APOSTLES, as well received as rejected, are cited among the ancient authors ⁴; of which, those that now come to our memory are these:

THE EPISTLE OF THE APOSTLES, written from the third [council] of Jerusalem to the brethren of Antioch of Syria and Cilicia, is had in Luke, Acts chapter 15. See below, letter C, under the word *Concilium*.

THE SEALING [OR ATTESTATION] OF THE LIVES OF THE APOSTLES, or of all the disciples — a scripture of honorable antiquity, which Cyril, bishop of Jerusalem, in the fourth catechesis reviews by name among the canonical Scriptures of the new testament. There are those who think this "sealing" to be nothing else than the Symbol of the Apostles, of which we shall speak soon. ⁵

SOME CANONS OF THE APOSTLES, published through Clement, John Damascene, in the fourth book *Of the faith*, chapter 18, places in the catalog of the divine Scriptures of the new testament.

THE FIFTY CANONS OF THE APOSTLES, written by Clement — of which the first is, *Let a BISHOP be ordained by two or three bishops* — Pope Leo IX, against the epistle of Nicetas the Abbot, receives among the writings of orthodox faith; but Isidorus, in the preface of the Councils, rejects among the Apocrypha. See below in [the entry] *Clemens*.

THE SIXTY CANONS OF THE APOSTLES Pope Zephyrinus approves, in his first epistle, in these words: *SIXTY sentences the Apostles prescribed, together with very many other bishops, which they judged ought to be kept.*

THE EIGHTY-FIVE CANONS OF THE APOSTLES the third Constantinopolitan council — which is called the Sixth synod — confirms and wills to be ratified, in the second chapter.

THE CONSTITUTIONS AND TRADITIONS OF THE APOSTLES, brought forth in writing, Epiphanius frequently alleges, especially in the 3rd book of the *Panarion*; where he recites three canons in particular: the First, of Pascha not to be celebrated on the fourteenth Moon; the Second, by which, under penalty of anathema, the fasting of the Lord's day is forbidden; the Third, by which priests are forbidden to cut off the beard. See in [the entries] *Audiani* and *Massaliani*.

THE SYMBOL OF THE APOSTLES [the Creed] — which Erasmus, in the preface of the Paraphrase on Matthew, most openly says he knows not whether it was brought forth by the Apostles — all orthodox fathers affirm to have been founded by the Apostles themselves. ⁶ Among the rest, Rufinus, presbyter of Aquileia, in the preface of the exposition on the Symbol of the Apostles published by him, writes thus about this matter: *OUR ELDERS hand down, that after the ascension of the Lord, when, through the advent of the Holy Spirit, tongues of fire had settled upon each one of the Apostles, that they might speak with divers speeches, this precept was given them by the Lord: to preach the word of God, and to set out each to the several nations. About to depart, therefore, from one another, they first constitute for themselves in common a norm of the future preaching, lest perchance some, led elsewhere, [should teach] a diverse [→ diversum] [sum →]*

¹ Impious laws passed by Antiochus ² Antiochus, for having unjustly afflicted the Jews, was tormented with a most grievous disease ³ Antiochus died 162 years before the birth of Christ ⁴ The various writings of the twelve Apostles ⁵ The "sealing" of the Apostles is thought to be the Symbol of the Apostles ⁶ The Symbol of the Apostles was set forth by the Apostles themselves

(printed p. 42 [PDF p. 55], verso — leaf physically stamps "40" (running ~2 low; intended folio 42). The Apostles' Creed with its twelve clauses, and a long run of apocryphal apostolic writings. Running head:

[→ *sum*] [lest perchance some, led elsewhere, should teach a diver]se something to those who were being invited to the faith of Christ. All of them, therefore, being set in one place, and filled with the Holy Spirit, by conferring into one that brief token — as we have said — of their future preaching, compose that which each one felt; and they establish that this is to be given to believers as a rule. And they willed this to be called the Symbol, for many and most just causes. Thus Rufinus.¹ But the divine Augustine, in the second sermon of Palm Sunday, expounding what part of the Symbol each several Apostle [the print reads *quinque*, "five" — apparently for *quique*, "each"; the clauses below are twelve, one per Apostle] contributed, speaks in this manner: *That which in Greek is called Symbol, in Latin is named Collation [a bringing-together]. It is therefore called a Collation, because the faith of the whole catholic law, brought together into one, is gathered in the brevity of the Symbol; whose text we shall now tell you, God assenting:*

- **PETER** said: *I believe in God the Father almighty.*
- **JOHN** said: *Creator of heaven and earth.*
- **JAMES** said: *And in Jesus Christ, his only Son, our Lord.*
- **ANDREW** said: *Who was conceived by the Holy Spirit, born of the Virgin Mary.*
- **PHILIP** said: *Suffered under Pontius Pilate, crucified, dead, and buried.*
- **THOMAS** said: *He descended into hell; the third day he rose again from the dead.*
- **BARTHOLOMEW** [said]: *He ascended into heaven, sitteth at the right hand of God the Father almighty.*
- **MATTHEW** said: *Thence he shall come to judge the living and the dead.*
- **JAMES [son] of Alphaeus** [said]: *I believe also in the Holy Spirit, the holy Catholic Church.*
- **SIMON Zelotes** said: *The communion of Saints; the remission of sins.*
- **JUDAS [son] of James** said: *The resurrection of the flesh.*
- **MATTHIAS** completed: *Life everlasting. Amen.*

THE BOOK OF THE APOSTLES, which they, gathered together at once in Jerusalem, wrote, the Christian Ethiopians — translated into the Ethiopic tongue — venerate with equal honor as the divine volumes. Witness is Francisco Alvarez, in the Ethiopic itinerary, chapter 81.

THE EIGHT BOOKS OF THE APOSTOLIC CONSTITUTIONS, written in Greek, Carolus Capellus the Venetian lately found in Crete, and translated their Greek epitome into Latin; which is inserted in the first tome of the councils. But the whole and entire books Joannes, bishop of Osma [*Ostuniensis*], a man notable for piety and erudition, translated.

SOME CANONS OF THE APOSTLES, published by heretics, Gelasius reproves in the Decretals, distinction 15; and Isidorus, in the decretals, distinction 16.

CERTAIN ACTIONS OF THE APOSTLES Clement is testified to have written, by the eighty-fourth canon — which is had under the name of Clement at the beginning of the first tome of the councils.

ACTS OF THE APOSTLES ACCORDING TO EBION, stuffed with error and impiety, Epiphanius reviews among the writings of the Ebionites, book 1 against the heresies.

ACTS OF THE APOSTLES, devised by Leucius the Manichaeon, Augustine refutes in the book *Of faith, against the Manichaeans*.

ACTS OF THE APOSTLES under the name of Luke, full of fables, a certain Asian presbyter, studious of Paul, forged; whom Jerome, in the book *Of illustrious men*, reports to have been convicted of the fraud. See below in [the entry] *Paulus*.

THE DOCTRINE OF THE APOSTLES is rejected by Athanasius in the Synopsis, and by Eusebius in the 3rd [book] of the ecclesiastical history, chapter 25.

THE GOSPEL OF THE APOSTLES, or the gospel which is entitled *According to the Twelve Apostles*, Origen, in the 1st homily on Luke, enumerates among the Apocrypha. Jerome, in the 3rd book against the Pelagians, indicates that the Gospel *According to the Apostles* is the same as that of the Nazarenes, or the Gospel of the Hebrews.

THE ITINERARY OF THE APOSTLES is repudiated in the fifth Action of the second Nicene council.

THE MEMORIAL OF THE APOSTLES was a work very familiar to the Priscillianist heretics; which Orosius mentions in the epistle to Augustine, concerning the errors of the Priscillianists.

THE LOTS OF THE APOSTLES are reproved in the Decretals, distinction 15, and in cause 26, question 7, chapter *NON OBSERVETIS* [Ye shall not observe].

WRITINGS OF THE APOSTLES counterfeited by Dictinnius the heretic, are condemned in the council of Braga [*Bracarense*], canon seventeen.

THE LIVES OF THE TWELVE APOSTLES. These — as James, Archbishop of Genoa [Jacobus de Voragine], in the book of the annual solemnities, and Peter, bishop of Equilium [Petrus de Natalibus], in the 9th book of the catalog of Saints, report — Abdias, first bishop of Babylon, ordained by the Apostles themselves, wrote in Hebrew; which Eutropius, disciple of Abdias, translated from Hebrew into Greek, and Julius Africanus into Latin — but, as I think, Julius wrote not in Latin, but in Greek. Lately, out of Germany, under the title of this Abdias, came forth ten books *Of the history of the Apostolic contest*, printed by the types of Oporinus; which Pope Paul IV, as unworthy of credit, rejected among the writings condemned by him.²

THE REVELATIONS OF THE GREAT APOSTLE. Of this work Gaius, disciple of Origen, in the dialogue of his disputations, writes thus: *CERINTHUS, by certain revelations, which he would have to be thought written as by the Great Apostle and revealed to him through angels, introduces to us such portents [as these]: that after the resurrection the kingdom of Christ shall be earthly, in Jerusalem, and that men shall again have, in the flesh, a manner of life subject to lusts and vices. Against the faith of the scriptures also he designates a thousand years, in which he says there shall be many works of corruption, and festivities of marriages, for the deceiving of those who are given to lust.*

THE APOSTOLIC BOOK is a volume gathered by Marcion the heretic out of the testimonies of the epistles of Paul, many of them adulterated and mutilated. Its copy is inserted by Epiphanius in the 1st book against the heresies, in the confutation of Marcion. Epiphanius and Theodoret have recorded that Manes — or Manichaeus the Persian, who said he was the Paraclete³ — took to himself twelve disciples, whom he called Apostles, each [→ *singulos*]

[*singu-* →]

¹ St. Augustine's judgment concerning the Apostles' Creed ² Abdias's ten books on the history of the Apostolic contest were rejected by Paul IV, yet not by the Index of prohibited books of the Council of Trent ³ Manes asserted himself to be the Paraclete

(printed p. 43 [PDF p. 56], recto — leaf physically stamps "41" (running ~2 low). The inscription of the Athenian altar (Paul at the Areopagus); Aratus; Aristobulus; Ahasuerus. Running head: *LIBER SECVNDVS*. Signature: D 3.)

[→ *singu-*] [each]-lar one, imposing on each of them one name out of the names of the Apostles of Christ. These, when they had published many volumes of their doctrine with the names of those [Apostles] prefixed, easily obtained that their writings should be believed to be [the writings] of the holy Apostles.

THE INSCRIPTION OF THE ATHENIAN ALTAR. There was once at Athens a certain Altar with an inscription — as Oecumenius reports — of this kind: Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, θεῷ ἀγνώστῳ, καὶ ξένῳ. That is, *To the gods of Asia and Europe and Libya, to an unknown and foreign God.* From this, Paul the Apostle — when he was about to speak before the assembly to the Athenians in the court of Mars [the Areopagus] — most artfully drew the argument of his speech, in these words (as Luke writes in the Apostolic Acts), beginning: *MEN of Athens, in all things I see you as it were superstitious. For passing by, and seeing your simulacra, I found also an altar on which was written, TO THE UNKNOWN GOD. What therefore ye worship in ignorance, this I announce to you: God, who made the world, and all things which are in it, &c.* ¹ By which words Paul, with a certain color and rhetorical craft, ² shows that he persuades them nothing else than that they should do what they were already doing of their own accord — that is, that they worship God, whom they already worshipped, and had marked beforehand on an altar under the name of the unknown.

Now Oecumenius reports two causes why that inscription was had, ΑΓΝΩΣΤΩ ΘΕΩ, TO THE UNKNOWN GOD. ³ The one: that when the Athenians had sent messengers to the Lacedaemonians, to pray that they might come to their aid against the army of the Persians invading Greece, a spectre of Pan appeared to the messengers near the Parthenium, accusing the Athenians that, neglecting him, they worshipped other gods; and he promised that he would be a help to them for the future, out of his good will toward them. When therefore the Athenians had obtained the victory, they erected a temple to him, and built an altar; and — as it were taking heed lest the same, or something like it, should befall them, if they should pass over any god unknown to them — they erected that altar, inscribing, TO THE UNKNOWN GOD: as if to say, *If any other God is yet unknown to us, in his honor we erect this altar, that he may be propitious to us — although, since he is unknown, he is not [now] worshipped.* But the other cause he brings is this: The Athenians once labored under a most grievous plague; and when they had implored the aid of all the gods whom they worshipped, with many vows, prayers, and sacrifices, they felt no help. Understanding therefore that there was perhaps some strong God whom they had left without honor, who, being angry, was sending the plague, they built a new altar, and inscribed it, TO THE UNKNOWN GOD; which done, at once the plague ceased. This inscription, therefore, Paul, having by chance descried it, twisted into an argument of the evangelical preaching — using the artifice of that place which the rhetoricians call *from Chance-occurrences* [*a Fortuitis*], when, that is, they turn certain chance events into an argument for the things whereof they are about to speak: as Philostratus writes, in the *Sophists*, concerning Leo of Byzantium the sophist. ⁴ Who, when he had come forth to the Athenian people (as he was of a fat and very corpulent body) to persuade concord, and the people, at the sight of the man's enormous bulk, straightway began to laugh, he, nothing moved, said: *Ye laugh? — my wife is fatter than I; and yet one little bed holds us, when we agree; but when we disagree, not even the whole house.* And when at these words the people had raised a greater laugh, he presently added [the moral]; and thus he turned the chance laughter into [an argument] for persuading concord.

ARATVS, a most learned poet, and physician of Antigonus the Macedonian king, of Soli, a city of Cilicia (which took its name from Solon, son of Lindus, and was afterward called Pompeiopolis), was born of Athenodorus — or, as some prefer, of Mnaseas his father, and Leonodora his mother; and under Dionysius Heracleotes, Aristoteres [Ariston?] the mathematician, and Persius the poet, he gave himself to liberal studies in the city of Athens. He had also three brothers, Myris, Calondas, and Athenodorus; the first of whom is said to have contradicted Zoilus, who wrote against the poesy of Homer. He himself, among the various works of his studies, published an astronomical book, Φαινόμενα — that is, "APPEARANCES foreknown" — in which he most elegantly sang, in heroic verses, the constitution of the whole celestial sphere, and the images, figures, risings, and settings of all the fixed stars. This, into the Latin tongue and hexameter verse, ⁵ translated M. T. Cicero, Germanicus Caesar (son of Octavius Augustus), Sextus Avienus Rufus (contemporary with the divine Jerome), and very many others, whom it would be long to enumerate. From this [Aratus] Paul the Apostle — as is read in the 17th chapter of the Apostolic Acts, when in the Areopagus,

which is the court of the Athenians, he was preaching to the people — took a testimony that we are all of God, saying: *IN HIM we live, and are moved, and are; as also certain of your poets have said:*⁶

Τοῦ γὰρ γένος ἐσμὲν — *that is,*

For we are also his offspring.

Which hemistich the Phaenomenon poet brought forth, in his preface, concerning Jove; for when he had begun the work from that verse, ἐκ Διὸς ἀρχώμεσθα [*Let us begin from Jove*], a little after he inserted, *We are also his offspring.* Which [saying] Paul, having observed to have been attributed to Jove perversely and altogether unjustly, restored most justly to God. Aratus flourished in the time of Ptolemy Philadelphus, and lived illustrious in the court of Antigonus, son of Demetrius, who took the empire of the Macedonians in the hundred and fifth olympiad.⁷

ARISTOBLVS, a priest and philosopher, by race a Jew — to whom is extant the letter of the senate of Jerusalem, which is read at the beginning of the second book of Maccabees — wrote to Ptolemy Philometor, his disciple, most learned commentaries on Moses (which Eusebius records in the Chronicles), and a book, to the same, *Of the members of God*; from which Eusebius produces a testimony, in the 8th book of the evangelical Preparation. See this same thing more fully in the fourth book, in the entry *Aristobulus the Younger*.

ASSVERVS [Ahasuerus], whom the Greeks [call] Artaxerxes, [and] Josephus hands down [to be] Cyrus, son of Xerxes, wrote various things, of which [some] are cited in the sacred volumes:

- **THE COMMENTARIES OF THE DIVINE ACTIONS** [*Divinarum Actionum commentarij*]. Esther 12.
- **TO THE PREFECTS** of the hundred and twenty-seven provinces of his empire, concerning the utterly destroying of the nation of the Jews, one letter. Esther 8 & 13. Josephus, book 11 of the Antiquities, chapter 6.
- **TO THE SAME**, for the safety and security of the whole Jewish nation, another letter, revocatory of the former. 1 Esdras 8 & 16. Josephus in the same place.

[BA- → (catchword; signature D 3)]

¹ Acts 17:22-24 ² Paul the supreme rhetorician ³ Two causes why the altar was inscribed to the unknown God ⁴ A witty and pointed saying of Leo of Byzantium ⁵ Many translated the book of Aratus into the Latin tongue ⁶ Acts 17:28 ⁷ 2 Macc. 1

(printed p. 44 [PDF p. 57], verso — leaf physically stamps "42" (running ~2 low). The catalog reaches letter **B**: Balaam; Barnabas (with fragments of his epistle); Bartholomew; the Book of the Wars of the Lord. Running head: BIBLIOTHECAE SANCTAE.)

B

BALAAM, son of Beor, of the region of Ammonitis, by profession a diviner and soothsayer, whose vaticinations Moses wrote down in the book of Numbers, is believed to have left books of his divinations to his posterity. Concerning which Origen, in the thirteenth homily on Numbers, writes thus ¹ ²: *IF the Prophecies of Balaam are inserted by Moses into the sacred volumes, how much more were they written down by those who then inhabited Mesopotamia — among whom Balaam was held in high renown, and whose disciples it is agreed were [masters] of his art? From him, finally, the race and institution of the Magi is reported to flourish in the parts of the Orient; who, having among themselves all the things described which Balaam had prophesied, had also this written, that A STAR SHALL RISE OUT OF JACOB, AND A MAN SHALL ARISE OUT OF ISRAEL. These writings the Magi had among themselves; and therefore, when Jesus was born, they recognized the star, and understood the prophecy to be fulfilled — more than they*

[themselves knew], since the people of Israel despised to hear the words of the holy prophets. They, therefore, out of these only which Balaam's writings had left, recognizing that the time was at hand, came; and, seeking him, straightway adored him. The author of the Imperfect Work on Matthew, chapter 2, subscribing to Origen, says: I HAVE READ, in a certain author, that these Magi received, out of the books of Balaam the diviner, the knowledge of this star that was to appear — whose divination is placed in the old testament: A star shall rise out of Jacob, and a man shall arise out of Israel, and shall rule over all nations.

THE DOCTRINE OF BALAAM cited in the 2nd chapter of the Apocalypse — this, as some falsely suppose, is not a certain hidden scripture, but the wicked counsel by which he himself admonished king Balac: that, if he wished to destroy the nation of the Jews, he should draw the sons of Israel to fornication and the worship of idols, sending to them most beautiful women who might allure and inflame them to lust, and by this pact lead the allured into the rites of the gentiles. See this history in Numbers, chapter 24.

BARNABAS the Cyprian (who [is] also Joseph the Levite, one of the seventy-two disciples of the Lord, ordained with Paul an Apostle of the gentiles, and afterward separated from Paul on account of John the disciple, who was also called Marcus) ³ exercised the work of evangelical preaching enjoined upon him until the seventh year of Nero; in which he fell, crowned with martyrdom by his own Cyprians. ⁴ Clement the Roman pontiff, in the first book of the Recognitions, writes that he came into Italy; and Dorotheus, bishop of Tyre, in the Synopsis, testifies that he was the first bishop of the city of Milan. He wrote one epistle pertaining to the edification of the church; out of which, in the Stromata of Clement of Alexandria, I found these fragments, or testimonies, scattered here and there:

Fragments of the Epistle which is attributed to Barnabas

MORE SIMPLY I write to you, that ye may understand. May God, who is Lord of the whole world, give to us also wisdom and understanding, knowledge, and the cognition of his justification, and tolerance. Before we believed God, the habitation of our heart was obnoxious to destruction, and weak — truly a temple built by hand, because it was full of the worship of idols, and was a house of demons, in that it did whatsoever things are contrary to God. Take heed, that the temple of the Lord may be gloriously built: learn ye to have received the remission of sins, and to have hoped in [his] name. Wherefore in our habitation God dwells; in us is the word of faith, the calling of his promise, the wisdom of the justifications, and the mandates of the doctrine. With your faith, therefore, that ye may have also perfect knowledge — let fear and tolerance be co-adjutors of faith. But those which bring help to these are longanimity and continence; with which, abiding chastely, together with them rejoice wisdom, knowledge, understanding, and cognition.

THESE things out of Clement; whose disciple Origen, in the third book *Periarchon* [*Of principles*], writes thus: *BARNABAS, in his epistle, declares that there are two ways, one of light, the other of darkness; over which he says that certain angels preside — over the way of light, indeed, the angels of God; but over the way of darkness, the angels of Satan.* Thus much concerning the epistle of Barnabas — besides which, Tertullian thinks that [the epistle] which is inscribed under the name of Paul to the Hebrews was composed by him. ⁵ ⁶ He also translated the Gospel of Matthew from Hebrew into Greek; of which Theodorus the reader, in the second book of the Collectanea, makes mention in this manner: *THE RELICS of Barnabas the Apostle were found in Cyprus, under a carob tree, having under the breast the Gospel of Matthew, written by the hand of Barnabas himself.* ⁷ *On which occasion the Cyprians came off victors — that their metropolis should have a free episcopate, and not be subjected to the jurisdiction of the Antiochene bishop. But that Gospel the emperor Zeno reserved in his own palace.* There is also another gospel under the name of Barnabas, which, by Gelasius, distinction 15, is computed among the Apocrypha.

BARTHOLOMEW the Apostle, who delivered the Gospel of Matthew, written in Hebrew letters, to the Indians who are called *Fortunati* [the Fortunate], ⁸ is thought to have written a Gospel; and out of it Dionysius the Areopagite, at the beginning of the Mystical Theology, is thought to have brought forth a testimony in these words: *IF THEREFORE the divine Bartholomew says that theology is both much and*

least, and the gospel broad and great, and again narrow — to me indeed he seems, understanding [it] supernaturally, [to mean] that [God] is at once the most eloquent cause of all things, and brief of speech, and without word. Gelasius, distinction 15, together with the other Apocryphal writings, decrees that this gospel be avoided.

THE BOOK OF THE WARS OF THE LORD, in Hebrew ספר מלחמת יהוה, called *Sepher Milchamoth Iehova*, is cited in the book of Numbers, chapter 21;⁹ and out of it Moses brought forth a testimony, to demonstrate the things which had been done at the torrents of Arnon, in the borders of the Moabites, in these words: *WHENCE it is said in the book of the Wars of the Lord: As he did in the Red Sea, so he did at the torrents of Arnon: the rocks of the torrents were bowed, that they might rest at Arnon, and lie down in the borders of the Moabites.*¹⁰ This book Rabbi Menachem says was the narration of God which had been revealed to Moses — to whom [God] had made manifest that he would do the same at the torrents which he had once done at the Red Sea. Aben Ezra thinks it to be the book of Judges, because in it many wars waged against the Amorrians are read. There are also those among the Jews who suppose this to be the very book of Numbers, because ספר *sepher* [book], which our interpreter [→ *interpres*]

[*pres* →]

¹ Num. 11 — so printed, but a misprint for Num. 24: the Origen citation concerns Balaam's star-prophecy, "A star shall rise out of Jacob" (Num. 24:17), which the entry itself cites below as "Numbers, chapter 24" ² Origen's opinion concerning Balaam ³ Acts 15:39 ⁴ Barnabas was crowned with martyrdom by the Cyprians ⁵ Tertullian ⁶ He thinks the Epistle to the Hebrews was composed by St Barnabas ⁷ The relics of St Barnabas found in Cyprus, with the Gospel of St Matthew ⁸ Bartholomew delivered the Gospel of St Matthew to the Indians ⁹ Num. 21:14-15 ¹⁰ What the Book of the Wars of the Lord was

(printed p. 45 [PDF p. 58], recto — leaf physically stamps "43" (running ~2 low). The Book of the Wars of the Lord concludes and the Boxwood Book; then letter C begins (Callimachus, Cambyzes, the Wisdom of the Chaldeans). Running head: LIBER SECVNDVS.)

[→ *pres*] [our] *inter*-preter translated "book," signifies also "Numbering," as Lyranus says it is [there] called — because in it are narrated wars, done by the Lord through the hands of the Hebrews. Augustine, bishop of Chisamum, judges the Book of the Wars of the Lord to be not some volume in which wars are written together, but a certain narration which was then told among the Hebrews by the common mouth and voice of all: because that which Jerome rendered "book" is in Hebrew called ספר *sepher* — which signifies not so much "book" as "narration" and "enumeration," from the verb ספר *sipher*, that is, "he narrated," "he numbered." And that word, "It is said" [*Dicitur*], which with us is put in the present, among the Hebrews is put in the future, יאמר *ieamar*, that is, "It shall be said" — which indicates that Moses speaks not of a thing already written, but of a thing to be narrated hereafter: so that the sense of his words is, *Whence it shall be said in the book of the Wars of the Lord* — that is, when the wars of God shall be reviewed by posterity, this also shall be said, that as God did in the Red Sea, so he did at the torrents of Arnon. But the divine Augustine, in the eighteenth book of the City of God, says that it is not to be denied that this book, together with very many others, was written even before the times of Moses.

THE BOXWOOD BOOK, or the Scripture engraved on a boxwood tablet, is commemorated by God himself, who, in Isaiah chapter 30,¹ thus commands the prophet: *WRITE for them upon boxwood, and in a book diligently engrave it; and it shall be, in the last day, for a testimony unto eternity.* In which words, for that which is in Hebrew על לוח אתם *al luach itam*, the seventy interpreters translated ἐπὶ πρυξίου, that is, "on boxwood"; Symmachus, ἐπὶ πλατεῖ [*epi platei*], that is, "Upon a very broad tablet"; Pagninus, "On a tablet with them"; but some, "on their tablets." And these think that by these words neither boxwood tablets, nor of any other wood, are signified, but that, by a periphrasis and idiom of the Hebrew tongue, this sacred book of the prophecies of Isaiah is described.² Jerome, however, believes that God commanded the prophet to write on tablets, and those especially of boxwood,³ because the box is a tree of perpetual green foliage, whose wood, on account of its most firm solidity, is almost imputrescible, and remains through many ages: that in

these the divine predictions might be extant for everlasting time — by which God threatened perpetual and irreparable destruction to the ungrateful and unbelieving Jews, who would not hear the prophets warning them well, and despised their vaticinations. For God willed them to remain written for eternal time, that after they were fulfilled, the Jews might, to their own great harm, at last perceive those to have been true oracles which he had commanded to be written on the tablets, or in the codices, of his prophets. And let it not escape thee that this precept, concerning the writing of tablets, is expounded by divers expositors in divers ways: some think it was commanded by God to Isaiah the Prophet, as he was entering to his people; others — and the Hebrews especially — judge this to be a precept of God to Jeremiah, that when he shall have entered Egypt with the other fellow-captives, he should write these things. And, lest it seem absurd to any that God speaks to Jeremiah, who was not yet born, [remember that] before God — who calls the things which are not, as though they were, and before whom all times are joined together — even Jeremiah, though he was not yet, was as present. But howsoever that be, it matters not much, since the spirit and sense of the mandate is one and the same, accommodated to whichever of these prophets thou wilt.

C

THE STONE, or the white pebble, inscribed with a new name. Of this Jesus Christ, the Son of God, in the second chapter of the Apocalypse, ⁴ says: *TO THE CONQUEROR I will give a white stone, and in the stone a new name written, which no one knows, except him who receives it.* Which words Arethas, bishop of Caesarea, expounding, in the commentaries on the Apocalypse, writes thus: *TO THE CONQUEROR of the devil God promises a white stone — that is, [a reward] shining with reward, honor, and fame. And he put in this place the white stone, because it was known to those who contended in the theatres and stadiums, and was given to the victors. But the new name is the reward of eternal beatitude, which in the present life is unknown: since those goods which God has prepared for those who love him, the eye has not seen, nor has the ear heard, nor have they ascended into the heart of man;* ⁵ *but they are new to us, when, after this life, we enter into their possession.* Thus Arethas. It is also known that among the ancient Ethnics [pagans] the days of victories, engraved in the public tablets of the fasti, were wont to be marked beforehand with a white pebble, that they might more clearly be discerned from the other days. ⁶ To which custom alluding, Zoenzonius [so printed — the poet's name is uncertain], a Christian poet, sang the triumphal day of our Saviour in this hendecasyllable:

*O day festal to the peoples, and white day,
who, returning, makest us blessed —
this [day], O Muse, mark every year
with a snowy pebble.*

CALLIMACHVS the Cyrenean, among the Greeks a noble poet, who lived from [the time of] Ptolemy Philadelphus down to Euergetes, attained every kind of poem. Against an adversary he wrote a most bitter poem, whom, under a feigned name, he called IBIS; whence Ovid the poet borrowed the name and argument of the work in his *Ibis*. ⁷ He published elegies, epigrams, and hymns to the gods. Chanting the praises of Jove, he accuses the Cretans, and, as vain and lying, refutes them — because they boasted that they had among them the sepulcher of Jove, who is an immortal God. ⁸ The sentence of these verses, as Origen is witness, Paul (against the Cretans, in the epistle to Titus) turned [to his own use]. See below, in [the entry] *Epimenides*.

CAMBYSES, whom Esdras names Ahasuerus and Artaxerxes, son of Cyrus king of the Persians, wrote to Rheum Beelthee[m] [Rehum Beelteem], and the other prefects of Samaria, a letter, by which he ordered the building of the Jewish temple to be entirely hindered. See the first book of Esdras, chapter four.

THE WISDOM OF THE CHALDEANS, in Hebrew חכמת כשדים *Chochemath Chasceddim* — which is called also Aramaean, and Assyrian, and Syriac, and Babylonian — in which Daniel the prophet writes that he, together with his three companions, was made learned among the Babylonians,⁹ in these words: *AND the king commanded Asphenez [Ashpenaz], that he should bring in, of the sons of Israel and of the royal seed, boys in whom was no blemish, comely in form, and apt to be instructed in all wisdom, and docile in all discipline, that he might teach them the letters and the tongue of the Chaldeans.*¹⁰ And after a few things he adds: *But to these boys God gave knowledge and discipline in every book, and wisdom; and every word of wisdom and of understanding which the king inquired of them, he found in them tenfold above all the soothsayers and magi who were in his whole kingdom.*¹¹ These things Daniel; who, in the same volume [→ volumine]

[volumine →]

¹ Isa. 30:8 ² What the Scripture on the boxwood tablet is ³ Why God commanded the prophet to write on a boxwood tablet ⁴ Rev. 2:17 ⁵ Isa. 64:4; 1 Cor. 2:9 ⁶ The days of victories, engraved in the public tables of the fasti, were wont to be marked with a white pebble ⁷ Why Ovid entitled a certain work of his 'Ibis' ⁸ Callimachus refuted the Cretans as vain and lying, because they boasted that the sepulcher of the immortal Jove was among them ⁹ Daniel was instructed in the wisdom of the Chaldeans ¹⁰ Dan. 1:3-4 ¹¹ Dan. 1:15,20

(printed p. 46 [PDF p. 59], verso — leaf stamps "44". *The Wisdom of the Chaldeans continues: the five orders of Babylonian sages, with much on Zoroaster and the Magi. Running head: BIBLIOTHECAE SANCTAE.*)

[→ volumine] testifies that there were then, among the Babylonians, several diversities of wise men, and reports that all these were summoned by the kings Nebuchadnezzar and Balthasar for the interpretation of difficult dreams, saying: *THE king Nebuchadnezzar therefore commanded that the soothsayers, magi, malefics, and Chaldeans should be called together, to declare to the king his dreams.*¹ And below: *THEN there came in to king Nebuchadnezzar the soothsayers, magi, Chaldeans, and haruspices.*² And in the fifth chapter: *THE king Balthasar therefore cried out mightily, that they should bring in the magi, Chaldeans, and haruspices.*³ From which words it appears that the wisdom of the Assyrians, or Chaldeans, was at that time distinguished into five orders of wise men; whose names, written in Chaldee in the book of Daniel, are these: כשדים *Chascedim*, that is, Chaldeans; אשפים *Asaphim*, that is, Magi; חרטמים *Chartumim*, that is, Soothsayers; מכשפים *Mecasphim*, that is, Malefics; גזרים *Gazarim*, that is, Augurs, or Haruspices. Concerning which, those things which I have read among various writers, I thought should be here annexed.

CHASCEDDIM, that is, the name of the Chaldeans⁴ (under whose appellation sometimes either all, or the several sects of the Babylonian wise men, are designated), properly and particularly in Daniel — as Jerome says — signifies the kind of men whom the common sort calls Mathematicians and Genethliacs [astrologers]. These, Pliny says, had their beginning from Belus Jove [Bel], father of Ninus king of the Assyrians,⁵ the first inventor of the sidereal science.⁶ These most diligently observed the motions of the heavens, and were occupied about the reckonings of astronomy, and the predictions which are made from the observation of the stars. Of these Philo, in the book *On Abraham*, makes mention in this manner: *THE CHALDEANS, exercised among the first in the sidereal science, attributed all things to the motions of the stars, from which they believed the powers of the world to be dispensed — [powers] which consist of numbers and their proportions. These venerated visible things, not perceiving the invisible and intelligible, but following only their order; and so, from the circuits of the Sun, the Moon, the wandering and the fixed stars, and the distinction of the year into four seasons, and the consensus of celestial and terrestrial things, they thought the world itself to be God — by a profane opinion making the creature like to the creator.* These things Philo, concerning the Chaldeans; whom Jerome, in the epistle to the Hebrews [ad Paulinum], says asserted that the matter of this visible world is eternal, and produced by none.⁷

ASAPHIM,⁸ who by the ancient interpreter of the Latin edition [are called] Philosophers, by the LXX μάγοι, and by Jerome likewise Magi, philosophized concerning the causes of all things, as well divine as human. Origen thinks their author was Balaam, son of Beor,⁹ whom Balac, king of Moab, summoned to execrate the people of the Hebrews with his dire imprecations; by whose vaticination-writings the Magi, admonished after many ages, set out from the east into Judaea, about to adore Christ. Diogenes Laertius, in the first book *On the philosophers*, writes that Zoroaster the Persian was prince of the Magi;¹⁰ and that the Magi, as priests of the gods, were free for [their] worship,¹¹ and were wont to offer to them prayers, vows, and sacrifices, as if [the gods] would be heard [entreated] from these alone. Their dress was white, their bed the ground, their food herbs, cheese, and bread; they used a reed for a staff, on whose top a cheese fixed they applied to the mouth and ate.

Now their Dogmas and tenets were these:¹² first of all, that there is One God, the first of all and eternal. And that Zoroaster taught this, Eusebius, in the first book of the *Evangelical Preparation*, asserts in these words: *ZOROASTER the Magus, in the sacred book in which he collected Persian matters, writes thus word for word: GOD is the first of incorruptibles, eternal, unbegotten, without parts, most like to himself, the origin of all goods, expecting no rewards, best, most prudent, the father of right, thoroughly taught justice without instruction, perfect by nature, wise, the sole inventor of the sacred nature.* Thus Eusebius. They also posited other second gods, or genii, whose substance they said was either fiery, or watery, or earthy. They reprehended the images and statues of the gods, and reproved the error of those who say that males and females are gods. They said that souls are immortal after this life, and that all things which are here endure by their [the gods'] prayers, and that men shall rise again; and that [it is] wicked and impious to burn the bodies of the dead with flames. Concerning justice also, and the other virtues, they disputed much. They interdicted the use of gold and silver. Philo, in the book *Of special laws*, thus speaks concerning the wisdom of the Magi:¹³ *THAT true Magic indeed — that is, the speculative science, by which the works of nature are discerned more clearly — as honorable and to be sought, not only common men follow, but even the greatest kings of kings, especially the Persians, [who are] so curious of these arts that it is not lawful [for one] to reign unless he have dealt familiarly with the Magi.*¹⁴ To which subscribing, Jerome, in the interpretation of this place, says: *MAGI are those who philosophize concerning individual things. But common custom takes "Magi" for malefics; who are held otherwise among their own nation, in that they are philosophers of the Chaldeans — and to the science of this art the kings also and princes of that nation direct all things. Whence they themselves first, at the nativity of the Lord Savior, understood his rising [birth], and, coming to Bethlehem, adored him.*

CHARTVMMIM,¹⁵ who by the LXX interpreters [are called] ἑπαιδοί, that is, Incantators [enchanters], and by Jerome are named Harioli, [being] given to the excantations of demons, took their origin (as Pliny, Justin, and Augustine hand down) from Zoroaster, the other [a second Zoroaster], king of the Bactrians and a Magus, the first corruptor of true Magic;¹⁶ who alone among all mortals laughed on the day on which he was born,¹⁷ and whose brain so palpitated that it repelled a hand placed upon it — a presage, namely, of his future madness, by which he first drew down that admirable wisdom of the Magi, received from his elders, to the deliriums of incantations. Whence, by the just judgment of God, he was conquered in war by Ninus, king of the Assyrians, and expelled from his kingdom. Those, therefore, who followed him posited two principles (as Laertius reports),¹⁸ the one good, the other evil: [saying] that the good God is [God] of heaven, from whom all goods proceed, but the evil [one is] god of the lower regions, whence they judged all evils [to come]; which dogma the Manichaeans afterward divulged among the Christians. They said that the air is full of demons, which appear to them thinly, and as it were like evaporations; they professed divinations and predictions out of the colloquies of demons; and they thought it just that [a man] be mingled with mother and with daughter.

MECASPHIM,¹⁹ who by the LXX interpreters [are called] *φαρμακοί*, that is, are called Venefics [poison-workers]. Jerome calls them Malefics; and thinks them to be those who use blood and vic-[tims] [→ *victimis*]

[*mis* →]

¹ Dan. 2:2 ² Dan. 4:4 ³ Dan. 5:7 ⁴ Chascedim, or those who were once called Chaldeans ⁵ The Mathematici and Genethliaci took their beginning from Bel Jove ⁶ Belus was the first inventor of the sidereal science ⁷ The Chaldeans asserted the matter of the world to be eternal, produced by none ⁸ The Magi, who were of old so called ⁹ Origen thinks the author of the Magi was Balaam ¹⁰ Zoroaster was the prince of the Magi ¹¹ The diet and occupation of the Magi, according to Diogenes Laertius ¹² The dogmas of the Magi ¹³ The wisdom of the Magi ¹⁴ The Persian kings dealt familiarly with the Magi ¹⁵ Who the Arioli (soothsayers) were ¹⁶ Zoroaster, king of the Bactrians, was the first corruptor of true Magic ¹⁷ This Zoroaster laughed on the very day he was born ¹⁸ The dogmas of the Arioli ¹⁹ Who the Malefics were

(printed p. 47 [PDF p. 60], recto — leaf stamps "45". *Mecasphim and Gazarim conclude the Chaldean orders of diviners, followed by the Scripture of Ham, the Mark of the Beast, and the Handwriting of the Decree. Running head: LIBER SECVNDVS.*)

[→ *mis*] and often touch the bodies of the dead, and divine from these.

GAZARIM,¹ which the LXX interpreters rendered *Γαζαρηνοὺς*, that is, Gazarenes; Jerome, Haruspices — there are [those] who divine by inspecting the intestines of victims. Others by *Gazarim* understand Augurs, namely those who foretell future things either from the flight and song, or from the feeding of birds.

THESE, THEREFORE, were, under king Nebuchadnezzar, the parts and species of Babylonian Wisdom; in which, although the Prophet Daniel was most fully instructed by his Babylonian preceptors — as also of old Moses had been learned in all the wisdom of the Egyptians — nevertheless, as Justin Martyr, in the book of the questions objected by the gentiles, rightly admonishes, he neither ever used these nor ever approved [them],² but especially four parts of this wisdom he shuddered at, as contrary to the laws of his God; for which he did not fear to be cast to the lions once and again. There was also another wisdom divinely infused among the Chaldeans, by whose gift the Sibyl of Cumae, daughter of Berosus the Babylonian priest,³ put forth many prophetic oracles concerning the events of future times, and especially concerning Christ our Savior. Of which thou hast [more] below, in the entry *Sibylla*.

CHAM [Ham], the Scripture of the son of Noah, is a work of prodigious and malefic impiety, containing the elements and the practice of the necromantic art.⁴ Ciccus Asculanus [Cecco d'Ascoli] makes mention of this volume in the commentaries which he published on the *Sphere*; which, without any doubt, was fabricated by most iniquitous men, and by the same inscribed and divulged under the title of the Scripture of Cham — occasion being taken from those things which Serenus the Abbot reports, concerning the magic arts invented and written by Cham, in John Cassian, in the eighth Conference, chapter 21, in these words: *THE SEED of Seth, receiving the science of all natures through the successions of the generations, by paternal tradition even from Adam himself — so long as it remained divided from the sacrilegious stock of Cham — as it had holily received it, so also exercised it, either for the worship of God or for the utility of the common life. But when it had been mingled with the impious generation, it derived, by the instinct of demons, to profane and noxious uses those things which it had piously learned; and curious arts of malefices, and prestiges [illusions], and magic superstitions, it audaciously instituted, teaching its posterity that — that sacred worship of the divine name being forsaken — they should venerate and worship either these elements, or fire, or the aerial demons. This knowledge, therefore, of curious things — how it did not perish in the flood, and became known to the succeeding ages — I think ought to be briefly touched.*⁵ As far as the ancient traditions report, Cham, son of Noah, who was infected with these superstitions and sacrilegious arts, knowing that he could by no means carry any memorial book about these things into the ark (into which he was to enter together with his just father and his holy brothers), engraved the wicked arts and profane inventions upon plates of divers metals, which forsooth could not be corrupted by the injury of the waters, and upon the hardest stones; which — the flood being over — seeking out again with the same curiosity with

which he had hidden them, he transmitted to posterity as a seed-bed of sacrileges and of perpetual wickedness. And by this reasoning, therefore, that opinion of the vulgar, by which they believe that angels delivered malefices to men, is in truth fulfilled [in Cham]. Thus far the words of Cassian. Peter Comestor, in the Scholastic History, writes that Cham, son of Noah — whom he thinks was called Zoroaster by the ancients — ⁶ when he reigned in Thracia [so printed; Comestor has Bactria], invented the magic art and the seven liberal arts, which he wrote upon fourteen columns: seven of bronze against the floods of the waters, and seven of brick against the burnings of fire. There was also of old another work, entitled *THE PROPHECY OF CHAM*, from which Isidorus, the disciple of Basilides, received testimonies, as Clement, in the sixth [book] of the Stromata, is author. See below, in the entry *Seth*.

THE CHARACTER OF THE BEAST is had in the Apocalypse, chapter thirteen, ⁷ under these words: *AND HE MAKES all, small and great, rich and poor, free and bond, to have characters [marks] on their right hand or upon their forehead; that no one may be able to buy or sell, save he who has the character of the beast.* And chapter fourteen: ⁸ *THEY HAVE no rest, day and night, who adore the beast and its image, and whosoever receives the character of its name.* And in the sixteenth chapter: ⁹ *THERE WAS MADE a grievous sore upon the men who had the character of the beast.* And in the Apocalypse, chapter twenty: ¹⁰ *THEY WHO received not the character of the beast on the forehead and in their hand, lived and reigned with Christ.* Arethas, bishop of Caesarea, expounding these, says: *THE BEAST is the devil; the Image of the beast is Antichrist; the Character of the beast is the note, sign, and demonstration of the imitation of the devil and of Antichrist in reprobate men — such as those have not who have the sign of the living God upon their foreheads, and who have faces signed with the light of the divine countenance. But that the impious bear the character of the beast impressed upon their hands and foreheads, ¹¹ signifies that their hands are full of evil works; but the forehead — which is above the eyes — [is] encompassed with mist and darkness, so that they see nothing that is right and honest. Or, the Character of the beast upon the hands designates their diabolical actions; but on the forehead, the shameless impudence of the same, when without any concealment or shame they openly show forth what they are, preaching their sins, and esteeming iniquity [to be] glory and praise.*

THE HANDWRITING OF THE DECREE, or, as it is read in the Greek exemplars, Χειρόγραφον τοῖς δόγμασι, that is, the Handwriting of the dogmas, ordinances, or decrees, is reviewed by Paul in the epistle to the Colossians in these words ¹²: *AND YOU, when you were dead in [your] sins, and in the uncircumcision of your flesh, he quickened together with him; forgiving you all sins; blotting out the handwriting of the decree which was against us, which was contrary to us: and this he took out of the midst, affixing it to the cross; and, despoiling the principalities and powers, he led [them] confidently, openly, triumphing over them in himself.* Now there is a Handwriting of this kind, as concerns the Jews: that famous promise-bond by which the Jewish people had once bound itself to God in the worship of perpetual servitude. For when God, on Mount Sinai, proposed the law to the people, and promised that he would take up the nation of the Hebrews for his own peculiar [treasure] before the other nations of the earth, if it were willing to receive and to keep that law — the whole multitude of the sons of Israel cried out: *ALL things which God has commanded us, we will do.* ¹³ Which accla-[mation] ¹⁴

[accla →]

¹ Who the Haruspices were ² Daniel never used the wisdom of the Chaldeans ³ The Cumaean Sibyl was the daughter of Berosus ⁴ The Scripture of Ham is an impious work ⁵ By what means the magic arts were preserved in the time of the flood ⁶ Ham was called Zoroaster by the ancients; he invented the magic arts, according to Peter Comestor ⁷ Rev. 13:16-17 ⁸ Rev. 14:11 ⁹ Rev. 16:2 ¹⁰ Rev. 20:4 ¹¹ What it signifies that the impious bear the character of the beast impressed on their hands and foreheads ¹² Coloss. 2:13-14 ¹³ Exod. 19:8 ¹⁴ What the Handwriting of the decree is

(printed p. 48 [PDF p. 61], verso — leaf stamps "46". The Handwriting of the Decree concludes (the Adamic decree, Chrysostom's Greek reading, a Hebrew idiom); then the Census of the returned exiles, and the

[→ *accla*]mation, emitted by the common consent of all, as it were out of a bond [*syngrapha*], rendered the Jews debtors for the keeping of the whole law. And this bond, lest at any time hereafter the nation of the Jews should deny it to be its own, was noted more than once in the decrees of the divine law, but especially in the book of Exodus, chapter 19 and chapter 24. Again, there is also another Handwriting far more ancient, and binding the whole race of mortals¹ — namely that old decree which God had made to Adam, and had written in his heart: *OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL THOU SHALT NOT EAT; FOR IN WHATSOEVER DAY THOU SHALT EAT, THOU SHALT DIE THE DEATH.*² This decree, when Adam had violated it by his disobedience, he made himself and all his posterity obnoxious to sin and to death. And the devil, out of this handwriting, urged the whole race of mortals, and showed them guilty of everlasting punishment, bringing forth against us the handwriting of the divine decree, written by the hand of God in the heart of our first parent. Christ, therefore, pitying our calamity, whatsoever could be exacted from us out of this handwriting, he himself paid on the cross; on which, undergoing punishment for us, he cut apart and tore in pieces that handwriting which was against us; and, lest it should thereafter have any power over us, he utterly took it out of the midst; and Satan — who by this handwriting of the law was making us guilty, and threatening death — that we might no further fear his accusations and threats, he destroyed, dying on the cross; and all the satellites of his principate, and the tartarean powers, he routed and broke, openly triumphing over them, and bearing off rich spoils; of which he suspended a magnificent trophy on the cross, a perpetual monument of his victory, that it might be the more conspicuous to all from on high. Chrysostom, expounding this place of Paul somewhat differently,³ thus reads: *ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον*, that is, *The handwriting which was against us being blotted out*; and then, a comma being set, he adds *τοῖς δόγμασι*, that is, *by the Decrees* — finding by this distinction that Christ cut apart that old handwriting by the new decrees promulgated, namely the evangelical pacts and promises, which confer on us the remission of sins and the inheritance of the celestial kingdom. Thou shalt also observe that which is read in Greek in the dative case, *χειρόγραφον τοῖς δόγμασι*, that is, *the Handwriting to the decrees*, is to be rendered *the Handwriting of the decrees*, in the genitive case. For it is an idiom customary to the Hebrews that they frequently use the dative for the genitive:⁴ as in the inscriptions of the psalms, in which they put *מזמור לדוד*, that is, *A PSALM TO DAVID HIMSELF*, for *A PSALM OF DAVID*; and as in the second [epistle] to the Corinthians, chapter 12, where Paul says, *ἐδόθη μοι σκόλοψ τῇ σαρκί*, that is, *There was given to me a sting to the flesh*, for *of the flesh*. This phrase I find used also by Cato, who, in the books *Of country matters*, often wrote *Ornaments to the oxen* [*Ornamenta bobus*] for *Ornaments of the oxen*; and *Instruments to the rustics* for *Instruments of the rustics*.

CENSVS,⁵ or the Book of the Census of the sons of Israel, is a catalog which Nehemias found in Jerusalem, containing in itself the names, surnames, and number of those who, first dismissed from the captivity of Babylon by king Cyrus, returned under the leader Zorobabel into Judaea; whom it is agreed were chiefly of the two tribes of Juda and Benjamin, besides the priests and Levites who were mingled with these. But thou shalt observe the names of the twelve chiefs, who in this catalog are narrated to have led the people back, to be reviewed somewhat differently in the catalog which is had in 1 Esdras, chapter 2; yet they are the same. For those who here are named Azarias, Raamias, Belsar, Mespharath, Beggoni, and Naum, in the catalog of Esdras are called Saraia, Rahelia, Belsan, Mesphar, Begnai, Reum. But Naamin, who here is numbered among the twelve, is excluded by Esdras, who reviewed only eleven. Moreover, in that enumeration of families and census of heads which follows, so great is the diversity both of the men and of the calculation, that it must be confessed either that the catalog of Nehemias is diverse from the catalog of Esdras, or, if it be the same, that it was vehemently corrupted by the carelessness and unskillfulness of the copyists — which Origen frequently complains to have happened in the other catalogs of divine scripture also. See the catalog of Nehemias, chapter seven.

CEPHAS, who is also Martialis, bishop of Limoges [*Lemovicensis*], and Apostle of the Gauls. Him Clement of Alexandria, in the fourth book of the *Dispositions* [*Hypotyposes*], says was one of the seventy disciples, ⁶ having a surname the same as Peter the Apostle; and asserts that this is that Cephas of whom Paul, writing to the Galatians, ⁷ says: *BUT WHEN Cephas had come to Antioch, I withstood him to the face, because he was reprehensible*. He is reported to be the author of two epistles, which lately, the Lord revealing, were found in the sacrarium of the Basilica of Saint Peter in the city of Limoges [*Lemovica*], where they had hitherto lain hidden, buried in a stone chest under the earth, which, from their exceeding antiquity, could scarcely be read: of which one is to the Bordelais [*Burdegalenses*], the other to the Toulousans [*Tolosani*] — each redolent of the veneration and piety of antiquity. But whether this Cephas be that one reprehended by Paul, see below, in the sixth book, in the annotations on the second chapter of the epistle to the Galatians.

CHOZAI חזאי, a most faithful writer of Hebrew antiquities, wrote concerning the repentance and liberation of Manasses, king of Jerusalem, one book. The author of the sacred annals recalls this work in the 2nd book [of Paralipomenon], chapter 33 ⁸, thus writing: *BUT THE REST of the deeds of Manasses, his prayer also, and its hearing, and all his sins, and [his] contempt, the places also in which he built high places, and made groves and statues before he did penance, are written in the words of Chozai*. There still remains, from the monuments of this prophet, a small fragment, containing the prayer of king Manasses; which in certain Bibles is wont to be set immediately after the two books of Paralipomenon. The author of the annotations on Paralipomenon which are attributed to Jerome reports that it has been handed down to memory by some that this prophet Chozai was Esaias himself; who, his name being changed, was called Chozai, that is, *My Vision* [*Visio mea*].

CLAVDIVS Caesar, under whose empire Lucas, in the Acts, reports that great famine to have been foretold by Agabus the prophet, ⁹ and, a few years after, all the Jews to have been driven from Rome by his command ¹⁰, wrote in the Greek tongue:

- **THE BOOKS OF HISTORIES, twenty-eight** ¹¹ — that is, twenty books of *Tyrrhenica* [Etruscan history], eight books of *Carchedoniaca* [Carthaginian history]: for whose sake a new [Museum] was added to the old Museum of Alexandria [→ *novum*]

[*uum* →]

¹ A more ancient Handwriting, indeed one which binds all mortals ² Gen. 2:16-17 ³ Coloss. 2:13-14 ⁴ The Hebrews frequently use the dative case for the genitive ⁵ What the Census of the sons of Israel was ⁶ Martialis was one of the 70 disciples ⁷ Gal. 2:11 ⁸ 2 Par. 33:18-19 (printed "1. Par. 33") ⁹ Acts 11:28 ¹⁰ Acts 18:2 ¹¹ Books written by Claudius Caesar

(printed p. 49 [PDF p. 62], recto — leaf stamps "47". Claudius Caesar's remaining works and Claudius Lysias, then the long Clement of Rome entry begins: his catalog of writings, the two canonical epistles, and the antipodes/plurality-of-worlds discussion. Running head: *LIBER SECVNDVS*.)

[→ *novum*] added [Museum] from his own name; and it was appointed that every year, in the one [Museum] the books of the *Tyrrhenica*, in the other the *Carchedoniaca*, on set days, as in a public auditorium, should be recited entire by individuals in turn.

HE ALSO WROTE, in Latin eloquence, forty-three books: that is, of the things from the murder of Caesar to the civil peace, two volumes; from the civil peace to his own times, one-and-forty books.

HE ALSO COMPOSED, of his own life, eight volumes — more ineptly than inelegantly.

LIKEWISE a defense of Cicero against the books of Asinius Gallus, sufficiently learned.

OF THE THREE LETTERS added by himself to the Latin alphabet, one book.

OF THE DICING ART [*Ars Aleatoria*], one book. [So] Suetonius, in [the life of] Claudius.

CLAVDIVS LYSIAS, tribune of the Roman soldiery in Jerusalem, wrote to Felix, prefect of Judaea, an apologetic epistle for the Apostle Paul. See the Acts of the Apostles, chapter twenty-three.

CLEMENS (concerning whom the Apostle, writing to the Philippians ¹, says: *WITH CLEMENT, and the rest of my fellow-workers, whose names are written in the book of Life*) was by country a Roman, son of Faustinus, from the region of the Coelian mount. He, when first he had been made bishop of Sardica, and afterward [was] second in the Apostolic chair — or, as some prefer, fourth after Peter — when he had held [it] nine years, at length, after the relegation of exile, crowned with martyrdom, fell in the third year of the emperor Trajan; that is, in the year from the advent of Christ our Savior 103. ² His writings are said to be these:

- **EPISTLE**, canonical, to the Corinthians, the first.
- **EPISTLE**, canonical, the second.
- **TO JAMES**, the brother of the Lord, epistle the first.
- **TO JAMES**, the brother of the Lord, epistle the second.
- **TO ALL fellow-bishops**, one epistle.
- **TO JULIUS and Julianus**, one epistle.
- **TO THE BRETHREN of Jerusalem**, dwelling with James, one epistle.
- **THE TRANSLATION** of the epistle of Paul to the Hebrews, from Hebrew into Greek.
- **OF THE APOSTOLIC liturgy**, one book.
- **OF THE APOSTOLIC canons**, one book.
- **THE RECOGNITIONS** of the former [set], to James the brother of the Lord, ten books.
- **THE RECOGNITIONS** of the latter [set], to James the brother of the Lord, ten books.
- **THE ITINERARIES** of Clement, ten books.
- **THE EPISCOPAL PRECEPTIONS**, eight books.
- **THE DISPUTATIONS** of Peter with Apion, one book.
- **THE RESPONSES** of Peter to the interrogations of the Tripolitans, several books.
- **HISTORIES**, six books.
- **OF THE PREACHINGS and Acts of Peter**, one book.
- **OF APOSTOLIC ACTIONS**, one book.
- **THE LIFE of Clement**, one book.

THESE, inscribed with the name of CLEMENT, I found among divers authors; concerning which, what we think, we shall indicate as briefly as we can.

CLEMENT'S first canonical Epistle to the Corinthians ³ — although it is little known in our times, yet there is no doubt that it is Clement's, who wrote it in the person of the Roman church, as Jerome, Damasus, and especially Irenaeus attest; who, in the third book against the heresies, explains the occasion and argument of the epistle in these words: *THEREFORE, under Clement, no small dissension having arisen among those who were brethren at Corinth, the church which is at Rome wrote most powerful letters to the Corinthians, gathering them into peace, and repairing their faith, and announcing the tradition which it had lately received from the Apostles — announcing one omnipotent God, maker of heaven and earth, former of man, who brought on the cataclysm and called Abraham, who led the people out of the land of Egypt, who spoke with Moses, who set forth the law and sent the prophets, who prepared fire for the devil and his angels; and that this is the father of our Lord Jesus Christ, &c.* Eusebius, in the 4th book of the Ecclesiastical History, chapter 38, reports that Clement in this epistle made mention of Paul's epistle to the Hebrews, and

used its testimonies also. Jerome, in the Catalog of ecclesiastical writers, indicating the style of this epistle, adds: *CLEMENT wrote, in the person of the Roman church, to the church of the Corinthians, a very useful epistle, which seems to me to agree with the character of the epistle which is carried under the name of Paul to the Hebrews. And in many senses of the same epistle it even makes use [of it] according to the order of the words. Altogether there is great similitude in each.* The same [Jerome] also, in the commentaries on the fourth chapter of the epistle to the Ephesians, citing a testimony from this epistle, says: *IT IS BETTER, if we say "the prisoner of the Lord," [to say] "bound in the charity of Christ."* Of which thing Clement also, to the Corinthians, is witness, writing: *THE BOND of the charity of God — who shall be able to declare it?* Clement of Alexandria, in the first, fourth, and sixth volumes of the *Stromata*, recites many fragments of this epistle.

CLEMENT'S second canonical [epistle]. That this was written by Clement after the first canonical epistle, Pope Damasus testifies in the *Pontifical Book*: *HE*, he says, *made two epistles, which are called canonical.* Epiphanius also, writing against the Ebionites, in the first volume of the *Panarion*, hands down that not one only, but several encyclical — that is, orbicular, or universal — epistles were written [by him] ⁴, which in his time were read in the holy churches. Although Eusebius, in the book which we cited a little before, reports that the second epistle of Clement was unknown to him, and Jerome affirms the same to have been reproved by the ancients. I suspect that Jerome, either from this or from the former epistle, brought forth that opinion of Clement concerning the plurality of worlds, when, in the second book of the commentaries on the epistle to the Ephesians ⁵, he thus wrote: *WE INQUIRE what it is that Paul says, ACCORDING TO THE AGE OF THIS WORLD — whether there be also another age which pertains not to this world, but to other worlds; concerning which Clement also, in his Epistle, thus writes: THE OCEAN, and the worlds which are beyond it, &c.* Which opinion Origen, long before Jerome, explained no less piously than learnedly, in the second book *Periarchon*, in these words: ⁶ *CLEMENT indeed, the disciple of the apostles, makes mention of those whom the Greeks name ἀντίκθονας [Antichthonēs], and of that part of the globe of the earth to which none of ours can approach, nor can any of those who are there cross over to us — which he also called worlds [→ mundos]*

[*laui* → (signature E)]

¹ Philippians 4:3 ² Clement was crowned with martyrdom in the year of the Lord 103 ³ Clement wrote an epistle to the Corinthians ⁴ Clement the Roman wrote many encyclical epistles ⁵ Ephesians 2:2 ⁶ Clement the Roman makes mention of those whom we call the antipodes

(printed p. 50 [PDF p. 63], verso — leaf stamps "48". CLEMENS continues: the "worlds" discussion concludes, then the first Epistle to James (the Linus–Cletus–Clement succession problem, with Rufinus, John of Antioch, and Torquemada), the Four Epistles, the Translation of Hebrews, and the Apostolic Liturgy. Running head: BIBLIOTHECAE SANCTAE.)

[→ he] washed, when he says: *THE OCEAN is impassable to men, and those worlds which are beyond it, which are governed by these same dispensations of the Lord God.* Concerning this epistle likewise, and the former, I judge Jerome to have been of [the same] opinion, when in the first book against Jovinian he said: *CLEMENT, successor of the Apostle Peter, whom Paul the Apostle mentions, writes epistles, and wove together almost his whole discourse on the purity of virginity.* ¹

CLEMENT'S first Epistle to James, the brother of the Lord, Damasus commemorates in the *Pontifical Book*, in the life of Clement — without, however, indicating the name of its author. Anacletus the Pope, alleging a testimony out of it, says its author is Clement, his predecessor. Yet concerning this [epistle] it has been doubted by many, because that seemed absurd which is written in it concerning Clement — namely, that he received the see of the Roman episcopate from Peter ², before whom it is agreed that Linus and Cletus were bishops of the city of Rome. Wishing to remove this inconsonance, Rufinus, the interpreter of this

epistle, in the preface to the *Recognitions* of Clement addressed to Gaudentius, wrote thus: *CERTAIN [persons] inquire how, since Linus and Cletus were bishops in the city of Rome before Clement, Clement himself, writing to James, says that the chair of teaching was delivered to him by Peter. Of which matter we have received this to be the reason: that Linus and Cletus were indeed bishops in the city of Rome before Clement, but while Peter yet survived; that is to say, that they might bear the charge of the episcopate, while he himself fulfilled the office of the Apostolate — as is found to have been done also at Caesarea, where, though he himself was present, he yet had Zachaeus, ordained by himself, for bishop. And in this manner both will appear true: that they too are numbered bishops before Clement, and that Clement nevertheless received the chair of teaching after the death of Peter.* Thus Rufinus. John, patriarch of Antioch, in the book *On the power of a general council above the Pope*, endeavors to show that the Roman pontiff can be deposed by the universal church even apart from the cause of schism and of heresy, alleging the words of Clement — who in this epistle brings in Peter thus speaking to him: *FOR IF thou shalt be occupied with mundane cares, thou wilt both deceive thyself and those who hear thee; for thou wilt not be able to distinguish more fully those things which pertain to salvation to whomsoever [needs them]. And from this it comes to pass that thou, as one who hast not taught the things that pertain to the salvation of men, art deposed.* Meeting these words, John Torquemada [Turrecremensis], presbyter Cardinal, in the second volume of the *Ecclesiastical Summa*, chapter 110, rejects utterly the whole authority of this epistle, as obscure and doubtful, denying that it could at all be that Clement wrote this epistle to James — published after the death of Peter — the brother of the Lord, whom Eusebius in the *Chronicles* testifies to have fallen, stoned by the Jews, nearly ten years before the death of Peter. He adds also that the word *Deponaris* [thou art deposed] is corruptly had in this epistle, for which *puniaris* [thou art punished] should be read; yet in such wise that thou understand the pontiff to be punished not by men, but by God alone.

CLEMENT'S four Epistles. Concerning these there is nothing whereof I should here admonish the reader, save that out of that which is the second to James, and that which is directed to the fellow-bishops, and out of the last, which is inscribed to the dwellers of Jerusalem, many things word for word have been excerpted in the decretals of the pontiffs — especially in the distinctions the second, the fifth, the twenty-third, and the thirty-eighth; and in the *Causes*, the second, question first and seventh; and in the eleventh, question third; and in the twelfth, question first; and in the sixteenth, question seventh. Which surely is no small indication of the antiquity of these epistles.

CLEMENT'S Translation of the epistle to the Hebrews ³ Eusebius reviews in the fourth book of the *Ecclesiastical History*, chapter 38, in these words: *IT IS AGREED that the Apostle wrote the epistle to the Hebrews — as being to be sent to Hebrews — in his native tongue; and, as certain hand down, that Luke the Evangelist, but as others [hold], this same Clement, translated it. Which is also the more true: because the very style of Clement's [own] epistle concords with this, and the sense, forsooth, of each writing bears very great similitude.* Thus Eusebius. Clement of Alexandria, in the fourth book of the *Stromata*, recites a fragment out of Clement's epistle to the Corinthians not unlike those things which are had in the eleventh chapter of the epistle to the Hebrews.

CLEMENT'S Apostolic Liturgy. Concerning this, Proclus, Archbishop of Constantinople, in the booklet *On the tradition of the divine Mass*, engraved these words: *MANY indeed, and other divine pastors, who succeeded the Apostles, and doctors of the church, expounding the reason of the mysteries of that divine Mass, delivered [it] to the Church committed to writings. Among whom the first and most illustrious is blessed Clement, the disciple and successor of that chief of the Apostles: who brought into the light those sacrosanct mysteries, revealed to him by the holy Apostles.* ⁴ Nicolaus, bishop of Methone, in the book *On the truth of the body of Christ in the sacrament of the altar*, brings forth out of this liturgy a certain prayer which the Greeks use for the consecration of the sacrament of the Eucharist ⁵; in which, after those dominical words, *This is my body, and this is the chalice, &c.* ^{6 7} (by which the Latin Church believes the bread and

wine to be transmuted into the body and blood of Christ), these deprecatory words are added: *Thou, who needest none, vouchsafe, O God, to send thy holy Spirit upon this sacrifice, that it may make this bread the body of thy Christ, and this chalice the blood of thy Christ. Amen.* Which words Marcus, [a] Bishop, in the book *On the sanctification of the divine gifts*, and Nicolaus Cabasilas in the book *On the interpretation of the Mass*,⁸ would have to be so necessary to the form of consecration, that without them the words of Christ, uttered by the priest, would avail nothing to the consecration of the sacrament. Meeting these, Bessarion, patriarch of Constantinople, in the book *On the sacrament of the Eucharist*, says that the authority of Clement's words could easily be eluded, as deduced from Apocryphal scripture; yet that it is not to be spurned, because the same words were used in their Liturgies by James, the brother of the Lord, [by] Basil, and especially [by] Chrysostom — who, after the dominical words of transmutation recited by the priest, adds: *Make this bread the precious body of thy Christ, and that which is in this chalice the precious blood of thy Christ, changing [it] by thy holy Spirit. Amen.* Which words indeed seem to contain the form and force of transmuting the bread and wine into the body and blood of Christ. For this cause therefore, that such hesitation may be taken away, *It is to be known*, he says, *that the dominical body is twofold — to wit, the true, and the mysti-*⁹

[cum →]

¹ Clement in his epistles praises virginity ² By what reason Clement is said to have received the see of the Roman episcopate from St. Peter ³ Clement the Roman translated the epistle to the Hebrews out of the Hebrew tongue into Greek ⁴ Clement brought into the light the sacrosanct mysteries of the Mass, revealed to him by the Apostles ⁵ By what words the Sacrament of the Eucharist is consecrated ⁶ Matthew 26:26 ⁷ Luke 22:20 ⁸ The error of Marcus the bishop and of Nicolaus Cabasilas ⁹ The body of the Lord is twofold

(printed p. 51 [PDF p. 64], recto — leaf stamps "49". CLEMENS continues: the twofold body concludes, then the Apostolic Canons (their authority and disputed number, 84/85), and the Recognitions, with the ten arguments of the first decade of books. Running head: LIBER SECVNDVS.)

[→ mysti]-cal; and that the former indeed is confectioned by the words of the Lord himself, whose body it is; but this, which we ourselves are, is completed by the superadded words — whether of Clement, or of Basil, or of Chrysostom — and by the prayers by which, after the consecration of the mystery, the priests suppliantly pray that, through the worthy taking of the Eucharist, we may be made one body with Christ. Which is easy to understand, if one diligently observe the Masses set forth by the aforesaid fathers. *Thus Bessarion. Confirming whose opinion, Chrysostom, in the homily On Judas the traitor, manifestly confesses that the bread is turned into the dominical body by the virtue of this discourse of Christ, THIS IS MY BODY*, uttered by the priest. Thou hast these things more copiously explained in the 6th book, annotation 3.

CLEMENT'S Apostolic Canons. Of these, some indeed are fabricated under the false title of Clement by heretics, [their] author uncertain, which Gelasius the Pope, in the decrees, distinction 15, utterly rejects; but others are 84 in number, which Clement, having received them from the Apostles, wrote in Greek, beginning with these words: ἐπίσκοπος χειροτονείσθω, that is, *Let a bishop be ordained*. These a certain Dionysius, an ancient interpreter, moved by the prayers of his brother Laurentius, made Latin [and dedicated] to Pope Stephen. Concerning these it is inquired among the skilled in pontifical law, whether they be canonical or Apocryphal¹. Gratian, distinction 16, bringing forth divers opinions on this matter, establishes nothing certain. For he says they were approved by the judgment of Adrian the second in the epistle to Tharasius of Constantinople; of which matter, however, Adrian makes no mention in that epistle. For in the fourth Action of the seventh synod, those words by which the sixth synod is commended, and its canon, are Tharasius's, and not Adrian's. Yet at the end of the aforesaid fourth action, that very fourth action is confirmed by the council and by the legates of Pope Adrian — by which the canons of the sixth synod are approved, in the second of which the 85 canons of the Apostles are received². The question here therefore is twofold: the one part concerns the authority of these Canons, the other the number. Now the part of the former assertion is most certain, namely that the authority of the Canons of the Apostles has been received and undoubted. For

Athanasius enumerates them among the Hagiographa, and John Damascene, in the fourth book *Of the orthodox faith*, places them in the Canon of the divine scriptures. Epiphanius, in the third book against the heresies, confuting the Audians, cites the *Institution of the Apostles*, while he treats of the celebration of the Pascha — although this canon is not found among those which we have. Tertullian, against Praxeas, says these Canons of the Apostles were delivered by [their] hands. But the emperor Justinian also very often introduces mention of these in the *Novels*, and professes that he frames his laws according to them; and in express words he calls [them] the CANONS of the Apostles. Thus far concerning their authority; now of the number must it be spoken.

ISIDORE reviews only fifty; the sixth synod, in its second canon, approves 85 — although they are but 84; but the twelfth in the Latin is divided into two in the Greek codex. Zephyrinus, five hundred years prior to the fifth synod, admits sixty only. Leo the Ninth, nearly three hundred and fifty years later than the sixth synod, in the epistle to Michael the patriarch, enumerates just as many. In the last Canon of the Apostles the Gospel of John is received, which was written under Nerva. But the Canons are said to have been set forth while Peter was yet living — [Peter] who was slain long before, under Nero — as is gathered from the twenty-eighth Canon, in which it is written, *BY ME PETER*. This, however, seems very absurd, unless we say that that little clause concerning the approbation of the Gospel of John crept into the text out of the margin of the book, where it had been added by some smatterer [*sciolus*]. There are also in these sanctions certain [things] which do not agree with the present dogmas of the church — as in canon 52, in which it is commanded that those who eat flesh with the blood be deposed; and in canon 56, in which fasting is forbidden as well on the Lord's day as on the Sabbath. There are [those] who think these canons were contaminated by the Nicolaitan heretics³, and besprinkled with many other Apocryphal [matters].

CLEMENT'S Recognitions, which are inscribed in Greek ἀνάγνωσις, or ἀναγνωρισμός, that is, *Recognition*, or ἀναθεώρησις [so read for the printed ἀναθεώρισμος], which is *Revision* — certain [persons] distinguish by a twofold partition, namely into ten Prior books and ten Posterior books. In the prior [ones], which are now wanting to us, Clement collected, at Peter's precept, whatsoever Peter discoursed at Caesarea of Palestine through three continuous months, and transmitted [them] to James, the brother of the Lord. The several arguments of these are read⁴, written in these very words, in the third volume of the posterior Recognitions which are now had:

- **THE FIRST book of the Recognitions** treats of the true Prophet, and of the property of the understanding of the law, according to that which the tradition of Moses teaches.
- **THE SECOND**, of the principle [beginning] — whether it be one, or many? and that the law of the Hebrews is not ignorant [of] what immensity is.
- **THE THIRD**, of God, and of those things which were instituted by him.
- **THE FOURTH**, that although many be called gods, there is only one true God, according to the testimonies of the scriptures.
- **THE FIFTH**, that there are two heavens: whereof one is this visible firmament, which shall also pass away; but the other eternal and invisible.
- **THE SIXTH**, of good and evil, and that all things are subjected to good by the Father; but evil — from what [cause], in what manner, and whence it be; and that it cooperates indeed with good, but not with good as its purpose; and what [are] the signs of good, and what of evil; and what is the difference of duality and of conjunction.
- **THE SEVENTH**, [of the things] which the twelve Apostles pursued among the people in the temple.
- **THE EIGHTH**, of the words of the Lord which seem to be contrary to themselves, and are not; and what is the resolution of these.
- **THE NINTH**, that the law placed by God is just and perfect, and that it alone can make peace.

• **THE TENTH**, of the nativity of carnal men, and of the generation which is through Baptism; and what is the succession of carnal seed in man; and what [is] the reckoning of his soul; and how in it there is liberty of will: which, because it is not inborn but was made, could not be immovable from good.

THESE, therefore, are the arguments of the Recognitions, which Clement reports himself to have written in the city of Caesarea concerning those things which were discoursed by Peter in the same city. That these books were in great part contaminated by heretics⁵, Rufinus is witness, who in the *Apology of Origen* left these things written: *CLEMENT, the disciple of the Apostles, put forth books which are called in Greek ἀναγνωρισμός, that is, Recognition, in which, when out of the person of Peter the Apostle*

[Aposto →]

¹ Whether the Canons of the Apostles be canonical or apocryphal is disputed among the jurisconsults ² The 85 canons of the Apostles were received in the sixth Synod and approved by the ancient Doctors ³ Some think the Canons of the Apostles were contaminated by heretics ⁴ The arguments of Clement's Recognitions ⁵ The heretics contaminated the books of Clement's Recognitions

(printed p. 52 [PDF p. 65], verso — leaf stamps "50". CLEMENS continues: *Rufinus on the interpolation of the Recognitions and on his translation method; then the arguments of the ten Posterior books, Sixtus's doubt of Clementine authorship, and notices on Jacobus of Genoa and Bede. Running head: BIBLIOTHECAE SANCTAE.*)

[→ the] doctrine of the Apostle [Peter], as though truly apostolic, is in very many places expounded, in some [places] the dogma of Eunomius is so written [in] that he is believed to dispute nothing other than [what] Eunomius himself [would] — asserting the Son of God to have been created out of things not existing. Then also that adulterous kind [of teaching] is inserted, [namely] that a quality, [and] not the malice of a purposed will, produced the nature of the devil and of the rest of the demons, but [as] an excepted and separated creature. There are also some other [things] inserted in his books which the ecclesiastical rule by no means receives; which perverse men, for the assertion of their own dogmas, inserted under the name of holy men, as [being thereby] the more easily to be believed; which [things] he is to be believed neither to have thought nor to have written. Thus Rufinus.

CLEMENT'S ten Posterior books of the Recognitions, which we now have under the title *THE RECOGNITIONS OF CLEMENT TO JAMES, THE BROTHER OF THE LORD*, and whose beginning is *I, CLEMENT, BORN IN THE CITY OF ROME*, are believed to be those which Gennadius testifies were translated by Rufinus; whose preface also is had at the beginning of the whole work, in which — whether Rufinus, or some other under the name of Rufinus — thus writes concerning the manner of his translation, to Gaudentius the bishop: *IT IS SURELY fair to thee, who wilt read these things also in Greek, lest perchance thou think the order of translation in some places less kept by us, that I indicate the counsel of our interpretation. I think it does not escape thee that of this Clement's [work] there are had, in the Greek of the same work — the ἀναγνώσεις [Recognitions], that is — two editions, and [that] there are two bodies of the books, in some things indeed diverse, in many nevertheless of the same narration. In fine, the last part of this work, in which the transformation of Simon is related, is had in the one body, in the other is not had at all. There are also certain [things] in each body disputed concerning the unbegotten God and the begotten [Son], and concerning some others; which — that I say nothing more — exceeded our understanding. These therefore, as being above my powers, I chose rather to reserve to others than to bring forth less full. But in the rest, as far as we could, we gave diligence to depart not only not from the sentences, but not even sufficiently from the discourses and locutions. Which thing, although it renders the eloquence of the narration less ornate, yet renders it more faithful.* Thus Rufinus concerning the edition of these volumes; whose arguments it pleases [me] here to subjoin, that from the collation of them with the foregoing arguments of the Prior Recognitions it may appear how great is the difference of each work:

• **THE FIRST book,** ¹ then, contains the education of Clement in the city of Rome and his study of the truth; the coming of Barnabas out of Judaea into the city; the fellowship entered into by Clement with Barnabas; the navigation of both into Palestine, and the entrance of both into Caesarea to Peter the Apostle; likewise the colloquy of Peter with Clement — in which Clement testifies that he heard from Peter a few [things] concerning the true prophet, and committed them to letters in a single volume. There is added at the end a brief course of the histories of the Old Testament.

• **THE SECOND,** ² Nicea reporting [it], narrates the wisdom, eloquence, miracles, race, and parents of Simon Magus; likewise some [things] of the power of demons over men; then also the first disputation of Peter with Simon held in the same city — in which, in very few words, it is shown that there is one God, author of the world, and not many.

• **THE THIRD** ³ relates the second meeting of Peter with Simon in the same city; in which some [things] are discussed concerning free will. It is inquired also why God did not make man impeccable; why heaven was made; why it must be dissolved by fire; whether they shall see the true God with the heart of the world [*mundi corde*]; and whether the soul be truly immortal. Lastly it describes the desertion of Simon by his own, and his flight out of Caesarea into Syria.

• **THE FOURTH** ⁴ [narrates] the setting-out of Peter and Clement from Caesarea to Dora, Ptolemais, Tyre, Sidon, [and] Berytus, and their entrance into Tripolis — in which city Peter wintered. It recites also a sermon of Peter held in the same city, in which is a brief course of the ages of the world, from its creation even unto Christ.

• **THE FIFTH** ⁵ has another sermon of Peter in the same city.

• **THE SIXTH,** ⁶ likewise another sermon of Peter in the same city.

• **THE SEVENTH,** ⁷ the departure of Peter out of Tripolis, and his setting-out first to Orthosias, then to Antaradus, then to the island Aradus, to see glass columns of immense magnitude. It reports also the mother of Clement to have been found by Peter in the same island, and then first recognized by her son Clement. Peter sails out again from the island Aradus to Antaradus; thence by a foot-journey he betakes himself to Balnea; thence he passes through Pathos and Gabala; at last he comes to Laodicea, where Clement first recognizes Faustus and Faustinianus, his brothers.

• **IN THE EIGHTH book** ⁸ Peter, in a more secret place of the port of Laodicea, disputes against a certain old mathematician [astrologer] asserting that all things are governed by fate.

• **THE NINTH** ⁹ pursues the same disputation against the mathematicians, who say that all things come to pass by the impulses of the stars.

• **THE TENTH** ¹⁰ narrates the transmutation of Simon Magus into Faustinianus, the brother [so; father] of Clement. Then it adds some [things] concerning the genealogy of the gods of the gentiles. Lastly it sets in order the departure of Peter from Laodicea, and his coming to Antioch — in which city the people delivered to him the chair of teaching.

So many, therefore, are the volumes of the Posterior Recognitions; concerning which — that I may freely pronounce what I think — I suspect [them] not to be Clement's ¹¹. For besides that many things in them, under the person of Peter the Apostle, are drawn from the inmost philosophy of Plato and Aristotle, two whole leaves also are recited under the person of Peter in the ninth book of this work, transcribed word for word out of the book *On fate, against Abydas*, of Bardesanes the Syrian astronomer — who, Epiphanius witnessing, flourished under the emperor Marcus, seventy years after the death of Clement ¹². Which same writing of Bardesanes, Eusebius, in the sixth book *On the evangelical preparation*, recites in the very same words, not one diction being changed. There are also in these books most things uncertain, many fabulous, some moreover repugnant to catholic dogmas. Out of which Jacobus, Archbishop of Genoa [Jacobus de Voragine], noted some [things] in the life of Clement, inserted by him in the book of annual festivities. Bede, however, in the tract *On the reckoning of times*, expounding the beginning of Genesis out of the words which

are contained in the 6th volume of these recognitions, calls this work *The books of the histories of St. Clement, Roman Pontiff*, and confesses that he receives that exposition out of the 6th volume of these.

CLEMENT'S Odeporicon, or Itinerary — Atha-

[nasius →]

¹ The argument of the first book of the Posterior Recognitions of Clement ² The argument of the second book of the Recognitions ³ The argument of the third book of the Recognitions ⁴ The argument of the fourth book of the Recognitions ⁵ The argument of the fifth book of the Recognitions ⁶ The argument of the sixth book of the Recognitions ⁷ The argument of the seventh book of the Recognitions ⁸ The argument of the eighth book of the Recognitions ⁹ The argument of the ninth book of the Recognitions ¹⁰ The argument of the tenth book of the Recognitions ¹¹ The author suspects these ten books not to be Clement's ¹² When Bardesanes the Syrian lived

(printed p. 53 [PDF p. 66], recto — leaf stamps "51". CLEMENS concludes: the Itinerary/Odeporicon, the Disputation of Peter against Apion, the Episcopal Preceptions, and the Life of Clement. New headwords follow: **THE GENERATION OF HEAVEN AND EARTH** (Gen 2:4), and the opening of **THE EPISTLE OF THE THIRD COUNCIL OF JERUSALEM**. Running head: LIBER SECVNDVS.)

[→ Atha]nasius, in the Synopsis, and Leo the Pope, in the epistle against Nicetas, number [it] among the Apocryphal writings¹; and Gelasius, distinction 15, reviews [it] among the books reproved by the Church, saying: *THE ITINERARY of Peter the Apostle, under the name of Clement, eight books, is apocryphal*. This Trithemius divides into ten books, whose beginning is, *WHEN IN THE CITY OF ROME*, &c. I suspect this work to be the same as that which, among some authors, is inscribed *The Peregrinations, or Circuitions, or Circuits, of Peter*. Concerning which Epiphanius, in the first book of the *Panarion*, confuting the heresy of Ebion, says thus: *THE EBIONITES use also other books — namely, those called the CIRCUITIONS OF PETER, written by Clement — corrupting many things in them, and leaving few [things] true; even as Clement himself refuted them throughout in the encyclical epistles which he wrote, which are read in the holy Churches; because his faith and his discourse have another character from those things which by them, under his name, were corrupted in the Circuitions*. Thus Epiphanius concerning the Circuitions, or Itinerary — which indeed, unless my opinion deceive me, is the very same as the above-mentioned work of the POSTERIOR RECOGNITION, adorned by the copyists with such a title, and transformed by a Preface of Rufinus either fabricated or fetched from elsewhere; that they might render this volume, condemned under the name of *Itinerary*, commendable to buyers by this artifice — as well from the more gracious inscription of the RECOGNITIONS as from the authority of the interpreter Rufinus. Now that which makes me easily believe this is the very number and context of the books; in which, from head even to heel, almost nothing else is narrated than the peregrination of Peter and Clement out of Italy into Palestine, and from Palestine even into Antioch, through the several cities and places which are between Caesarea of Palestine and Antioch. To this is added that Jacobus, Archbishop of Genoa, who wrote this same peregrination in the life of Clement, testifies that he collected it summarily out of the Apocryphal Itinerary of Clement. Which surely indicates that the books of the Recognitions and the Itinerary of Clement are the same work². This, in the last years, the Senate of the Holy Roman Inquisition commanded to be inscribed in the Index of the volumes condemned by the church.

CLEMENT'S book On the disputation of Peter against Apion Jerome cites in the *Catalog*, saying: *THERE IS CARRIED [ABOUT] also a Disputation of Peter and Apion, composed in a long discourse*, which Eusebius, in the third volume of the *Ecclesiastical History*, refutes³. Now this place cited by Jerome is had in Eusebius, chapter 38, book 3, in these words: *BUT other little works of Clement, not the least [of them], are reported to be held by some — such as the Disputation of Peter and Apion; which is very little found to have been in use among the ancients, because the rule of Apostolic faith is not perceived to have remained pure and uncorrupted in them*.

CLEMENT'S Episcopal Preceptions. Concerning these, at the end of the canons of Clement — where also the book of the ACTS OF THE APOSTLES, put forth by the same author, is commemorated — I found it thus written: Διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ Κλήμεντος ἐν ὀκτὼ βίβλοις προσπεφωνημένοι, ὥς οὐ δεῖ δημοσιεύειν ἐπὶ πάντων, διὰ τὰ ἐν αὐταῖς μυστικά; that is, *Preceptions dedicated to you bishops through me, Clement, in eight books — these it behooves not to divulge to all, on account of the arcane things which are contained in them.* These eight books of Apostolic Preceptions, or Constitutions, John, bishop of Osma [*Ostuniensis*], a man endowed with every kind of learning, lately turned into Latin and illustrated with scho-lia.

CLEMENT'S work On the responses of Peter to the interrogations of the Tripolitans. Of this I have nothing certain to report, save that in the fifth volume of the Posterior Recognitions it is written that Clement collected interrogations of this kind, together with the responses of Peter, in several books.

CLEMENT'S Epitome Κηρυγμάτων τοῦ Πέτρου, that is, *Of the Preachings of Peter the Apostle.* Of this work Clement of Alexandria makes mention in the sixth book of the *Stromata*, and Origen, his disciple, in the 13th tome on the Gospel of John — bringing forth from it certain fragments, which thou shalt be able to see below, in [the entry] *Peter*.

CLEMENT'S Life. Concerning this I have nothing clearly ascertained, besides that which Jacobus, Archbishop of Genoa, affirms in the life of Clement put forth by him — [that] the life of Clement is contained in the ITINERARY which is carried under his name.

THE GENERATION OF HEAVEN AND EARTH, or *The Book of the generation of heaven and earth.* ⁴ Although of this book there be no mention in the sacred codices of the Hebrews, yet where, in the second chapter of Genesis, the Hebrew verity has אלה תולדות השמים והארץ, *Elle tholdoth hascaimim ve haarez*, that is, *These are the generations of heaven and earth*, the LXX interpreters rendered Αὕτη ἡ βίβλος Γενέσιος [so printed, for γενέσεως] οὐρανοῦ, καὶ γῆς — to wit, *This is the book of the generation of heaven and earth.* ⁵ Which version indeed all the Greek expositors follow and expound in this place. Philo the Jew says that Moses by these words indicated what he wished to be the inscription of the first volume of the whole Pentateuch. Approving which, Chrysostom says it is not to be marveled at if Moses so inscribed the book, although besides the generation of heaven and earth so many [things] are contained in it concerning the lives of illustrious men, and concerning very many other matters; because under this general appellation of the generation of heaven and earth he willed to comprehend all creatures, as well celestial as terrestrial, together with their operations and events. The Rabbins of the Hebrews, inquiring the cause why in this place the word תולדות *tholdoth*, that is, *Generations*, is written perfectly — that is, by six letters ⁶ — whereas everywhere in the divine volumes it is written imperfectly, that is, by five letters only, תולדת, except in the genealogy of David at the end of the book of Ruth ⁷ — answer that by this is mystically signified that the world was in the beginning perfectly produced by the Lord, but by the sin of Adam corrupted manifoldly, and [is] to be restored through the Messiah, son of David; in whose genealogy, as has already been said, this word *Tholdoth* is reintegrated to the pristine number of letters. Others of the Jews believe that Moses, by the six letters of this word, willed to express the number of the six days of the mundane generation.

THE EPISTLE OF THE THIRD COUNCIL OF JERUSALEM. ⁸ When the Christians out of the Jews and out of the gentiles, lately converted to the faith, gravely contended concerning the observance of the legal [precepts] — the Jews asserting that, together with the Gospel, the Mosaic law was necessarily to be kept, [and] the gentiles [asserting] that it was to be utterly rejected — the Apostles and the elders, gathered in the third council at Jerusalem, wrote to the brethren of Antioch, of Syria, and of Cilicia, converted to the faith out of the gentiles, an epistle; by which they pronounced them free from all observance of the legal [precepts], yet with these

[*tamen* →]

¹ Clement's Itinerary is apocryphal ² Clement's Itinerary and the Posterior Recognitions are the same ³ The Disputation of Peter against Apion is rejected by Eusebius ⁴ Gen. 2:4 ⁵ Why it is called the Book of the generation of heaven and earth ⁶ Why תולדות (tholdoth) is written with six letters — Gen. 2:4 ⁷ Ruth 4:18 ⁸ Acts 15:23-24

(printed p. 54 [PDF p. 67], verso — leaf stamps "52". The Council of Jerusalem epistle concludes (the four exceptions, the twofold exposition, Ambrose on the corrupted reading). Then two new headwords: **THE [LOST EPISTLE OF THE] CHURCH OF THE CORINTHIANS** to Paul, and **THE BOOKS OF CURIOUS ARTS** (Acts 19:19), with a taxonomy of magic. Running head: BIBLIOTHECAE SANCTAE.)

[→ with these] four excepted, that is, things offered to idols, blood and the strangled, and fornication — from which they decreed them to abstain ¹. This decree of the Apostles the interpreters expound in two ways ². Chrysostom and Oecumenius, because in the new law nowhere is an observance of legal [precepts] found to be commanded, think that by *the Strangled* and *Blood* the effusion of human blood, and homicide of whatsoever kind, is forbidden. But Augustine, in the 32nd book against Faustus, understands both according to the Jewish rite — that is, of the blood which Moses forbids to be eaten in the seventh chapter of Leviticus, saying: *YE SHALL EAT THE BLOOD OF NO ANIMAL, AND OF THE FLESH OF SWINE, FROM WHICH THE BLOOD WAS NOT POURED OUT*. For these things, although after the resurrection of Christ they could lawfully be eaten not by the gentiles only, but by the Jews also, were nevertheless interdicted by the Apostles, lest by this occasion there should be taken away, in that primitive Church, the peace and common life of the gentiles with the Jews — who, from the inveterate custom of the law, abhorred the eating of these things. Afterward, the splendor of evangelical preaching increasing, this manner of legal observance was abrogated ³, which the Apostles had commanded for a short time for the mutual concord of each people. But the prohibition of fornication, which the gentiles esteemed no sin, remained unshaken; because by God's command it had long before been interdicted in the Decalogue ⁴. Nor is this to be passed over here, that Ambrose, in the commentaries on the epistle to the Galatians, judges this place to be corrupted, saying that by the Apostles three precepts only were [given], that is, abstinence from things offered to idols, from whoredom, and from blood; but the fourth, concerning the strangled, was added by certain rash Greeks. See the 6th book, annotation 273. This epistle was written in the fourteenth year of the conversion of Paul — that is, in the fourth year of Claudius Caesar, and the eighteenth from the ascension of Christ ⁵.

THE CHURCH OF THE CORINTHIANS, agitated by intestine seditions on account of certain rich and powerful [men] who were calling the common people away from the doctrine of Paul to the doctrine of the philosophers, as to those who taught more excellent [things] than the Apostle, wrote to Paul — through Fortunatus, Stephanas, and Achaicus — one epistle concerning the peril and cause of its own sedition; at the same time also consulting him concerning marriages and the choice of foods: that is, whether it behooved to abstain from matrimony, and whether the use of foods which had been immolated to idols was to be shunned. To these things Paul abundantly responded in the first epistle to the Corinthians, in the seventh chapter of which he makes mention of this epistle [written] to him by the Corinthians ⁶.

THE BOOKS OF CURIOUS ARTS, or βιβλοι περιεργοι, that is, *Curious Books*. ⁷ Concerning these it is read in the Acts of the Apostles, that when Paul at Ephesus was casting demons out of possessed bodies, many of those who had exercised curious arts brought together their books and burned them before all; and, the prices of them being reckoned, they found fifty thousand [pieces] of silver ⁸. Chrysostom, Augustine, Oecumenius, and Bede, by the *books of Curious arts*, understand writings pertaining to magic arts — not of whatever kind, but only to those which are forbidden as well by divine as by human laws ⁹. For there is a twofold kind of Magic, the true and the false ¹⁰. True magic is that which, from the knowledge and the mutual application of natural virtues — of things acting and things being acted upon in turn — teaches [one] to work admirable things, which are called miracles of nature ¹¹. Concerning this Philo, in the book *On the special laws*, says: *TRUE Magic — that is, the Perspective [contemplative] science, through which the works of nature are discerned more clearly — as honorable and to be sought, not the common sort only follow, but*

even the greatest kings of kings, especially the Persians, so curious of these arts that it is not lawful [for one] to reign unless he have dealt familiarly with the Magi. Jerome, on the second chapter of Daniel, says: *THE MAGI are those who philosophize concerning individual things, and are not malefics, but philosophers of the Chaldeans; and to the science of this art the kings also and princes of that nation direct all things. Whence the Magi too, at the nativity of the Savior, first understood his rising, and, coming to Bethlehem, adored him.* Justin Martyr, in the book *Of the Questions propounded by the gentiles*, questions 24 and 26, asserts that Apollonius of Tyana, a magician, worked many admirable [things] out of the skill of true magic¹², writing thus: *APOLLONIUS indeed, a man endowed with the science of natural faculties and of the consents and contrary affections which are in them, brought forth operations out of that art; for which cause, in all [his] operations there was necessary to him the assumption of accommodated matter, by whose help he accomplished that which was being effected.* These things concerning true Magic. But false Magic, and the most fraudulent of all arts, is that which works, either truly or in appearance, out of commerce with demons¹³. The author of this Augustine reports to have been Zoroaster, king of the Bactrians. Pliny [reports] Zoroaster the Persian, who most diligently wrote two hundred thousand verses concerning this whole art¹⁴. Philo derives its origin from true magic, adulterated and depraved by malefic men. Pliny reckons it to have sprung from three arts, which it also drew back into itself — that is, from medicine, from mathesis (or divinatory astrology), and from religion. He enumerates also, out of Hostanes (who wrote in the times of Alexander the Great), several species of magic¹⁵: namely that which promises colloquies of shades and of the infernal [powers]; and that which teaches [one] to divine by water, by spheres, by air, by stars, by a basin, by lamps, by axes, and by many other ways. Augustine, in the tenth book *Of the City of God*, chapter nine, distinguishes this magic, out of the opinion of Porphyry, into Theurgy and Goetia: Theurgy is the invocation of beneficent demons for the effecting of some good, which is done through certain consecrations and sacrifices¹⁶. But Goetia, which is also Necromancy, is done by the constraint of the dead, and by invocation [of them] also. For it is so called from the wailing [*planctus*] which is made about the sepulchre¹⁷. Philo, in the book above cited, adds to these a third species also, which is called Pharmacy [*Pharmacia*]¹⁸. This is done when something is offered to someone to be taken by mouth, which by certain incantations shall bring on love, or hatred, or madness, or death. All these things are condemned not only by the divine sayings, but also by the most ancient laws of the Romans¹⁹ — among whom many were arraigned for Magic, as Apollonius of Tyana before Domitian Caesar, and Apuleius before Claudius Maximus, prefect of Africa. There are [those] who by these *books of Curious arts* understand not only magical books, but all the volumes of judiciary astrology, which in the primitive church were no less forbidden than the magical²⁰; and they bring in as witnesses of this matter Epiphanius and Augustine — of whom the former, in the book *On weights and mea-*

[*mensuris* →]

¹ The Apostles pronounced Christians free from all observance of the legal precepts, excepting things offered to idols, blood, and the strangled and fornication ² What the Apostles understood by the names 'the strangled' and 'blood' — Acts 15 ³ The prohibition of blood and the strangled was wholly abrogated as Christ's Church grew ⁴ Fornication is forbidden in the Decalogue, which the gentiles thought no sin ⁵ The epistle of the Apostles, which is had in Acts 15, was written in the eighteenth year from the Ascension of the Lord ⁶ 1 Cor. 7:1 ⁷ Acts 19:19 ⁸ The price of the curious books burned at Ephesus was 50,000 [pieces] of silver ⁹ Which books are called [books] of curious arts ¹⁰ Magic is twofold ¹¹ What true magic is ¹² Apollonius of Tyana out of the skill of true magic worked many admirable things ¹³ What false magic is, and who was its author ¹⁴ How many thousands of verses Zoroaster wrote on false magic ¹⁵ False magic [has] many species ¹⁶ What Theurgy is ¹⁷ What Goetia is ¹⁸ What Pharmacy is ¹⁹ Not only divine law but also civil law condemns magic ²⁰ The books of judiciary astrology were forbidden when Christ's Church was being born

(printed p. 55 [PDF p. 68], recto — leaf stamps "53". CVRIOSARVM concludes (the ancient custom of burning wicked books), then **THE SCHEDULES OF KING DARIUS'S GUARDS** (the contest of the three pages, 3 Esdras 3–4) and **CYRUS**. The letter **D** opens with **DANIEL'S Dream-book**, the two **DARIUS** entries, **DAVID**, and **THE DESCRIPTION OF THE TEMPLE**. Running head: **LIBER SECVNDVS**.)

[→ mea]sures, writes that Aquila, the first interpreter of the divine scripture, was cast out of the church by the fathers for no other cause than this — that he was given to the inspections of nativities and the divinations of birth-hours¹; but the latter [Augustine], as appears at the end of his exposition on the 91st psalm, does not receive a Mathematician [astrologer] into the Church, save a public and solemn penance being first performed². We are admonished, finally, by this example that the custom among Christians of burning books of nefarious doctrine is ancient, and no newly-found thing, as the heretics of our times iniquitously complain³. For that this same thing was in use among the other nations also, the histories of the Greeks and Latins are witnesses; in which it is found — that I be silent of the rest — that the books of Diagoras and of Protagoras, who taught that there are no gods, were publicly burned by the Athenians⁴; and likewise it was done by the Romans with the books of Numa, found in the field of Petilius, because they seemed to dissolve the worship of the Roman deities⁵. See below, in the entry *Sennacherib* of this book, and book 4, in [the entry] *Julian, bishop of Eclanum*, and in the Annotations of the sixth book: where thou hast more concerning the not-reading of the books of heretics.

THE SCHEDULES OF THE GUARDS OF KING DARIUS.⁶ Esdras, in the 3rd book, reports these writings, [their] words, and the occasion of the words, to have been of this kind. When Darius, son of Hystaspes, roused after a brief rest in his bed, could not recall sleep, he proposed to the three guards of his body a question⁷: *What thing among all human affairs is mightiest?* — [decreeing] that whosoever should more prudently resolve it should obtain a reward, [namely] the second dignity after the king. Then they, when they had somewhat deliberated silently among themselves, offered their solutions to the king, briefly noted on three separate schedules.

- **THE FIRST WAS:** ΥΠΕΡΙΣΧΥΕΙ Ο ΟΙΝΟΣ, that is, *WINE IS STRONGEST*.
- **THE SECOND:** ΥΠΕΡΙΣΧΥΕΙ Ο ΒΑΣΙΛΕΥΣ, that is, *THE KING IS STRONGEST*.
- **THE THIRD:** ΥΠΕΡΙΣΧΥΟΥΣΙΝ αἱ γυναῖκες, ὑπὲρ δὲ πάντα νικᾷ ἡ Ἀλήθεια, that is, *WOMEN PREVAIL OVER ALL; BUT ABOVE ALL THINGS TRUTH CONQUERS* — which [answer] Zorobabel, sprung of royal race among the Jews, had written.

When the king had read these before his wise men on the following day, it was acclaimed by all that the sentence of Zorobabel excelled the rest; which preferred Truth as the only thing, among all mortal things, immortal and perpetual, and obnoxious to no injuries of times nor mutations of fortune⁸. And to Zorobabel was delivered the power next to the royal, and at the same time the faculty of leading back the remnants of the Jewish captivity into Judaea, and of rebuilding the holy city and the temple. Read Esdras, book 3, chapter 3, and Josephus, book 5 of the *Antiquities*, chapter 3.

CYRUS, the first king of the Persians, is said to have written these [things]⁹: *Commentaries of daily actions* (in which Esdras testifies was found the decree spoken by king Darius concerning the leading-back of the Jews into Palestine). To all the cities of Asia, an edict for the liberation of the Jewish nation and the restoration of the holy city; to Sisenes and Sarabasanus, satraps of Syria, one epistle of the same argument — whose copy Josephus brings in the eleventh book of the *Antiquities*, chapter 1.

D.

DANIEL the Prophet's Dream-book [*Somnialia*], that is, *Writings*, in which is handed down a superstitious interpretation of dreams, such as that which Artemidorus, a Greek author, wrote. It is interdicted to Christians in the pontifical decrees, cause 26, question 7, chapter *NE OBSERVETIS* [Observe ye not]¹⁰. Saint Athanasius, in the *Synopsis*, reproves an Apocryphal book of the prophet Daniel, without a name; which some think to be this very art of interpreting dreams; but others [think it] a supplement of Daniel — that is, the Hymn of the three children, the history of Susanna, and the narration of Bel the dragon — Athanasius himself, however, gainsaying [this], who places that appendix among the canonical scriptures, and reviews

[it] by name.

DARIUS, son of Hystaspes, king of the Persians and Medes, wrote to Tatanai and Strabuzanes, concerning the restoring of the temple of the Jews, one epistle, which is had in 1 Esdras, chapter six; to Tangar and Sambabas, masters of the horse at Samaria, one epistle of the same argument — [so] Josephus, book eleven.

DARIUS — or, as Josephus reads, *Arius* — **king of the Lacedaemonians**, wrote to Onias, son of Simon the Great, high priest of Jerusalem, epistles for the entering-into of a fellowship with the Jews; concerning which, in the epistle of Jonathan to the SPARTANS, which is had in 1 Maccabees, chapter twelve ¹¹, it is thus read: *ALREADY BEFORE, epistles had been sent to Onias, the high priest, from Arius, who reigned among you, [signifying] that ye are our brethren, as the writing which is subjoined contains, &c.* But of what kind this writing was, or the copy of the epistle, is not had out of the history of the Maccabees; yet it is extant in Josephus, book eleven of the *Antiquities*, chapter 5, in these words:

Arius, king of the Lacedaemonians, to Onias, greeting.

WE HAVE LIGHTED upon a certain ancient writing, in which we find that a kinship has intervened between our origins, and that our race also is not alien from the posterity of Abraham. It is fair, therefore, that, since ye are our brethren, ye ask of us whatsoever ye please. The same we also will do; and we shall esteem your affairs as our own, being about to hold our own likewise in common with you. Demoteles it is who renders these letters to you, written on a four-cornered page, and sealed with the seal of an eagle holding a dragon in its talons. Farewell. In the 144th Olympiad.

DAVID, son of Jesse the Bethlehemite, king of Jerusalem, author of the psalms, put forth also other writings, concerning which the [things] written below are had among the divine letters.

THE DESCRIPTION OF THE TEMPLE, ¹² in Hebrew תבנית ההיכל *Thaunith hecal* [*tabnith hekal*], but in Greek, according to the edition of the LXX interpreters, Τὸ παράδειγμα τοῦ ναοῦ — that is, *The Exemplar* ¹³ [*→ of the temple*]

[*templi* →]

¹ Aquila, the first interpreter of divine scripture, why he was cast out of the church ² An astrologer is not received into the church except after solemn penance ³ Books of nefarious doctrine are to be burned ⁴ Impious books burned by the Athenians ⁵ The books of Numa burned by the Romans ⁶ 3 Esdras 3 ⁷ The question proposed by Darius to the three guards of his body ⁸ Truth is subject to no injuries or changes of fortune ⁹ The writings of Cyrus ¹⁰ The superstitious interpretation of dreams is forbidden to Christians ¹¹ 1 Macc. 12:7 ¹² David described the temple — 1 Par. 28:11 ¹³ 3 Kings 8

(printed p. 56 [PDF p. 69], verso — leaf stamps "54". **THE DESCRIPTION OF THE TEMPLE** concludes (David's plan given to Solomon), then **DAVID'S LAMENTATION** over Saul and Jonathan, **THE EPISTLE OF KING DAVID TO JOAB**, and **THE DESCRIPTION OF THE WHOLE PEOPLE OF THE HEBREWS** (David's census, with the discrepant totals of Samuel vs. Chronicles). Running head: *BIBLIOTHECAE SANCTAE*.)

[→ of the] temple. In this work David, instructed by the illumination of the Holy Spirit, described the whole structure of the temple of Jerusalem — which he had vowed to God Most High — for Solomon his son, in a marvelous order and a wholly divine artifice. Witness of this is the author of the volume of sacred annals, writing thus in the 28th chapter of the former book: *AND DAVID GAVE to Solomon his son the description of the porch, and of the temple, and of the storehouses, and of the upper room, and of the inner chambers in the sanctuaries, and of the house of propitiation, and also of all the courts which he had thought upon, &c.* ¹ And a little after: *ALL these things came to me written by the hand of the Lord, that I might understand all the works of the exemplar.* ² The sum of this description is reported in 3 Kings, chapter six, and in 2 Paralipomenon, chapters three and four. ³

DAVID'S LAMENTATION, or *Mournful song*, was over Saul, the first king of the Hebrews, and Jonathan his son; who, fighting fiercely in the war against the Philistines, most unhappily fell. The beginning of the song is, *CONSIDER, O ISRAEL, FOR THESE, WHO ARE DEAD, &c.* It is had also in 2 Samuel, chapter one.⁴

THE EPISTLE OF KING DAVID TO JOAB, concerning the slaying of Uriah the Hittite, a most valiant man, and renowned in war.⁵ When the king had, by furtive coition, made his wife Bathsheba with child, fearing lest the husband should learn of the crime, he sent him with a diligently sealed letter to Joab, prefect of the whole army, who had then led out the royal forces against the Philistines. The sum of the epistle was that, an army being drawn up as soon as might be against the enemy, he should place Uriah in that part of the battle-line where he knew the sharper fight to press, and where each bravest of the enemy would contend from the opposite side; and that there, the [other] soldiers being recalled and at once withdrawn, they should abandon him to be cut down by the Philistine ranks.⁶ Which Joab too, the letter being read through, forthwith executed — not without blood and slaughter of his own, who, valiantly fighting together with Uriah, fell. And thus David, a man otherwise most upright, by the guile of a single letter added treason and the slaying of a most innocent man — one who had deserved excellently, above all, of himself — upon a base adultery;⁷ brought slaughter upon his own most faithful soldiers, who had never merited any such thing; lost his own firstborn by Bathsheba; and defiled all the glory of a well-lived life with the stain of treason, slaughter, and adultery.

THE DESCRIPTION OF THE WHOLE PEOPLE OF THE HEBREWS, held by the command of David through Joab the leader.⁸ This is that memorable description of the Israelite people, ennobled by a slaughter. For when God willed to avenge himself on the rebellious Israelites (who, having rejected David, the best of kings, had revolted to Seba, son of Bochri — a most abandoned man, who had stirred up sedition and arms against the king),⁹ he permitted Satan to incite David's mind, by the goads of pride, to number the multitude of the people subject to him. David therefore sent, to discharge this office, Joab, the prince of the army; who, returning after nearly the tenth month, brought a book of the description of all the tribes, from Dan even to Beersheba; in which were described a thousand thousand and five hundred and seventy thousand heads of valiant men, most apt for war —¹⁰ that is, out of the tribes of Israel a thousand thousand and a hundred thousand, and of the tribe of Judah four hundred and seventy thousand — although the second book of Samuel noted a far lesser sum than this which is gathered in the first volume of the annals, reporting the reckoning of this census to have been a thousand thousand and three hundred thousand heads of fighting men — namely eight hundred thousand out of Israel, and five hundred thousand out of Judah. The Rabbins of the Hebrews reckon that Joab the leader — because, unwilling, he was sent to this census by the King (as the second book of Kings testifies)¹¹ — most truly collected the greater sum, namely that which is written in the books of the annals; and that he offered to the king of set purpose the other, lesser sum which the book of Samuel commemorates, so as to afford to him — already lifted up into pride — a lesser occasion of swelling. After this description, therefore, God, moved with grave anger, took away by a sudden pestilence seventy thousand men out of those who had been described — all in one day, from the rising Sun even unto the evening;^{12 13} and by this kind of vengeance he avenged both the unjust defection of so seditious a people, and the proud arrogance of the king; who, for the ostentation of the amplitude of his kingdom and of the multitude of nations which by his counsel and by warlike valor he had subdued to himself, led by a certain foolish vanity commanded the heads of all who obeyed his empire to be numbered. In this place I know not what came into the mind of Lyra, a man most exercised in the sacred letters,¹⁴ that he should assert God to have been angered at David not so much for the elation of his mind as because he commanded the census to be held by a rite and order plainly diverse from that which the divine law had sanctioned — [the law] bidding this review to be made not by an enumeration of heads and names, and a description of individual men (as Joab did), but by a public offering of money appointed for the use of the tabernacle; in which offering each — as well the rich as the poor — should offer to God a single half-shekel; which, when the Levites had

reduced into one [heap] and numbered, they perceived the number of the men to be double the number of the shekels which had been offered. Lyra seems to gather this his opinion out of the law of Moses concerning the reviewing of the people, written in the thirtieth chapter of Exodus;¹⁵ whose words, as I judge, hold a sense diametrically fighting against the opinion of Lyra. For these are they: *WHEN thou shalt take the sum of the sons of Israel according to [their] number, each shall give a price for their souls to the Lord; and there shall be no plague among them. And this shall everyone give who passeth to the giving of his name.* By which words it is clear that Moses does not command the number of the sons of Israel to be gathered from the collected offering, their names and particular descriptions being omitted — which are wont to be made by heads, man by man, and by name. Nay rather he commands that, before the shekels be exacted, the censors gather the names of individuals, as well their own as of the family and of the country, and note these particularly — even as, at the beginning of Numbers, the same Moses commands in these words:¹⁶ *TAKE the sum of the whole congregation of the sons of Israel by their kindreds and their houses, and the names of the individual valiant men, from twenty years old and upward.* And a little after: *THEY REVIEWED them by their kindreds, and houses, and fa-*

[*miliae* →]

¹ 1 Paral. 28:11-12 ² 1 Paral. 28:19 ³ 3 Kings 8 ⁴ 2 Kings 1:18 ⁵ 2 Kings 11 ⁶ The sum of David's epistle to Joab ⁷ David joined to adultery the murder of a man who had deserved well of him ⁸ 2 Kings 24 ⁹ 2 Kings 20 ¹⁰ The number of Israelites described by Joab at David's command ¹¹ 2 Kings 24:3; 1 Paral. 21:6 ¹² In the space of one day seventy thousand men perished by pestilence ¹³ 2 Kings 24:15; 1 Paral. 21:14 ¹⁴ Lyra's opinion refuted by the author ¹⁵ Exod. 30:12-13 ¹⁶ Num. 1:2-3

(printed p. 57 [PDF p. 70], recto — leaf stamps "55". The census entry concludes (Athanasius: David wrote 3,000 psalms, only 150 preserved). New headwords: **DEMETRIUS Soter**, **THE DEVOURED BOOK** (the little scroll of Apocalypse 10), and **GOD MOST HIGH** (the two tablets of the law and the three memorials in the ark). Running head: *LIBER SECVNDVS*.)

[→ fami]lies, and heads, and the names of individuals, as Moses had commanded.

TO THESE [things] Athanasius, in the *Synopsis*, affirms that David wrote three thousand psalms; of which the friends of king Hezekiah collected only a hundred and fifty, the rest being hidden away, lest they should come to the knowledge of the common people.¹

DEMETRIUS Soter, son of Seleucus, eleventh king of Syria and Asia, wrote five epistles inserted in the sacred volumes, to wit:

- **TO NICANOR**, prefect of his army in Palestine, one epistle. 2 Macc. 14.
- **TO JONATHAN**, high priest of the Jews, one epistle. 1 Macc. 10.
- **TO THE WHOLE commonwealth of the Jews**, one epistle. 1 Macc. 10.
- **TO JONATHAN**, high priest of the Jews, and to the senate of the Jews, one epistle. 1 Macc. 11.
- **TO LASTHENES**, his kinsman, one epistle. 1 Macc. 11.

He flourished in the hundred-and-forty-fourth year before the birth of Christ.

THE DEVOURED BOOK, or Τὸ βιβλαρίδιον ἡνεωγμένον, that is, *The opened little book* — which certain Greek expositors [call] Τὸν βιβλὸν Κατεφαγόμενον, that is, they call *the Devoured book* — John, in the tenth chapter of the Apocalypse, describes in these words:² *AND I SAW another strong angel, coming down from heaven, clothed with a cloud; and a rainbow upon his head, and his face as the Sun; and he had in his hand a book, and cried with a great voice, and the seven thunders spoke. And the voice which I heard from heaven said to me, GO, and take the opened little book from the hand of the angel. And I went to the angel, and said to him that he should give me the little book. And he said to me, TAKE, and devour it, and it shall make thy belly bitter; but in thy mouth it shall be sweet, as honey. And I took the little book from the hand of the angel, and devoured it: and it was in my mouth sweet as honey; and when I had devoured it, my*

belly was made bitter, &c. Which [words] indeed, according to the opinion of Arethas, are thus expounded.³ *The strong angel is Christ, the angel of great counsel, clothed with the cloud of our flesh; having a rainbow upon his head, a perpetual testimony of the divine appeasement; and a face like the Sun, because by the splendor of grace and the flashing of the evangelical light he has dispelled the darkness of the whole world, and illumined the minds of all mortals with the light of his glory. The book is the infallible and most exact knowledge, in the mind of God, of all the impious — beholding the several names, actions, crimes, punishments of the wicked, and the times appointed for [their] punishments. This John is bidden to seek and to receive from the hand of the angel, that he too may receive the knowledge of the miseries and griefs impending over the impious persecutors of the Church of Christ. Nor is he bidden simply to receive, but to devour — that is, to take a full knowledge of the matter, and to inscribe it in the bowels of the heart. And it is sweet in his mouth because of the attainment of the knowledge of future things: which, as it is affected and sought by all with great zeal, so, when first it is acquired, it brings in the beginning a great delight, but afterward grows bitter, when it is digested in the belly. For while he turns over in his mind the retribution of the crimes which is reserved for wicked men — especially of his own nation — he is affected with mercy toward those who are to perish by their own fault. Thus Paul the Apostle, revolving in his mind the lamentable fall of the Jews, said: SADNESS is great to me, and continual sorrow to my heart. For I myself wished to be made anathema for my brethren, only that they should not perish, and fall away from the divine grace.*⁴ Otherwise, according to Bede, the opened Book signifies the revelation of prophecy which John received.⁵ *This was sweet in his mouth, because while he perceived it he tasted the sweetness of the divine colloquy; but it was turned into bitterness while he began to preach the things which he had heard, and, for the preaching, to suffer tribulations. For although the preaching was to him sweet out of love, it was nevertheless bitter out of the endurance of persecution. Otherwise, according to Ambrose,*⁶ *the opened Book is the volume of the divine scripture; which, when before it was sealed with seven seals, now, through the grace of Christ, is opened to the doctors of the church. This book, therefore, while it is devoured, is described as sweet as honey; because the divine scripture, while it is heard, read, and handled with attentive meditation, becomes in the thought sweeter than honey; but then first is its bitterness felt, when we begin to fulfill in work what we have learned. For the more we are given to the meditation of the divine scripture, and the sweeter its meditation is to our mind, the greater bitterness must we exhibit to our flesh, afflicting it with fastings, watchings, and abstinence from vices.*

GOD MOST HIGH, the father of our Lord Jesus Christ and the founder of the universe, after he had led the people of the Hebrews out of Egypt into the solitude of Arabia, summoned Moses to himself on the summit of Mount Sinai; in which place he gave him, by [the ministry of] Angels, a compendium and summary of all the laws,⁷ pertaining as well to the divine worship as to human conversation — distinguished into ten heads [chapters], and inscribed, on two stone tablets fabricated by his own hand, with his own living finger, on each side, here and there, on the front and on the back. When Moses had received these, he descended from Mount Sinai; and when, now drawing near to the camp of the Hebrews, he had seen the people sacrificing to a golden calf, execrating the indignity of the thing, he dashed the tablets which he had in his hand upon the ground, out of exceeding indignation, and broke them.⁸ Then, at the command of God, he fitted two other stone tablets, very like the former; which, when he had again ascended Mount Sinai and brought them to God, God wrote back upon them the same heads of the law⁹ which had been in the former tablets, commanding Moses to lay them up in the ark of the covenant.¹⁰ Which Moses also did, placing — as Paul says¹¹ — together with them, in the same ark, a golden urn filled with manna, and the rod of Aaron, which had once put forth leaves; that by these three he might preserve the chief monuments of Jewish ingratitude — namely, that by the manna he might transmit to posterity the insatiable gluttony of the Jews (who, when once they were fed with Manna in the desert, murmured against God and exasperated him);¹² but by the Rod of Aaron it might be made known to future ages with what insolence and contumacy of mind they had withstood the high priest divinely elected;¹³ but by the Tablets of the law he might perpetually convict the

Jews of infidelity and inconstancy¹⁴ — for whose execrable adoration of the calf the former tablets, very like these latter ones, had been ground to pieces by Moses in his anger. But after the death of Moses, the rod of Aaron and the urn of manna being removed from the ark, and [these] together with the same [being placed] in the tabernacle along with the [→ volume]

[volumine →]

¹ Athanasius thinks David wrote three thousand psalms, of which Hezekiah's friends collected only a hundred and fifty ² Rev. 10:1-2 ³ What the devoured book is ⁴ Rom. 9:2-3 ⁵ What the opened book is, according to Bede ⁶ What St. Ambrose thinks of the opened book ⁷ God gave Moses on Mount Sinai a compendium of all the laws ⁸ Exod. 32 (printed "Esd. 32") ⁹ Exod. 34 ¹⁰ 2 Paral. 5:10 ¹¹ Heb. 9:4 ¹² The manna preserved in the ark was a testimony of the gluttony of the Jews ¹³ Aaron's rod was kept in the ark that posterity might understand with what insolence the Jews withstood the high priest ¹⁴ The tablets of the law were kept as witnesses of the infidelity and inconstancy of the Jews

(printed p. 58 [PDF p. 71], verso — leaf stamps "56". **GOD MOST HIGH** continues: the tablets left in the ark, Jeremiah's hiding of the ark, the Titus-arch relief, and the differing numberings of the Decalogue across the two tables (Greek 4+6, Latin 3+7). New headword: **DEUTERONOMY inscribed on the altar** (Joshua 8). Running head: **BIBLIOTHECAE SANCTAE**.)

[→ the] volume of the Mosaic law being laid up, the tablets alone remained in it [the ark].¹ For when the ark was brought in by Solomon into the temple, the third book of Kings testifies that these alone were in it, in these words: ² *BUT IN THE ARK there were nothing but the two stone tablets, which Moses put in it at Horeb, when he struck the covenant with the sons of Israel*. These tablets — nearly one thousand and four hundred years after they had been made — the prophet Jeremiah (as is reported in the second volume of the Maccabees)³, divinely admonished at the devastation of the city of Jerusalem, took from the temple; and commanded them to be carried away, together with the ark itself, to Mount Nebo, over against the city of Jericho — on which Moses, about to die, had ascended — and there hid it in a deep cavern, known to no man; ⁴ foretelling that those tablets should again be brought into the light toward the end of the age, when the whole people of the Jews shall be converted to Christ. Some hand down that these tablets, at the time of the last destruction of Jerusalem under the Roman emperors, were in the temple of God, and thence were carried by Titus Augustus, among the other spoils of the captured city, into [his] triumph. With which agrees the image of the Jewish triumph, sculpted at Rome on the marble arch of the emperor Titus; where, among the other litters of those bearing [the spoils], the two tablets of the law are seen, together with the ark of the covenant and the golden candlestick. ⁵ Yet Josephus, who described the pomp of that triumph brilliantly, mentions only the golden candlestick, the golden table, and the volume of the Mosaic law; but of the tablets nothing at all. Philo and Josephus hand down that on each of these tablets five heads of the laws were inscribed.

ON THE FIRST were five weightier and nobler precepts:⁶

- **WHEREOF THE FIRST was:** Of the monarchy of one God, or of worshipping one God only — which begins, *I AM THE LORD THY GOD*.
- **THE SECOND:** Of utterly rejecting statues, images, and manufactured works of that kind.
- **THE THIRD:** Of not taking the name of God in vain.
- **THE FOURTH:** Of the religious observance of the seventh day.
- **THE FIFTH:** Of honoring parents.

But the SECOND tablet contained the other five, of things interdicted:

- **WHEREOF THE FIRST**, according to Philo, was, *THOU SHALT NOT COMMIT ADULTERY*; but according to Josephus and the Hebrew verity, the first was, *THOU SHALT NOT KILL*.

- **THE SECOND**, according to the Hebrew verity, was, *THOU SHALT NOT COMMIT ADULTERY*; according to Philo, *THOU SHALT NOT KILL*.
- **THE THIRD** restrains thieves.
- **THE FOURTH** forbids false witnesses.
- **THE FIFTH** represses concupiscence, the fountain of all evils.

But **CHRISTIANS divide the precepts of these tablets in another order**. For Origen, in the eighth homily on Exodus, and Athanasius, in the *Synopsis*, think that in the first tablet there were only four precepts,⁷ pertaining to the divine worship — that is: the first, Of the adoration of one God; the second, Of not having images; the third, Of not misusing the name of God; the fourth, Of the Sabbath. But in the second tablet [they place] the remaining six precepts, necessary to the love of one's neighbor. Again, Augustine and some of the Latin fathers divide the precepts of each tablet into a triad and a septenary; and they affirm that in the first tablet there was, before all the precepts, prefixed a brief proem of the whole law — namely that, *I AM THE LORD THY GOD*⁸ — which the Hebrews think to be the first precept of the law. To which proem they subjoin these three precepts, pertaining to the worship of God:

- **WHEREOF THE FIRST is:** Thou shalt not have strange gods.
- **THE SECOND:** Thou shalt not take the name of God in vain.
- **THE THIRD:** Of the Sabbath.

But in the **SECOND tablet they set in order these seven precepts:**

- **WHEREOF THE FIRST is:** Of the honor of parents.
- **THE SECOND:** Of avoiding homicide.
- **THE THIRD** forbids adultery.
- **THE FOURTH** prohibits theft.
- **THE FIFTH**, false witnesses.
- **THE SIXTH**, which forbids all concupiscence — and which among the Hebrews is one only, and holds the tenth place in the decalogue — Augustine distinguishes into two:⁹ that is, into an Interdict forbidding the concupiscence of riches (which is the sixth precept), and into an Interdict of the concupiscence of the flesh (which is numbered in the seventh and last place).

Now Moses called these tablets *לוחות העדות* *Luchoth ha-edut*, that is, *the tablets of the testimony*;^{10 11} and Paul likewise, *Τὰς πλάκας τῆς διαθήκης*, that is, *The tablets of the testament or covenant*¹² — because God had written them for an everlasting testimony of that most celebrated covenant which the nation of the Hebrews had entered into with him on Mount Sinai, when, before the whole multitude of the Jews, [in answer] to God promising that out of all the nations of the earth he would have the people of Israel for his own peculiar [treasure], and for a priestly kingdom, and for a holy nation most highly commended to himself alone, if they would hear his voice and keep the covenants of the proposed law — all the people answered with unanimous cry: *ALL THINGS WHICH THE LORD HATH SPOKEN, WE WILL DO*.¹³ Then, the consent of each part being given, and the covenants confirmed on both sides, God Most High engraved the conditions of the covenant entered into upon stone tablets, for a perpetual memorial of the deed, with his own living finger — in the year from the founding of the world two thousand four hundred and fifty-four, but before the advent of Christ 1507.¹⁴

DEUTERONOMY inscribed on the Altar, of which mention is in the eighth chapter of the book of Joshua,¹⁵ was written on this occasion. When the people of the Jews were yet in the plains of Moab beyond the Jordan, Moses first commanded them that, when they had entered into the promised land, they should build on Mount Ebal an altar of great stones — whole, unformed, and unpolished, which iron had not touched — joined to one another with mortar; then that they should sculpt upon them, fairly and diligently, all the words

of the decalogue, with the eleven maledictions added which are read in the twenty-seventh chapter of Deuteronomy. When these were written, he commanded likewise that the Le-

[*Levitae* →]

¹ After the death of Moses only the tablets of the law were kept in the ark ² 3 Kings 8:9 ³ 2 Macc. 2:5 ⁴ Jeremiah hid the tablets of the law in a cave ⁵ Whether the tablets of the law on which God wrote the Decalogue were in the temple of Jerusalem at the time of the last destruction is disputed ⁶ Exod. 20; Deut. 5 ⁷ In the judgment of Origen and Athanasius, in one tablet there were only four precepts, in the other the remaining six ⁸ Exod. 20:2 ⁹ Augustine divides the sixth precept, of those pertaining to the neighbor, into two others ¹⁰ Why the tablets of the law are called the tablets of testimony or covenant ¹¹ Exod. 31:18 (printed "13:18") ¹² Heb. 9:4 ¹³ Exod. 19:8 ¹⁴ God engraved the law on the tablets before the coming of Christ, in the year 1507 ¹⁵ Josh. 8:32

(printed p. 59 [PDF p. 72], recto — leaf stamps "57". **DEUTERONOMY on the altar** concludes (*Joshua at Ebal*). The page then treats **THE DIARY of the kings of Media & Persia**, **DIONYSIUS the Areopagite** (his works and the authenticity debate), **THE BOOK OF THE LORD** (Isa 34:16), and **THE WRITING OF THE HOUSE OF ISRAEL**. Running head: *LIBER SECVNDVS*.)

[→ the] Levites should intone those maledictions with a loud voice, and the whole people, answering to each, should acclaim, *AMEN*. When therefore Joshua, having crossed the Jordan, had occupied the land of the Canaanites in the fifth year after the death of Moses, ¹ he built an altar to the Lord on Mount Ebal, and wrote upon the stones of the altar משנה תורה *Miscne Thora*, that is, that Summary of the law which the LXX interpreters rendered Δευτερονόμιον — that is, *the Second law*, or *repetition of the law*; and together with this summary he left those maledictions written, as Josephus testifies, in the year from the founding of the world two thousand four hundred and ninety-seven.

THE DIARY OF THE KINGS OF MEDIA AND PERSIA, or ספר דברי הימים למלכי מדי ופרס ² *Sepher diver-haiamim lemalche Medai u-Phares*, that is, *The Book of the words of the days of the kings of the Medes and Persians*, signifies the annals in which the daily acts of the kings, the reckoning of times being kept, were briefly noted; and among the Babylonians they were preserved in the public library of the city of Ecbatana. In these Esdras testifies that, by the diligence of Darius, king of the Persians, was found a certain decree of Cyrus, king of the Persians, concerning the leading-back of the Jewish people into Judaea and the rebuilding of the temple of Jerusalem, at the cost and expenses furnished from the royal [treasury] of the kings of the Persians. In these also the author of the book of Esther reports that the deeds of Ahasuerus (or Artaxerxes), king of the Persians, were described — but especially his immortal benefit toward the Jewish nation; whereby he magnificently delivered the whole race of the Hebrews, [appointed] to be slaughtered in one day throughout all the cities of his kingdom, vengeance being taken upon their enemies.

DIONYSIUS, surnamed the Areopagite (whom Luke, in the 17th chapter of the Acts, writes to have believed, together with a woman [named] Damaris and very many others, when Paul preached in the Areopagus of Athens), ³ obtained the chief priesthood of the church of Athens, as Eusebius writes in the third book of the History; but, as Bede reports in the commentaries on the apostolic Acts, he was bishop of Corinth. He most learnedly composed, in Greek and sublime eloquence, admirable volumes of a divine wisdom, hidden in mysteries. Of which, those that are extant in Greek and Latin are these: ⁴

- **OF THE Celestial, or angelic hierarchy**, to his fellow-presbyter Timothy, one book.
- **OF THE Ecclesiastical, or sacerdotal hierarchy**, to his fellow-presbyter Timothy, one book.
- **OF THE Divine names**, to his fellow-presbyter Timothy, one book.
- **OF Mystical theology**, to Timothy his fellow-presbyter, one book.
- **TO Caius the Monk**, four epistles.
- **TO Dorotheus the minister**, one epistle.
- **TO Sosipater the priest**, one epistle.

- **TO Polycarp the high priest**, one epistle.
- **TO Demophilus the Monk**, one epistle.
- **TO Titus the high priest**, one epistle; which Trithemius reviews under the title of the book *OF SYMBOLIC THEOLOGY*.
- **TO John the apostle and evangelist**, one epistle.
- **TO Apollophanes the philosopher**, one epistle.

But those which are now wanting — commemorated by Dionysius himself in the aforesaid lucubrations — are these works:

- **THE BOOK of Divine hymns**, alleged in chapter 7 of the *Celestial hierarchy*.
- **THE BOOK of Symbolic theology**, cited in chapter 15 of the *Celestial hierarchy*, and chapters 1 and 13 of the *Divine names*, and chapter 3 of the *Mystical theology*, and epistle 9, to Titus.
- **THE BOOK of intelligible and sensible [things]**, cited in the first and second chapters of the *Ecclesiastical hierarchy*.
- **THE BOOK of the legal, or sacerdotal hierarchy**, cited in chapter 3 of the *Ecclesiastical hierarchy*.
- **THE BOOK of Theological hypotyposes**, cited in chapters 1 and 2 of the *Divine names*, and chapter 3 of the *Mystical Theology*.
- **THE BOOK of angelic properties**, cited in chapter 4 of the *Divine names*.
- **THE BOOK of the soul**, cited in the fourth chapter of the *Divine names*.
- **THE BOOK of the divine and just judgment**, cited in chapter 4 of the *Divine names*.

To these Trithemius adds one epistle *Of the death of Paul*, to Timothy; whose copy is recited by Jacobus, Archbishop of Genoa, in the life of Paul.

THOMAS, presbyter cardinal of St. Xystus [San Sisto], in the commentaries on the Acts of the Apostles and on the third book of Kings, is of the opinion that Dionysius the Areopagite left nothing at all of the above-mentioned writings, being led (as he himself judges) by certain not-light conjectures;⁵ to which — since Anastasius the Librarian, John Scotus, John the Saracen, Dionysius the Carthusian, Ambrose the Camaldolese, Marsilius Ficinus, and very many other most erudite men, long before him, most fully satisfied [the objections] alleged by others — it would be superfluous to weave over again the same web. The third Council of Constantinople, more than nine hundred years ago, acknowledged and venerated the aforesaid works as the true and proper offspring of Dionysius;⁶ in whose acts the testimonies of these are several times brought in, under the name of the most holy Dionysius the Areopagite, for the confuting of heretics.

THE BOOK OF THE LORD, in Hebrew ספר יהוה *Sepher Iehova*, is cited by Isaiah, chapter 34, in these words:⁷ *SEEK diligently in the Book of the Lord, and read: not one of them was wanting, one did not seek the other; for that which proceeds out of his mouth, he hath commanded; and his spirit itself shall gather them.* By this book some understand the book of Moses, some the book of nature; but the sounder sense is that Isaiah, by the *Book of the Lord*, understands the book of his own prophecies⁸ — as if he said: *Let this book be commended to you; and when those things shall come to pass upon you which I foretell as future, seek, and all things shall meet you in this book, [written] by the command of the Lord, taken down from the spirit of [his] mouth.* Some gather out of those words the mystery of the Trinity. For the Son is signified by [his] mouth; but the Father, when his [own] is added — which in Hebrew is written הוה, and is reputed among the Rabbins a most excellent name of God; while the Holy Spirit is expressed by the very word *spirit*.

THE WRITING OF THE HOUSE OF ISRAEL designates the catalog and canon of the holy scriptures,⁹ in which the vaticinations and writings of false prophets have no place — as God openly testifies through Ezekiel, chapter thirteen, saying:¹⁰ *AND MY HAND SHALL BE upon the prophets who see vain things, and*

divine a li-

[*dacium* (= *lie*) →]

¹ Joshua in the fifth year after the death of Moses occupied the land of the Canaanites ² 1 Esdras 6 ³ Acts 17:34 ⁴ The extant works of Dionysius the Areopagite ⁵ Cajetan's conjectures, led by which he denied that Dionysius wrote the works everywhere ascribed to him, are weak ⁶ The third Council of Constantinople acknowledged the works of blessed Dionysius ⁷ Isa. 34:16 ⁸ What the Book of the Lord is ⁹ What the Writing of the house of Israel is ¹⁰ Ezek. 13:9

(printed p. 60 [PDF p. 73], verso — leaf stamps "58". **THE WRITING OF THE HOUSE OF ISRAEL** concludes. The letter **E** opens with a single long entry, **EPIMENIDES of Crete** — his book *Of Oracles and Paul's use of his "Cretans always liars" verse* (Titus 1:12), with the patristic debate over the Apostle's citing a pagan poet. Running head: *BIBLIOTHECAE SANCTAE*.)

[→ a li]-e: they shall not be in the council of my people, and in the writing of the house of Israel they shall not be written. — Or in another manner: *The writing of the house of Israel* is the catalog of the elect with God, digested in the book of eternal predestination, in which no impious one, nor reprobate, is written.

E.

EPIMENIDES of Crete, by country a Gnosian, a most ancient philosopher and poet, priest of the temple of Mithra (or of the Sun) in Crete, ¹ wrote a book entitled *περὶ τῶν χρησμῶν*, that is, *Of ORACLES*; in which he discoursed of oracles and responses foretelling future things. Out of this the Apostle Paul took a testimony against the false teachers of the Cretans, that he might convince them by the authority of their own teacher — thus writing to Titus, bishop of Crete: ² *FOR THIS CAUSE I left thee in Crete, that thou shouldst correct the things that are wanting... For there are many disobedient, vain-talkers, and seducers, especially they who are of the circumcision; whom it behooveth to be rebuked, who subvert whole houses, teaching things which they ought not, for the sake of filthy lucre. One of them, their own prophet, said:*

ΚΡΗΤΕΣ ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί,

that is, CRETANS [are] always liars, evil beasts, slow bellies.

This testimony is true. For which cause rebuke them sharply. Thus Paul. Jerome, concerning this hexameter verse, in the commentaries on the epistle to Titus, speaks thus: ³ *THERE ARE THOSE who think this verse taken from Callimachus the Cyrenaean poet; and in some part they do not err — since he too, writing in praise of Jove against the Cretans (who gloried that they showed his sepulchre), says, CRETANS always liars, who have even fabricated thy sepulchre with a sacrilegious mind. But, as we said above, the whole verse is taken by the Apostle from the poet Epimenides; and Callimachus used it in the exordium of his own poem.* Thus Jerome; to whom Augustine, in the second book *Against the adversary of the law and the prophets*, subscribes, attributing the same verse to Epimenides. But Chrysostom, expounding more fully the occasion of this song, in the third sermon on the epistle to Titus, writes thus: ⁴ *WHO HE was, and whence he was who said this, must of necessity be told to you. Epimenides is he who uttered it, himself also a Cretan; and this is the occasion of the saying. The Cretans have a sepulchre of Jove, thus inscribed:*

Ἐνθάδε Κεῖται ὃν Δία ἐπικαλοῦσι, *that is: Here lies he whom they call Jove.*

On account of this inscription, therefore, the poet, taxing them with lying, says:

ΚΡΗΤΕΣ ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί,

Τάφον ἄνα σεῖο Κρηῆτες ἐτεκμήναντο·

Σὺ δ' οὐ θάνες, ἐστὶ γὰρ αἰεὶ.

that is, Cretans [are] always liars, evil beasts, slow bellies. For indeed they fabricated thy sepulchre, O king; but thou didst by no means die: for thou ever livest.

CELSUS the Epicurean, in the books of *the true discourse* which he published against the Christians, said that those things which the Cretans relate concerning the sepulchre of Jove among them contain a mystery, and ought to be understood according to allegory. Contradicting whom, Origen, in the third volume against him — at the same time attributing these verses to Callimachus, with some [others] super-added — writes thus: *CALLIMACHUS the Cyrenaean, when he had read through infinite poems, and run over well-nigh the whole Greek history, and understood nothing at all said mystically concerning Jove and his sepulchre, accuses the Cretans in a certain distich which he wrote in praise of Jove, thus saying:*

O Jupiter, thee indeed men report to have been born on the Idaean mountains;

thee, I say, most also have said to have been born in Arcadia:

which of these, O father, do they lie?

The Cretans, always liars, built a sepulchre for thee, O king;

but thou hast not yet undergone death: for thou art to abide eternally.

The distich, of which Origen here makes mention, in Callimachus, in the hymn of Apollo [so; the Hymn to Zeus], has thus:

Κρήτες αἰεὶ ψεύσται, καὶ γὰρ τάφον, ὦ ἄνα, σεῖο

Κρήτες ἐτεκλήναντο· σὺ δ' οὐ θάνες, ἐστὶ γὰρ αἰεὶ.

The Cretans, always vain, built a sepulchre — thy [sepulchre], O nourishing king; but to succumb to death thou never couldst, who livest through all ages.

EPIPHANIUS, in the first book of the *Panarion*, asserts that all these verses are of Epimenides, but that out of them Callimachus usurped for himself the last two, as an approved testimony against the Cretans. Jerome, meeting certain [persons] who, for the sake of this testimony, were calumniating Paul, in the place already cited adds these things: ⁵ *CERTAIN [persons] think the Apostle to be reprehended, because he imprudently slipped; and, while he rebukes the false teachers, he approved that verse — [saying] that on that account the Cretans are said to be deceivers, because they vainly built a sepulchre of Jove. For if (say they) Epimenides, or Callimachus, on that account argue the Cretans [to be] deceivers and evil beasts and slow bellies, because they perceive not divine things, and feign Jove — who reigns in heaven — to be buried in their island; and [if] this which they said is true, the Apostle's opinion is approved: it follows that Jove is not dead, but living. Unskillfully, therefore, [did] Paul, the destroyer of idolatry, while he acts against perverse teachers, assert the gods whom he was impugning.* To which it must be briefly answered, that just as, in that which he says, **EVIL COMMUNICATIONS CORRUPT GOOD MANNERS**, and in that, **FOR WE ARE ALSO HIS OFFSPRING**, he did not straightway approve the whole comedy of Menander and the book of Aratus, but used the opportunity of the verse: so also in the present place he did not, by a single verse, confirm the whole work of Callimachus or of Epimenides (whereof the one sings the praises of Jove, the other writes of oracles); but he rebuked only the Cretans as liars, for the vice of the nation — not on account of that opinion for which they are taxed by the poets, but for their inborn facility of lying, and he confuted them out of their nation's own author. And that we may know that the Apostle spoke, not by chance and in passing, but considerately and circumspectly, and protecting himself on every side against the Cretans, *THIS TESTIMONY*, he says,

[HOC →]

¹ Epimenides was a priest of the Sun in Crete ² Titus 1:5,10-13 ³ St. Jerome's judgment on the hexameter verse, in the Epistle to Titus ⁴ St. Chrysostom explains the occasion of the hexameter verse in the epistle to Titus ⁵ St. Jerome refutes the calumniators of the Apostle

(printed p. 61 [PDF p. 74], recto — leaf stamps "59". **EPIMENIDES** concludes (the "Liar" syllogism; his 57-year sleep and death). The page then treats **ISAIAH** (his works, and the apocryphal **Ascension of Isaiah**) and **ESDRAS** — the legend of the 204 dictated books (4 Esdras 14). Running head: **LIBER SECVNDVS**.)

[→ THIS] IS TRUE — not the whole song from which the testimony is taken, not the entire work, but only this testimony, only this little verse, by which they are called liars. Thus Jerome.

This verse became celebrated in the schools of the dialecticians, from the syllogism which is called **ψευδόμενος**, that is, *The Liar*. ¹ As an example of which this verse is brought forward by the sophists in this manner: *Either the song of Epimenides is true, or false: if true, then the Cretans are not liars, because Epimenides, the author of the song, was a Cretan: if false, then the Cretans are not liars.*

DIOGENES Laertius writes that Epimenides, when he was yet a youth, was once sent by his father to bring back a sheep from the country; and when, at the midday hour, he had turned aside from the journey into a cave, he there rested in a perpetual sleep fifty-seven years. ² Then, being awakened — since he thought he had slept but little — he sought again for the sheep; which, when he had not found it, he returned to the field. And there, when he perceived the face of all things changed, astonished with stupor and hesitating, he went back into the town. There, when he wished to enter his own house, he was asked who he might be; and, scarcely recognized by a younger brother, now an old man, he learned from him the whole truth of the matter. Moreover, his fame flying through Greece, he was esteemed most dear to the gods, and always lived in the highest honor among the Athenians, even to the hundred-and-fifty-seventh year of his age; and he departed this life in the fiftieth Olympiad — that is, in the 750th year before the birth of Christ. ³

ISAIAH, son of Amoz, the Prophet, wrote a book of the deeds of Uzziah, king of Jerusalem, of which there is mention in the twenty-sixth chapter of the latter book of Paralipomenon. In whose 32nd chapter also is commemorated a certain *Vision of Isaiah*, containing the discourses and the [acts of] mercy toward Hezekiah, king of Judah; which indeed there is no doubt is that same which, in the book of Isaiah, is described from the thirty-sixth chapter even to the fortieth, in a long discourse.

THE SAME Isaiah ALSO — as Rabbi Moses Kimchi, out of the opinion of the Jews, noted in the book *Of the Ways of the holy tongue* — is reported to have written the book of Proverbs, Ecclesiastes, and the Canticle of canticles, which are had, under the name of Solomon, in the divine scriptures. ⁴

HERETICS composed, under the name of Isaiah, a book which is inscribed **ΑΝΑΒΑΣΙΣ**, that is, *The Ascension*; of which Epiphanius makes mention in the second [book] of the *Panarion*, in these words: ⁵ *HIERAX*, trifling much concerning Melchizedek — whom he says to be the Holy Spirit — strives to confirm this out of the *Ascension of Isaiah*; namely, as in the volume called the **ASCENSION** he said: **THE ANGEL**, walking about before me, **SHOWED** me, and said to me, *Who is he at the right hand of God? And I said, Thou knowest, Lord. And he said, This is that only-begotten beloved [one]. And [he said], Who is the other, like to him, at the left? And I said, Thou knowest. This is the Holy Spirit, who speaks in thee and in the prophets. And he was like to the only-begotten.* And out of this testimony [Hierax] confirms Melchizedek to be the Holy Spirit — because, as Paul says, being likened to the Son of God, he remains a priest forever. That this same writing was in use among the Archontic heretics, the same Epiphanius testifies in the first book of the *Panarion*. ⁶ Jerome, on the 64th chapter of Isaiah, expounding that [verse] of Isaiah, **FROM THE AGE THEY HAVE NOT HEARD, NEITHER HAVE THEY** [with their ears] **RECEIVED**, &c., ⁷ says: **THE ASCENSION of Isaiah and the Apocalypse of Elias have this testimony; and by this occasion silly little women, laden with sins, were deceived. [the primary scan here prints an obscure word, Lusitaniæ, between "occasion" and "little women"; Jerome's text has no such word]** Origen, on the 13th chapter of Matthew, cites an Apocryphon of Isaiah, in which it is narrated that Isaiah perished, cruelly cut in pieces by his own

people.

THERE IS EXTANT a certain Vision, under the title of Isaiah, printed at Venice, whose inscription is this: *THE ADMIRABLE VISION of Isaiah the Prophet in a rapture of mind*, which contains the arcana of the divine Trinity and the redemption of fallen mankind.

ESDRAS, who in the first volume of the sacred annals is called Josedech the priest,⁸ and by the Hebrews Malachi, is thought to be the last of the prophets.⁹ He, when he was returned from the captivity of Babylon, by the afflatus of the Spirit of God dictated — concerning those [scriptures] which were contained in the most holy writings burned at the destruction of Jerusalem — two hundred and four books;¹⁰ which five very swift scribes, taking down from his mouth through forty continuous days, wrote out on boxwood tablets. Of these, Esdras published a hundred and twenty-six abroad; but the rest, elaborated with a more secret wisdom and a more sublime science, he reserved to be read secretly by the wise alone, and by the teachers skilled in the law, with greater care and more diligent study. Esdras himself makes mention of these books in the fourth volume of his visions, chapter fourteen, in these words:¹¹ *BECAUSE, O LORD, thy law is burnt, and on this account no one knows the things which have been done by thee; if I have found grace with thee, send into me the Holy Spirit, that I may write all that has been done in the world from the beginning, [the things] which were written in thy law. And he answered me, and said, GO, and gather the people, and thou shalt say to them that they seek thee not for forty days. But do thou prepare thee many [tablets of] boxwood, and take with thee Saraïas, Dabria, Salemia, Echanus, and Asiel — these five, who are ready to write swiftly; and come hither; and I will kindle in thy heart the lamp of understanding, which shall not be extinguished until the things be finished which thou shalt begin to write. And then, [these] being perfected, some thou shalt make public, some thou shalt deliver secretly to the wise.... And I took the five men, as the Lord had commanded me; and we set out into the field, and remained there. And it came to pass on the morrow; and behold, a voice called me, saying, ESDRAS, open thy mouth, and drink what I shall give thee to drink. And I opened my mouth; and behold, a full cup was reached to me. It was full, as it were of water; and the color as of fire. And I took it, and drank; and when I had drunk, my heart was tormented with understanding, and wisdom grew in my breast. For my spirit was preserved in memory. And my mouth was opened, and was shut no more. The Most High gave understanding to the five men, and they wrote the things that were dictated — the sublimities of the night, which they knew not. By night they ate bread; but I by day spoke, and by night was not silent. And there were written, in the forty days, two hundred and four books. And when the forty days were completed, the Most High said to me: THE FORMER [books], which thou hast written, set in public, that the worthy and the unworthy may read [them]; but the last seventy thou shalt preserve, to deliver them to the wise of thy people. For in these is the vein of understanding, and the fountain of wisdom, and the river of knowledge. And I did so.*

[PICVS →]

¹ A sophistical argument ² Epimenides slept fifty-seven continuous years in a cave ³ Epimenides, aged a hundred and fifty years, died 750 years before the birth of Christ ⁴ Some think Isaiah wrote the book of Proverbs, Ecclesiastes, and the Song of Songs ⁵ Epiphanius, against heresy 67 ⁶ Epiphanius, against heresy 40 ⁷ Isa. 64:14 ⁸ 1 Paral. 6:14-15 ⁹ Esdras is thought to be Malachi, the last of the prophets ¹⁰ Esdras dictated two hundred and four books ¹¹ 4 Esdras 14:21

(printed p. 62 [PDF p. 75], verso — leaf stamps "60". **ESDRAS** continues: Pico della Mirandola's claim that the 70 secret books = the **Kabbalah**, then the note distinguishing the true Kabbalah from the false, necromantic one condemned by the Roman Inquisition. The page also treats **ESDRAS's Pentateuch** and **Dream, ESTHER**, and **HEZEKIAH's writing**. Running head: BIBLIOTHECAE SANCTAE.)

PICO, count of Mirandola, in the fifth question of his *Apologia*, asserts that in these seventy latter books is contained that whole more secret exposition of the divine law, which by the Jews is called קבלה KABBALAH, that is, *Reception*.¹ Now the Kabbalah is the more secret exposition of the divine law,

received from the mouth of God by Moses, and from the mouth of Moses by the fathers through continual successions — not indeed by writing, but taken up by living voice; which has a likeness to that exposition which we call Anagogical, and is on that account more sublime than the rest, because it leads us upward from earthly things to heavenly, from sensible to intelligible, from temporal to eternal, from corporeal to spiritual, from human to divine. The origin and occasion of these seventy volumes the same Pico reports, out of the opinion of Rabbi Moses the Egyptian [Maimonides], in well-nigh these words: ² *WHEN MOSES had ascended Mount Sinai, he received from God a twofold law: the one literal, which he himself, engraven in letters, published to all the Jews by God's precept; the other spiritual, which — God so commanding — he wrote not, but communicated secretly to the seventy wise men only, whom he had chosen for himself for the custody of the law; and he likewise charged them not to publish it in writing, but to reveal it by living voice to their successors; and they in turn to their posterity, the same order being kept in perpetuity. And that God revealed to Moses, besides the written law, another spiritual law, or a mystical exposition of that same written law, separately — witnesses are Esdras, Paul, Origen, and Hilary. Of whom Esdras, in the fourth book, at the beginning of the fourteenth chapter, brings in God thus speaking to him: [margin: 4 Esdras 14:3-6] REVEALING, I was revealed to Moses upon the bush, when my people served in Egypt; and I brought him upon Mount Sinai, and detained him with me many days; and I narrated to him many marvels, and showed him the secrets of the times and the end; and I commanded him, saying, THESE words thou shalt make public, and these thou shalt hide. Subscribing to Esdras, Origen — when he expounded that [place] to the Romans, [margin: Rom. 3:2] BECAUSE TO THEM WERE COMMITTED THE ORACLES OF GOD — says that to the Jews were committed by God not only the letters, but also the oracles of God. From which saying of Origen it is indicated that, besides the literal law, something else was delivered to the Jews, which here Paul calls the Oracles of God. And Hilary too, in the exposition of the second psalm, testifies this same thing more openly, saying: IT WAS already instituted of old by Moses that in every synagogue there should be seventy doctors. For the same Moses, although he had composed the words of the Old Testament in letters, had nevertheless intimated separately certain more secret mysteries, out of the hidden [things] of the law, to the seventy elders, who should thenceforth remain doctors; of which doctrine the Lord also makes mention in the Gospel, saying, UPON the chair of Moses have sat the scribes and Pharisees: [margin: Matt. 23:2-3] all things therefore, whatsoever they shall say to you, keep, and do; but according to their works do ye not. The doctrine, therefore, of these remained unto posterity; which, received from the very writing of the law, was preserved in this number and service of the elders. Thus Hilary. Since therefore, down to the time of the Babylonian captivity, nothing had been written concerning this more secret exposition, Esdras, after the rebuilding of the city and the law restored by him, willed that this Kabbalistic explanation should be committed to the monuments of letters, lest perchance it should be lost on account of the captivities and Jewish dispersions, in which the order and ancient custom of delivering the Kabbalah by hand [i.e., by succession] could not be kept. Having therefore called to him most faithful notaries, he reduced all the mysteries of the Kabbalah into 70 books, according to the number of the seventy elders of the synagogue, to be communicated thereafter to the wise alone. These books, therefore, bought up for me at great expense, when I had diligently read them through, I found in them many things — nay, well-nigh all — consonant with our faith, wherewith Christians may transfix the Jews with their own weapons: among whom the authority of the Kabbalists is in great honor and reverence. This, then, is the Kabbalah of which I believe I first made explicit mention among the Latins. Thus far Pico.* ³

Moreover, because by decree of the holy Roman Inquisition all the books pertaining to the Kabbalah were lately condemned, it is to be known that there is a twofold Kabbalah — the one true, the other false. ⁴ True and pious is that which, as we already said, elucidates the arcane mysteries of the sacred law according to anagogy; which indeed, in the third volume of this work, we shall show to be necessary for the interpretation of the divine scripture, bringing forward some of the illustrious expositors, as well Greek as Latin, who use it in their explanations. This, therefore, the Church has never condemned. ⁵ False and impious is that Kabbalah

[which is] a certain counterfeit kind of Jewish tradition, which certain wicked Jews say has flowed down from Moses through the fathers even to themselves — stuffed with innumerable vanities and falsities, differing nothing, or little, from Necromancy. For it unfolds certain secret names of God, and their occult virtues; by which some Necromancers among the Jews use, for the binding of demons and the working of illusions, asserting that our Christ wrought all his miracles by the help of this art. This kind of superstition, therefore, improperly called Kabbalah, the Church in recent years has deservedly condemned.⁶

ESDRAS's Pentateuch — a single and oblong membrane [scroll] of his, written (as the Hebrews believe) by the hand of Esdras, without any vowel points — is preserved with the highest veneration in our monastery of the Preachers at Bologna.

ESDRAS's Dream and prophecy of the fates of the Roman monarchy is a book fabricated by the heretics of our times; which the Senate of the holy Roman Inquisition willed to be held, by name, among the condemned writings.

ESTHER, wife of Artaxerxes (or Ahasuerus), king of the Persians, wrote to the Jews living under her husband's empire two epistles concerning the solemnity of Purim — that is, of Lots — to be celebrated forever. These Lysimachus, son of Ptolemy, turned out of the Persian tongue into Greek. Esther, chapters 9 and 11.

THE WRITING OF HEZEKIAH, king of Judah, for which in the Hebrew is had מכתב *Michtav*, that is, *a writing*; among the Seventy interpreters προσευχή Ἑζεκίου, i.e., *the Prayer of Hezekiah*; but among others, *a Congratulation*, or *Thanksgiving in writing*. This king Hezekiah, when he was recovering after health divinely restored, wrote — a thing worthy of memory — transmitting to posterity the benefit of his prolonged life. He describes first the bitterness of the sickness, then the benefit of health restored by God. See Isaiah, chapter thirty-eight. The same [Hezekiah] wrote *Of the feast of the Passover kept outside the time appointed in the law* — that is,

[*est* →]

¹ What the Kabbalah may be ² Pico della Mirandola's opinion of the Kabbalah ³ Pico thinks himself the first of the Latins to have openly discoursed of the Kabbalah ⁴ The Kabbalah is twofold ⁵ The Church has not condemned the true Kabbalah ⁶ The false Kabbalah has been condemned by the Church

(printed p. 63 [PDF p. 76], recto — leaf stamps "61". **HEZEKIAH** concludes, then **EZEKIEL's apocryphon**. The letter **F** opens with **THE WRITING OF THE COVENANT** (Neh 9) and **THE BOOK OF THE COVENANT** (Exod 24). The letter **G** opens with **GAD the seer** (1 Chron 29:29). Running head: **LIBER SECVNDVS**.)

[→ that] is, on the fourteenth day of the second month, in celebrating [the Passover] — one epistle, of which mention is made in 2 Paralipomenon, chapter 30. He wrote also, as some think, the history of the book of Judges.¹

EZEKIEL the Prophet's Apocryphal book is cited by Athanasius in the *Synopsis*; which perhaps is one of the two books of prophecies and oracles which Josephus, in the fifth chapter of the tenth book of the *Antiquities*, reports to have been written by Ezekiel.

F.

THE WRITING OF THE COVENANT OF THE JEWS is had in the ninth chapter of Nehemiah; in which place it is narrated how the people of Israel, returned from the captivity of Babylon, struck a covenant with God, promising that they would thenceforth keep his law — a public writing being added, and an oath, for the confirmation of the covenant. And they sealed the writing; and to it, in the name of the whole people,

subscribed the princes, priests, and Levites, all of the Jews.

THE BOOK OF THE COVENANT, in Hebrew ספר הברית *Sepher ha-berith*, for which the Seventy interpreters rendered Τὸ βιβλίον διαθήκης, that is, *The Book of the testament*, is commemorated in the twenty-fourth chapter of Exodus in these words: ² *AND MOSES wrote all the words of the Lord, and built an altar... and they offered holocausts, and immolated twelve calves. And Moses took half part of the blood, and put it into bowls; but the remaining part he poured upon the altar. And taking the book of the covenant, he read it, the people hearing; who said, ALL that the Lord hath spoken, we will do, and we will be obedient. But he took the blood and sprinkled it upon the people, and said, THIS is the blood of the covenant which the Lord hath struck with you upon all these words.* Which covenant indeed Paul, some rites being super-added, in the ninth chapter of the epistle to the Hebrews thus expressed: ³ *THE FIRST [testament] indeed was not dedicated without blood. For after Moses had read every commandment of the law to the whole people, taking the blood of calves and goats, with water and hyssop, he sprinkled both the book itself and the people, saying, THIS is the blood of the testament which God hath enjoined unto you.* These things we have in the divine letters concerning the Book of the Covenant; which was so called ⁴ because it was as it were a handwriting [*chirographum*] of the covenant entered into between God and the people of Israel, containing in itself the promises of God to the people, and of the people to God. For such was the benignity of God, that, although he was free from all law and pact, he yet willed to bind himself as it were by an instrument and contract ⁵ — that even thus he might render the Hebrews the more certain that he would never fail his promises; and that they themselves might acknowledge themselves the more strictly bound to execute what they had of their own accord promised in this Book of the Covenant, as out of a bond [*syngrapha*]. He willed also that the promises of this covenant, made on both sides, should be confirmed by the effusion of blood and the slaying of animals, according to the common custom of all nations; which, sheep being slain and by the blood of victims, joined mutual covenants among themselves. That this custom flowed down, from a most ancient usage, even to the Alban and Roman kings, Virgil shows in these verses:

[*Aeneid* 8]

*Afterward the same kings, a combat being set between them,
armed, before the altars of Jove, and holding bowls,
stood, and joined covenants by a slain sow.*

[*Aeneid* 12]

*With such words they confirmed covenants among themselves,
in the midst of the sight of the nobles: then they duly slaughter
the consecrated beasts into the flame, and tear out the entrails
from the living.*

But concerning the writing of this volume there is a threefold opinion. ⁶ The Jewish interpreters, among whom Rabbi Solomon [Rashi], say that the volume was the whole course of the Mosaic narration, from the beginning of Genesis even to the end of the 19th chapter of the book of Exodus; in which are had all the covenants and pacts which God sanctioned with their fathers Abraham, Isaac, and Jacob, together with the other deeds of the Israelite people even to the delivery of the law; which [delivery] the twentieth chapter of Exodus relates [to have been made] after the writing of this volume was composed. Augustine judges that in this volume there were only the justifications — that is, the judicial and ceremonial mandates — which are recited from the twentieth even to the twenty-fourth chapter of Exodus, the ten moral precepts of the decalogue excepted; which, although Moses reviewed them in the 20th chapter of Exodus (the rule of anticipation being kept, usual among the divine writers), he nevertheless shows afterward, in the 24th chapter, that the decalogue was written by God on stone tablets after the publication of that volume. Thomas

Cajetan reckons that in the present volume are comprehended, first and before all, the ten moral mandates, and then the other laws of judgments and ceremonies, promulgated by Moses before the promulgation of the law on the tablets; and this he urges from the very name of covenant which is attributed to the volume. For the sum and head of the whole covenant between God and the people consists in the obligation of the ten precepts. Whence also Moses named the tablets, in which those ten precepts are contained, the *Tablets of the covenant*. And since God had not yet revealed to him that he would at some time write the laws of the decalogue on tablets, it behooved him, at the beginning of this volume, to write down the ten precepts already brought forth from the mouth of God, that the writing of the pact — which was confirmed by the sprinkling of blood — might be whole and complete; and that the covenant also might be entire, whereby the people, especially through the obligation of the decalogue, were joined to God.

G.

GAD the Prophet, in Hebrew גד הנביא חזה דוד *Gad ha-navi, choze David*, that is, *Gad the Prophet, the Seer of David*^{7 8} (whom the Lord sent to king David, that he might offer him one of three punishments to be chosen, on account of the crime of the numbered people — that is, either seven years' famine, or a three-months' persecution by enemies, or a three-days' pestilence), composed a most copious universal history of the life of king David,⁹ and of the deeds done everywhere on earth in his time; which is reviewed at the end of the former book of Paralipomenon in these words:¹⁰ *NOW THE DEEDS of king David, the first and the last, are written in the volume of Samuel the Seer, and in the book of Nathan the Prophet, and of Gad the Seer, and [the deeds] of all his kingdom and might, and of the times which passed under him, whether in Israel or in all the kingdoms of the lands:*

[GAIUS →]

¹ Some think Hezekiah wrote the history of the book of Judges ² Exod 24:4-8 ³ Heb 9:18-20 ⁴ What the Book of the Covenant is ⁵ Though God was free from all law, he willed to bind himself as it were by an instrument ⁶ There are three opinions of the authors concerning the Book of the Covenant ⁷ 1 Chron 29:29 ⁸ 1 Chron 21:10-12 ⁹ Gad wrote a history of the life of David ¹⁰ 1 Chron 29:29-30

(printed p. 64 [PDF p. 77], verso — leaf stamps "62". G-headwords: **GAIUS** (Rom 16:23), **THE ENDLESS GENEALOGIES** (1 Tim 1:4; the Jewish deuteroses), and the long **THE GREAT BOOK** (Isa 8:1) — the Maher-shalal-hash-baz scroll, its historical setting and its allegorical reading (the prophetess = the Virgin Mary). Running head: BIBLIOTHECAE SANCTAE.)

GAIUS, the beloved host of the Apostles (concerning whom Paul, writing to the Romans, says: *GAIUS my host SALUTETH you*)¹ was — as Dorotheus of Tyre testifies in the *Synopsis* — bishop of the church of Ephesus after Titus, a disciple of Paul.² Athanasius, in the *Synopsis*, hands down that he wrote at Ephesus, from the mouth of John the Apostle, a Gospel, which is now inscribed *According to John*. But Simon Metaphrastes, in the life of John the Evangelist, has committed to memory that Prochorus, the apostolic deacon, put this same Gospel into writing on the island of Patmos, John dictating.³

THE ENDLESS GENEALOGIES. Concerning these Paul, in the former epistle to Timothy, says:⁴ *ATTEND not to endless Genealogies, which afford questions rather than edification.* And in the epistle to Titus he says:⁵ *Avoid Genealogies and contentions.*⁶ Jerome, in the commentaries on the epistle to Titus, and in the third commentary on Isaiah, says that these are certain constitutions of the Jews, called by the Greeks δευτερώσεις [deuteroses], which the Hebrews Akiba, Meir, Johanan, and Eliezer first committed to writing. Augustine, in the second book against the adversary of the law, chapter one, reports that these *deuteroses* were not written among the Jews, but held by memory, and transfused from one to another by speaking;⁷ in which the Jews hand down that God created for the first man two women, out of whom afterward they weave infinite genealogies.

THE GREAT BOOK, in Hebrew גליון גדול *Ghilaion gadol*, which the Seventy interpreters rendered ⁸ Τόμον καινὸν μέγαν, that is, *a New great volume*, ⁹ is a paper, or large page, rollable upon itself in the manner of a coil — commonly called by the notaries a *Roll* [*Rotulus*] — on which God commanded Isaiah to write, in larger letters, these four Hebrew words: מהר שלל חש בז *Maher shalal, chash baz*, ¹⁰ that is, *Hasten to the prey, make speed to the spoil*. For which our Vulgate edition reads, *Swiftly take away the spoils, speedily plunder*. But the Seventy interpreters have Τοῦ ἐξέως προνομήν ποιῆσαι σκύλων, that is, *That he may swiftly make plundering of spoils*. But some have, *Call his name SWIFT-SPOILING, SPEEDY-PREY*; and others, *A swift plunderer, a hasty spoiler*. ¹¹ Now this writing showed forth the name which Isaiah, by divine command, was to impose on his son — whom, as Chrysostom says, he was soon to have by his wife the prophetess. For God willed by this name to portend the imminent plundering of the Israelite kingdom, whereby, a little after — before that lately-born infant should begin to prattle — the king of the Assyrians plundered Damascus and Samaria, the metropolis of Israel; as Isaiah testifies in these words: ¹² *AND THE LORD SAID to me, Take thee a great book, and write in it with a man's pen: SWIFTLY TAKE AWAY THE SPOILS, SPEEDILY PLUNDER. And I took to me faithful witnesses, Uriah the priest, and Zechariah the son of Barachiah: and I went to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, HASTEN, TAKE AWAY THE SPOILS, MAKE SPEED TO PLUNDER; for before he shall know to call his father and his mother, the strength of Damascus shall be taken away, and the spoils of Samaria, before the king of the Assyrians, &c.*

THERE ARE THOSE who think that these words are not to be understood of the son of Isaiah the Prophet; because it is not likely that the prophet, endowed with the highest modesty and honesty, would have brought in witnesses to observe him uniting with his wife — and those especially [as] witnesses whereof the one, namely Zechariah, son of Barachiah, was not yet born; but the other, namely Uriah the priest, was altogether unworthy in the authority and name of a witness, especially in divine mysteries, since he was unfaithful; and, as the fourth book of Kings reports, ¹³ had built an altar like to the altar of the city of Damascus, on which he offered victims and holocausts, together with the impious king Ahaz, to the gods of the gentiles. Whom Uriah, even if the prophet had brought him in with him, he would nevertheless not have called a faithful witness, saying, *I TOOK TO ME FAITHFUL WITNESSES*. Then, neither does the age of the infant seem to agree with the time of the Samaritan plundering, which the prophet had foretold as future before the boy should begin to speak. For that [plundering], as the fourth book of Kings is witness, ¹⁴ happened in the sixth year of Hezekiah, king of Judah, and the ninth year of Hosea, king of Israel; at which time the boy had already reached the eighteenth year of his age. For so many years flowed from the fourth year of Ahaz, in which the boy was born and the book was written, even to the sixth year of Hezekiah, king of Judah, and the ninth year of Hosea, reigning over Israel in Samaria — when Shalmaneser, king of the Assyrians, devastated Samaria, and carried the Israelites into the Assyrians, and placed them in Halah, and in Habor by the river Gozan, in the cities of the Medes, as is narrated in the fourth book of Kings. ¹⁵ But we easily meet these [objections], saying that Isaiah brought those witnesses with him, not for the spectacle of a carnal coition, but for the beholding and hearing of the writing of the book. And he took with him Zechariah, son of Barachiah — not that one indeed who was not yet brought forth among the living, but another Zechariah, of the same name and surname, living at the same time. He summoned also Uriah the priest as a faithful witness; and he called him faithful, not by worship and religion toward God, whom [Uriah] himself worshipped not, but by fidelity and obsequiousness toward king Ahaz, with whom Uriah was held most faithful. And this [man] especially Isaiah willed to be present, that — an idolatrous man, and hostile to the prophets of God — having inspected the writing of the prophecy, he might straightway, in hatred of the prophecy, carry the whole matter to the idolatrous business [i.e., report it to Ahaz]. But the depopulation whereof the prophecy is here written is not that in which Shalmaneser carried Israel into Media, in the sixth year of Hezekiah and the ninth of Hosea; but another, which was made nearly fifteen years before, about the sixth, seventh, and eighth year of Ahaz, king of Judah, when Pekah, son of Remaliah, [and] Rezin, king of

Syria, and Tiglath-pileser, king of the Assyrians, laid waste Israel and Judah, and carried off an immense prey, together with all the vessels and ornaments of the temple; which king Ahaz delivered to Tiglath-pileser, king of the Assyrians, as is written in the second [book] of Paralipomenon.

There are likewise those who both acutely and piously interpret this place mystically,¹⁶ asserting that this matter is narrated by the prophet as done not corporeally, but spiritually; and that accordingly the introduction of the witnesses, the coition of the prophet, and the nativity of the infant, are thus to be expounded according to allegory: so that by the prophetess [is meant] the Virgin, mother of God and of our Lord Jesus Christ,

[per →]

¹ Rom. 16 ² Gaius was bishop of the church of Ephesus ³ Who wrote the Gospel of St. John at John's dictation ⁴ 1 Tim 1:3-4 ⁵ Titus 3:9 ⁶ What the foolish questions spoken of by St. Paul are ⁷ The Deuteroses were not written down among the Jews ⁸ Isaiah 8:1 ⁹ What the great book is ¹⁰ Isa 8:3 ¹¹ Explanation of the words, "Accelera ad predam" etc. ¹² Isa 8:1-4 ¹³ 2 Kings 16:10-11 ¹⁴ 2 Kings 18:10 ¹⁵ 2 Kings 18:11 ¹⁶ Mystical interpretation of the words of Isaiah, ch. 8

(printed p. 65 [PDF p. 78], recto — leaf stamps "63". **THE GREAT BOOK** concludes (its allegorical reading; Epiphanius and Basil). The letter **H** opens with the long entry **THE GOSPEL OF THE HEBREWS** and its three chief forms — the **Ebionite**, the **Encratite** (= Tatian's Diatessaron), and the **Nazarene**. Running head: *LIBER SECVNDVS*.)

[→ by Uriah] let us understand — not that impious priest of king Ahaz, but Uriah the prophet, son of Shemaiah, a contemporary of Jeremiah the prophet, whom Jeremiah writes to have prophesied in the name of the Lord;¹ and by Zechariah, that one who is numbered eleventh among the twelve prophets. Finally, in the infant, whose name is *HASTEN TO THE PREY, MAKE SPEED TO THE SPOIL*, let us recognize that Lion of the tribe of Judah, to whom, many ages before, Jacob had said,² *THOU ART GONE UP TO THE PREY, my son; thy hands [shall be] on the necks of thine enemies* — that is, Christ Jesus our Savior, of the tribe of Judah according to the flesh; who, the world being overcome, the kingdom of sin destroyed, Satan cast down, hell despoiled, death slain, and all his enemies vanquished, routed, and prostrated, ascended into heaven, victor and triumphant, laden with the spoils of his enemies, leading captivity captive — bringing with him from the lower regions the ranks of the redeemed captive fathers, exulting before him, as victors exult when, the prey being taken, they divide the spoils. Epiphanius, bishop of Salamis, in the first book against the heresies, tome 2, teaches that this³ *Great Book* is the womb of the Virgin Mary,⁴ deservedly called *great*, because it comprehended the incomprehensible [one], whom heaven and earth cannot contain. Basil, in the commentaries on Isaiah,⁵ writes thus of this book according to allegory: *PERHAPS this Tome, or volume, or new and great book, is a certain adumbration and figure of the new and great testament, described with a man's pen — because the words of the gospel are set down in human speech, or character, that they may easily be heard by anyone. In which indeed it is written, that there should be a swift plundering of spoils. For the doctrine of the gospel, swifter than any lightning, reaches even to the utmost limits of the habitable earth, spoiling the prince of this world, and leading over to the rendering of obedience to Christ those whom that robber held captive.*

H.

THE GOSPEL OF THE HEBREWS, which is inscribed *ACCORDING TO THE HEBREWS*, or [according to] the *SYRIANS*, was — as appears from the monuments of the ancients — not one, but several: of which three chiefly are those which are called [the Gospels] of the Nazarenes, of the Ebionites, and of the Encratites.

Now the Gospel of the Ebionites, According to the Hebrews,⁶ is the same as the Hebrew Gospel of Matthew, but changed by the heretics of Ebion — followers of adulterous [doctrines] — and in many places

mutilated and cut short. Out of which Epiphanius, in the first book against the heresies, disputing against the heresy of the Ebionites, inserts a long fragment, writing thus: *THE BEGINNING OF THE GOSPEL which is called Hebrew, among them has thus: It came to pass in the days of Herod, king of Judaea, and of Caiaphas the pontiff, there came a certain one, John by name, baptizing a baptism of penance in the river Jordan; who was said to be of the race of Aaron the priest, son of Zechariah and Elizabeth; and all went out to him. And there came a certain man, named JESUS, about thirty years old; and he was baptized by John. And as he came up from the water, the heavens were opened, and he saw the Spirit of God in the likeness of a dove descending and entering into him. And a voice was made from heaven, saying, THOU ART MY BELOVED SON, IN WHOM I AM WELL PLEASED; THIS DAY HAVE I BEGOTTEN THEE. And straightway a great light shone round about him. And when John had seen it, he says to him: Who art thou, Lord? And again a voice from heaven [came] to him, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED. And then John, falling down before him, said: I beseech thee, Lord, baptize thou me. But he forbade him, saying: Suffer it, for so it is fitting that all things be fulfilled. And Jesus, coming — who chose us — into Capernaum, entered into the house of Simon, called Peter; and opening his mouth, as he passed by the lake of Tiberias, he said: I chose John and James, sons of Zebedee, and Simon, and Andrew, and Philip, and Bartholomew, and Judas, and Thaddaeus, and Thomas, and Simon the Zealot, and Judas Iscariot; and thee, Matthew, sitting at the toll-booth, I called, and thou followedst me. You, therefore, I will to be twelve Apostles for a testimony of Israel, &c. These things concerning the gospel of the Ebionites.*

The OTHER, the GOSPEL OF THE ENCRATITES, ⁷ once used by the Encratites themselves, the same Epiphanius, in the first book, heresy 46, hands down to have been collected by Tatian the Syrian, author of the Encratite sect, out of the four evangelists, and digested into one consonance of a continuous narration, which he called the *Diatessaron*, that is, *One out of four*. Theodoret, bishop of Cyrus [Cyrenensis], in the first book of the *Heretical fables*, left thus written concerning this Gospel: *TATIAN also composed a Gospel, which is called the Diatessaron, that is, One out of four — the genealogies being cut off, and the other [things] whatsoever show the Lord to have been born of David according to the flesh. And this was used not only by those who are of his sect, but also by those who follow the apostolic dogmas, not perceiving the fraud of the composition, but using it more simply, as a compendious book. I myself also found more than two hundred books of this kind, which were held in honor in our churches; all of which, when I had gathered them together, I put away, and in their place I put back the gospels of the four Evangelists.* Thus Theodoret concerning Tatian's gospel; which now is extant, together with the genealogy of Christ itself, translated of old by Victor, bishop of Capua; and the beginning of it is, *FORASMUCH AS INDEED MANY HAVE TAKEN IN HAND.*

THE GOSPEL OF THE NAZARENES ⁸ was so called because it was in use among the Nazarenes, who, together with the evangelical doctrine of Christ, believed the Mosaic ceremonies also were to be kept. From this [source] certain places and opinions in the sacred four gospels which we now have are thought by the most ancient fathers to have been transfused: such as that opinion in Matthew, *THOU SHALT LOVE THY NEIGHBOR AS THYSELF*, which Origen thinks taken out of this gospel. And in the eighth tractate on Matthew, adducing a certain place of this gospel whence this testimony was received, he writes thus: *AS TO THAT which he says, THOU SHALT LOVE THY NEIGHBOR AS THYSELF, [margin: Matt 19:19] I can suspect [that it was] not placed by the Lord in this place, but added by some I-know-not-whom, not understanding [it]. And that this was added he proves by this, that when Mark and Luke expound this same place, neither of them added [it]. [margin: Mark 10; Luke 18] Ne-*

[ver (quam) →]

¹ Jer 26:20 ² Gen. 46 (so printed; = Gen. 49) ³ Isaiah 9 ⁴ The great book is, in Epiphanius's judgment, the womb of the Blessed Virgin ⁵ St. Basil's opinion on the great book ⁶ What the Gospel of the Ebionites is ⁷ What the Gospel of the Encratites is ⁸ What the Gospel of the Nazarenes is

(printed p. 66 [PDF p. 79], verso — leaf stamps "64". **THE GOSPEL OF THE HEBREWS/NAZARENES** continues, quoting many of its famous fragments (the rich man; the woman taken in adultery; "handle me, I am no bodiless demon"; "my mother the Holy Spirit"). The page then treats **ELDAD AND MEDAD** (Num 11) and opens **ELIJAH the Prophet**. Running head: BIBLIOTHECAE SANCTAE.)

[→ for ne-]ver would Mark and Luke have passed over this capital and greatest precept. But this is written in the Gospel which is called **ACCORDING TO THE HEBREWS** — if it please anyone to receive it. *Another of the rich men said to him: Master, what good thing shall I do that I may live? He said to him, Man, do the laws and the prophets. He answered him, I have done [them]. He said to him, Go, sell all that thou possessest, and divide it among the poor; and come, follow me. But the rich man began to scratch his head, and it pleased him not. And the Lord said to him, How sayest thou, I have done the law and the prophets? — since it is written in the law, THOU SHALT LOVE THY NEIGHBOR AS THYSELF; and behold, thy brethren, the sons of Abraham, are clad with dung, dying of hunger; and thy house is full of goods, and nothing at all goeth out of it to them. And turning, he said to Simon his disciple, sitting by him, SIMON, SON OF JOHN, IT IS EASIER FOR A CAMEL TO ENTER THROUGH THE EYE OF A NEEDLE THAN A RICH MAN INTO THE KINGDOM OF HEAVEN.* Eusebius, in the third book of the Ecclesiastical History, indicates that from this Gospel was taken that history which is now had in the Gospel of John, chapter eight, concerning the woman taken in adultery; which Euthymius Zigabenus denies to have been in the ancient copies. This very gospel was, among the ancient fathers, received among other venerable writings, for the edification of the Church. And although Eusebius writes that it was at some time contradicted in the church, Bede nevertheless, at the beginning of the commentaries on Luke,¹ speaks thus of it: *IT IS TO BE NOTED that he called the Gospel According to the Hebrews (which the Nazarenes use) to be numbered not among the Apocrypha, but among the Ecclesiastical histories. For it seemed good to Jerome himself, the interpreter of sacred scripture, to take from it very many testimonies, and to translate it into the Latin and Greek tongue.* That these words of Bede are true, divers places in the works of Jerome show; who, in the *Catalog of illustrious men*,² taking a testimony for James, the brother of the Lord, out of this gospel, says thus: *THE GOSPEL which is called ACCORDING TO THE HEBREWS, lately translated by me into the Greek and Latin tongue (which Origen often uses), relates thus concerning James, after the resurrection of the Savior: BUT THE LORD, when he had given the linen cloth to the servant of the priest, went to James, and appeared to him. For James had sworn that he would not eat bread from that hour in which he had drunk the cup of the Lord, until he should see him rising from the dead. And again, a little after: BRING, said the Lord, a table and bread. And straightway it is added: He took bread, and blessed, and broke, and gave to James the Just, and said to him, My brother, eat thy bread, for the Son of man is risen from among them that sleep.* Thus Jerome; who, in the same book, speaking of Ignatius, says: *IGNATIUS wrote one epistle to the Smyrnaeans, in which, concerning the Gospel lately translated by me, he places a testimony upon the person of Christ, saying, But I, even after the resurrection, saw him in the flesh; and I believe that he is [so]. And when he came to Peter, and to those who were with Peter, he said to them, BEHOLD, handle [me], for I am not a bodiless demon. And straightway they touched him, and believed.* Again, in the third book against the Pelagians,³ he says: *IN THE GOSPEL according to the Hebrews — which is written in the Chaldee and Syriac tongue, but with Hebrew letters (which the Nazarenes use even to this day, [the Gospel] according to the Apostles, or, as most suppose, According to Matthew), and which is had in the library of Caesarea — the history relates: AND BEHOLD, the mother of the Lord and his brethren said to him, John the Baptist baptizeth unto the remission of sins; let us go, and be baptized by him. But he said to them, What have I sinned, that I should go and be baptized by him?* The authority of this scripture is received also by Origen's teacher, Clement of Alexandria; who, when in the second book of the *Stromata* he wished to establish that wonder is the first step toward the perfect knowledge of God,⁴ took thence the confirmation of his saying, saying: *FOR THIS REASON it is written in the Gospel according to the Hebrews, HE WHO SHALL HAVE WONDERED SHALL REIGN, and he who shall reign shall rest.* There is cited also out of this Gospel by

Origen, in the second Tome on John, another opinion, in these words: *CHRIST SAID, Just now my mother, the Holy Spirit, took me by one of my hairs, and carried me to the great mountain Tabor.* Which opinion, unless it be candidly considered, seems to contain the heresy of the Gnostics and Valentinians, asserting the Holy Spirit to be the mother of Christ.⁵ Wherefore Origen, in the place already cited, says that this is to be so interpreted that we say the Holy Spirit is called the mother of Christ not by nature and generation, but by imitation of maternal piety⁶ — that is, because the Holy Spirit always does the will of the Father; *AND EVERYONE*, says Christ, *WHO DOETH THE WILL OF MY FATHER, WHO IS IN HEAVEN, HE IS MY FATHER AND MY MOTHER.* That Hegesippus, who was near to the times of the Apostles, related many things out of this Gospel, Eusebius, in the fourth [book] of the Ecclesiastical History, is witness.

ELDAD AND MEDAD, prophets (upon whom, as is read in the fifth chapter of Numbers [*so printed*; = *Num. 11:26*], the Spirit of the Lord rested), when they prophesied in the solitude of Arabia, in the camp of Israel — Joshua, fearing lest the estimation of them among the people should in any way diminish the authority of Moses, admonished Moses to inhibit their office of prophesying. To whom Moses, in no way offended at the honors of others,⁷ placidly answered: *WHY art thou jealous for me? Who shall grant that all the people may prophesy, and the Lord give them his spirit?*⁸ The vaticinations, therefore, of these were comprehended, by an uncertain author, in a single book; out of which Hermas, the disciple of Paul, in the first book of the *Pastor*, chapter two, took a testimony in these words: *THE LORD is near to those who convert themselves to him, as it is written in Eldad and Medad, who prophesied to the people in the solitude.* The author of the *Hebraic Traditions*, which are prefixed with the title of Jerome,⁹ writes that Eldad and Medad are the same whom the former book of the annals, chapter 4, calls Ephraim and Jalon, of the tribe of Levi, sons of Ezra¹⁰ — who is also called Amram, and was the father of Moses. For Moses, after receiving the law in the desert, enjoined his mother to put away his father Amram, because she was his [Amram's] aunt; for she was a daughter of Levi. After which separation, Amram took another wife, of whom he begat these two sons, Eldad and Medad. Athanasius, in the *Synopsis*, numbers this book among the Apocrypha.

ELIJAH the Prophet was of Thisbe, a town of the Arabians, a Levite of the tribe of Aaron [so],¹¹ dweller of the region of Gilead, a man of God, burning with zeal; who thrice brought down fire from heaven

[*dedit* →]

¹ Bede's opinion on the Gospel of the Hebrews ² What St. Jerome thought of the Gospel according to the Hebrews, which he himself translated into Greek and Latin ³ The Gospel according to the Hebrews, written in the Chaldee and Syriac tongue ⁴ Clement of Alexandria thinks that wonder is the first step toward the perfect knowledge of God ⁵ The Gnostics and Valentinians thought the Holy Spirit to be the mother of Christ ⁶ Origen thinks the Holy Spirit is called the mother of Christ by imitation of maternal piety ⁷ Moses was not offended at the honors of others ⁸ Num 11:29 ⁹ Who Eldad and Medad were ¹⁰ 1 Chron 4:17 ¹¹ Elijah was a Levite; his miracles

(*printed p. 67 [PDF p. 80], recto — leaf stamps "65".* **ELIJAH** continues (*his letter to Joram; the apocryphal Secrets of Elijah; STRATONICUS of Cumae on the Book of the Traditions of Elijah and its Talmudic six-millennia prediction*). *The new headword ENOCH treats his prophetic booklets, quoted by Jude (Jude 14–15). Running head: LIBER SECVNDVS.*)

[→ he drew down] fire; he brought rain by his tongue [i.e., his prayer]; he raised the dead; and at last he was taken up into heaven in a whirlwind of fire. He, when Joram, king of Jerusalem, compelled the people to ascend the groves set on high mountains, and there to worship strange deities, wrote to him a letter,¹ in which he threatened him the inevitable vengeance of God for this cause — that, the example of his fathers being despised, he had betaken himself to following the impiety of the Israelite kings; and, not content with this, had also impelled the tribe of Judah and the citizens of Jerusalem, the native religion being forsaken, to revolt to foreign rites; and besides, that he had killed his brothers and other good and just men — for which crimes the punishment that hung over him. In the same letter he signified this also: that enemies should lay waste his people and his domestic family, sparing neither children nor wives; and that he himself, vexed by a slow flux of the belly, his intestines gradually flowing out, would late, out of these torments, recognize his

fault, and, imploring the help of God in vain, would breathe out his miserable soul. The argument of this letter one may see in the second [book] of Paralipomenon, chapter 21.²

THERE IS CARRIED [ABOUT] also a certain book under the name of Elijah, which is inscribed *The Ascension*, or *Assumption*, or *Apocalypse*, or *Secrets of Elijah*; concerning which Origen thinks that Paul, in the first epistle to the Corinthians, received that testimony,³ *WHICH THE EYE HATH NOT SEEN*, &c. For he writes thus, in the thirty-fifth tractate on Matthew: *THE APOSTLE brings forth certain secret scriptures; as when he says somewhere, WHICH THE EYE HATH NOT SEEN, NOR EAR HEARD. For in no canonical book is this found placed, except in the Secrets of Elijah the prophet.* Thus Origen. Jerome, on the 64th chapter of Isaiah, expounding those words out of the same chapter, *FROM THE AGE THEY HAVE NOT HEARD, NEITHER HAVE THEY RECEIVED*, &c., says: *THE APOCALYPSE of Elijah has this testimony; and by this occasion silly little women were deceived.* [The Apocalypse of Elijah] is cited in the *Synopsis* of Athanasius among the books rejected as of Apocryphal authorship, [namely] of Elijah the prophet.

STRATONICUS, bishop of Cumae, in his *Collections*, cites out of the *Book of the Traditions of Elijah the Prophet* a certain prediction concerning the consummation of the world — that it shall be future in the six-thousandth year from its creation.⁴ I judge this to be that tradition which is read in the Talmudic volumes of the Hebrews, in the tractate Sanhedrin, chapter **■elech** [■eleq], in these plain words: תרי אלפי ימות המשיח, תרי אלפי תורה, תרי אלפי תהו, וחד חרב, שית אלפי שני להוי עלמא [*the Hebrew is set confusingly in the primary scan; the reading follows the edition's own transliteration and Latin*] — *scitta alphe sene le heue alma, vechad thareb, be alaphim tohu, be alaphim tora, be alaphim iemot hamasciach* — which we may interpret in this manner: *The world shall be six thousand years, and again shall be destroyed; two thousand of emptiness [tohu], two thousand of the law, two thousand of the days of the Messiah.* Nor is this to be passed over in this place: I judge that Elijah is called by the Hebrews the *continuator of the seventh age of human [life]*.⁵ For they assert that seven men continued the whole human life, unbroken, from the beginning of the world even to its end.⁶ The first man [was] Adam; him Methuselah saw, and stretched his life from the first man even to Methuselah; Methuselah saw Shem, son of Noah; Shem reached even to Jacob; Jacob even to Amram, father of Moses; Amram reached even to Ahijah the Shilonite; and Ahijah even to Elijah; but Elijah even to the end of the world.

ENOCH, or חנוך *Chenoc*, the seventh from Adam, son of Jared, grandson of Malaleel, great-grandson of Kenan, great-great-grandson of Enos, [who was] grandson of Adam — a man from that very age most just, and worshipping God with the highest religion —⁷ wrote (as Origen testifies in the last homily on Numbers) several prophetic booklets; out of which Jude the Apostle, in his Catholic epistle against the impious seducers, received a formidable testimony concerning the last judgment, saying thus:⁸ *AND ENOCH ALSO, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh in his holy thousands, to do judgment against all, and to reprove all the impious of all the works of their impiety, wherewith they have wickedly done, and of all the hard [things] which impious sinners have spoken against God.* Augustine, concerning this volume, in the 18th [book] *Of the City of God*, thus says:⁹ *ENOCH, the seventh from Adam, is declared to have prophesied in the canonical [epistle] of the Apostle Jude; whose writings — that they should not be in authority, whether among the Jews or among us — their too-great antiquity brought about, on account of which they seemed suspect, lest false [things] be brought forth for true. For there are brought forth certain [writings] said to be his by those who, according to their own sense, believe promiscuously what they will; but the chastity of the canon has not received [them] — not that the authority of those men who pleased God is reproved, but that these are not believed to be theirs.* Thus Augustine. Jerome, in the catalog of Ecclesiastical writers,¹⁰ teaches that the epistle of Jude was, on account of the testimony taken out of this Apocryphal book, of old rejected by very many of the ecclesiastical fathers. And in the commentaries on the epistle to Titus he adds that the Apostle Jude did not approve this whole book, but only this testimony concerning the judgment against the impious, whose authority he received into his epistle. But of what kind

the argument of this book was, is unknown;¹¹ it appears, however, from the monuments of the Fathers, that there were in it certain chapters: *Of the number and names of the stars, and their secret virtues; Of the descent of the sons of God to the daughters of men; Of the giants begotten of the coition of angels; Of the last judgment of God against the impious* — concerning which the present testimony of Jude is brought forth. Origen indeed, making words of these chapters, in the 28th homily of the book of Numbers¹² writes thus: *HE WHO made the multitude of the stars — as the prophet says — calls them all by names; of which names, indeed, very many are contained, as secret and arcane [things], in the booklets which are called ENOCH. But because these booklets themselves do not seem to be held in authority among the Hebrews, we shall defer for the present to bring forward as an example the [things] which are named in them.* Likewise, in the commentaries on John, tome six, speaking of the descent of souls into bodies, he says: *IN ENOCH it is written (if only anyone should be willing to approve it as a holy book), IN the days of the descent of the sons of God to the daughters of men.* Which descent some have thought to signify obscurely the descent of souls into bodies — that the *daughters of men* is obscurely and tropically said [to be] the earthly tabernacle. But Augustine, in the 15th book *Of the City of God*, chapter 23, speaking of the giants, says thus: *THAT indeed some divine [writings] were written by that Enoch, the seventh from Adam, we cannot deny, since the Apostle Jude says this in the canonical epistle; but they are not in the canon of the scriptures; whence those things which are put forth under his name*

[forth (runtur) →]

¹ Elijah's letter ² 2 Chron 21:12 ³ 1 Cor 2:9 ⁴ Some prophesy the coming consummation of the world in the six-thousandth year from its creation ⁵ Elijah the continuator of the seventh age ⁶ The Hebrews assert that seven men continued human life from the beginning of the world even to its end ⁷ Enoch the seventh from Adam, most just in his own age ⁸ Jude 14 ⁹ Why Enoch's writings are not numbered among the canonical books ¹⁰ St. Jerome writes that the Epistle of Jude was rejected by many on account of the testimony taken from the apocryphal book of Enoch ¹¹ The argument of the book of Enoch ¹² Many of the names of the stars are found in the booklets called Enoch

(printed p. 68 [PDF p. 81], verso — leaf stamps "66". **ENOCH** concludes (the Testament of the Twelve Patriarchs; Annius on the twin-catastrophe prophecy; the exegesis of Gen 5:24). The new headword **HERMAS** treats the Shepherd (Rom 16:14) — its three books, its patristic use, and its rejection by Gelasius. Running head: BIBLIOTHECAE SANCTAE.)

[→ are put] forth, and contain those fables about the giants¹ — that [certain] men had no [human] fathers — [and] are rightly judged by the prudent not to be believed his. Thus Augustine. But in a most ancient volume, whose title is *THE TESTAMENT OF THE TWELVE PATRIARCHS* (which Origen and Procopius often cite), many vaticinations are inserted out of the book of Enoch — namely, *Of the things which were to befall the sons and grandsons of the twelve Patriarchs; [margin: Num. 11] Of the future crimes and punishments of the Hebrews; Of the Savior of the world to be slain by the Hebrews; Of the overthrow, captivity, and perpetual dispersion of the Hebrews among the nations.* John Annius, in the commentaries on Berosus, writes that in the same volume of Enoch there was a celebrated vaticination concerning the twin destructions of the whole earth² — the one to be by inundation, the other by burning; and he adds that this same vaticination was engraved by Enoch on two columns, the one of stone, the other of brick, for a perennial admonition of posterity: so that, if it should chance that the brick one were destroyed by the flood, the stone one, surviving, might preserve the writing committed to it. Josephus makes mention of both columns in the first [book] of the *Antiquities*, affirming also that the stone one existed in Syria in his own times. Tertullian, in the book *On the dress of women*,³ meeting those who say that this book — if it had been written by Enoch before the flood — could not have come safe to posterity after the flood, shows that this is not incredible, either because Noah himself preserved it in the ark, or because — [it] having been abolished by the inundation of the flood — someone, illumined by the Holy Spirit, restored it, as by Esdras the sacred volumes were restored after the captivity.⁴ Wherefore he reckons that the authority of this writing is not to be rejected.

ENOCH LIVED, ⁵ engaged in this exile of our mortality, three hundred and sixty-five years — that is, unto the one thousand and fifteenth year of the founded world. Which years being completed, *he walked* (as Moses says) *with God,* ⁶ *and was not, because God took him.* ⁷ But how, and into what place, God took him, is not equally certain among all the expositors of the sacred letters. ⁸ Aben Ezra [Ibn Ezra] and some of the Jews interpret that word, *GOD TOOK HIM*, [as] *He died* — and indeed before [his] time, lest malice should change his heart; because it is a custom of scriptural speech to say that he *is taken* who is taken from life, according to that [saying] of Elijah, *Take my soul;* ⁹ and of Job, *After a little he shall take me.* ¹⁰ Philo the Jew, in the book *Of the life of the wise man*, following the translation of the Seventy (who rendered this place ὅτι μετέθηκεν αὐτὸν ὁ θεός, that is, *Because God translated him*), says that God translated Enoch not through death, but through a separation from the fellowship and frequency of wicked men, to a retreat of virtue unknown to the vulgar, and scarcely known to a few — and those the most excellent men. Procopius the Sophist, on Genesis, seems to hint that the translation of Enoch was not death, but a certain change from a mortal to an immortal body. Augustine, in the ninth book on Genesis, and in the book *On the merits of sinners*, denies that Enoch was changed into that spiritual quality of body which is promised in the resurrection; and thinks that he will again return to this life, and die, that the animal body may be changed into a spiritual [one]; but that meanwhile he is either sustained by God without food (as Elijah lived forty days without food), or, if he needs food, is perhaps fed in paradise, as Adam [was] of the tree of life, and thence receives, against the oldness [of age], a stability of life. Irenaeus, in the fifth book against the heresy of Valentinus, asserts that he lives, together with Elijah, in the same paradise in which the first man was placed by God. Jerome, in the first book against Jovinian — perhaps by a slip of memory — attributes this translation not to Enoch, but to Enos, of whom Enoch was the great-great-grandson, saying: *IF, HOWEVER, Enos is translated, I do not think Enos was translated on that account because he had a wife, but because he first invoked God.* Chrysostom and Theodoret say that it is not to be too curiously investigated whither he was translated, and whether he lives even to the present, and how he now fares; but that it is enough that we believe both that God translated him, and that he translated him living, and that he did not experience death — as Paul also testifies to the Hebrews, saying: ¹¹ *BY FAITH Enoch was translated, that he should not see death; and he was not found, because God translated him.* Gregory the Theologian [Nazianzen], in the second book *Of Theology*, says: *ENOCH, although he was translated hence, yet it is not yet established whether he comprehended the nature of God, or is still to comprehend it.*

HERMAS, disciple of the Apostle Paul (of whom [Paul] himself, writing to the Romans, makes mention, saying: ¹² *SALUTE Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them*), put forth a work in the Greek tongue, distinguished into three books: ¹³ whereof the first is inscribed *THE CHURCH*, because in it four visions of the Church are narrated; the second is entitled *THE PASTOR* [Shepherd], because in it an Angel — the shepherd, protector, and guardian of Hermas himself, who is also called the *angel-messenger of penance* — proposes twelve precepts of living well; the third, because it contains ten similitudes explained by the same Shepherd, is called *OF THE SIMILITUDES*. Custom, however, afterward prevailed that the whole work should be called by the title *OF THE PASTOR*, or *PASTORAL*. This was of old publicly read in certain churches of Greece, for the instruction of those who were being trained in the first elements toward the institution of faith; and many of the ancients used its testimonies for the confirmation of dogmas ¹⁴ — as Clement of Alexandria in the sixth book of the *Stromata*, Origen in the eighth homily on Numbers, homily 10 on Joshua, homily 35 on Luke, and books one, two, and four of the *Periarchon*; Athanasius in the book *On the Incarnation of Christ*; Irenaeus in the first book against the heresies; John Cassian in the 13th Conference, chapter twelve; and very many other most ancient authors. After whose times the authority of this book gradually failed, and at length was rejected by Gelasius among the writings of doubtful faith ¹⁵ — as I judge, for the subversion of the heretics, who thence took supports for their execrable dogmas. For (that I be silent of the rest) the Arians, Athanasius being witness, in the epistle to the bishops of Africa, maintained that the Son of God was created by the Father out of things not existing, or out

of nothing; because in the first precept of the second book of the *Pastoral* it was written: *FIRST OF ALL, believe that there is one God, who created all things, and completed [them], and made all things out of nothing.* Yet it is sometimes cited by Gratian in the *Collections* of the decrees, and by Peter Lombard in the *Collect-*

[ions (Collectaneis) →]

¹ The fables about the giants, that they had no fathers ² Enoch's prophecy of the twin catastrophes of the whole earth ³ Tertullian, in the book on the dress of women, ch. 3, shows it is not incredible that the book of Enoch, written before the flood, came safe to posterity ⁴ Esdras restored the sacred volumes after the Babylonian captivity ⁵ Enoch lived in this world 365 years ⁶ Gen 5:22 ⁷ Gen 5:24 ⁸ How and to what place Enoch was translated is controverted among the interpreters of Scripture ⁹ 1 Kings 19 ¹⁰ Job 32:22 ¹¹ Heb 11:5 ¹² Rom 16:14 ¹³ The contents of the three books of Hermas ¹⁴ Very many of the ancients confirm the dogmas of the faith with the testimonies of the Pastor ¹⁵ Gelasius rejected the Pastor

(printed p. 69 [PDF p. 82], recto — leaf stamps "67". **HERMAS** concludes (the patristic testimonies on the Pastor). The page also treats **HIRAM of Tyre** and **THE JERUSALEM SENATE**. The letter **I** opens with **THE LADDER OF JACOB, JAMES** (with the Protevangelium and Liturgy of St. James), and **JANNES & JAMBRES**. Running head: *LIBER SECVNDVS*.)

[→ in the Collect-janea of Sentences, for the confirmation of ecclesiastical sanctions [decrees]. Eusebius, in the third book of the Ecclesiastical History, chapter 3, says: *THE LITTLE BOOK of Hermas, which is called Ποιμήν, that is, PASTOR [Shepherd], of which Paul makes mention in his epistles, is not received by very many; but by others it is judged necessary, on account of those who are being imbued with the first instructions toward the faith.* Whence also it is read in some churches, and many of the ancients used its testimonies. Rufinus, in the exposition of the Creed [Symbol], enumerates the volume of the *Pastor* among the ecclesiastical writings, together with the books of Tobit, Judith, and the Maccabees. From the first narration of this book it appears that Hermas lived at Rome. ¹ But Dorotheus, bishop of Tyre, in the *Synopsis*, writes that he was bishop of Philippopolis. Damasus, in the *Catalog* of the pontiffs, hands down that this Hermas was brother of Pope Pius, the first of that name, and that he composed the work of the *Pastor* in the times of the Emperor Antoninus Pius, in the year of the Lord 129. But Origen, in the tenth book on the epistle to the Romans, reckons that he was contemporary with Paul, writing thus: *I THINK that this Hermas is the writer of that little book which is called PASTOR, which writing seems to me very useful, and, as I think, divinely inspired. But that Paul ascribed no praise to him, this is the cause: because he seems, as that writing declares, to have been converted to penance after many sins; and therefore he wrote no reproach to him either. For he had learned from the scripture NOT to reproach a man converting himself from sin. Nor did he attribute any praise [to him], because he was placed still under the angel of penance, by whom, at an opportune time, he should again be offered to Christ.*

HIRAM, king of the Tyrians (whom the third book of Kings testifies to have sent cedar wood for the building of the temple of Jerusalem), ² wrote very many letters to Solomon, king of the Hebrews; in which he partly proposed diverse questions to be solved by Solomon, and partly solved [those] proposed to himself by Solomon. ³ Of these Dios makes mention in the Phoenician histories, and after him Josephus, in the first volume against Apion, in these words: *HIRAM, king of the Tyrians, was a friend of our king Solomon. And love of wisdom had won [conciliated] this friendship; for they directed problems to each other to be solved, and in these Solomon was the better, and appeared the wiser.* And even to now there are preserved among the Tyrians many letters, which they wrote to one another.

THE JERUSALEM SENATE wrote two letters — one to the dispersed Jews, the other to Aristobulus, preceptor of Ptolemy king of Egypt. Copies of both are had in 2 Maccabees, chapter 1.

I.

THE LADDER OF JACOB the patriarch ⁴ was a volume familiar to the Ebionite heretics; ⁵ in which Jacob was introduced [presented], as it were expounding the dream of the ladder, seen by him in his sleep, against the Jews, and the temple, and their sacrifices. Epiphanius, in the first [book] of the *Panarion*, in the confutation of the Ebionites, is a witness of this thing. There is also carried about, printed in type, *THE TESTAMENT OF JACOB the Patriarch*, ⁶ which Gelasius, in the fifteenth distinction, reckons among the books of Apocryphal authority. There is cited by Stratonicus, in the *Collectanea*, a *Title* [inscription] written by Jacob the patriarch in Bethel-Luz; ⁷ but whether that title was a writing cut in stone, or a stone erected without any writing for a perpetual memory of the vision seen, is not, in truth, sufficiently manifest. ⁸

JAMES, brother of the Lord according to the flesh, author of that epistle which is numbered among the seven catholic [epistles], left very many writings of great sanctity; among which excels the Gospel, which by some is inscribed [the Gospel] *OF JAMES*, by some *ACCORDING TO the Hebrews* ⁹ — of which Origen often makes mention, and to which Jerome, who translated it from Hebrew into Greek, offers an excellent testimony in the *Catalog of illustrious writers*; concerning which we also have spoken abundantly under the title of the Gospel *According to the Hebrews*. Athanasius, in the *Synopsis*, writes that James was the first of all to apply an interpretation and exposition to the Gospel of Matthew, written in Hebrew. There is now extant a certain writing, printed in type by the heretics of our times, ¹⁰ which is inscribed *THE PROTEVANGELIUM OF JAMES*, or *A Historical Discourse on the Nativity of the Mother of God* [Deipara], containing the history of the nativity of Mary up to the coming of the Magi. In which, among other narrations of doubtful faith, this most absurd [thing] also is added: namely, that Joseph and Mary, accused of fornication and sacrilege, were by decree of the priests together compelled to drink the cup of conviction [i.e. the water of jealousy], by which Moses commanded the innocence of a woman suspected of adultery to be tested. There is carried about, and is in use among the Greeks, a *Liturgy*, or divine Mass, under the name of this Apostle, ¹¹ whose beginning is, *DEFILED BY THE MULTITUDE OF SINS*; which, as a true and genuine writing of James, Proclus, Archbishop of Constantinople, acknowledges and receives — [he] who in the synod of Ephesus fought strongly against Nestorius. But the universal council also, surnamed *in Trullo*, celebrated under Justinian, refutes from this Mass the heretics who used only wine in the mysteries, pronouncing thus in the 32nd canon: *FOR both James, brother according to the flesh of Jesus Christ our Lord, to whom first the throne of the Church of Jerusalem was committed, and Basil, Archbishop of Caesarea, whose glory pervaded the whole world of lands, the mystical sacrifice having been handed down to us in writing, set forth [that] the sacred cup — to be performed in the sacred mystery — [be] of water and wine, etc.*

THE BOOK OF JANNES AND JAMBRES, Βίβλος Ἰαννῆς καὶ Ἰαμβρῆς, or, as our edition reads, *Jannes and Mambres*. From this, Paul in the latter epistle to Timothy took the names of the Magi who contended with Moses in Egypt, ¹² saying: *FOR as Jannes and Jambres resisted Moses, so these also resist the truth*. Weighing which words, Origen, in the 35th tractate on Matthew, thus says: *THAT which Paul says — As Jannes and Mambres resisted Moses — is not found in the public scriptures, but in a secret book, which is entitled above, THE BOOK OF JANNES AND MAMBRES. Whence certain [persons] dared to reject the epistle to Timothy, as having in it the text of some secret [book]; but they could not. For that anyone refuted the first epistle to the Corinthians on this account, as [being] spurious [adulterine], has never come to my ears*. Thus Origen — alluding to the verse of Menander, which is read in chapter 15 of the former [epistle] to the Corinthians: ¹³

[→ the Menander verse (1 Cor. 15:33)]

¹ Who Hermas was is controverted ² 1 Kings 5 ³ Hiram in his letters set questions for Solomon to solve, and solved those set by Solomon ⁴ Gen 28:12 ⁵ The Ladder of Jacob was familiar to the Ebionites ⁶ The apocryphal Testament of the patriarch Jacob ⁷ Gen 28:18-19 ⁸ Whether the Title of Jacob was a writing is uncertain ⁹ The Apostle James is thought by some to have written the Gospel according to the Hebrews ¹⁰ The Protevangelium of James was printed by the heretics of our time ¹¹ The Liturgy of James ¹² 2 Tim 3:8 ¹³ 1 Cor 15:33

(printed p. 70 [PDF p. 83], verso — leaf stamps "68". **JANNES & JAMBRES** concludes (Numenius of Apamea; Gelasius & Ambrose reject the book). The page then treats **JASON OF CYRENE** (epitomized as 2 Maccabees), **JASON OF THESSALONICA**, and **IDDO THE SEER**, and opens **JEREMIAH** with his non-canonical books. Running head: *BIBLIOTHECAE SANCTAE*.)

[→ is read]: that is, *EVIL COMMUNICATIONS CORRUPT GOOD MANNERS*.¹ Numenius of Apamea, a Pythagorean by profession, attests to the authority of this volume, in the third book *On the good*; where he reports individually the names of the Magi who resisted Moses, in these words:² *JANNES and Jambres were Egyptians, men so pre-eminent in the magic arts that they were judged by all the Egyptians alone able to resist Musaeus [= Moses], leader of the Jews, a man most closely joined to God. For they seemed to loose [undo] many calamities which Musaeus brought upon Egypt.* These words of Numenius are transcribed by Eusebius out of the ninth [book] of the *Evangelical Preparation*. Gelasius — as is had in the decrees, distinction fifteen — rejects this book among the Apocrypha³, following, no doubt, the judgment of St. Ambrose; who, in the exposition of these words of Paul, says: *THIS example is from the Apocrypha. For Jannes and Jambres were brothers, magicians or sorcerers of the Egyptians, etc.*

JASON OF CYRENE, a Jew by nation, a truthful and eloquent writer of histories, wrote in Greek — and with a copious abundance of speech — five books concerning the deeds of the Maccabean princes⁴; which, on account of the exceptional fidelity of the narration, the senate and people of Jerusalem ordered to be reduced into a small epitome, which now is numbered among the other books of divine scripture, and is received with equal veneration with them, and is inscribed *THE SECOND [book] OF THE MACCABEES*.⁵ In the beginning of which these words are read: *THEREFORE we have attempted to abridge in one small volume [the things] comprehended by Jason of Cyrene in five books; and to ourselves indeed, who have undertaken this work for the sake of abridging, we have taken up no easy labor, but rather a business full of watchings and of sweat, etc.* Jason flourished under Ptolemy Philometor, the sixth king of Egypt, in the 151st Olympiad — that is, in the year 131 before the birth of Christ.

JASON of Thessalonica⁶ (of whom Paul, to the Romans, makes mention, saying: *JASON saluteth you*; and of whom also it is written in the Acts of the Apostles, that, when the crowds at Thessalonica stirred up sedition against Paul and Silas, he gave himself up, that he might make for the Apostle the opportunity of fleeing) is said to be the author of that book which is inscribed *THE ALTERCATION OF JASON AND PAPISCUS*; whose authority, assailed by Celsus the Epicurean philosopher, Origen — defending [it] in the fourth book against the same Celsus — thus says: *IF anyone should read through, with a more equitable mind, the writings of Jason and Papiscus, he will assuredly find that this book is not to be derided — in which a Christian is described disputing with a Jew out of the Jewish scriptures, and plainly demonstrating that the prophecies which are extant concerning Christ agree with Jesus himself.* Jerome, in the beginning of the *Questions on Genesis*, says that it is wrongly affirmed in this book that in the exordium of Genesis it is written in Hebrew, *IN the Son God created heaven and earth* — whereas the Seventy interpreters, and Symmachus, and Theodotion translated *In the beginning*, and in the Hebrew it is written *Bereshith*, which all interpret *In the beginning*, and not *In the Son*. Dorotheus of Tyre, in the *Synopsis*, hands down that this Jason was the first bishop of Troas.⁷

IDDO HACHOZEH, עֲדֵי הַחֲזִזָה — that is, Iddo the Seer, or a prophet full of the Spirit of God — composed *Chazoth*, that is, *Of visions*, or *divinations*, against Jeroboam, king of Israel, one volume; in which he mingled many [things] concerning the affairs done by king Solomon; likewise, concerning those [things] which were done by Rehoboam, king of Jerusalem, both in war and in peace, another volume. To these he also added a *Midrash* — that is, Commentaries on the memorable deeds and sayings of Abijah, king of Judah, digested with most accurate diligence. He lived from the times of Solomon even to the times of Asa, king of Judah. These volumes are cited in 2 Paralipomenon, chapters 9, 12, and 13.

JEREMIAH, prophet and priest, ⁸ besides those books which now are extant among the Sacred [scriptures] — that is, the book of the Prophecies, the book of Lamentations, and two Epistles to the Hebrews captive in Babylon (of which one is had in Jeremiah chapter 29, the other in Baruch chapter 6) — wrote also other books, cited in the sacred letters, whose inscriptions and arguments are these. ⁹

תִּירוֹת KINOTH, or an *Epicedion* — that is, a Lamentation, or mournful song at the funeral of Josiah, king of Judah, who, fighting against Necho, king of Egypt, wounded by an arrow, perished. The second book of the Chronicles [Annals], chapter 35, makes mention of this song, in these words: ¹⁰ *AND Josiah died, and was buried in the mausoleum of his fathers; and all Judah and Jerusalem mourned him — Jeremiah most of all; whose lamentations all the singers, men and women, repeat over Josiah even to the present day; and it has prevailed as a law in Israel: Behold, it is written in the lamentations.* Jerome, and certain of the Jews — among whom Rabbi Solomon [Rashi] — reckon this lamentation to be the last part of the book of Threni [Lamentations], comprehended under the fourth and last alphabet [acrostic], thinking that what is there written is to be understood of the death of Josiah: *THE BREATH of our mouth, Christ the Lord [the Lord's anointed], is taken in our sins; to whom we said, Under thy shadow we shall live among the nations.* ¹¹ Which, however, seems to agree rather with king Zedekiah, whom the Chaldeans, bound with chains and having his eyes put out, led into Babylon, immediately after the devastation of the holy city — which [devastation], in the whole meter of that same alphabet, is bewailed together with the captivity of the king and people; and therefore I would hardly believe that this lamentation survives [as one made] over Josiah — although Josephus, in the 11th book of the *Antiquities* [so; = *Antiq.* 10], has testified that the Epicedion of Jeremiah upon Josiah existed in his own times.

JEREMIAH also wrote *Of the fury and indignation of the Lord against Judah and Jerusalem*, one book: in which — Baruch the notary taking [it] down — he foretold the overthrow of the temple, the destruction of the city, the devastation of the kingdom, the captivity of the king and of the whole people, and the other extreme calamities hanging over the Jews, unless they should repent. When the impious king Jehoiakim had begun to read this book, brought to him, execrating the horrible threatenings of the prophecy, he cut it up with a scribe's knife, and burned it in the little hearth of fire by which he sat through the winter, ¹² commanding Jeremiah — [who was] lying hidden in his house — together with Baruch, to be thrust into prison. Hearing which, Jeremiah, God again commanding, rewrote the book by the hands of Baruch, adding besides even much heavier prophecies against the king and his kingdom. Jeremiah makes mention of this volume in chapter 36 of his Prophecy; which Rabbi Solomon thinks to be the book of Threni [Lamentations] — which, when Jeremiah rewrote it [after it had] already been burnt, he increased by a fourth alphabet [acrostic], which he had not placed in the former volume.

[*Conscrip-* (Conscripsit) →]

¹ 1 Cor. 15:33 ² Jannes and Jambres were Egyptian magicians ³ The book entitled Jannes and Jambres is apocryphal ⁴ Jason wrote five books on the deeds of the Maccabees ⁵ 2 Macc. 2:24,27 ⁶ Rom. 16:21; Acts 17:7-9 ⁷ Jason was the first bishop of Troas ⁸ Jeremiah, prophet and priest ⁹ The inscriptions and arguments of Jeremiah's books ¹⁰ 2 Par. 35:24,25 ¹¹ Lam. 4:20 — in the Chaldee paraphrase, they led Zedekiah bound with a chain and blinded into Babylon ¹² Jehoiakim burned the books of Jeremiah

(printed p. 71 [PDF p. 84], recto — leaf stamps "69". JEREMIAH continued (his deed-books of purchase and sale, the book on Babylon's ruin sunk in the Euphrates, and other Jeremianic apocrypha), then JEHU king of Israel and JEHU the prophet son of Hanani; the entry on THE FINGER-WRITTEN SCRIPTURE OF JESUS CHRIST begins. Running head: LIBER SECVNDVS.)

[→ There were also written], at Jeremiah's command, two books of *Purchase and Sale* [Buying and Selling], the one open, the other closed and sealed with seals. ¹ For when the King of the Assyrians was now already approaching, about to seize the kingdom of Jerusalem, Hanameel, son of Jeremiah's uncle, came to him — [Jeremiah] being detained in the Royal prison — offering of his own accord the sale of his field, which he

possessed in the village of Anathoth; and although the Prophet recognized that this was being done by the command of God, and although he was a captive, and it might seem laughable in that region to buy fields which he himself believed would soon be laid waste, and constantly foretold [so] — nevertheless, the silver being counted out, he bought the field. And, that all the rights of the purchase and of the transferred possession might be preserved, he ordered the schedules of this contract — or instruments, which the Jews call *Books* — to be written up by public notaries, with witnesses and seals employed, by the authority of judges. Now in these contracts, as Rabbi Solomon [Rashi] hands down, there were made chiefly two schedules: one, fortified and closed with the seals of the witnesses, which was kept in a most safe place in the public archives of the notaries; the other, copied in good faith after the example of the former, and approved by the vote of the judges, which remained open with the buyer. Both, therefore, Jeremiah ordered to be laid up by Baruch, his scribe, in an earthen jar, that they might be for posterity a monument and testimony of the prophecy by which the Prophet had foretold that the Jews, after the seventieth year of the Babylonian captivity, would migrate back into their own seats, and there again would buy houses, fields, and vineyards. David Kimchi reckons these to have been three books: the first, of the purchase; the second, a copy of the same drawn out in full faith; the third, which contained the mystery and reason of this purchase, which seemed foolish in the eyes of the impious; and [that] these two latter were cast into the jar. Read Jeremiah chapter 32.

He likewise wrote *Of the devastation of Babylon* one book ², which — bound to a stone — he commanded, by [the hand of] Seraiah the prince of the prophecy [Vulg. *princeps prophetiae*; the quartermaster], whom Zedekiah had sent to salute the king of Babylon, to be sunk in the river Euphrates before the Jews, as a presage of the perpetual submersion which hung over the city of Babylon. Concerning the book itself, these [things] are read in Jeremiah, chapter fifty-one: ³ *JEREMIAH wrote all the evil that was to come upon Babylon in one book; and he said to Seraiah, When thou shalt come into Babylon, and shalt see, and shalt read all these words, thou shalt say, O Lord, thou hast spoken against this place, that thou wouldst destroy it, so that there be none to dwell in it, from man even to beast, and that it be a perpetual solitude. And when thou shalt have finished reading this book, thou shalt bind to it a stone, and cast it into the midst of the Euphrates; and thou shalt say, Thus shall Babylon be submerged, and shall not rise up from the face of the affliction which I bring upon her, and she shall be dissolved.* Thus far the words of Jeremiah, who wished to add this visible sign to his sayings, that the memory of the published prophecy might be more lasting; so that, if the words should fly past [be forgotten], the deed at least, done before [their] eyes, might endure, fixed deep in the minds of the beholders. There still survives a great part of this volume in the same Prophet, chapters 50 and 51, described [written out] by Jeremiah himself.

There are also cited, in 2 Maccabees chapter 2, the *Commentaries*, or *Descriptions*, of Jeremiah the Prophet: ⁴ in which he wrote those [things] which, immediately after the city was over-thrown, came to pass before the captive people was led into Babylon; that is, *Of the laws* which Jeremiah prescribed to the people who would sojourn in Babylon; *Of the perpetual fire*, which the priests, taking [it] up from the altar, hid in an unknown well [pit]; *Of the tabernacle, the ark of the covenant, and the altar of incense*, hidden by God's command in the cave of Mount Nebo; and *of other matters* which happened at the beginning of the Babylonian transmigration. There are those who reject these commentaries — together with the beginning of the second book of the Maccabees, [which is] taken out of these commentaries — as Apocryphal and of doubtful faith; which [commentaries], nevertheless, Epiphanius, in the life of Jeremiah the Prophet, and very many ecclesiastical fathers, approve.

There is also carried about another volume under the name of Jeremiah, wholly Apocryphal; out of which Origen reckons that prophecy — *They weighed out my price at thirty pieces of silver* — was taken by Matthew. ⁵ That the Nazarenes formerly used this, Jerome relates on chapter 27 of Matthew.

JEHU, king of Israel, wrote to the senate of Samaria two letters; by which he commanded to be slain the seventy sons of king Ahab, [who had been] handed over to the education and instruction of the Samaritans. 4 Kings [2 Kings] 10.

JEHU the Prophet, son of Hanani the Prophet (who foretold to Baasha, king of Israel, from the command of God, his own and all his [family's] final destruction;⁶ and after many years rebuked Jehoshaphat, king of Judah, for the alliance entered into with the impious Ahab, king of Israel)⁷, wrote a most accurate history of *the deeds of the kings of Judah and Israel*, who reigned even down to Joram, son of Jehoshaphat king of Judah; of which the second book of Paralipomenon makes mention, in these words:⁸ *NOW the rest of the acts of Jehoshaphat, the former and the latter, are written in the words of Jehu, son of Hanani, which he digested in the book of the Kings of Israel.* And lest to anyone it should perhaps seem impossible that Jehu wrote a history down to Joram, son of king Jehoshaphat — because in the third book of Kings it is read that this Jehu was cut down by Baasha, king of Israel, more than forty years before the death of Jehoshaphat — it must be known that those [things] which are reported concerning the slaying of Jehu in the sixteenth chapter of the third book of Kings in our Vulgate edition are not had in the Hebrew copies;⁹ in which only these words are read:¹⁰ *AND when the word of the Lord had come by the hand of Jehu, son of Hanani the Prophet, against Baasha, and against his house, and against all the evil which he had done before the Lord, to provoke him in the works of his hands, that [his house] might become like the house of Jeroboam: for this cause he slew him.* But that which in the Latin edition is straightway added — *THAT IS, Jehu, son of Hanani, the Prophet* — the Hebrew reading does not have; but it is, unless I am mistaken, a certain little annotation first added in the margin by some uncertain expositor, who wished to illustrate this place [which was] not understood by him; then, as often happens, transferred by the boldness of the copyists into the text.

THE FINGER-WRITTEN SCRIPTURE OF JESUS CHRIST.¹¹ Although Christ, our Master, committed nothing by himself to the monuments of letters — inasmuch as he had come to write the law of his love in a more excellent form of writing: not on pages, and dead parchments and books, but on the living and animate tablets of human hearts¹² — yet it is read that he once wrote certain [things] in

[→ *the ground* (in terra) — John 8]

¹ Two books of Purchase and Sale written at Jeremiah's command ² Jeremiah wrote one book on the devastation of Babylon ³ Jer. 51:60-64 ⁴ The argument of the Description of Jeremiah the prophet ⁵ Matt. 27:9 ⁶ 3 Kings 16:1-3 ⁷ 2 Par. 19:2 ⁸ 2 Par. 20:30 — so printed; the quoted words are 2 Par. 20:34 ⁹ What is narrated concerning the slaying of Jehu in chapter 16 of the third book of Kings of the Vulgate edition is not found in the Hebrew copies ¹⁰ 3 Kings 16:7 ¹¹ Christ the Lord committed nothing himself to the monuments of letters ¹² 2 Cor. 3:3

(printed p. 72 [PDF p. 85], verso — leaf stamps "70". *THE FINGER-WRITTEN SCRIPTURE OF JESUS CHRIST* concluded (John 8 and the patristic guesses at what Christ wrote), then *THE LIVING EPISTLE OF JESUS CHRIST* (2 Cor 3); the entry on *THE EPISTLE OF JESUS CHRIST* to Abgar begins. Running head: *BIBLIOTHECAE SANCTAE.*)

[→ in the ground] — on the stone pavement of the temple of Jerusalem — not with a reed [pen], nor with a stylus, but with that very finger with which he had once inscribed the divine precepts on tablets of stone.^{1 2} The occasion of this writing John reports in the eighth chapter of his Gospel, in these words:³ *THE SCRIBES and Pharisees brought to Jesus a woman taken in adultery; and setting her in the midst, they said to him, Master, this woman was just now taken in adultery. Now in the law Moses commanded such to be stoned. But thou, what sayest thou? This they said, tempting him, that they might be able to accuse him. But Jesus, bowing himself down, wrote with his finger on the ground. And when they continued asking, he raised himself up, and said to them, He that is without sin among you, let him first cast a stone at her: and again bowing himself, he wrote on the ground.* Thus John.⁴ But what Christ, bowing himself the first time to the ground, wrote — and what the second time — neither does the evangelist disclose, nor is it easy for anyone to determine. Ambrose, however, in the two epistles to Studius, surmises that Christ, bowing down the first

time, traced upon the pavement a certain sentence of Jeremiah — namely, ⁵ *O EARTH, WRITE THESE MEN [as] cast off*: that by these words he might show that those tempters were now cast away by God, and reckoned among the reprobate, whose names are written not in heaven, but in earth. But in the second bowing-down, he conjectures that Christ wrote that sentence elsewhere preached by him: ⁶ *THE MOTE WHICH IS IN THY BROTHER'S EYE, THOU SEEST; BUT THE BEAM WHICH IS IN THINE OWN EYE, THOU SEEST NOT*. Bede thinks that he, once and again, wrote that same sentence which he had then uttered with his mouth — namely, *HE WHO IS WITHOUT SIN, LET HIM FIRST CAST A STONE AT HER* — as if he should say: Let the sinful woman be punished, but not by the transgressors of the law. Haymo reckons that he traced certain marks in the ground, by which each of the accusers beheld with his own eyes his own crimes, and saw [them] set before his mind. Euthymius — who alone of the Greeks expounded the history of the adulterous woman — thinks that nothing was written by Christ, but only that the gesture and action of one writing was feigned by him: which they are wont frequently to do, who are unwilling to answer those who ask importunate and unworthy [things]. For, their machination being known, he pretended to write on the ground, and not to attend to what was being said; so that, while he did not look upon them, they, being more gently rebuked, might blush; and so that, [he being] occupied in writing, it might be permitted them to slip away gradually, before they should be more manifestly condemned. For by his supreme benignity he spared even them. Rabanus says that Christ, by this gesture of writing, wished to signify that those who were accusing the woman were worthy to be written in the earth, together with those of whom Jeremiah says, chapter 17: ⁷ *O LORD, all they that depart from thee shall be written in the earth*. For the impious are not written in heaven with everlasting writing, but in the dust of the pavement; so that quickly the engraving and memory of them, worn away by the feet of those passing by, may vanish.

THE LIVING [ANIMATE] EPISTLE OF JESUS CHRIST. Concerning this, Paul the Apostle thus addresses the Corinthians in the latter epistle to them: ⁸ *YE ARE the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God; not in tablets of stone, but in the fleshly tablets of the heart*. By which sentence Paul calls the Corinthians the epistle of Christ — [the same] whom, in the words immediately preceding, he had named his own epistle, saying: ⁹ *YE ARE our epistle, written in our hearts, which is known and read by all [men]*. Now Paul calls them both his own and Christ's epistle, ¹⁰ because, just as commendatory letters — which are wont to be written for the commendation of someone — manifest in words the virtue and dignity of him for whose sake they are written: so the Corinthians, by the sincerity of [their] faith, and by a truly Evangelical and Christian life, illustrated the glory of Christ, and declared the mastership of Paul, who had instructed them in Christ. And just as, in commendatory letters, those who read them recognize the virtue of those who are commended in them: so those who looked upon the life of the Corinthians straightway recognized the sublime excellence of Christ, whom they professed, and the dignity of the Apostolate of Paul, who had led them to Christ. Now Paul used this metaphor of an epistle, to show that he had no need of commendatory letters — such as the false apostles carried about, whether obtained from others to the Corinthians, or from the Corinthians to others — which he also openly declared, saying: ¹¹ *DO WE need, as some [do], commendatory letters to you, or from you?* — as if he should say: What need of the commendation of letters, where the thing itself commends the man? We care nothing for such letters. For ye are our living epistle and efficacious commendation, who, from the sublimity of your virtue, render the dignity of our ministry commendable to all men. Whatever that is which letters would have done — commending us, and winning reverence for us — this you do, while all both see you and hear of you: for this reason, that the virtue of disciples is wont to adorn the teacher, and to commend [him] more than any epistle could. Ye therefore, he says, are our epistle, written in our hearts; because we always have your piety and charity in [our] mind, bear [it] in [our] heart, everywhere carry [it] about with us, and celebrate your good deeds before all. Ye are likewise not only our epistle, but Christ's also, since through the holiness of your life ye exhibit Christ, the author of your salvation, to be received by all nations. For then are ye the true and living epistle of Christ — written indeed by him, but by our ministry: written, however, not with

deletable ink, such as are [those] which the false apostles bring to you, begged [from others]; nor again inscribed on stone tablets, as [was] that old law concerning which the Jews so greatly glory — but on the fleshly and soft tablets of the heart. For your hearts, on which we have impressed the doctrine of Christ, were to us in place of parchment. Our tongue [was] the pen, but Christ himself, through the Spirit, dictated what we should write in your hearts.

THE EPISTLE OF JESUS CHRIST [in reply] to Abgar, petty king of the Edessenes — ¹² this Eusebius, in the first book of the Ecclesiastical History, chapter 15 [*so printed; the Abgar letters are HE 1.13*], testifies that he found in the public Archives of the city of Edessa, together with the epistle of Abgar himself, written in Syriac: of which the copies are these:

Abgar, son of Uchania, Toparch, to JESUS the good Saviour, who has appeared in the regions of Jerusalem. Greeting.

[→ *I HAVE HEARD* (Audivi)]

¹ Exod. 31:18 ² Deut. 9:10 ³ John 8:3-8 ⁴ It is disputed what Christ the Lord wrote on the ground ⁵ Jer. 22 ⁶ Matt. 7:3 ⁷ Jer. 17:13 ⁸ 2 Cor. 3:3 ⁹ 2 Cor. 3:2 ¹⁰ The Corinthians were the epistle both of Christ the Lord and of St. Paul ¹¹ 2 Cor. 3:1 ¹² Eusebius writes that he found in the public archives of the city of Edessa the epistle of Christ the Lord to Abgar

(*printed p. 73 [PDF p. 86], recto — leaf stamps "71". THE EPISTLE OF JESUS CHRIST to Abgar concluded (Abgar's letter and Christ's reply, rejected as apocryphal), then THE GENERATION OF JESUS CHRIST (Matthew's genealogy), with brief entries on THE INFANCY and THE MAGIC OF JESUS CHRIST. Running head: LIBER SECVNDVS.*)

[→ *IT HAS BEEN HEARD*] by me concerning thee, and concerning the healings which thou workest — that these are done by thee without medicines or herbs; and that by a word only thou makest the blind to see, and the lame to walk; and thou cleanseest lepers; and unclean spirits and demons thou castest out; and those who are afflicted with long sicknesses, thou curest and healest; the dead also thou raisest up. All which having been heard concerning thee, I resolved in my mind that it is one of two things: either that thou art God, and hast descended from heaven, to do these things; or that thou art the Son of God, who doest these things. Therefore, writing, I would beg thee that thou wouldst deign to weary thyself [in journeying] even to me, and to cure my sickness, with which I have long labored. For I have also learned this, that the Jews murmur against thee, and wish to lay snares for thee. And I have a city, small indeed, but honorable, which may suffice for us both.

Jesus the Nazarene, to Abgar the Toparch.

BLESSED art thou, because thou hast believed in me, whom thou thyself hast not seen. For it is written of me, that those who see me shall not believe in me; and those who see me not, they shall believe and live. But concerning that which thou hast written to me, that I should come to thee: it behooves me to fulfill here all [the things] for which I was sent; and after I shall have fulfilled [them], to be received up to him who sent me. When therefore I shall have been taken up, I will send to thee one of my disciples, to cure thy sickness, and to give life to thee, and to those who are with thee.

This epistle Pope Gelasius the First rejects among the Apocryphal scriptures. John of Damascus, in the fourth book *On the orthodox faith*, chapter 17, writes that our Lord Jesus sent to this Abgar — [who was] anxiously begging for it — an image of his own face. ¹ Evagrius, in the fourth book of the Ecclesiastical History, narrates that the city of Edessa was, by the virtue of this sacred image, wonderfully delivered from the assault of the Persians, and from the burning of the flames stirred up by them. The same is also related in the fifth session of the second Council of Nicaea. Gelasius, in the fifteenth distinction, numbers both letters among the Apocrypha.

THE GENERATION OF JESUS CHRIST, or *The Book of the generation of Jesus Christ* (which in the Hebrew Gospel of Matthew is called ספר תולדות ישוע המשיח *Sepher toldoth Yeshua ha-Mashiach* — that is, *The Book of the generations of Jesus the Messiah*),² gave occasion to the sacred interpreters of inquiring whether this title, *The Book of the generation of Jesus Christ*, signified the whole work of this gospel, or indicated only this genealogy of the Savior placed at the beginning of the Gospel — after the custom of Moses, who called the genealogy of our first parent *The Book of the generation of Adam*.³ Chrysostom reckons that Matthew, by this title, did not wish to comprehend the sum of the whole Evangelical History — as many writers are accustomed to comprehend, in their titles, the entire arguments of [their] works — but only the beginning, and the fountain, from which the rest of the evangelical history arises, which takes its beginning from the carnal generation of Christ described in this genealogy. But certain [others] affirm that by this title is comprehended the sum and the universal argument of the whole gospel: that Matthew therefore called [it] *The Book of the generation of Jesus Christ* because, since he himself was a Hebrew, and wrote in Hebrew for Hebrews, it seemed [good] to him to inscribe his history from the generation of Christ, which he narrated at the beginning of the volume — the custom of the Hebrews being here preserved, who generally impose names on their books from those matters which are related in the openings;⁴ imitating Moses, who (as Philo the Jew, in the book *On the world*, is witness) inscribed the first volume of the Pentateuch *The Book of Genesis*, that is, *of generation*, because its beginning contained the generation of the world.

But to me it seems that Matthew — not only after the manner of the Hebrews, but also according to the custom of other writers — comprehended by this title not only the carnal generation of Christ, but also his whole life, preaching, miracles, passion, death, resurrection, and all his other deeds and events;⁵ since that word תולדות *ha-toldoth* — that is, *of generations* — which is placed in the title, among the Hebrews signifies two [things]: that is, *generations* and *events*.⁶ Whence the Rabbis of the Hebrews, as often as they expound those places of the divine scriptures — *THIS IS THE BOOK OF THE GENERATION OF ADAM*, and *THESE ARE THE GENERATIONS OF ABRAHAM*, and places like these — say: *WHERESOEVER thou shalt find the word תולדות toldoth*, that is, *of generations*, that place teaches concerning the births, and the events, and the actions of him of whom mention is there made. *The Book of the generations of Jesus Christ*, therefore, will be a title comprehending all the operations and events of Christ, from his Incarnation even to the ascension, which are described in this whole gospel. Faustus, bishop of the Manichaeans — as Augustine relates in the books published against him — assailed this title with many and various cavils,⁷ asserting that it pertained neither to the whole body of the gospel, nor to any part of it; but that by it was indicated only a certain carnal genealogy of Christ, which he thought ought to be cut off from the whole gospel entirely, as falsely fabricated, and rashly — and by an uncertain author — imposed on the Gospel of Matthew, like a horse's head set upon a human neck. The insane blasphemies of this [man], in the seventh book of this work, we have most strongly refuted, out of the opinions of Augustine.

THE INFANCY OF JESUS CHRIST, or the book *Of the infancy of the Savior*. See below, under the entry *Matthew*.

THE MAGIC OF JESUS CHRIST.⁸ That many books were published by heretics and impostors under the title of our Saviour Jesus — not only is Jerome a witness, in the thirteenth [book of the] commentary on Ezekiel, but Augustine also affirms, in the first book *Of the consensus of the Evangelists*, that there were certain pagans in his own times who boasted that they had seen, and read, certain books of Christ [addressed] to Peter and Paul,⁹ in which was written the sum of the whole art of Magic — out of the skill of which Christ, while he lived, had wrought so many and so great miracles. Whose madness Augustine, in the same place, briefly refutes by four arguments. First, that those who affirm that they have read such books could never — however anxiously they tried — perform such miracles as they say Christ performed out of such books. Secondly, that these [men] so err by divine judgment as to assert that these same books were inscribed [addressed] to Peter and Paul, as with an epistolary title — having perhaps fallen into such an error because

in many places they had seen them depicted together with Christ; whereas, however, it is known even to children that Paul, so long as Christ lived in mortal flesh, was neither a disciple nor an intimate of Christ.¹⁰ Not, therefore, could [Christ have addressed to Paul] the books which, before [his] death, [they say he]

[→ *scripsisse* (wrote) — sig. G]

¹ That Christ the Lord sent the image of his own face to Abgar, who begged it ² What the inscription of Matthew's Gospel signifies ³ The Book of the generation of Adam is the genealogy of the first parent ⁴ The Hebrews are accustomed to inscribe their books from those things which are referred to in the opening ⁵ Matthew in the inscription of his Gospel comprehended all the deeds of Christ the Lord ⁶ What the word "generation" signifies in the sacred letters ⁷ The madness of Faustus against the inscription of Matthew's Gospel ⁸ Many books were published by heretics and impostors under the name of Christ the Lord ⁹ Augustine refutes the pagans who boasted that they had read books of Christ addressed to Peter and Paul ¹⁰ Paul was not a disciple of Christ while he lived in mortal flesh

(printed p. 74 [PDF p. 87], verso — leaf stamps "72". *THE MAGIC OF JESUS CHRIST* concluded, then *THE PRIESTHOOD OF JESUS CHRIST* and *JEZEBEL* (her letters against Naboth); the right column covers *THE INSCRIPTION OF THE RIDER* (Rev 19) and *THE OTHER, INVISIBLE INSCRIPTION* (the ineffable name). Running head: *BIBLIOTHECAE SANCTAE*.)

[→ they say he] wrote — to write to Paul as [his] most intimate [friend], who only after the ascension of the Lord then first began to be his disciple. Thirdly, that those who think Christ could [do] such great [things] by magic arts, and turned the whole world unto himself alone, do not consider that it could by no means come about, through magic arts, that Christ — before he was born — should fill so many Prophets with the divine Spirit, [Prophets] who foretold that he would do such [things] as we now see present in the world. For even if he had brought [it] about by magic arts that he should be worshipped even [when] dead, yet he could not be a magician before he was born. Fourthly, because they foolishly believe that Christ composed books — [Christ] who never wrote anything, but only left to others [the things] to be written concerning himself, the most excellent sublimity of his own doctrine so requiring: which it did not befit to be written with deletable ink on the perishable leaves of papers, or on tablets void of sense, but rather to be engraved — destined to endure perpetually — on the living and everlasting minds of his disciples, with the pen of the divine Spirit. Whence also, among the pagans, the most noble philosophers Pythagoras and Socrates committed nothing to the monuments of letters,¹ thinking that they had found the most perfect manner of teaching, if they should leave the precepts of living well and blessedly not written on pages, but impressed on the minds of their hearers.

THE PRIESTHOOD OF JESUS CHRIST, or *A Book concerning the legal priesthood of Jesus Christ*. There is extant, in the Greek Lexicon of Suidas, under the entry *JESUS*, a certain little book inserted entire, *Of the legal priesthood of Jesus Christ*, found in the Archives of the city of Tiberias in the time of the Emperor Justinian, by Theodosius, a chief [prince] of the Jews, and by Philip Argentarius, a Christian: in which it is diffusely narrated that Christ — both on account of the sanctity of his life, and on account of the nobility of his race, deduced from the two tribes of Judah and Levi mutually intermingled — was judged by all the Levites worthy of the honor of the Mosaic priesthood, and thus at last received by the priests into the college of priests.² There is added, moreover, at the end of the book an *Apology*, which defends the authority of the same little book, and shows that Christ discharged the legal priesthood — both from the testimony of Josephus, and from various places of both Testaments. Hieronymus Hentenius wrote a refutation of this book — which in recent years had been printed three times, with great applause of readers, at Paris and Basel — and Pope Paul IV commanded [it] to be placed in the Index of condemned volumes.

JEZEBEL,^{3 4} wife of Ahab king of Israel, when she had noticed that her husband vehemently desired the estate of Naboth the Israelite, adjoining the royal grounds, and that it could not be obtained from Naboth either by price or by entreaties, wrote secret letters to the chief men of Israel; by which she commanded that, a fast being proclaimed, they should call an assembly, and in it should assign the first place to Naboth on account of [his] illustrious birth; then, three men being suborned [who would] dare anything, they should —

[Naboth] being convicted by the testimony of these of blasphemy against God and the king — cast him to the people to be stoned, and in this manner take him out of the way. Naboth, therefore, in this manner, against right and divine law, being overwhelmed with stones, Jezebel handed over the estate of the slain [man] to her husband to possess. For which so impious crime she herself, not long after, was slain, and devoured by dogs in that place where the dogs had consumed the corpse of Naboth.⁵ See the third book of Kings, chapter 21.

Now thou shalt note, in these letters of Jezebel, that the word *HE BLESSED GOD AND THE KING*⁶ is to be understood in a contrary sense for *He cursed* — just as also those execrable words of Job's wife, *BLESS GOD, AND DIE*,⁷ that is, *Curse [him]*; and likewise that [word] of Job himself, saying, *LEST perchance my sons have sinned, blessing God in their hearts*;⁸ and that [word] of Satan to God concerning Job, *UNLESS he shall have blessed thee to [thy] face*.⁹ For the word *Bless* among the Hebrews is of the number of those expressions which are taken as much in a good as in a bad sense¹⁰ — just as, among the Greeks, *Anathema*, which signifies both a votive offering hung up to God in the temple, and utmost detestation. And among the Latins, *Sacer* and *Sacrum* are sometimes taken in a bad sense,¹¹ for [something] execrable and detestable: according to which signification Virgil said:

—*To what dost thou not drive mortal breasts, O accursed hunger for gold?*

Juvenal: *Let him be intestable, and accursed [sacer]*. There are also those who say that the name of cursing and blasphemy was so hateful to the Jews that, not daring to express it by its proper word, they signified it by the contrary word of *blessing*.

THE INSCRIPTION OF THE RIDER, sitting on a white horse, is twofold: the one visible, traced on the garment, upon the thigh of the one sitting; the other incomprehensible, which no one knows but the Rider himself. Of which John, in the Apocalypse, makes mention in these words:¹² *BEHOLD a white horse, and he that sat upon him [was] faithful and true, having a name written, which no one knoweth but himself: and he was clothed with a garment dipped in blood: and his name is called ὁ λόγος τοῦ θεοῦ, that is, The Word of God: and he hath upon his garment, and upon his thigh, a name written, Βασιλεὺς βασιλέων, καὶ κύριος κυρίων, that is, King of kings, and Lord of lords*. These [things] John [says] concerning the twin inscription of the Rider: of which, the [one] which is visible, imprinted on the thigh, is expounded thus, according to the interpretation of Arethas of Caesarea.¹³ The garment indeed signifies the flesh of Christ; but the thigh, the nature of the flesh — that it is truly human, and not phantastic. For to signify this, *thigh* is taken in the divine scripture. The aim of the passage, therefore, is to signify by this, that although the Word is hypostatically united to the human nature, and truly took human flesh of the Virgin, nevertheless he is omnipotent — as being the king of things heavenly, and lord of things earthly and subterranean — which omnipotence of empire, communicated to the humanity of the Son of God, Paul, wishing to express in the epistle to the Philippians, said:¹⁴ *WHEREFORE God hath exalted him, and given him a name which is above every name, that in the name of JESUS every knee should bow, of things heavenly, earthly, and infernal*.

THE OTHER, invisible inscription¹⁵ — containing the name which no one knows except himself — signifies the incomprehensibility of the infinite, and therefore unknowable and ineffable, substance of the Son of God; concerning which Solomon says:¹⁶ *WHAT is his name, and the name of his son, if thou knowest?* For although, from various likenesses of creatures, we beg [borrow] certain appellations, by which we may name God — inasmuch as we know him through a glass, and in an enigma [darkly] — whether by affirmative names, such as are wise,

[→ *good* (bonus)]

¹ The most noble philosophers committed nothing to the monuments of letters ² The fable of Christ adopted into the college of the Jewish priests ³ The crime of Jezebel ⁴ 3 Kings 21:8-9 &c. ⁵ 4 Kings 9:33,36 ⁶ 3 Kings 21:10,13 ⁷ Job 2:9 ⁸ Job 1:5 ⁹ Job 1:11 ¹⁰ 'Bless' among the Hebrews is taken both in a good and in a bad sense ¹¹ 'Sacer' and 'sacrum' are sometimes taken in a bad sense ¹² Rev. 19:11 ¹³ The visible inscription of the Rider is explained ¹⁴ Phil. 2:9 ¹⁵ The invisible inscription of the Rider is explained ¹⁶ Prov. 30:4

(printed p. 75 [PDF p. 88], recto — leaf stamps "73". *THE OTHER, INVISIBLE INSCRIPTION* concluded (the Tetragrammaton and its meaning), then the entry on *THE ROLLED-UP BOOK [SCROLL]* begins (Rev 6; Isa 34; the form of Hebrew scrolls and the patristic readings of the heavens folded or unrolled). Running head: *LIBER SECVNDVS*.)

[→ good], Sun, light, life, king, lord; or by negatives, as are *invisible, immutable, incorporeal*: yet the essence itself, as it is in itself, can neither be explained by words, nor expressed by writings, nor comprehended by any thought. For he alone, who is infinite, and comprehends Himself alone, has reserved to himself the knowledge of this unknowable name of his — that is, of his essence, which is signified by the unknowable name — revealing to no one its incomprehensible immensity; as he himself testified to Moses, saying: ¹ *I [am] the Lord, who appeared to Abraham, Isaac, and Jacob in God Almighty, and my name יהוה JEHOVAH I did not make known to them.* Now this name is said to have been revealed to no one ² — not because the word *Jehovah* itself is either unknown, or cannot be expressed by the tongue (since it is both written with definite letters, and was uttered by Pharaoh, a most impure man); but because the nature of God, especially [as] signified by that name, cannot be expressed by any creature, since it is infinite; and therefore can, by no one, distinctly, openly, and exactly, be known and named. There are those who think that in this place, by the *name which no one knows but himself*, is to be understood this name *Jehovah*, because of the likeness of signification which it has with the epithets that John attributes to him who sits upon the horse, calling him *faithful and true*: ³ for he is called faithful and true, who persists in [his] purpose, keeps [his] promises, and fulfills his pledges by deed. Which signification indeed the word *Jehovah* itself retains, deduced from the root היה *haia*, ⁴ which signifies *He was*, and *He made to be*. Whence *Jehovah* signifies him who is, and makes something to be. According to which sense God said to Moses: *MY name Jehovah I did not make known to them* — that is, I have not yet revealed myself through the fulfillment of those things which I promised to Abraham, Isaac, and Jacob; but now I will reveal myself by the name *Jehovah* — that is, by the present and manifest fulfillment of my promises; and according to the signification of my name *Jehovah*, I will make to be what I promised. Now I promised that I would give the land of Canaan to the sons of Israel: soon presenting this, I will manifest the name *Jehovah*, now making those [things] to be which I, truthful and faithful, promised. Thou hast [more] on this matter below, in [the entry] *The inscription of the Pontifical vestment*, letter P; and in the third book, in the *Elementary Exposition*.

THE ROLLED-UP BOOK [SCROLL], in Greek βιβλίον ἐλίσσόμενον — that is, *a book which is rolled, or that may be rolled together* — is mentioned in the Apocalypse, chapter six; where John, foretelling the final destruction of the whole world, says: ⁵ *THE SUN became black, as a sackcloth of hair; and the whole Moon became as blood; and the stars from heaven fell upon the earth, as a fig tree casteth its green figs when it is shaken by a great wind; and the heaven departed as a book rolled up.* And Isaiah, treating the same subject in almost the same words, thus writes concerning this book: ⁶ *ALL the host of the heavens shall waste away, and the heavens shall be folded together as a book, and all their host shall fall down, as the leaves fall from the vine and from the fig tree.* Obscure, indeed, is this Hebraic metaphor of the book, and unaccustomed and harsh to Greek as well as to Latin ears. Therefore it must be known that among the Hebrews, by ancient custom, the books — especially the sacred [ones] — are of another form than our books, which are compacted of many leaves. ⁷ For they have only one leaf, or an oblong membrane [parchment], which around a cylinder, or wooden axle, is turned about, in the manner of a warp of cloth rolled about a weaver's beam. Now books of this kind seem to bear a certain image of the heavens: ⁸ because, just as that wooden axle, which is in the middle of the volume, the several membranes of it — whether orbs, or spirals — surround and enclose, one above another: so this earth, which holds the axle [center] of the whole universe, several heavenly orbs, placed one above another, encircle in orbicular fashion, and enclose.

But in what manner, and for what cause, the heaven is — on the supreme day of the age — to be folded up like a book (according to Isaiah), or to depart like a book (according to John), there is a twofold opinion of

the fathers: ⁹ both, as I judge, arisen from the ambiguity of the Hebrew word נגול *nagol*; which, in this place of Isaiah, is doubtful, signifying as much *to roll around* as *to unroll* — or, as much *to fold up* as *to unfold*. Those, therefore, who take this word נגול *nagol* in the sense of *unrolling* and *unfolding*, read this place thus: *The heavens shall be unfolded like a book*. And they assert that the heaven, which is now wrapped up, is to be unrolled and opened at the end of the world, that all the rewards of that consummated glory may be manifested to us, which now are removed from our eyes. So also Arethas, bishop of Caesarea, expounded this place in [his] commentaries on the Apocalypse, saying: ¹⁰ *WE JUDGE that the Apostle used [the word] according to ancient custom*. For [being] a Hebrew, he used that thing which is rolled around, as is wont to be done in the books which are among us; whose unrolling is wont to effect not an obscuring, but a manifestation of the things which are written. Clement of Rome likewise, pontiff after Peter, in the second and third book of the *Recognitions*, narrating this place more fully, thus writes: ¹¹ *THERE ARE two heavens: the one, the higher, encompassing the visible firmament — and that is perpetual and eternal, with those who dwell there; the other, this visible lower [heaven], which at the consummation of the age shall be dissolved, and shall pass away, that that heaven which is more ancient and more lofty may appear. For when the number of souls which are predestined shall be filled up, and the times of this world shall have come to an end, then this visible heaven shall be rolled up like a book, that that which is above may appear; and the souls of the blessed, restored to their bodies, may be brought into the light. For, for the sake of this present life of men, this visible heaven was made, that it might be a certain interposition and division, lest perchance anyone unworthy should see the habitation of the heavenly [ones], and the seat of God himself; which is prepared to be seen [only] by those alone who are clean of heart. For now — that is, in the time of the contest [agon] — it has pleased [God] that those [things] which are destined as a reward to the victors should be invisible. For just as the shell of eggs, although it seems beautifully made and diligently formed, must be broken and dissolved, that thence the chick may come forth, and that [thing] for the sake of which the whole form of the egg seems to be expressed may appear: so also the state of this world must pass away, that that state of the heavenly kingdom may shine forth*. Thus far Clement. To whom Justin, the philosopher and martyr, in the book of *Questions posed by the Gentiles*, subscribes in almost the same words. But those who attribute to this word נגול *nagol* the signification of *rolling together* and *folding up*, say that the heavens are to be folded up for various causes. Andreas, bishop of Caesarea, in [his] exposition of the Apocalypse, ¹² thinks that by this rolling-up is to be understood, hyperbolically, the sadness of the

[→ heavens (coelorum) — sig. G 2]

¹ Exod. 3 (so printed; = Exod. 6:3) ² Why the name Jehovah is said to have been revealed to no one ³ Who is called faithful and true ⁴ From what root Jehovah is derived ⁵ Rev. 6:12-14 ⁶ Isa. 34:4 ⁷ The sacred books among the Hebrews are of a different form than among the Latins ⁸ The sacred books among the Hebrews seem to bear some image of the heavens ⁹ In what manner and cause the heaven is to be folded up or to depart like a book is a twofold opinion of the Doctors ¹⁰ Arethas's opinion on the folding-up of the heaven ¹¹ Clement's opinion on the folding-up of the heaven ¹² The opinion of Andreas, bishop of Caesarea, on the rolling-up of the heaven

(printed p. 76 [PDF p. 89], verso — leaf stamps "74". THE ROLLED-UP BOOK concluded (further patristic readings of the folded heavens), then several entries under JOHN: the seven letters to the seven churches, the Epistle to the Parthians, the Acts of John, the Apocalypse, and the Commentary of John Maccabaeus. Running head: BIBLIOTHECAE SANCTAE.)

[→ of the celestial] virtues, wherewith on that day they shall grieve together over those who have fallen away from the faith of Christ. For just as elsewhere we read [that] the heaven [is] stretched out like a tabernacle, ¹ so now, by reason of bitterness, it is said [to be] rolled up like a book. Origen, in the *Tomes* on the book of Genesis — as Eusebius relates in the sixth book *Of the Evangelical Preparation* — said that the whole heaven is, as it were, a certain open book, containing the significations of all future things and of human events, ² but without any compulsion of human liberty; Moses saying: ³ *GOD placed the stars in the firmament, that they may be for signs* — that is, that they may signify the reasons of future things, ordained by divine providence. When, therefore, all [those things] shall have been fulfilled and come to pass which the

stars, divinely ordained, announce to the human race, then the heavens shall be folded up like a book — that is, they shall cease from the announcing of future things, nor shall they any longer signify the events to come. Jerome, however, says ⁴ that the heavens are to be folded up on the day of judgment, so that after that day the sins of the wicked shall no longer be written in the heavens. Thomas Aquinas, treating the present place, says that this is the Prophet's meaning: that just as in a folded-up book nothing can be read, so neither in the heaven shall the astrologers and augurs of the Jews be able to foresee the calamities which the Jewish people is to receive from the Assyrians, and the Chaldeans, and other nations. Ambrose, in [his] commentaries on the Apocalypse, explaining according to allegory that [saying] of John — *THE HEAVEN DEPARTED AS A BOOK ROLLED UP* ⁵ — interprets by *Heaven* the Old Testament, which to the Jews is as a book rolled up: ⁶ because they will not understand the spiritual intelligence, which demonstrates Christ in the Old Testament. The Heaven, therefore, like a rolled-up book, departed: because the Old Testament forsook the Jews, and passed over to the Gentiles. Tyconius the African takes *heaven* allegorically for the Church: ⁷ since, just as a rolled-up book contains mysteries within, but not apparent without, so the Church, in that supreme persecution of Antichrist — known to her own only, and hidden from strangers — shall withdraw from the eyes of the impious, prudently and secretly avoiding the disaster of that persecution.

SEVEN LETTERS OF JOHN the Apostle to the Bishops of the seven Churches, written at the command of Christ — namely, to the bishops of the churches of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea: the contents of which are read in the second and third chapter of the Apocalypse, as Victorinus the martyr noted in [his] commentaries on that place. Origen, in the 20th homily on Numbers, and the 13th homily on Luke, ⁸ reckons that these seven bishops — whom John, in writing, calls *Angels* — were truly angels, not only in name and office, but also in nature.

THE EPISTLE OF JOHN the Apostle and Evangelist TO THE PARTHIANS. Making mention of this, Augustine, in the second book of the *Evangelical Questions*, question 39, says: *IT WAS SAID by John, in the epistle to the Parthians: DEARLY BELOVED, now are we the sons of God, and it hath not yet appeared what we shall be. We know that, when he shall appear, we shall be like him: for we shall see him as he is.* Whether Augustine cited this testimony out of the first Catholic [epistle] of John — where this very same [text] is read entire, to the letter — or whether he adduced it out of some other epistle written to the Parthians, I do not sufficiently perceive. See the first book, at [the entry] *the Epistle of John*.

THE ACTS OF JOHN. Philastrius mentions [these] in the *Catalog of heresies*, chapter fifty-four, saying: *THE MANICHAEANS have the Acts of Blessed John the Evangelist, and of Peter, and of Paul, likewise reprov'd by the Church: because in these they relate that the Apostles did great signs and prodigies — so that cattle, and beasts, and dogs spoke; and they say that the souls of men are, as it were, [the souls] of dogs and cattle.* James [Jacobus de Voragine], Archbishop of Genoa, in the book of the *Yearly Festivities* [the *Golden Legend*], brings forward a certain Apocryphal book of John the Evangelist, *Of the passing-over and assumption of the Virgin Mary*: out of which he also recites the history of that same solemnity, summarily collected. But Augustine convicts the vanity of that work, in sermon 35, *On the saints*, where, speaking of the bodily death of the Virgin Mary, he thus says: ⁹ *BUT neither is any of the treatise-writers found among the Latins to have said anything openly concerning the death of Mary. And what do I say of these, when not even he who received her before the cross of the Lord into his own [care] — that is, John the Evangelist — committed anything of this by writings to be retained by posterity? For no one could have narrated [it] more faithfully (had God willed to manifest it) than he, assuredly, who undertook to nourish [care for] her. It remains, therefore, that a man should not mendaciously feign as open [manifest] what God willed to remain hidden.* See below, under [the entry] *Mary*.

THE APOCALYPSE OF JOHN — the Alogian heretics believed [it] to have been published not by John the Apostle, but by Cerinthus the heretic; and on this account they judged that it should be avoided, as the work of a most pestilent scoundrel. Epiphanius, in the second book against the heresies. See below, book six,

[under] Heresy.

THE APOCALYPSE OF JOHN, according to Cerinthus. Concerning this work, Gaius, a disciple of Origen, in the dialogue of his disputations, thus writes: *CERINTHUS, by certain revelations — which he would pretend to have been written by the great Apostle, and revealed to him through Angels — introduces to us such portents as these: that after the resurrection the kingdom of Christ shall be earthly in Jerusalem, and that men [shall be] in the flesh again, [and shall] have a manner of life subject to lusts and vices; and — against the faith also of the scriptures — he designates certain thousand years, in which [he says] many other works of corruption, and festivities of nuptials, shall be future, for the deceiving of those who are given to lust.*

THE COMMENTARY OF JOHN MACCABAEUS, high priest — or, *The Book of the days of the priesthood of John*. Out of this the author of the first book of Maccabees excerpted several deeds of John [Hyrcanus], son of Mattathias: of which the last chapter of the first [book] of Maccabees makes mention, in these words: ¹⁰ *THE REST of the words of John, and of his wars, and of the good deeds which he strongly did, and of the building of the walls which he raised up, and of his acts — behold, these are written in the book of the days of his principality and priesthood.* This work is extant in Greek at Lyons, in the Library which had been [that] of Santes Pagninus, a man most skilled in the three tongues, under the title *THE FOURTH BOOK OF THE MACCABEES (LIERI [read LIBRI] QVARTI MACCABAEORVM)*. See above, in the first book, in the section of the Apocrypha.

[→ IONA-]

¹ Ps. 103:2 ² Origen thought the heaven to be like an open book containing the significations of all future things ³ Gen. 1:14 ⁴ Jerome's opinion on the folding-up of the heavens ⁵ Rev. 6:14 ⁶ The Old Testament is to the Jews like a rolled-up book ⁷ Tyconius's opinion on the Church's hiding is not to be approved ⁸ Origen's opinion on the seven bishops to whom John wrote ⁹ Among the Latins before Augustine no treatise-writer said anything of the Blessed Virgin's death ¹⁰ 2 Macc. (so printed; the quotation is 1 Macc 16, "the last chapter of the first [book] of Maccabees")

(printed p. 77 [PDF p. 90], recto — leaf stamps "75". Entries on JONATHAN the high priest and THE PRAYER OF JOSEPH (the apocryphal Oratio Ioseph), then CICCUS OF ASCOLI on the "tablets of heaven" and the Notory Art with its condemnation, and IOTA & APEX (Matt 5:18). Running head: LIBER SECVNDVS.)

JONATHAN, high priest and leader of the Jews, wrote — for entering into an alliance with the Lacedaemonians — a letter to the Spartans, which is had in 1 Maccabees 12.

THE PRAYER OF JOSEPH [Oratio Ioseph], or Sermon, or Narration, or Disputation of Joseph, son of Jacob the Patriarch — a writing which among the ancients, both Hebrews and Christians, had no little authority, which Origen called a *not-to-be-despised writing* — perhaps because he had read certain [things] in it agreeing with his own opinions. For in the second tome of the exposition on John, he especially uses the testimonies of this [book] to confirm [his] assertion concerning the incarnation of certain angels, whom he himself believes to have assumed a human soul and body in imitation of our Saviour, ¹ writing thus: *BUT IF anyone approve also that mystical Prayer of Joseph which is had among the Hebrews, he will receive thence a dogma like this — namely, that certain [beings], of the nature of angels, descended into the nature of men.* For Jacob says in this Prayer: *FOR I, who speak with you, Jacob and Israel, am an angel of God, and a chief spirit; and Abraham and Isaac were created before every work. But I, Jacob — called Jacob not by men, but Israel is my name; and I was called Israel by God, [that is,] the Man seeing God: for I am the firstborn of every living thing which receives from God the use of life. And when I came from Mesopotamia of Syria, Uriel, the angel of God, came forth; and he said that I had descended into the earth, and had dwelt among men, and was called by the name of Jacob. Moreover he rivaled me, and fought and wrestled with me, saying that his name would be set before my name, and before that [name] which precedes the whole Gospel; and I*

declared to him his name; and he holds a principality among the sons of God. For thou art Uriel, the eighth from me. I also am Israel, the archangel of the host of the Lord, and I am, among the sons of God, a commander of a thousand soldiers. Am I not that Israel, the first minister in the sight of God? And I invoked my God by [his] immortal name. But we have strayed too far from our purpose, having taken up the disputation about Jacob, and having produced for ourselves, as a witness, a not-to-be-despised writing. Thus Origen — who, in the *Tomes* of the expositions on Genesis, showing from this same narration that in the stars of heaven, as in books, all the foreknowledges of human events can be read by skilled inspectors of the stars, thus says: *THE WHOLE HEAVEN* is, as it were, a certain open book, containing written in itself all future things: therefore, in the Prayer of Joseph, it may be understood in this way, [in] that [which] is said by Jacob to [his] sons: *I have read in the tablets of heaven whatsoever shall befall you and your sons*. These same words, taken by name out of this very writing, Eusebius of Caesarea reports in the sixth book of the *Evangelical Preparation*, and Procopius of Gaza in the exposition of the first chapter of the book of Genesis. Athanasius, in his *Synopsis*, rejects this whole narration among the Apocryphal writings.

CICCUS [Cecco] OF ASCOLI, in [his] commentaries on the *Centiloquium* of Ptolemy, making mention of these tablets of heaven, left [it] thus written: *The common opinion of the wise astrologers is that not only the eighth sphere, but also the ninth and the tenth, are like tablets painted with various configurations, images, and marks: for in the sign of Aries is the image of a beautiful youth, and in the sign of Virgo, the image of a virgin carrying a boy; and in the other signs and parts of the heaven are diverse effigies, and characters, and letters, showing us the causes of these lower [things] — concerning which is to be understood that sentence of the Patriarch Jacob: I have read in the tablets of heaven whatsoever shall befall you. And these figures are not idle, but influence various effects into this world. And therefore Ptolemy says, in this part of the Centiloquium: THE FACES of this world are subject to the faces of the superior bodies — that is, to the figurations and aspects of the images which are in the celestial bodies. And although these figures cannot be seen by all indifferently, yet by those who have the sharpest sight and the most purified mind, at certain times and in the clearest serenity of night, they can be descried. Whence, from the observation of these, was gathered by the wise that art which is called the Notory [Art], by the virtue of which those same wise men performed many wonderful experiments for the use of men. For they engraved — either in metals, or in choice stones — or they imprinted, in gum, or in wax or clay, the marks of the celestial figures which they had seen in the tablets of heaven, and they added the names of the angels whom, by God's revealing, they had known to preside over those figures; and thus, from the engraving and impression of these, they worked many admirable effects, to the praise of God and the benefit of men. But afterward certain corrupters of this art added to it certain figures, and infernal marks, which they said were found in the region of the damned, and the names of demons — out of which, at the devil's persuasion, they formed images for inducing lusts, discords, homicides, thefts, sicknesses, bewitchings, poisonings, sorceries, etc. And therefore, on account of this corruption, it came about at last that the art — good in itself — was, on account of the superadded malice, condemned and prohibited*. Thus far Ciccus: intimating by these words that the former part of this art is not to be disapproved. Nor does Thomas Cajetan seem to be far from his opinion, who — upon the *Secunda Secundae* of St. Thomas, expounding Article 2, question 96 — contends with keen zeal that the images of the stars and of the celestial signs, imprinted on metals by astronomical artifice, are endowed with the powers of those same stars²: for example, that the figure of the Lion [Leo], engraved on gold while the constellation Leo holds the ascendant, would receive from the star of the Lion a certain profitable power, most salutary especially for those whom the influx of the Leonine constellation governs. But I, to declare frankly what is in my mind, judge that both parts are, by fullest right, to be hissed off and utterly rejected: the first indeed as an empty and superstitious fallacy, resting on no reason or authority; the latter as a certain and open impiety of detestable infidelity. Both are condemned by St. Thomas in the *Secunda Secundae*, question 96, and by the Ecumenical Synod of Trent, in the Index of rejected volumes.

IOTA and APEX — in the Hebrew Gospel of Matthew [they] are called יוד או עוקץ *Yod o Oqets*, that is, *Yod, or Apex [tittle]*; but in the Greek, ἰῶτα ἐν, ἧ μία κεφαία — that is, *one Iota, or one apex*. Concerning these, Christ, speaking in passing in Matthew, says: ³ *AMEN I say to you, till heaven and earth pass, one iota, or one Apex, shall not pass from the law, till all be done* — wishing by these words vehemently to express the perfect observance of the whole law in himself ⁴, even to the least

[→ *things* (minima) — sig. G 3]

¹ Origen wrongly thought certain angels to be incarnate ² Thomas Cajetan contends that the images of the stars, imprinted on metals by astronomical artifice, are endowed with the powers of those same stars — which opinion is by no means to be approved ³ Matt. 5:18 ⁴ The law is to be perfectly observed

(printed p. 78 [PDF p. 91], verso — leaf stamps "76". *IOTA & APEX concluded (what "apex" means and the late invention of the vowel-points), then THE JUDICIAL BOOKS (Dan 7), THE GOSPEL OF JUDAS ISCARIOT, JUDAS MACCABAEUS's commentaries, and THE BOOK OF THE JUST (Josh 10). Running head: BIBLIOTHECAE SANCTAE.*)

[→ even to the least] and slightest precepts to be fulfilled. For these — the Iod and the apices [tittles] — signified the smallest particles of the law. For since there are two kinds of precepts in the law — the one Moral, the other Ceremonial — Christ fulfilled both. ¹ For the ceremonial [precepts], which were nothing but shadows and figures of the Christ to come, Christ himself obscured [outshone] by the splendor of his coming. But the moral [precepts] he alone fulfilled most perfectly, in himself and by himself, according to the will of God the lawgiver, because he alone was innocent and without sin; and then he granted us also to fulfill these same [precepts] by the spirit of his grace. But, since by the name of *Apex*, both among the Greeks and among the Latins, two [things] are signified — namely, points, and the topmost tips of letters — this place gave occasion of inquiring what *Apex* here signifies: points, or the tips of letters. ² Christian Druthmar, in [his] commentaries on Matthew, writes thus on this matter: *An APEX is called the mark [titulus] which among the ancients was placed over certain letters, whether for the sake of distinction, or to show that the letter was to be doubled. For example, when Populus [meant] a people, it was not placed: but when Populus meant a tree [poplar], then an apex was placed above, that it might warn the reader to depart from the usual meaning, and [that] the syllable was long. [It] was also placed for the sake of doubling — as in Alleluia, because there two L's ought to be, one L was written, and an apex above; from this it was understood that the letter L was to be doubled. In the syllable IA likewise, an apex was placed over the I, to show that that I was to be doubled. The Lord, therefore, shows that such distinctions are not to be passed over in the divine scripture: because, if they were neglected, the sense also would perish along [with them]*. Thus he. Others of the Latins suppose that by *Apices* here ought to be understood those points which are everywhere written in the Hebrew codices, for forming the sounds of the vowel letters; and they assert that the marks of these points existed not only in the times of Christ, but even long before — many doctors of the Hebrews attesting this. Of whom some refer the invention of the vowel-points to the men of the Great Synagogue — in which were Haggai, Zechariah, Malachi, Daniel, Hananiah, Azariah, Ezra, and Nehemiah; but others judge this invention to be from God, who delivered the law to Moses on Mount Sinai together with the letters and the vowel-points. The greater part of the learned men opposes their opinion; of whose number Augustine, in the first book *On the Lord's Sermon on the Mount*, expounds by *Apices* the little parts placed at the top of letters. Isidore says the *Apices* are little lines on the tips of letters; Euthymius, oblique lines; Thomas calls [them] little strokes drawn at the top of letters, which distinguish the like figures of the Hebrew letters. Which opinion indeed I judge most true — both because that Syriac or Chaldaic word עוקץ *Oqets* signifies rather the summit [point] of a thing than a point [dot]; and because it is sufficiently established that in the times of Christ, and long after, the Hebrew letters lacked the vowel-points — which (as Elias [Levita] writes in the preface of the book *Masoreth ha-Masoreth*) the Rabbis of the city of Tiberias, more practiced than the rest in the holy tongue, invented and added to the reading, in the 436th year from the last devastation of the temple — that is,

in the year of Christ 476.³ Of which matter there are also these proofs: that neither Epiphanius nor Jerome made any mention at all of these points, although they often had occasion and necessity of speaking about them, if they had existed at that time; and the most ancient codices of the Hebrews, even if now they have the points, are perceived nevertheless once not to have had them — both from the dissimilarity of the ink, and from the position of the [points] themselves. Now the ancient Jews, in writing, used almost always consonants alone (as has been said elsewhere), which they pronounced according to the common usage of speaking, following the variety of the regions. Jerome attests this in the epistle to Evagrius; who, disputing whether — where in Genesis it is said, *MELCHIZEDEK, KING OF SALEM* — it should be read *Salem* or *Salim*, thus says:⁴ *IT MATTERS not whether thou read Salem or Salim, since the Hebrews very rarely use vowels in the midst of the letters; and, according to the will of the readers and the diversity of the regions, they utter the same words with different sounds and accents.* See on this matter in the third book, in the *Elementary Exposition*.

THE JUDICIAL BOOKS, or *The Books opened in the judgment*. Concerning these Daniel says, in the seventh chapter: *THE JUDGMENT sat, and the books were opened*.⁵ The opening of the books signifies⁶ the opening of hearts, and of human minds — which now are inscrutable to us — [an opening] to be future on the day of judgment; when, before the tribunal of God, in the sight of all, the works of each one, whether good or evil, shall be laid open. And since God wishes the books to be kept closed with him until that supreme day, by this example he admonishes us not to judge rashly the hidden and unknown minds and thoughts of our brethren — which God willed to be hidden from mortals in this world — but to leave them to be judged by Him who alone knows the hearts of men, according to the precept of Paul, saying: *THEREFORE judge not before the time, until the Lord come, who will illuminate the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.*
7

THE GOSPEL OF JUDAS ISCARIOT — the Cainite heretics venerated [it] greatly. In it Judas is magnificently praised, in that he betrayed Christ, his master, to the Jews, according to the knowledge which he had of the divine determination [decree]. For Judas knew that through the death of Christ the world would be redeemed, and the kingdom of Satan overthrown; and on that account he hastened to betray Christ, that he might procure salvation for us through his cross. Epiphanius, in the first book of the *Panarion* against the Cainites, and Theodoret, in the first book of the *Heretical fables*, are witnesses.

JUDAS MACCABAEUS collected the *commentaries of the holy war*, which Mattathias [his] father undertook against the kings of Asia for the liberty of [his] country and the divine laws, and which he himself, after [his] Father, gloriously accomplished. The author of the second book of Maccabees, chapter 2, obscurely intimates these, in these words:⁸ *JUDAS gathered together all those [things] which he had learned through the war which had befallen us; and they are with us — which, if you desire to read, send [those] who may bring [them] to you.*

THE BOOK OF THE JUST [Upright] (which the sacred letters call ספר הישר *Sepher ha-yashar* [printed *chaiasciar*], and the LXX everywhere rendered βιβλίον τοῦ εὐθούς — that is, *The Book of the just* [the upright]) was of great authority among the divine writers. Out of it, in the book of Joshua, is brought forward the testimony concerning the miracle of the Sun standing in the midst of heaven, in these words:

[→ NON- (Josh 10)]

¹ Christ the Lord fulfilled both the moral and the ceremonial precepts of the Law of the Doctors ³ The points of the Hebrews devised in the year of the Lord 476 ² What is meant by the name "Apex" — the varied opinion of Gen. 14 ⁵ Dan. 7:10 ⁶ What the opening of the books in Daniel signifies ⁷ 1 Cor. 4:5 ⁸ 2 Macc. 2:14

(printed p. 79 [PDF p. 92], recto — leaf stamps "77". *THE BOOK OF THE JUST* concluded (the various identifications of the book), then the letter L opens with LEMUEL (Prov 31), *THE LAW INSCRIBED ON*

THE HEART (Jer 31), and THE BOOK DESIRED BY JOB (Job 19 & 31). Running head: LIBER SECVNDVS.)

[→ *IS* this not] written in the book of the just: *And the Sun and the Moon stood still, until the nation avenged itself of its enemies?*¹ And in the second book of Kings, chapter 1, it is had: *DAVID commanded that they should teach the sons of Judah the bow, as it is written in the book of the just.*^{2 3} Some think that this is the book of the eternal predestination, in which are written all the just, whom God in his eternal foreknowledge foreknew to be saved; psalm 63 [68] attesting this, in which is read: *LET THEM BE BLOTTED OUT of the book of the just, and let them not be written with the just.*⁴ Jerome, in the *Questions on the books of Kings* (if however that work is Jerome's), hands down that this is the book of Samuel — that is, the first and second volume of Kings — because in it are written the deeds of the just: namely, of Samuel, David, Nathan, Gad, and other Just [men]. Certain of the Hebrews — to whom it does not seem likely that the same book should adduce itself in testimony of its own statement — think that this is the book of the twelve prophets; because the words cited in the book of Joshua are written in the prayer of Habakkuk in this manner:⁵ *THE SUN and Moon stood still in their dwelling.* Which opinion indeed cannot be true, because the book of the twelve Prophets was written almost a thousand years after the times of Joshua. Accordingly Rabbi Solomon [Rashi] teaches that this is the volume of the whole law, in which are written the deeds of the just — Abraham, Isaac, Jacob, and Moses; but especially that admonition to the sons of Israel, that they should exercise themselves in the art of war (in which the bow and arrows then held the chief place), mindful of that precept, *THY HANDS [SHALL BE] ON THE NECKS OF THINE ENEMIES*; which is contained in the volume of Genesis.⁶ There are also those who believe this to be the book of Exodus, because in it God said to Moses: *WRITE this for a memorial, and deliver [it] to the ears of Joshua; for I will blot out the memory of Amalek from under heaven.*⁷ Theodoret, bishop of Cyrus, in the *Questions on Joshua*, supposes this to be a most ancient commentary, out of which the history of the book of Joshua was collected in compendium by an uncertain author.

L.

LEMUEL [Lamuel], a Hebrew king, wrote a certain two-part instruction, which is recited in the last chapter of Proverbs:⁸ of which the former part has a brief instruction of a king; but the latter contains the instruction of a mother of a family, comprehended in twenty-two verses, namely according to the order and number of the Hebrew letters — so that the several verses begin with the several letters [an acrostic]. The Jews think⁹ that this Lemuel was Solomon, called therefore למואל *Lamuel* — that is, *God [is] with us* — because in his days God was with the Israelites, all worship of idols being shut out, especially in the time of his youth, when with great zeal he raised a temple to God Most High, and propagated the divine worship.

THE LAW INSCRIBED ON THE HEART (which God, through Jeremiah, promised to his faithful, saying:¹⁰ *AFTER those days, I will give my law in their bowels, and in their hearts I will write it*) is the law of Evangelical grace¹¹ — that is, the living and ardent experience of divine love — written not on tablets of stone, as [was] that old law, of which the Jews so greatly glory; nor on perishable pages with deletable ink, but on the fleshly and soft tablets of the heart; not with a pen, but with the finger of the living God — that is, with the Holy Spirit: who has so impressed the precepts of love on the hearts of the faithful, that he who holds this law fulfills all the commands of the law (as Paul says),¹² and has no need of long exhortations, by which he might be kindled to living well and blessedly. For charity, of itself burning, and perpetually boiling with the fire of love toward God and neighbor, knows not how to be idle,¹³ but of its own accord bursts forth into holy works. Chrysostom, feeling almost this same [thing], says that this writing of the law, of which the Prophet speaks, is a restoration and a clearer expression of that most ancient and first law of all, which God, in the first age of the human race, delivered to his elect without any writing. For since those most blessed men — Adam, Abel, Enoch, Noah, Abraham, Job — were strong in a most upright life, they needed no

books or writings; but their hearts were to them in place of books; and in place of pages and parchments they had their minds and incorrupt intellects, in which God — not with ink, but by the grace of his illumination — wrote his laws, as in living and animate books, suggesting all [things] which would be necessary for a pious and holy life. But after that, in the progress of time, the human race had slipped down into the abyss of vices, it abolished from the heart every writing of the divine Spirit. Whence also tablets and books were afterward substituted in place of the abolished law ¹⁴, that through them men might be roused to the remembrance of the lost discipline. But, since these had profited little, our lawgiver Christ came at last, who — according to the prophecy of Jeremiah — would again engrave the law of God (delivered from the beginning of the world without writings) on human hearts, through the Holy Spirit.

THE BOOK DESIRED BY JOB. Job himself recalls this, in chapter 19, saying: ¹⁵ *WHO will grant me that my words may be written down in a book, or engraved with an iron pen, and on a plate of lead, or graven with a chisel in flint?* And again in the thirty-first chapter, repeating the same in other words, he adds: ¹⁶ *WHO will grant me that the Almighty may hear my desire, and that He who judges may Himself write a book; that I may carry it on my shoulder, and put it around me like a crown, and through each of my steps pronounce it, and offer it, as it were, to a prince?* This book, so greatly desired by blessed Job, signifies nothing else ¹⁷ than an open demonstration of his innocence, which he wishes to be laid open by God, the inspector of all things. For since he was striving to show that he was not tortured for committed crimes, but was exercised with tribulations for the proof of virtue and the trial of patience — and could not persuade of this [his] incredulous friends, who asserted that he, as a hypocrite, was being punished by the just judgment of God — he desires a book to be written by God: that is, he prays that an *Apology* and *Justification* of his integrity be committed to writing, God revealing [it], and be transmitted to the memory of posterity — not for the ostentation of glory, but for the consolation of the pious; that, these [things] being heard, they may recognize that God often sends adversities upon his elect for the exercise of piety. But it must be noted, as regards the phrasing, that the *plate of lead* is not so referred to the *stylus* that the meaning should be [that they were engraved] with a stylus of iron and of lead —

[→ *lead* (plumbi) — sig. G 4]

¹ Josh. 17 (so printed; = Josh. 10:13) ² 2 Kings 1:18 ³ the book here called the Book of the Just ⁴ Ps. 68:29 ⁵ Hab. 3:11 ⁶ Gen. 49:8 ⁷ Exod. 17:14 ⁸ Prov. 31 ⁹ The Jews think Lemuel was Solomon ¹⁰ Jer. 31:33 ¹¹ The law written on human hearts is the Evangelical law ¹² Rom. 13:8-9 ¹³ Charity knows not how to be idle ¹⁴ Books were substituted in place of the abolished law ¹⁵ Job 19:23-24 ¹⁶ Job 31:35-37 ¹⁷ What the book desired by Job signifies

(printed p. 80 [PDF p. 93], verso — leaf stamps "78". *THE BOOK DESIRED BY JOB* concluded, then *THE BOOK OF THE LAW FOUND BY HILKIAH* (4 Kings 22), *THE WRITING OF THE TWO STICKS* (Ezek 37), *LINUS the pope*, and *THE LETTER THAT KILLETH* (2 Cor 3). Running head: *BIBLIOTHECAE SANCTAE*.)

[→ with a stylus] of lead, or [engraved] with an iron and a leaden stylus, on flint: (since with a leaden stylus stones cannot be cut out) — but the meaning is that the letters are engraved with an iron stylus, [and] then are to be formed on the stone with a plate of lead. For he who inscribes letters on marble ¹ first hollows them out with a chisel or an iron stylus; then he fills up the empty spaces of the letters with plates of lead or bronze, that he may render their marks more conspicuous — as at Rome may be seen in the inscription of Marcus Agrippa, consul for the third time, which is still viewed on the frontispiece [pediment] of the temple of the Pantheon.

THE BOOK OF THE LAW, found by Hilkiah, ² of which it is written in the fourth book of Kings, chapter 22, and in the second [book] of Paralipomenon, chapter 34, was found on this occasion: When Manasseh, the impious king — who ruled the kingdom of Jerusalem fifty-five years — had utterly abolished the books of the law of the Lord, and had killed the Prophets and priests who taught it, and the other pious men who had

refused to follow his impiety; a certain man, kindled with zeal for the holy laws, hid a copy of the divine law in the inner recesses of the temple. But when Josiah, the most pious king, in the 26th year of his age and the 18th of his reign, had sent to Hilkiah the high priest — father of Jeremiah the Prophet — that he might bring forth the money which was in the hidden places of the temple, for repairing the ruins of the temple: he [Hilkiah], diligently searching for the gold, found also the book of the sacred law, and sent [it] to the king. Who, when he had heard the divine threatenings and the imminent calamities of the city which were described in it, having rent [his] garment, commanded Hilkiah the high priest and Shaphan the scribe to go to consult Huldah the prophetess, [to learn] whether by any counsel or aid that disaster could be escaped. There are those who think that this book was not the codex of the Mosaic law, but some other prophetic volume. For since Manasseh — after his penance and having obtained liberty, having returned from the Babylonian captivity into [his] kingdom — purged the temple, cast away the idols, and restored the worship of God (as we read in the second [book] of Paralipomenon), nor is it likely that he did not restore the law of the Lord, which is the head and fountain of the whole divine worship: it is also credible that Josiah, as a most religious man, had not only often heard and read the law (already restored by Manasseh), but also knew [it] well. Wherefore, if the recently-found book — read before that [time] — had contained the Mosaic law, to whose reading the king was already accustomed, it would not have been necessary for him to be so vehemently disturbed at the words of the book, as at an unexpected thing and one heard then for the first time, as to tear [his] garment, and to send to Huldah the prophetess to inquire concerning the meaning of that scripture. Chrysostom, in the ninth homily on Matthew, and Rabbi Solomon [Rashi], think that this was the book of Deuteronomy — which Manasseh, weighed down by old age and prevented by death, could not find; the narration of which Josiah then hearing for the first time, when he had come to the words of chapter 28 (which foretold to the Jews the utmost destruction and a long captivity, if ever they should forsake God), was seized with such grief of mind that, with weeping and tears, he rent [his] garment, and compelled all the people to give an oath that they would thenceforth keep entire all the precepts of that book. The book of Deuteronomy, therefore, was found — hidden for many years before — in the three thousand three hundred fifty-eighth year from the founding of the world; which, when they had again lost [it] through the injury of the times, the Christians at length found overwhelmed with mud, a little before the age of Chrysostom ³ — which he himself also noted in the 7th homily on the former [epistle] to the Corinthians.

THE WRITING OF THE TWO STICKS. Concerning this it is read in Ezekiel, chapter 37, in this manner:

⁴ *SON of man, take thee one stick, and write upon it, [For] Judah, and [for] the sons of Israel his companions; and take another stick, and write upon it, [For] Joseph, [the stick of] Ephraim, and [of] all the house of Israel, and his companions; and join them, one to the other, for thee into one stick: and they shall be in a union in thy hand.* This writing was a symbol of the conjunction, under one king, the Messiah, of the whole Hebrew people — [now] discordant among themselves, and dispersed, and torn asunder. The history is well known: that under Rehoboam, son of Solomon, the ten tribes went over to Jeroboam, son of Nebat, of the tribe of Ephraim, son of Joseph, as it is written in the third book of Kings, chapter 12. And after these there were two peoples — namely, Judah, and his companion the tribe of Benjamin; and [the] ten tribes, which were called Joseph, or Ephraim: and these two nations, after king Josiah, were dispersed among the nations; and after Zedekiah both kingdoms were exterminated. From this image, therefore, of the two sticks, ⁵ the Prophet foretells that these two peoples are not only to be delivered, but to be again joined into the one kingdom of the Messiah, and to come together, by the highest consent, into one lawful king, so that it may seem — and be — utterly one scepter. For by the *stick* was made the symbol of the scepter of the kingdom: on the former stick is inscribed *Judah and [his] companions* — that is, Benjamin; the inscription of the other was *Ephraim*. Now the Prophet wished to join this sign to the word of God, that he might move the ears more effectively through the sight of the eyes. For things seen procure attention to the speech of the one speaking. Thus in the old law many ceremonies were employed, that, moved by these rites, the simple and children might ask what they meant and signified. ⁶ So also many ceremonies were instituted in the Church, that from

them the weakness of our understanding might come to know the inner and hidden will of God. Some hold that these two sticks coalesced into one by a miracle; which, if it be accepted, the parable will be more effective. This symbol of the union of the two sticks signified that — through the union of the two woods of the cross of Christ — the two peoples, Gentile and Jew, would come together into one Church, under one king, Christ, with the highest consent of minds. Whence Paul says: ⁷ *HE MADE both one, reconciling the enmities in himself, [preaching] peace to those who were near, etc.*

LINUS — one of the seventy-two disciples of Christ, by whose name Paul salutes Timothy in the latter epistle to him ⁸ — the first Pontiff of the Roman Church after Peter, an Etruscan by nation, wrote in the Greek tongue two books *Of the contest [martyrdom] of Peter and Paul*; and likewise several letters. He dies at Rome under the emperor Galba, in the year of Christ seventy, after having completed eleven years, three months, [and] twelve days of his pontificate.

THE LETTER THAT KILLETH (concerning which Paul, writing in the latter epistle to the Corinthians, says: ⁹ *THE LETTER killeth, but the spirit quickeneth*) is the law of Moses; to which the Apostle everywhere ascribes not only that it kills the soul, but also that it excites the tinder [*fomes*] of concupiscence to

[→ *sin* (peccatum)]

¹ To be observed by those who inscribe letters on marble ² What the Book of the Law found by Hilkiah was ³ The Christians found the book of Deuteronomy buried in mud a little before the age of St. Chrysostom ⁴ Ezek. 37:16-17 ⁵ The explanation of the prophecy of the two sticks ⁶ In the old law many ceremonies were employed, that the simple and children might ask what they signified ⁷ Eph. 2:14,16-17 ⁸ 2 Tim. 4:21 ⁹ 2 Cor. 3:6

(printed p. 81 [PDF p. 94], recto — leaf stamps "79". *THE LETTER THAT KILLETH continued (the Pauline proof-texts and patristic readings of law vs. grace), then THE LETTER OF LYSIAS (2 Macc 11) and LUKE the Evangelist (the forged Acts of Paul and Thecla; Luke as painter of Christ and the Virgin). Running head: LIBER SECVNDVS.*)

[→ to] sin; that it begets an abundance of sins; that it induces wrath and indignation, and brings in death, and ministers damnation. For, writing thus to the Romans, he says: ¹ *OCCASION being taken, sin, through the commandment, wrought in me all concupiscence.* And again: ² *The law worketh wrath. For where there is no law, neither [is there] transgression.* And: ³ *The law entered in, that the offense might abound.* Likewise: ⁴ *Sin, occasion being taken through the commandment, seduced me, and by it slew [me].* Likewise: ⁵ *The commandment wrought death for me, that sin might become exceedingly sinful.* And in the second [epistle] to the Corinthians, he calls it *the minister of death, and the ministration of damnation.* ⁶ And in the epistle to the Galatians he calls [it] *a writing of malediction* — not on this account, that the law is evil, and of its own nature noxious, or death-bringing by the malignity of its author (as of old the Manichaeans, destroyers of the law, said); but for other far different reasons, which the orthodox fathers learned from the doctrine of Paul. Origen says that by *the letter which killeth* is to be understood every tropical and figurative locution of the divine scripture, and every shadowy precept of the ancient ceremonies, understood according to the bare sense of the letter, just as its words sound. In which way indeed the letter kills those who, spurning the spiritual sense lying hidden in them, pursue only the external and carnal understanding. For, as Paul says in the eighth chapter of the epistle to the Romans, ⁷ *to be wise according to the flesh is death; but to be wise according to the spirit, [is] life and peace* — as if anyone should take carnally all [things] which are written in the Song of Songs, according to the lustful concupiscence of carnal love, and not according to the affection of chaste and divine love: this one is killed by the perverse understanding of the letter. Or if anyone should believe that circumcision, sacrifices, and the other shadows of the law — which God commands to be kept by an everlasting covenant — are still to be done according to the letter, and not rather to be fulfilled according to the spirit: he slides down from the grace of Christ into Judaism, and it [the letter] slays him. But there is, as the same Origen says in the 7th homily on Leviticus, not only in the Old Testament, but also in

the New Testament, a letter of this kind that kills — which kills him who does not spiritually attend to the [things] which are said. For if, according to the letter, you follow this very [saying] which was spoken: ⁸ *He who has not a sword, let him sell his tunic, and buy a sword* — behold, this too is a letter of the gospel; but it kills. But if you receive it spiritually, it does not kill; but in it is the quickening spirit. Chrysostom says that by the word *the letter that killeth* is signified the Mosaic law, but by the name *the quickening spirit*, the grace which is conferred through baptism. Because the law damns and punishes offenders; but grace absolves and justifies sinners. The law, if it catch a murderer, takes him from among the living; grace, if it receive a murderer, illuminates and quickens [him]. The killing letter of the law stones [him who is] gathering wood on the Sabbath. ⁹ Grace of the quickening spirit receives innumerable murderers and robbers, and saves [them when] baptized. The law makes the living [man] dead: [him] whom grace catches, it makes from dead alive — saying, ¹⁰ *COME TO ME ALL YOU WHO LABOR AND ARE BURDENED, AND I WILL REFRESH YOU*. He said not, *I will punish you*, but *I will refresh you*. For in baptism sins are blotted out, the former [sins] are blotted out, the man is quickened; and in his heart, as on a tablet, all grace is written. Augustine, in the book *Of the spirit and the letter* — in which he most copiously treats this sentence of Paul — by *the law* understands especially the law of the Decalogue itself: which, although it is just and best, is nevertheless said to kill, and to work wrath, and sin, and malediction: because, while it points out and prohibits sin, it gives occasion of spiritual destruction in two chief ways — that is, by increasing the desire of sinning, and by aggravating the transgression of sin. For first, when the law forbids sin, from this prohibition it increases concupiscence, the fountain of all evils; which by its own nature always strives after the forbidden, and desires the [things] denied. For just as the rush of water, if it does not cease to flow into that part to which it is carried by its own violence, becomes more vehement when a barrier is set against it — and when it has overcome the mass of it, hurled down in a greater heap, is rolled forward down the slopes: so this very thing which is coveted is more ardently desired while it is forbidden; torments more sharply while it is not had; and becomes more pleasant when it is obtained. And this is what Paul wished to indicate, when he said: ¹¹ *OCCASION being taken, sin wrought in me all concupiscence*. And again: ¹² *Sin, occasion being taken through the commandment, seduced me, and slew [me]*. Then the law heaps up and aggravates the gravity of the crime committed, because it is much more grievous to have fallen into sin where the law has pointed out and prohibited sin, than before: because *where there is no law, there neither is transgression*, as the Apostle says. ¹³ But when through the law the knowledge of sin has been laid open, ¹⁴ then he who knowingly and willingly sins is reckoned [guilty of] a greater and graver crime. And for this cause Paul said: ¹⁵ *THE LAW entered in, that the offense might abound*. ¹⁶ *And through the commandment sin becomes exceedingly sinful*. For these causes, therefore, the law is not undeservedly called *a killing letter*; but the spirit of grace is deservedly called *quicken*ing: because it lessens the concupiscence which the law increases, extinguishes the desire of sinning, and inspires the contrary desire of doing good through faith, and — through charity, poured out in our hearts — fulfills the good desire with good works.

THE LETTER OF LYSIAS — intimate and companion of Antiochus, king of Syria — to the people of the Jews, is had in the second [book] of Maccabees, chapter 11.

LUKE the Evangelist, writer of the gospel and of the Acts of the Apostles, was believed by very many of the ancients [to be] the author of the epistle which is inscribed, under the name of Paul the Apostle, to the Hebrews ¹⁷; among whom [that] the chief was Tertullian, Jerome attests in the *Catalog of ecclesiastical writers*. Which opinion — utterly false — we shall show [to be so] in the seventh volume of this work. Tertullian has handed down to memory ¹⁸ that a certain Asian presbyter, a devotee of Paul, out of a pious but lying zeal, feigned certain *Acts of Paul and Thecla*, falsely inscribed with the title of Luke; and that he, when they [i.e. these Acts] were convicted of falsity in judgment, confessed that he had done this, led by love of Paul. It is also said that Luke, after he had written the life of Christ the Saviour, also painted with brush and colors an image of him and of his mother ¹⁹, and left the icons of both to the Church of Antioch. Making mention of which thing, Simon Metaphrastes, in the life of St. Luke, ²⁰ thus writes: *THIS, moreover, among*

other [things], is most pleasing — that he also [portrayed] the very assumed type of the humanity of Christ, and the image of him

[→ of him (eius)]

¹ Rom. 7:8 ² Rom. 4:15 ³ Rom. 5:20 ⁴ Rom. 7:11 ⁵ Rom. 7:13 ⁶ 2 Cor. 5 (so in base; margin-rich ed.: 2 Cor. 3:7,9); Gal. 3:10 ⁷ Rom. 8:6 ⁸ Luke 22:36 ⁹ Num. 15:35-36 ¹⁰ Matt. 12 (so printed; = Matt. 11:28) ¹¹ Rom. 7:8 ¹² Rom. 7:11 ¹³ Rom. 5 ¹⁴ Rom. 3:20 ¹⁵ Rom. 5:20 ¹⁶ Rom. 7:13 ¹⁷ Some think St. Luke was the author of the epistle to the Hebrews. See volume 7 ¹⁸ A fraud of a certain devotee of St. Paul ¹⁹ St. Luke painted images of Christ the Lord and of his mother ²⁰ Simon Metaphrastes in the life of St. Luke

(printed p. 82 [PDF p. 95], verso — leaf stamps "80". LUKE concluded (his icons of Christ and the Virgin, and Mary's physical description), then the letter M opens with MARK the Evangelist and THE WRITING OF THE HAND on the wall (Belshazzar's feast, Dan 5), with a note on the Rabbis' kabbalistic exposition. Running head: BIBLIOTHECAE SANCTAE.)

[→ and the image] of her who bore him — Luke, first of all, painting [them] in wax and outline, handed [them] down, so that even to these times they might be honored in the image; as though he thought it not enough to be, in mind and spirit, with those whom he loved, unless he might also be conversant with them through image and figure: which is a token of most fervent love. Thus far he [Metaphrastes]. Nicephorus Callistus, in the 14th and 15th books of the Ecclesiastical History, speaks in this manner concerning the image of the Virgin Mother of God painted by Luke: ¹ *PULCHERIA Augusta built a temple in the city of Constantinople, called τῶν ὁδηγῶν, that is, [the temple] Of the Guides of the Way [Hodegon]: where she dedicated the image of the Mother of God sent from Antioch — which the holy Apostle Luke himself painted with his own hands, while she [Mary] was yet living and seeing the very panel, and imparting so great a grace to that likeness of her. This image was first in that place which is called the Tribunal; where those miracles were performed which even now also are done.* ² Thus Nicephorus. We once saw at Venice, in the house of Titian, the most celebrated painter of our times, a copy of this sacred picture, taken (as was believed) from the archetype of St. Luke: in which were seen all those features which the same Nicephorus expressed in the second volume of the same history; where, describing the stature and form of the most holy Virgin from the opinion of Epiphanius, ³ he brings these [things]: *MARY the virgin was of middling stature, although there are those who say that she somewhat exceeded the middling stature. She was of a color resembling wheat, with fair [blond] hair, keen eyes, having in them somewhat-yellow pupils, and, as it were, of the color of the olive: her eyebrows were arched, and becomingly black: [her] nose rather long, [her] lips blooming, and full of the sweetness of words: [her] face not round or sharp, but somewhat longer: [her] hands and fingers longer. Finally, she was devoid of all pride, simple, and in no way affecting her countenance. She was content with garments of natural color — which also the holy veil of her head shows.*

M.

MARK, bishop of Alexandria, and Evangelist (whom Luke, in the Acts of the Apostles, chapter twelve, names *John*, son of Mary) ⁴ — after the gospel gathered by him from the mouth of Peter the Apostle, whose companion and interpreter he was ⁵ — wrote, in a brief volume, the life of Barnabas the Apostle, and his cousin — [a life] which Bede the presbyter is believed to have translated from the Greek tongue into the Latin speech. James, Archbishop of Genoa [Jacobus de Voragine], makes mention of this work in the book of the *Yearly Festivities*. There are also those who report that he committed other [things] to the monuments of letters; of which neither do they themselves recount the titles, nor have we found [them] noted anywhere.

THE WRITING OF THE HAND appearing on the wall of the Babylonian palace had only three Chaldaic words, and those messengers of a most inauspicious omen — namely: ⁶

מנה MENE, that is, *He hath numbered*; or, as the Greeks read, ἐμέτρησε, *He hath measured*.

תקל *THEKEL*, which is, *He hath weighed*.

פרס *PHERES*, that is, *He hath divided*.

The occasion of the writing of these, and at the same time the interpretation, Daniel — in the fifth chapter of his volume — relates to have been such: When Belshazzar, king of the Assyrians, was besieged within Babylon by Cyrus, king of the Persians, and Darius [king] of the Medes — he, the enemy being utterly neglected, feasting in a certain spacious hall, reclined with great magnificence, [his] concubines reclining with [him], and the chief of [his] nobles. And when he had now grown hot with wine, he commanded the sacred vessels to be brought — which Nebuchadnezzar had placed from the temple of Jerusalem into his own temple; and when he was drinking in them together with his concubines, and hurling many contumelious words against God: suddenly, from the wall opposite, a hand was seen to project, whose fingers left the aforesaid words, gradually written thereon. By which portent the king, most greatly terrified, when he had long and much sought the meaning of the writing from his magi and diviners, and had not been able to find [it]; at last, Daniel being summoned, obtained from him the mournful interpretation of the words, in this manner: ⁷ *SINCE, O king, said Daniel, thou hast proudly despised the greatest God of all, who raised thee to the summit of so great a kingdom, and hast poured forth impious words against him with a sacrilegious mouth, and hast not feared to drink from his sacred vessels together with thy concubines; on account of these [things] God, being angry, announces to thee by this writing what [kind of] end thou shalt have of [thy] kingdom and life. For thus are the several words of it to be interpreted. MENE, that is, He hath numbered, signifies that God has numbered the days both of thy life and of thy kingdom, and that the end of both is soon at hand. THEKEL, that is, He hath weighed, signifies that God has weighed thy works in the balance of his justice; and in the one scale of the balance, which was lower [heavier], there appeared an enormous weight of pride, luxury, blasphemy, and thy tyranny; but in the other, which was very light, there appeared that thou hast less piety toward God and justice toward men than would be fitting for a king — and above all for that king whom God had set over so many kingdoms and peoples. PHERES, which is He hath divided, signifies that God has divided all the riches of thy most opulent kingdom, and has now distributed them in portions among the Medes and Persians. And this was the occasion of this writing, and its right interpretation. Which indeed to have been most true, the event of the prediction itself confirmed immediately the very next night; for while Belshazzar was lying [there], partly struck with the horror of the portent, partly overcome with sleep and wine, he was slain by his chamberlains, who had already before conspired against his life; and the city, by treachery, was handed over to the Medes and Persians.*

I judge that it is not to be passed over in this place, that the Rabbis of the Hebrews took, from the interpretation of this writing, occasion of devising a certain new kind of exposition upon the sacred letters ⁸ — called by them *kabbalistic*: ⁹ in that they not only explain the sentences and entire clauses of the divine scripture, but also, weighing separately the syllables and each single letter, examine [them], and expound [them] with various senses, both historical and mystical — the argument being taken from hence, that just as it was permitted to Daniel to explicate single words by single whole clauses, so it is lawful for the other Rabbis of the synagogue, by a like example, to interpret the syllables — and even the letters of words themselves, one separated from another — by certain words which those letters signify. But concerning this manner of interpre-

[→ -ting (interpretandi)]

¹ The image of the Blessed Virgin painted by Luke, brought from Antioch to Constantinople ² Miracles at the image of the Blessed Virgin ³ The stature and form of the most holy Virgin ⁴ Acts 12:12 ⁵ Mark the companion and interpreter of St. Peter; the life of Barnabas written by Mark ⁶ Dan. 5:25 ⁷ A history diligently to be observed, against the despisers of God and of divine worship ⁸ The occasion of finding the kabbalistic art ⁹ A kabbalistic species of exposition

(printed p. 83 [PDF p. 96], recto — leaf stamps "81". The kabbalistic-method note closes; then new headword **MARY** the Blessed Virgin (the apocryphal Ignatius–Mary correspondence) and **THE QUESTIONS OF MARY** (the Gnostic/Stratiotic forgeries, with Epiphanius's account of the Borborite rite). NOTE: this page carries Epiphanius's explicit account of a heretical rite, translated as a historical source. Running head: *LIBER SECVNDVS*.)

[→ this manner of interpret]-ing we have written enough and more than enough below, in the book *On the modes of expounding the sacred scriptures*, when we treated the Method of the elementary exposition: to which place we refer the reader who is curious of these matters.

MARY, the most blessed Virgin, Mother of our Lord and God Jesus Christ, is said to have written a certain very brief letter to Ignatius the martyr¹ — disciple of John the Apostle², and the third bishop of the Church of Antioch after Peter. For he [Ignatius], since he was held by an incredible ardor of seeing, and of speaking face to face with, the mother of the Lord, wrote to her a rather brief letter in this manner:³

To Christ-bearing Mary, her own Ignatius.

ME — a neophyte, and a disciple of thy John — thou oughtest to have comforted and consoled. For concerning thy Jesus I have received innumerable [things] to tell, and I was astounded at the hearing. But from thee — who wast always familiar and joined to him, and privy to his secrets — I desire in [my] mind to be made more certain concerning the [things] heard. I have written to thee also at other times, and asked. Farewell: and let the neophytes who are with me be comforted from thee, and through thee, and in thee. Amen.

To which letter the Mother of God satisfied [replied] with this response:⁴

To Ignatius, [her] beloved disciple, the humble handmaid of Christ Jesus.

THE [things] concerning JESUS which thou hast heard and learned from John are true. Believe them, cleave to them, and firmly hold the vow of Christianity, and conform [thy] morals and life to the vow. And I will come, together with John, to see thee, and those who are with thee. Stand, and act manfully in the faith. Nor let the austerity of persecution move thee; but let thy spirit be strong, and exult in God thy salvation. Amen.

St. Bernard makes mention of Ignatius's letter,⁵ on the ninetieth psalm, in the seventh sermon, in these words: *THAT GREAT Ignatius — a hearer of the disciple whom Jesus loved, our martyr, with whose precious relics our poverty is enriched*⁶ — *salutes Mary, in several letters which he wrote to her, as CHRIST-BEARING. An excellent title of dignity indeed — that is, a commendation of immense honor.* Dionysius the Carthusian, in the commentaries which he published on the book of Dionysius the Areopagite *On the divine names*, thus writes concerning the letter of Ignatius:⁷ *SAINT Ignatius, in one of his letters to the most sacred Virgin, fervently asks her that, for the consolation and comforting of himself and of many neophytes, she would deign to come to him.* But of both letters Marcus Michael, a presbyter of Cortona, in the book *Of illustrious men*, makes record in this manner:⁸ *IGNATIUS wrote four letters to various [recipients]: the first to the Ephesians, the second to the Magnesians, the third to the Colossians [so; the genuine third is to the Trallians], the fourth to the Romans. There are also extant his letters to John the Evangelist, his teacher, and to Mary, the most blessed Virgin, and the most humble mother of our Lord the Saviour; to whom she herself did not humbly disdain to render a brief letter in response.*

THE GREAT QUESTIONS OF MARY, and the *Small Questions* of the same, are books filled with execrable impieties and blasphemies by the Gnostic and Stratiotic heretics⁹; in which, among other mysteries of detestable foulness, is handed down a rite of the Lord's Supper, celebrated among those same heretics with such abomination that the mind shudders to speak [it], and the hand recoils from writing [it]. But, that it may appear from this into how great a deep of prodigious blindness, and abyss of diabolical madness, they rush who imitate the Gnostics (so called from the *knowledge* of all things which they professed)¹⁰ — that is, who, relying on their own wit and wisdom, depart from ecclesiastical discipline and the traditions of the holy fathers — I shall not be reluctant briefly to report what Epiphanius writes concerning this in the first [book]

of the *Panarion* against the Gnostics.¹¹ These, then, in the aforesaid volume of the *Great Questions*, have [it] that the Lord Jesus Christ revealed to the Virgin Mary a rite of the *synaxis* and of the Lord's communion, afterward observed by the Gnostics in this manner: All — men and women — assembled together into the same dining-room; there, when they had dined largely and sumptuously, the husbands, all shame cast aside, exposed their wives to the public, and invited one another into the embrace of his [own] wife with these words: *Rise, brother, and make love with thy brother*. And when the invited [man] mingled with the offered woman, each with his own hands received the flux of the male seed. Then, with palms spread and hands stretched out after the manner of suppliants, he offered this very [thing] to God, with this little prayer added: *We offer to thee this gift, namely the body of Christ*;¹² and immediately, taking the seed itself with the mouth, and eating [it], they added: *For this is the body of Christ, and this is the Pascha, that is, the passion: therefore our bodies suffer, and in this manner confess the passion of Christ*. In the same manner also, when it happened that a woman was in the flux of blood, they offered to God the menstruum collected from her; and immediately, eating [it], they said: *And this is the blood of Christ*. Now for the confirmation of this most base foulness they used not only the aforesaid volumes of the *Questions*, but — what can scarcely be believed — also the testimonies of the divine scriptures¹³; God so permitting, lest we should lightly believe those who strive to build up their dogmas (contrary to the traditions of the Church) from the divine letters, wrested in some way [to their purpose] — after the example of the Gnostics, who interpreted of this prodigious turpitude that which was said by Christ:¹⁴ *WHEN you shall see the Son of man returning where he was before* — that is, the flux of the human seed returning thither whence it had gone out. And likewise that [saying]:¹⁵ *UNLESS you shall have eaten the flesh of the Son of man, and drunk his blood* — that is, [they said, this means] in the human seed and the menstrual blood. To the same [purpose] they referred what Solomon said:¹⁶ *DRINK water from thy cisterns*. And that which is had in the first psalm:¹⁷ *LIKE a tree planted beside the courses of waters, it shall give fruit in its season* — and they expounded [it] of the genital member, which in the flux of the seed gives the fruit of pleasure. And that [phrase],¹⁸ *ITS leaf shall not fall*, they said was added for this [reason]: that one should not let the drops of the seed fall to the ground, but should eat [it when] collected. Similarly, what is read in the Apocalypse concerning the tree bearing twelve fruits in the year, through the several months — which is the tree of life — they figuratively interpreted of the menstrual blood of a woman, flowing in the several months.¹⁹ Thus Epiphanius. Augu-

[→ Augustine (Augustinus)]

¹ St. Mary wrote a letter to St. Ignatius ² St. Ignatius a disciple of St. John ³ St. Ignatius desires to be made more certain by the Blessed Virgin concerning the things he had heard of Christ the Lord ⁴ The Blessed Virgin Mary approves St. John's teachings concerning Christ the Lord ⁵ Bernard, on Psalm 90, sermon 7 ⁶ The precious relics of Ignatius in the monastery of St. Bernard ⁷ Dionysius the Carthusian mentions Ignatius's letter to the Blessed Virgin ⁸ Marcus Michael reviews Ignatius's letters ⁹ The impiety of the Gnostics and Straticians ¹⁰ The Gnostics named from the knowledge of all things ¹¹ Epiphanius, *Against Heresies* bk. 1, tome 2, against heresy 26 ¹² The horrible blasphemy of the Gnostics ¹³ The Gnostics abused the testimonies of Scripture to confirm their crimes — what wonder, then, if the Calvinists abuse the Scriptures ¹⁴ John 6:62 ¹⁵ John 6:53 ¹⁶ Prov. 5:15 ¹⁷ Ps. 1:3 ¹⁸ Ps. 1:3 ¹⁹ Rev. 22:2

(printed p. 84 [PDF p. 97], verso — leaf stamps "82". The Gnostic-rite account closes; then **THE STOCK / LINEAGE OF MARY** (a Gnostic book, and the origin of the pagan "ass-worship" calumny against Jews and Christians) and **THE PASSING OF MARY** [Transitus] — the Dormition/Assumption narrative rejected by Gelasius, with testimonies of Augustine and Bede. Running head: BIBLIOTHECAE SANCTAE.)

[→ Thus Epiphanius.] But Augustine, in the book *On heresies, to Quodvultdeus*, writes that the Manichaeans in his own time, at Carthage, addicted to this execrable superstition,¹ were accustomed to take a Eucharist sprinkled [mixed] with flour and the human seed of those coupling.

THE STOCK, or LINEAGE, OF MARY — as, in the place cited above, Epiphanius reports² — is a book famous among the Gnostics, containing a horrible and pernicious doctrine; in which, among other portents, it is narrated that the priest Zechariah, having entered into the inner parts of the temple to burn incense before God, saw a certain form endowed with an ass's head³; and when he wished to reveal this vision, and to

admonish the people not to worship an ass, he who had appeared took away from him the use of voice and tongue, but a few days after restored [what had been] taken away. Which [faculty] being received back, Zechariah disclosed the vision to the Jews; [and] they, indignant, cut him down. Moved by this cause, the lawgiver of the Hebrews commanded the priest that, entering to perform the sacred [rites], he should wear little bells hung on [his] garment: so that, warned by the sound, that ass-headed God might hide himself, lest his form, unseasonably beheld, should bring destruction on the beholder. Serapion, bishop of Thmuis, in the book against the Manichaeans, affirms that from the occasion of this book the Christians were once accused by the pagans ⁴, that — mingled with the Jews — they worshipped an ass as the deity of the Jews. Tertullian, however, in the *Apologeticus*, supposes that the Gentiles came into this suspicion from the writings of Cornelius Tacitus; who, in the fifth book of the *Histories*, relating the origin of the Hebrew religion, says that the Jews, driven out of Egypt — when in the vast solitude of Arabia they were wasting away with thirst — learned [the location of] the springs of water from wild asses, which by chance were making for drink from [their] pasture; and, mindful of the benefit, they honored the beast with divine honors, and afterward consecrated its image in the temple; and thence [it was] presumed by the Gentiles that the Christians, as [being] near to the Jewish religion, venerated an ass for [their] god. Whence also a certain hirer-out of beasts of burden dared, in the times of Tertullian, at Carthage — before the stable of the beasts, as it were the emblem of his trade — to hang up a placard, in which was painted a man wearing a toga, holding a book in [his] right hand: from whose head asinine ears projected; and on [his] feet the hoofs of an ass were seen; with this inscription: *THE GOD OF THE CHRISTIANS, ONONYCHITES* — that is, [having] ass's hoofs.

THE PASSING OF MARY [*Transitus*], or the *Book of the passing of St. Mary*, is rejected by Gelasius among the Apocryphal writings. James, Archbishop of Genoa [Jacobus de Voragine], in the *Book of the Yearly Festivities*, reports that he lit upon a certain Apocryphal volume of the same subject and title, ascribed to St. John the Evangelist ⁵: in which it was written that the Virgin Mary, in the twenty-fourth year from the ascension of her Son, departed from this life; and that all the Apostles, snatched through the air in a moment of time, were present at [her] dying; and that they bore out her body with a public funeral and solemn obsequies, and laid [it] in a stone monument; and that she, after the third day, revived; and, with body entire, the Angels leading [her], flew up into heaven. But that Thomas — since he had been absent, and returning refused to believe — received, as a proof of the resurrection and of the bodily assumption into heaven, the girdle with which the body of the Virgin had been girded, let down from on high. Augustine, in sermon 35 *On the saints*, refutes the inscription, narration, and authority of this work in these words: [*In*] *what order the Virgin Mary passed hence to the highest [places], no Catholic history narrates.* ⁶ *Not only, moreover, is this Church said to spit out the Apocrypha, but even to be ignorant [of these things]: since there are some [writings] composed, without the name of an author, concerning her assumption; which, as I said, are so guarded against that they are by no means permitted to be read for confirming the truth of the matter. Hence indeed some are troubled, because neither is her body found on earth, nor is her assumption with the flesh — as is read in the Apocrypha — found in Catholic history. But it is not worthy that anyone should be anxious about the knowledge of her body — [she] whom he doubts not to reign with Christ, exalted above the heavens.* ⁷ *But neither is any of the treatise-writers found to have said anything openly concerning her death. And what do I say of these, when not even he who received her before the cross of the Lord into his own [care] — that is, John the Evangelist — committed anything of this in writings to be retained by posterity? For no one could have narrated this more faithfully, had God willed it to be manifested. It remains, therefore, that a man should not mendaciously feign as manifest what God willed to remain hidden. But the true opinion concerning her assumption* ⁸ *is that — according to the Apostle, [whether] assumed in the body or out of the body, [we] not knowing — we should believe her to be above the angels.* Thus Augustine concerning the passing and assumption of Mary: who seems openly to dissent from this opinion in the little book *On the assumption of Mary*, which, under his name, is reckoned among the writings of the ninth tome. ⁹ Jerome — or Jerome's companion Sophronius — in the sermon *On the assumption of the Virgin*, making

mention of this book, thus writes: ¹⁰ *IF that Apocryphon Of the passing of the Virgin Mary should come into your hands, receive not doubtful [things] for certain; which many of the Latins, out of love of piety and zeal for reading, embrace [too] fondly. And her sepulchre is shown, even to the present, in the midst of the valley of Josaphat. These [things] I would say for this reason, because many of our [people] doubt whether she was assumed together with the body, or departed [her] body being left [behind]; but how, or at what time, or by what persons her most holy body was taken away from thence, or where it was transferred, [and] whether she has risen again, is unknown. Although some wish to affirm that she is already raised up, and clothed with blessed immortality with Christ in the heavenly [places]. Nevertheless, which of these is to be reckoned the truer, we are in doubt. Better, however, [that] we commit the whole to God, to whom nothing is impossible, than that we should wish to define anything rashly by our own authority. But also, whether she has returned into the dust of the earth, we hold [it] not certain.* Trithemius, in [his] catalog, reckons the book *Of the passing of St. Mary* among the works of Melito, bishop of Sardis — whose beginning is, *MELITO, THE SERVANT OF CHRIST* — which, however, Jerome, enumerating the writings of Melito, passed over. BEDE the presbyter, concerning this book, in the *Retractations on the Acts of the Apostles*, expounding that [verse], ¹¹ *All were dispersed through the regions of Judaea and Samaria, except the Apostles, left [it] thus written: IF, the Church being dispersed, the Apostles remained in Jerusalem, as Luke says, it is evident that he wrote a falsehood who — composing a book, in the person of Melito, bishop of Asia, concerning the death of the blessed Mother of God — says that in the second year after the ascension of the Lord all the Apostles were* [→ all (omnes)]

¹ The execrable impiety of the Manichaeans ² Epiphanius, *Against Heresies*, book 1, tome 2, heresy 26 ³ A plainly ridiculous fable about a man having an ass's head ⁴ Christians once accused of worshipping an ass as a deity, and the cause of this matter; Tertullian in the *Apologeticus* writes that Tacitus gave the pagans the occasion of that fable about the worship of the ass's head ⁵ An apocryphal book ascribed to St. John ⁶ No Catholic history narrates in what order the Blessed Virgin passed hence to the highest ⁷ The Blessed Virgin Mary, exalted above the heavens, reigns with Christ ⁸ The true opinion concerning the Assumption of the Blessed Virgin Mary ⁹ See in tome 9 of the works of St. Augustine, the book *On the Assumption of the Blessed Virgin* ¹⁰ The opinion of St. Jerome or Sophronius on the Assumption of the Blessed Virgin Mary ¹¹ Acts 8:2

(printed p. 85 [PDF p. 98], recto — leaf stamps "83". **THE PASSING OF MARY** concluded (Bede's refutation); then **MATTHEW the Evangelist**, falsely made author of two apocryphal infancy gospels, **THE GOSPEL OF MATTHIAS**, and shorter entries (the *Book of Remembrance*, *Menander*, the *Great Harlot* of Rev 17), before **THE BOOK OF DEATH** begins. Running head: *LIBER SECVNDVS*.)

[→ all] divided over the whole world for preaching, each into his own province: who all, as the death of blessed Mary drew near, were lifted up on clouds from the places in which they were preaching the word of God, [and] snatched to Jerusalem, and set down before the door of her house; among whom also Paul, lately converted from a persecutor to the faith of Christ, who was taken up with Barnabas into the ministry of the Gentiles. Which writing also relates specially concerning John the Apostle, that at that time he was preaching at Ephesus — [things] which all contradict the words of blessed Luke; by which [words] he narrates that the Apostles, the other faithful being driven from Jerusalem, remained in that same place ¹, and preached throughout all [things], until the Church had peace through all Judaea, and Samaria, and Galilee — which [peace] could have been achieved in one year, [of which] there is no doubt to anyone. [Luke] also manifestly insinuates that Paul was ordained into the ministry of the Gentiles with Barnabas ², not in the second year after the ascension of the Lord, but a long time afterward. But far be it that we should believe [that] blessed John the Apostle — to whom the Lord on the cross commended his virgin mother, [entrusting the] virgin to [the] virgin — departed after one year, and left her alone, and so long cast down that she even feared that her body, [when] dead, would be burned by the enemies; and that she, on whose account he was snatched up on the clouds, anxiously begged that he — as if forgetful or careless of her — would return to her, saying: *I BEG thee, son John, that thou be mindful of the word of thy master, my Lord Jesus Christ, who commended me to thee. For behold, [being] called, I shall enter the way of all the earth. And I have heard the counsels of*

the Jews, saying, *Let us await the day when she dies who carried Jesus the Nazarene, and let us burn her body. Now therefore, son, take care of my obsequies.* These [things] I have taken care to relate for this reason, because I have known some to give assent, by incautious rashness, to the aforesaid volume, against the authority of blessed Luke. Thus far Bede.

MATTHEW the Evangelist ³ is falsely made the author of two books, of which the one is inscribed *Of the birth, or lineage, of Mary*, the other *Of the infancy of the Saviour*: which are figments of the Valentinians and Gnostics. To these books certain foolish [persons], desiring to claim authority [for them], added prefaces feigned under the name of the bishops Chromatius and Heliodorus, to Jerome, and of Jerome to them; which [prefaces] would testify that both works were translated by Jerome, for the favor of those same bishops, from the Hebrew volume of Matthew, and purged from the falsifications of the heretics. But since in these books there now stand the same old-wives' fables which Irenaeus, in the first [book] against the heresies of the Valentinians, and Epiphanius, in the first [book] of the *Panarion*, section three, refute out of those same volumes, the deception of the impostors plainly appears. Gelasius, in the 15th distinction, casts out both among the books condemned by the Church.

THE GOSPEL OF THE APOSTLE MATTHIAS ⁴ — among other non-canonical gospels, Origen enumerates [it] in the first homily on Luke. The *Traditions* of the same [Matthias] Clement cites in the second book of the *Stromata*; and in the seventh book of the same work he writes that Marcion and Basilides confirmed their heresies from the authority of these. Eusebius, in the third book of the Ecclesiastical History, chapter twenty-five, reckons the Gospel of Matthias among the books forged by the heretics.

THE BOOK OF REMEMBRANCE [Memorial], or *Of the Monument*, in Hebrew ספר זכרון *Sepher zikkaron*. The Prophet Malachi, in the third chapter, recalls this, saying: ⁵ *THE LORD attended, and heard, and wrote a book before [him], for those fearing the Lord, and thinking upon his name.* This book signifies the particular memory and consideration which God has of his elect. The impious, seeing them afflicted, think that they are in forgetfulness with God. But the prophet says that God bears so great a care of them, and attends, and hears, that he numbers and writes all the groans of his own, lest they come into forgetfulness; and he always has the book before [his] eyes: so that, when the opportune time shall have come, there be no need of anyone suggesting [reminding him] — just as, in Isaiah also, he says that he has written [it] on [his] hands ⁶. Therefore no one is to despair in afflictions. For the devil tempts us — like the friends of Job — saying that God has forgotten us, and does not consider our [affairs]. Whence they say: *How long wilt thou forget [us] unto the end?* To whom God answers that he has a memorial book of everlasting remembrance, which no forgetfulness shall ever blot out.

MENANDER, among the ancient comic poets of Greece a most celebrated poet (some of whose plays — especially the *Andria* and the *Perinthia* — Terence confesses he made Latin) ⁷, wrote, as Athenaeus in the *Deipnosophists* is witness, forty-nine comedies ⁸: out of one of which Paul the Apostle (as Jerome, writing to Magnus the Orator, attests) — when, in the former epistle which he wrote to the Corinthians, he dissuaded them from the conversations of seducers — took an iambic senarius [verse] of this kind: ⁹

Φθείρουσιν ἥθη χρηστὰ ὀμιλίας κακαί. — *that is, Evil communications corrupt good manners.*

He flourished in the 115th Olympiad — in the first year of which he publicly exhibited his first play, surnamed *Orge* [Anger] — and died in the first year of the 122nd Olympiad.

THE INSCRIPTION OF THE GREAT HARLOT (concerning which John in the Apocalypse says: ¹⁰ *I SAW a woman sitting upon a beast, and upon her forehead a name written, BABYLON, THE GREAT MOTHER OF THE FORNICATIONS AND ABOMINATIONS OF THE EARTH*) signifies ancient Rome ¹¹ — [showing] that, while she still served the uncleannesses and abominations of idols, she most impudently and without any blush perpetrated execrable crimes; and, among other [things], that she cruelly shed also the blood of the martyrs, who were rebuking her, that she might more freely enjoy the fornications of her gods.

Thus Arethas, bishop of Caesarea, in the commentaries on the Apocalypse. For the same cause Papias, [Jerome], Oecumenius, and Bede think that Peter, at the end of [his] former epistle, called Rome by the name of Babylon¹², when he said: *The church which is gathered in Babylon saluteth you.*

THE BOOK OF DEATH is the most certain and immovable knowledge of God, recognizing them, and holding [them] reckoned in [his] count, whom the divine justice — by a hidden but nevertheless most just judgment — from eternity and unto eternity reprobated, and condemned to eternal punishment not without preceding demerit¹³; in which volume indeed are written all the evil and reprobate, whom God foreknew [would] die outside charity and grace, without penance — which book, however, although the divine

[→ *scripture* (scriptura) — sig. H]

¹ Acts 8:1–2 ² Acts 13:2–3 ³ Two books falsely ascribed to St. Matthew ⁴ The Gospel of Matthias, apocryphal ⁵ Malac. 3:16 ⁶ Isa. 44:5 — for so it is written: "This one shall say, I am the Lord's; and another shall call [himself] by the name of Jacob; and this one shall write with his hand, To the Lord" ⁷ Terence in the prologue of the *Andria* ⁸ Menander wrote 49 comedies ⁹ 2 Cor. 15 (so printed; = 1 Cor. 15:33, "the former epistle") ¹⁰ Rev. 17:3,5 ¹¹ Ancient Rome is understood by the name of Babylon ¹² St. Peter wrote his latter epistle at Rome. 1 Pet. 5:13 ¹³ The reprobate are damned not without preceding demerit

(printed p. 86 [PDF p. 99], verso — leaf stamps "84". **THE BOOK OF DEATH** concluded (the roll of the reprobate as counterpart to the book of life, with the scholastic problem of deletion resolved by the within/without distinction). Then **THE ASCENSION OF MOSES** — quoted in Jude, the dispute of Michael and the devil over Moses's body. Running head: BIBLIOTHECAE SANCTAE.)

[→ although the divine] scriptures have not expressed [it] in bare and open words, and some schools of the theologians do not receive [it]; yet from many places they have latently indicated its necessity. For since the sacred letters everywhere teach that there is with God — to whose eyes all things are naked and open — a book of life, that is, a clear and infallible knowledge and record of predestination and of the predestined;¹ it is necessary also — since the knowledge of opposites is one and the same — that there be in God, from whom nothing can be hidden, a clear knowledge and certain record of reprobation and of all the reprobate; and this is called the *Book of Death*, in which are described, one by one, the names, and the evil merits, and the sins of all the reprobate, whom God — [they] having so deserved — has consigned to perpetual damnation. Concerning whom Augustine, in the 28th chapter of the *Soliloquies*, thus addresses God: *THE DEATH of sinners is most evil — of those, I say, whom, before thou madest heaven and earth, according to the deep abyss of thy hidden judgments (ever just), thou didst foreknow unto eternal death: whose numbering of names and of depraved merits is with thee — [thou] who hast numbered the number of the sand of the sea, and hast measured the depth of the abyss.* JOHN also, in his Revelation, attests that the names of the reprobate are numbered in the divine foreknowledge, when, speaking of the impious, he said:² *AND there were slain in the earthquake names of men, seven thousand.* Whence also St. Jerome, in the commentaries on Isaiah, explaining that [text],³ *THE HEAVENS SHALL BE FOLDED UP LIKE A BOOK*, said that the heavens, on the day of judgment, are to be folded up like a book, so that the sins of the wicked be no longer written in them. And just as our Saviour — saying,⁴ *REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN THE HEAVENS* — wished to signify those whose names are written in the book of life: so Jeremiah wished to signify those who are written in the book of death by those whom he asserted to be written in the earth, when he said:⁵ *O LORD, all they that depart from thee shall be written in the earth.* But whether some can be deleted from this book of death, that they may be saved, and again rewritten, that they may be damned⁶: there is no slight difficulty among the Theologians, especially the scholastics — which is easily resolved if, just as we said elsewhere [that] in the book of life some are written *within*, some *without*: so now also we say that the book of death is written within and without⁷; and that some are written in it within and without⁸, but some only externally. Those are written within and without whom God, according to [his] eternal and firm wisdom, foreknew either [as] about to persevere in evil unto the end, or at least [as] about to depart from this life in [their] iniquities; whom, according to the foreknowledge of everlasting damnation, and according to

the purpose of perpetual misery, he irrevocably rejected from eternity, and proscribed with an indelible proscription — as Cain, Judas, Esau, Pharaoh, Antiochus, and other reprobates; who indeed can by no means be deleted from the inner writing of this book. For although sometimes they are deleted, or seem to be deleted, from the external circumscription of the book — while they exercise in some way a certain temporal grace of present righteousness (with Cain, offering sacrifices; with Judas, following Christ in a state of the highest perfection; with Esau and Antiochus, doing penance, and imploring mercy with many tears): yet within they remain indelibly written. But those are written in this book only on the outside⁹ whom God foreknew [as] about to remain in [their] crimes for a while and for a time, but afterward to be saved through penance — as Paul, Peter, and Augustine; who, although they were in the book of death, and for a time circumscribed [written on the edge], and externally deleted from the book of life, on account of the lethal and death-bringing crime of infidelity; nevertheless were not written within, in the book of death, eternally and indelibly, and deleted from the inmost pages of the book of life; but were inscribed in the inner part of that same book of life, and numbered among those who — as Augustine says — can by no means perish; to whom all things cooperate unto good¹⁰, even [their] very sins:¹¹ who, when they fall, are not dashed to pieces, because God puts under his hand, guarding their bones, that not one of these be crushed. Not that their sins are not sins, and worthy of death and eternal damnation; but that they themselves, after [their] fall, recognizing the gravity of the crime and the weakness of their own strength, rose again more easily, repented more sharply, walked more cautiously, and — with more ardent zeal and stronger effort — strove, as it were, violently to seize the kingdom of God. The Jews make mention of this Book of Death¹², of which we have now spoken, in the second order of the Talmudic volumes, tractate eight:¹³ where they fable that God, in each year, in the first ten days of the September moon [Tishri], writes the good in the book of life, but the evil in the book of death.

THE ASCENSION OF MOSES, in Greek ἀνάβασις τοῦ Μωσέως, is a book; concerning which it is said that Jude the Apostle, in his Catholic epistle, took the testimony¹⁴ of the Archangel Michael contending with Satan concerning the body of Moses. Origen¹⁵ recalls this writing in the 3rd book of the *Periarchon*, chapter 2, in these words: *FIRST indeed, in Genesis, the serpent is described to have seduced Eve: concerning whom, in the Ascension of Moses (which little book the Apostle Jude mentions in his epistle), Michael the Archangel, disputing with the devil concerning the body of Moses, says to the devil that the instigated serpent was the cause of the transgression of Adam and Eve.* Thus he. Now this book is inscribed, as I judge, the *ASCENSION of Moses*,¹⁶ because it contains the ascent of Moses from the plains of Moab up to Mount Nebo, on the top of Phasga [Pisgah], over against Jericho; likewise the conversations of Moses — now on the very point of dying — held with God, and his sepulchre dug out in a hidden place by the hands of the Angels; also the dispute of Michael and the devil, concerning which Oecumenius¹⁷, in the commentaries on the epistle of Jude, thus writes: *IT IS SAID that Michael the Archangel furnished [his] ministry in burying Moses. This the devil did not endure, but brought an accusation on account of the slaying of the Egyptian, as if Moses were his [own]; and therefore he did not permit that [Moses] should obtain honorable burial. But when Michael, in this controversy, had occasion to assail the devil with a curse on account of his impudence, he did not do this, but only brought this against him:*¹⁸ *THE LORD REBUKE THEE, O DEVIL.* Thus far the words of Oecumenius. Jerome¹⁹, in the commentaries on the epistle to Titus, being in doubt about the book whence the Apostle received this, says: *FROM WHAT scriptures Jude took this testimony, is not easily evident. But nevertheless it must be known that we find something like these [things] in the prophet Zechariah. For he himself says:*²⁰

[→ *BECAUSE* (Quia)]

¹ The Book of Life is the clear and infallible knowledge and record of the predestined and of predestination. The Book of Death is the clear knowledge and certain record of reprobation, etc., of the reprobate ² Rev. 11:3 ³ Isa. 34 ⁴ Luke 10:20 ⁵ Jer. 27 — margin-rich ed. reads Jer. 17:13 ⁶ A scholastic controversy, whether some can be deleted from the book of death and afterward rewritten so that they be damned ⁷ The book of death is written within and without ⁸ Within and without in the Book of Death are written the reprobate ⁹ Who are

written only on the outside in the book of death ¹⁰ Rom. 8:28 ¹¹ Ps. 32 — margin-rich ed. reads Ps. 36:24 ¹² The Jews make mention of the book of death ¹³ A ridiculous tablet of the Jews ¹⁴ Jude 1:9 ¹⁵ Origen ¹⁶ Why this book is entitled the Ascension of Moses ¹⁷ Oecumenius ¹⁸ Jude 1:9 ¹⁹ Jerome ²⁰ Zech. 3

(printed p. 87 [PDF p. 100], recto — leaf stamps "85". **THE ASCENSION OF MOSES** concluded (with the Book of Jubilees, condemned by Trent). The letter **N** opens: **NATHAN the Prophet** and **NEHEMIAH**, then shorter entries (Nicodemus, the Nicolaitans, the Name of God on the foreheads) before **THE NAME & NUMBER of the beast** begins. Running head: **LIBER SECVNDVS.**)

[→ **BECAUSE** the Lord] showed me Jesus [Joshua] the high priest, standing before the Angel of the Lord: and Satan stood at his right hand, to oppose him. And the Lord said, **THE LORD REBUKE THEE, O SATAN.** Thus he [Jerome]. Origen, in the 35th homily on Luke, cites a certain more secret book of almost the same argument, in which are introduced the angels of justice and of iniquity, disputing over the death and salvation of Abraham ¹ — while both troops wish to claim him for their own company. Clement, in the sixth [book] of the Stromata, alleges out of the Assumption of Moses a certain vision of Joshua and Caleb, who saw Moses — while he was being assumed [taken up] — illustrated with glory among the Angels. Athanasius, in the Synopsis, rejects this Ascension of Moses — together with another writing akin to it, whose title is **THE TESTAMENT OF MOSES** — among the Apocrypha. That other books also, under the name of **MOSES**, were forged by the heretics who are called Sethians, Epiphanius is witness ², in the first [book] of the Panarion, confuting the heresy of the Sethians; where also, against them, he brings in the authority of a certain very ancient volume, which is inscribed **JUBILEES**, or **GENESIS MORE EXACTLY EXPLAINED**, setting forth, in a long discourse, the lineage and genealogies of the sons of Adam. There is also carried about a certain book under the name of Moses, cited by George Cedrenus, whose title is **ΛΕΠΤΙΓΕΝΕΣΙΣ** [= **ΛΕΠΤΗ ΓΕΝΕΣΙΣ**] — that is, Little Genesis. That this is that Apocryphon which the Synod of Trent lately condemned under the name of the little flowers of the Bible, several narrations sufficiently indicate — which the same Cedrenus seems to have transfused out of this work into his histories.

N.

NATHAN the Prophet, inspired by the Holy Spirit of God, was of the tribe and stock of Tock, sprung from the city of Gabath of Galilee. ³ This [Nathan], as Epiphanius in the *Lives of the Prophets* hands down, the day before David sinned with Bathsheba, wife of Uriah ⁴, foreknew that crime, and straightway set out on a journey toward Jerusalem, [intending] to draw the king away from that foulness: but when on the way he had come upon a man lately deprived of life, and could not endure to leave the unburied corpse to be torn by beasts, he buried it, the earth being dug out ⁵; in which pious office, when the now-darkening day had overtaken him, that same night David fulfilled the ardor of the lust he had conceived. But the Prophet, the matter being known, grieving and sorrowing, returned whence he had come. But when David killed Uriah, Bathsheba's husband, by evil guile ⁶, [Nathan] again, by God's command, hastened to Jerusalem; and there, an elegant apologue [parable] being composed — concerning the rich man seizing the ewe-lamb of [his] poor neighbor ⁷ — led the king to the recognition of the guilt committed, gravely rebuked [him], and converted [him] to penance ⁸. And not long after, having returned into his own country, he lived there a long time; and there at last, worn out by long old age, he died, having left to posterity two volumes of history ⁹; in the former of which he had written the deeds of David, king of Jerusalem, and in the latter the acts of Solomon, king of Jerusalem. The first book of Paralipomenon, in the last chapter, and the second [book] of Paralipomenon, chapter nine, make mention of these volumes. ¹⁰

NEHEMIAH HACHALIAH, נחמיה חכליה, or Nehemiah, son of Hachaliah, a Jew by race ¹¹, cupbearer of Artaxerxes, king of the Persians and Medes — besides that book which is reckoned among the divine writings under the title of **SECOND ESDRAS**, wrote one book of *commentaries and descriptions*: in which he most diligently comprehended all those [things] which befell the Jews returning from the Chaldaic

captivity; but especially the finding of the sacred fire, which the priests, when the holy city was destroyed, had buried in a very deep well ¹²; and the furnishing of the Library built by him, and the most abundant supply of all books — both sacred and profane — gathered together in it. The second book of Maccabees, chapter 2, makes mention of these commentaries. ¹³

NICODEMUS the Pharisee, and a master in Israel, who came by night to hear Christ ¹⁴, is said to have written a gospel *Of the passion and resurrection of the Lord*; ¹⁵ which is reprov'd by the holy Church. Its beginning is, *ANNAS AND CAIAPHAS*.

THE NICOLAITANS, followers of Nicolas of Antioch, an Apostolic deacon — whose most wicked deeds John in the Apocalypse detests ¹⁶ — wrote certain books of pernicious superstition under the name *IALDABAOTH*, fashioning in them infinite and barbarous nomenclatures of the princes and powers dwelling in each heaven. Epiphanius, in the first book of the *Panarion*, heresy 25, and Gelasius, distinction 15, number the writings of this Nicolas among the condemned scriptures. ¹⁷

THE NAME OF GOD, inscribed on the foreheads of the saints, is mentioned by John in the Apocalypse in these words: ¹⁸ *HE WHO shall have overcome, I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, and my new name*. And again, in another place: ¹⁹ *AND I saw, and behold a lamb stood on Mount Sion, and with him the number of a hundred forty-four thousand, having his name, and the name of his father, written on their foreheads*. And again, in the same volume: ²⁰ *THE THRONE of God and of the Lamb shall be in it: and his servants shall serve him; and they shall see his face, and his name [shall be] on their foreheads*. The Name of God, inscribed on the foreheads of the elect, according to the exposition of Arethas of Caesarea, is twofold ²¹: one, which is impressed on the hearts of the saints in the present life, signifying the knowledge and imitation of those [things] which are signified by the name of God — that is, the knowledge of the divine goodness and justice, and also the meditation of those [things] which God has prepared, in the heavenly Jerusalem, for those who love him. Those, therefore, who in this world retain, with indelible memory, the immortal goods of God and of the heavenly Jerusalem, bear the name of God and of Jerusalem engraved on heart and mind, and possess the pledge of future glory. The other name is that which is also called *new*, superadded to the foreheads of the saints in the other life — that is, the reward of the divine vision, and the light of the divine splendor, diffused from the blessed and glorious essence of the three Persons into the souls, and from the souls into the bodies of the saints, bringing with it incorruptible felicity, overflowing with an abundance of all delights. Those, therefore, bear the name of the Lamb, and the name of his Father, described on [their] foreheads, who are sealed with the blessed light of the divine countenance itself in the heavenly fatherland.

THE NAME, and the Number of the name, of the beast: concerning this John [says] in the Apocalypse, chapter thirteen [*so printed: "capite tertio" = ch. 3; the passage is Rev 13:16–17*], ²² *AND HE MAKETH*, he says, *that no one may be able to buy or sell, unless he have the character [mark], or the name of the beast, or the number*

[→ of the name (nominis) — sig. H 2]

¹ Good and evil angels contend over the salvation and destruction of Abraham ² Books forged by the heretics under the name of Moses. Epiphanius, *Against Heresies*, book 1, tome 3, heresy 39 ³ From what tribe Nathan sprang ⁴ 2 Reg. 11:4 ⁵ The piety of the prophet Nathan ⁶ 2 Reg. 11:17 ⁷ 2 Reg. 12:1-4 ⁸ David, admonished by Nathan, was converted to penance ⁹ Nathan wrote two volumes ¹⁰ 1 Paral. 29:29; 2 Par. 9:29 ¹¹ Nehemiah the Jew ¹² 2 Macc. 1:19,20 ¹³ 2 Macc. 2 ¹⁴ John 3:2 ¹⁵ The apocryphal Gospel of Nicodemus ¹⁶ Rev. 2:15 ¹⁷ The writings of Nicolas condemned ¹⁸ Rev. 3:12 ¹⁹ Rev. 14:1 ²⁰ Rev. 22:3 ²¹ The name of God inscribed on the foreheads of the elect is twofold ²² Rev. 13:17,18

(printed p. 88 [PDF p. 101], verso — leaf stamps "86". **THE NAME & NUMBER of the beast** concluded (the four proposed 666-names). The letter **O** opens with **OCTAVIUS AUGUSTUS** (the census-edict, his lost works, the Altar-of-the-Firstborn legend), then the Book of Og and Onias; the letter **P** opens with **THE CHOROGRAPHY OF PALESTINE**. Running head: *BIBLIOTHECAE SANCTAE*.)

[→ the number] of his name. Here is wisdom: he who has understanding, let him compute the number of the beast. For it is the number of a man; and his number is six hundred sixty-six. The character [mark] of the beast, the Name of the beast, and the Number of his name, are one and the same.¹ And whosoever communicates in the works of the beast — that is, of the devil, or of Antichrist — bears impressed in himself the character, mark, name, and number of his name. But that thou mayest know what the Number of the name of the beast (which denotes Antichrist in this place) signifies, it must be observed that the Greeks make their number out of the letters of the alphabet — whence any Greek word consists of as many numbers as letters. The numbers of a Greek word being known, therefore, the letters also, out of which the word itself is composed, are easily known. Since, therefore, the Number of the name of Antichrist is 666, the letters comprising this number will contain in themselves the number of Antichrist. But what these letters are, and what names result from them, cannot be held for certain.² Yet the ancient authors, for the sake of exercise, gathered various names out of these; which to write down here will not be unseasonable.

The NAME of Antichrist, according to Irenaeus and Hippolytus³, is **TEITAN** (TEITAN), that is, *Giant*:⁴ whose letters render this number — T 300, E 5, I 10, T 300, A 1, N 50; and the sum will be 666.

According to Tyconius⁵, the Name of Antichrist is **ΛΑΜΠΕΤΙΣ** [LAMPETIS], that is, *Illustrious [Shining]*. And the numeral letters which make up the name are these: Λ 30, A 1, M 40, Π 80, E 5, T 300, I 10, Σ 200; sum 666.

According to Arethas⁶, his Name is **ΛΑΤΕΙΝΟΣ** [LATEINOS], that is, *Latin*: whose letters have these numbers — Λ 30, A 1, T 300, E 5, I 10, N 50, O 70, Σ 200; sum 666.

According to the opinion of Primasius⁷, the Name of the same Antichrist is **ΑΝΤΕΜΟΣ** [ANTEMOS]. And the elements of the numbers [are] these: A 1, N 50, T 300, E 5, M 40, O 70, Σ 200; sum 666.

[Later-edition addition — not present in our 1586 primary edition; the expanded later edition (the margin-rich copy) appends here an editorial cross-reference. It cannot be Sixtus's own, since all four authors cited published after his death in 1569:] SEE William Lindanus, in the third [book] of the *Dubitantius*; Nicholas Sander, in the eighth book *On the Visible Monarchy of the Church*, chapter 48; Gilbert Génébrard, in the last book of the *Chronography*; and Robert Bellarmine, *On the Roman Pontiff*, book 3, chapter 10.

O.

OCTAVIUS AUGUSTUS — from whom, as Luke the Evangelist hands down in chapter 2, an edict went out that the whole world should be enrolled⁸ — composed many little works of various kinds⁹: among which are: the *Replies to Brutus, concerning Cato*; *Exhortations to philosophy*; *Of his own life*, or *Of the deeds done by him in war up to the Cantabrian [campaign]*, thirteen books; *Of an heroic poem*, whose subject and title is *SICILY*; *Of Epigrams*, extemporaneous, one book; a *TRAGEDY*, whose title is *AJAX* — which, when he had begun [it] with great impetus, he afterward, the style not succeeding, abolished; and to friends asking what Ajax was doing, he answered that his Ajax had fallen upon the sponge [had been sponged out]. He also left a volume of *familiar letters*. But also of the books which pertained to the Roman religion he was so diligent an investigator and preserver, that of the prophetic books of the Greek and Latin kind — which were commonly circulated under no, or scarcely fit, authors — he burned more than two thousand, gathered from every side¹⁰; only the books of the Sibyls being reserved from the fire, and out of these too a selection being made: and those which seemed spurious being burned, he laid up the remaining ones in two gilded cases under the base of the Palatine Apollo. Thus Suetonius, in [the life of] Augustus.

There is also celebrated, among Christian authors, an Inscription and title engraved by the same Augustus on the Capitoline altar¹¹; which he himself, first of all, erected to our Saviour Christ — although not knowing him. Of which thing Nicephorus makes mention, in the first book of the *Ecclesiastical History*, chapter

seventeen, in these words: *CAESAR AUGUSTUS* — illustrious for very many affairs gloriously and happily done, and himself first proclaimed Monarch — [when] now of more advanced age, came to the oracle of Pythian Apollo; and, a sacrifice greatest of all (which is called a Hecatomb) having been offered to the demon, he inquired who was to administer the Roman empire after him. But when no answer was returned, he added a second sacrifice also, and asked again, why the oracle — accustomed to use many words — had now at last fallen silent. Then it, a little delay being interposed, answered in this manner:

Παῖς Ἑβραῖος κέλεται με, θεὸς μακάρεσσιν ἀνάσσων,

τὸν δὲ δόμον προλιπεῖν, καὶ αὐθις Ἄϊδος ἰκέσθαι·

λοιπὸν ἄπιθι σιγῶν ἐκ βωμῶν ἡμετέρων.

A Hebrew boy — God himself, governing the gods —

bids me yield [my] seat, and return, sorrowful, beneath Orcus.

Depart, therefore, henceforth silent from our altars.

Such an answer having been received, Caesar returned to Rome, and there in the Capitol built a great altar with a Latin inscription of this kind: *THE ALTAR OF THE FIRSTBORN OF GOD*. Suidas relates this same [thing], under [the entry] *Augustus*.

THE BOOK OF OG, king of Bashan — of which Moses makes mention in the books of Numbers, chapter 11, and Deuteronomy, chapter 3¹² — is numbered by Gelasius, distinction 15, among the condemned scriptures.

ONIAS [so; the Spartan king was Areus, Onias being the Jewish high priest — the roles are here conflated], king of the Lacedaemonians, wrote two letters concerning friendship and alliance to be entered into with the Jews¹³: one to Jonathan, high priest of the Jews (a copy of which is extant in the first [book] of Maccabees, chapter 11); the other to Simon, high priest of the Jews, which is had in 1 Maccabees 14.

P.

THE CHOROGRAPHY OF PALESTINE, or the *Description of the Holy Land on this side of the Jordan* — of which the history of Joshua, chapter eighteen, makes mention — twenty-one Jewish men wrote¹⁴; whom Joshua, in the fourteenth year after the entry of the sons of Israel into the land of promise, sent (three out of each of the seven tribes which had remained without possession) to traverse and describe all the regions of the Canaanites which are on this side of the Jordan, from Mount Lebanon even to the borders of Egypt, which had not yet been divided. (For up to that time only five tribes had received their possessions — namely, the tribe of Reuben, the tribe of Gad, and the half-tri-

[→ *half-tribe* [of Manasseh] (tribus)]

¹ Who is said to bear the mark, name, note, and number of the name of the beast ² From what letters the name of Antichrist consists is not certain to us ³ Concerning the name of Antichrist ⁴ The opinion of Irenaeus, book 5, chapter 30, and Hippolytus's book in the oration on the Consummation of the World ⁵ The opinion of Tyconius on the same matter ⁶ The opinion of Arethas ⁷ The opinion of Primasius ⁸ Luke 2:1 ⁹ Various books composed by Augustus Caesar ¹⁰ Augustus Caesar burned the prophetic books ¹¹ An altar in the Capitol erected to Christ the Lord by Augustus Caesar ¹² This book is not found in the place cited by the author ¹³ The letters of Onias ¹⁴ Those who wrote the chorography of the Holy Land

(printed p. 89 [PDF p. 102], recto — leaf stamps "87". **THE CHOROGRAPHY OF PALESTINE** concluded; then **THE TESTAMENT OF THE TWELVE PATRIARCHS** (translated by Grosseteste), **PAUL THE APOSTLE** (the non-canonical works ascribed to him), and **THE GOSPEL OF PAUL**, before **THE EPISTLE TO THE LAODICEANS** begins. Running head: *LIBER SECVNDVS*.)

[→ the half-]tribe of Manasseh beyond the Jordan; but Judah and Ephraim, and the half-tribe of Manasseh, on this side of the Jordan). Those twenty-one men, therefore — since they were surveyors of the fields and most skilled estimators of lands — described the whole province, with its cities, towns, mountains, valleys, and the other level places, in a Geographic volume large enough; which, according to the number of the seven tribes, they divided into seven tables [maps], or portions — unequal indeed in size, but equal in the total of fruits and produce and in estimation of value. Whence also the tribe of Benjamin, which obtained the narrowest region of all ¹, had [it] nevertheless — in beauty, and in fertility of soil, and in the nobility of [its] cities — superior, [and] equal to the rest, as Josephus is witness. The estimators of the land, therefore, returning after the seventh month, brought the book of the description to Joshua: who, having diligently inspected it, distributed that whole province among those seven tribes by lot, in the two thousand eight hundred thirty-fourth year from the founding of the world.

THE TESTAMENT OF THE TWELVE PATRIARCHS, sons of Jacob, is a very ancient book ²; which — translated from Hebrew into Greek — Robert, bishop of Lincoln [Grosseteste], rendered into Latin. In it are narrated very many things — both prophetic oracles, and exhortations to virtue and the worship of God, which each of the Patriarchs, on the last day of [his] life, having called to himself his sons and grandsons, uttered. Many prophecies also are inserted in it out of the book of Enoch, concerning those [things] which were to befall the sons and grandsons of the twelve patriarchs; *Of the future crimes and punishments of the Hebrews; Of the Saviour of the world to be slain by the Hebrews; Of the overthrow, captivity, and perpetual dispersion of the Hebrews among the nations*. Origen makes mention of this work in the fifteenth homily on Joshua, and Procopius of Gaza in the commentaries on the thirty-eighth chapter of Genesis.

PAUL THE APOSTLE, besides the fourteen epistles received in the sacred canon, and enumerated by us in the volume above, is said also to have left the writings noted below ³, namely:

- A *GOSPEL*.
- To the Laodiceans, one epistle.
- To the Corinthians, a third epistle.
- To the Thessalonians, a third epistle.
- To Lucius Annaeus Seneca, six epistles.
- *Of an Apocalypse*, that is, *of a Revelation*, or *Anabaseos*, that is, *of an Ascension*, or *Of his own rapture*, one book.
- *Of his own acts*, one book.
- *The Acts of Paul and Thecla*, one book.

Concerning which writings, those [things] which I have found among the ancient authors are these.

THE GOSPEL OF PAUL. Concerning this, Paul himself writes in the latter epistle to Timothy: ⁴ *BE MINDFUL that the Lord Jesus rose from the dead, of the seed of David, according to my Gospel, in which I labor*. Which words very many of the ancients so expound as to think that Paul, as often as in his epistles he said, *According to my gospel*, signifies the Gospel of Luke ⁵ — because Luke learned it, Paul teaching. Others think that Paul called the Gospel *his own*, in order to distinguish it from the many false gospels of the pseudo-apostles, which were carried about without any certain authority: from which he not undeservedly distinguishes his own — true, undoubted, and approved by the Apostles in the Council of Jerusalem. Nor are there lacking those who say that the Apostle, by *his Gospel*, understood nothing else than the Evangelical doctrine preached by him with the oracle of the living voice. ⁶

THE EPISTLE OF PAUL TO THE LAODICEANS. This the Apostle commends to the Colossians, writing thus at the end of the epistle which he gave to them: ⁷ *SALUTE the brethren who are at Laodicea: and when this epistle shall have been read among you, cause that it be read also in the church of the*

*Laodiceans; and that [the one] which is of the Laodiceans be read to you.*⁸ St. Thomas affirms that the author of this epistle was Paul⁹, who sent it to the Laodiceans; and that it was not received by the Church into the canon of the divine scriptures — whether because its authority was not plainly established, or because it was corrupted by the heretics, or because it had perished by the injury of time, or because it contained the very same [things] which are had in the other epistles of Paul. Chrysostom¹⁰ reckons that this is not an epistle which Paul sent to the Laodiceans, but [one] which the Laodiceans sent to Paul; because the Apostle did not say, *That [epistle] which [is] to the Laodiceans, let it be read to you*, but *καὶ τὴν ἐκ Λαοδικείας* — that is, *And let that which was written from Laodicea be read*. Theophylact¹¹ thinks that this is the former epistle of Paul to Timothy — which, as the Greek copies attest, was sent by Tychicus the Deacon, from Laodicea, the metropolis of Phrygia Pacatiana. Epiphanius, bishop of Salamis¹², in the first book against the heresies, asserts that this epistle is not Paul's, and produces a testimony cited by the heretic Marcion out of the *epistle to the Laodiceans*, in these words:¹³ *ONE God, one faith, one baptism: one God and Father of all; who is above all, and through all, and in all* — which testimony indeed is had among us, in the same and just so many words, in the Epistle to the Ephesians, chapter four. Tertullian¹⁴, in the fifth book against Marcion, indicates that Marcion himself was of this opinion — that he believed the epistle which among us is inscribed *TO THE EPHESIANS* to have been written and inscribed by Paul not to the Ephesians, but to the Laodiceans. Philastrius¹⁵, in the catalog of heresies, chapter eighty-nine, hands down that the epistle was received by some as Paul's, but that there was not the custom in the churches that it should be read publicly before the people, on account of certain ambiguous sentences rashly inserted by some. Jerome¹⁶, in the catalog of ecclesiastical writers, says: *SOME read also an epistle to the Laodiceans, but it is hissed off by all*. This epistle is extant, as we have heard, at Paris, in a very ancient codex of the Sorbonne Library.¹⁷ I myself also saw it at Padua, in the Library of St. John of Verdara [Viridarium]; from which also I have copied the appended copy:

PAUL, an Apostle not from men, neither through man, but through Jesus Christ, to the brethren who are at Laodicea: grace to you, and peace, from God our Father, and the Lord Jesus Christ. I GIVE thanks to Christ through all my prayer, that you are abiding and persevering in good works, awaiting the promise in the day of judgment. Nor let the empty talk of certain [persons] disturb you, who insinuate [falsehood against] the truth, to turn you away from the truth of the Gospel which is preached by me. And now God will make

[→ *that those* (vt qui) — sig. H 3]

¹ The tribe of Benjamin obtained the narrowest region ² The Testament of the Patriarchs ³ The works which St. Paul is thought to have written are enumerated ⁴ 2 Tim. 2:8 ⁵ The Gospel of Luke, St. Paul calls his own, as some hold ⁶ The Gospel of St. Paul is the evangelical doctrine delivered by him ⁷ Col. 4:15,16 ⁸ Whether St. Paul wrote a special epistle to the Laodiceans — opinions vary ⁹ The first opinion, of St. Thomas ¹⁰ Another [opinion], of St. Chrysostom ¹¹ The third [opinion], of Theophylact ¹² The fourth [opinion], of Epiphanius ¹³ Eph. 4:5 ¹⁴ The fifth [opinion], of Tertullian ¹⁵ The sixth [opinion], of Philastrius ¹⁶ The seventh opinion, of St. Jerome ¹⁷ The epistle of St. Paul to the Laodiceans is extant at Paris and Padua

(printed p. 90 [PDF p. 103], verso — leaf stamps "88". The text of **THE EPISTLE TO THE LAODICEANS** concluded with Sixtus's verdict; then **THE THIRD EPISTLE OF PAUL TO THE CORINTHIANS** and **TO THE THESSALONIANS**, before **THE EPISTLES OF PAUL AND SENECA** begin. Running head: **BIBLIOTHECAE SANCTAE**.)

[→ ...God will make it] so that those who are from me may be serving unto the perfect [truth] of the Gospel, and doing kindness of works which are of the salvation of eternal life. And now my chains are manifest, which I suffer in Christ; in which I rejoice and am glad. And this is to me unto perpetual salvation — which is brought about by your prayers, the Holy Spirit administering, whether through life or through death. For to me to live is [life] in Christ, and to die is joy [gain]: and he himself will work in us his mercy, that you may have the same love, and be of one mind. Therefore, dearly beloved, as you have heard of the presence of the Lord, so think, and do in fear: and it shall be to you life for eternity (for it is God who works in you); and do without sin whatsoever you do: and — what is best, dearly beloved — rejoice in the Lord Jesus Christ, and

beware of all filthiness in all gain [lucre]. Let all your petitions be openly before God. Be firm in the mind of Christ; and whatsoever things are sound [integra], and true, and modest, and chaste, and just, and lovely, do; and what things you have heard and received, retain in [your] heart: and peace shall be to you. All the saints salute you. The grace of our Lord Jesus Christ be with your spirit. Amen. Cause this to be read to the Colossians, and that which is of the Colossians, [to be read] to you.

This, therefore, is the copy of the epistle to the Laodiceans: whether it be Paul's own makes me doubt ¹ — both [on account of] the aforesaid testimony, cited by Epiphanius out of the book of Marcion, which is not had in this epistle; and also because whatever is in this Laodicean epistle, the same is had in the epistle to the Colossians, and more copiously: wherefore it was not fitting for Paul to enjoin the Colossians that this too should be read among them. I suspect this copy to be that same one ² concerning which Theodoret, in the commentaries on the epistle to the Colossians, thus wrote: *SOME think that Paul also wrote an epistle to the Laodiceans; and so they even produce a forged epistle. But the divine Apostle did not say, "That [epistle] which is TO the Laodiceans," but "That [epistle] which is FROM Laodicea." For they had written to him concerning certain matters. Now it is likely that they [the Laodiceans] either had made accusation of those [things] which were being done at Colossae, or had themselves also labored with the same disease: and therefore he said that this epistle too was to be read by them [the Colossians].*

THE THIRD EPISTLE OF PAUL TO THE CORINTHIANS. ³ There are those who think that Paul, besides the two epistles to the Corinthians which are had in the canon, wrote also another epistle to the same — not enumerated among the canonical [ones] ⁴ — the argument being taken from this, that Paul in the fifth chapter of the former [epistle] to the Corinthians says: ⁵ *I WROTE to you in an epistle, not to keep company with fornicators. Not indeed with the fornicators of this world, or the covetous, or the rapacious, or those serving idols; otherwise you must have gone out of this world. But now I have written to you not to keep company &c.* Chrysostom judges that Paul here named not some other epistle different from this, but this very epistle ⁶ — wishing by these words to correct what he had a little before written in it, when he had said: ⁷ *IT IS ABSOLUTELY heard [reported] that there is fornication among you, and such fornication as [is] not even among the Gentiles: so that one should have his father's wife. And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.* And then: ⁸ *DO YOU NOT KNOW that a little leaven corrupts the whole lump? Purge out the old leaven, &c.*

It was credible, therefore, that the Corinthians suspected that all fornicators were to be shunned ⁹ — not only those who are defiled with the foulness of bodily lust, but also those who follow spiritual fornication; which happens as often as the soul departs from God through any sin whatsoever, whether it be infidelity, or avarice, or drunkenness. Excluding therefore this vain suspicion of theirs, Paul says: *I WROTE to you in an epistle, Not to keep company with fornicators, &c.* — as if he should say: Lest you err in this, that I enjoined a little above that you flee the custom of those defiled with infamous lust: I do not mean this, that I demanded you shun all the fornicators of this world, both bodily and spiritual, nor that you keep no dealing at all with anyone fornicating spiritually — that is, with idolatry, or avarice, which is the worship of idols. For, if you strove [after that], all Greece — nay, the whole world — would have to be abandoned by you, since fornicators of this kind occur everywhere; however much I too might wish it, if it were lawful. Now what cannot be done, I do not exact. But this I have now written, and in this epistle write to you: that, if any Christian be openly infected with vices of this kind — which for the most part are far removed from the Christian profession, such as fornication, avarice, the worship of images, evil-speaking, drunkenness, rapacity — you deem the familiarity of such a man so [utterly] to be shunned, that you should not think it worthy even to take food with him, until he come to his senses.

THE THIRD EPISTLE OF PAUL TO THE THESSALONIANS. ¹⁰ Origen, in an epistle which (Rufinus being witness) he wrote to his friends at Alexandria, thus speaks: *NOTHING seems wonderful to me, if my doctrine is adulterated by my enemies, and corrupted with such adultery as that with which the epistle of*

Paul the Apostle was corrupted. For certain [persons] wrote a false epistle under the name of Paul the Apostle, to trouble the Thessalonians, as though the day of the Lord were at hand, and to seduce them. On account of this epistle, in the second epistle which he wrote to the Thessalonians, he said this: ¹¹ *NOW WE BESEECH you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that you be not quickly moved from your mind, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as if the day of the Lord were at hand. Let no man seduce you by any means.* Thus far Origen.

THE EPISTLES OF PAUL TO SENECA, AND OF SENECA TO PAUL. ¹² Concerning these I have found it written, among various authors of approved faith, that Lucius Annaeus Seneca of Cordova — a philosopher of the Stoic sect, a disciple of Photinus the Stoic, paternal uncle of Lucan the poet, a man of most continent life, whom Jerome numbers in the catalog of the saints ¹³ — wrote eight epistles to Paul the Apostle ¹⁴, most friendly to him; before whose martyrdom, by nearly two years, he himself also was slain by Nero, his most cruel disciple. To him Paul wrote back — in the Latin tongue, as is believed ¹⁵ — six small and familiar epistles, writing to him not as to one regenerated and plainly faithful, but as to a friend, and one who pursued the Christians not with hatred but with benevolence, and who approved their discipline. Now Seneca seems to have somewhat obscured his own style in these epistles on purpose ¹⁶, and to have dissembled [it], so that, if perchance the epistles came into other hands, although they were inscribed with the name of Sene-

[→ *Senecae* — sig. H 4]

¹ The reason for doubting whether the epistle to the Laodiceans is Paul's ² Theodoret denies the epistle to the Laodiceans to be Paul's ³ Paul's third epistle to the Corinthians ⁴ The argument of those who think Paul wrote a third epistle to the Corinthians ⁵ 1 Cor. 5:9-11 ⁶ Chrysostom denies that a third epistle to the Corinthians was written by the Apostle ⁷ 1 Cor. 5:1 ⁸ 1 Cor. 5:6 ⁹ The Corinthians supposed all sinners were to be shunned ¹⁰ Paul's third epistle to the Thessalonians ¹¹ 2 Thess. 2:1-2 ¹² The epistles of Paul to Seneca, and of Seneca to Paul ¹³ Sap. 18 — so printed; the reference is obscure here (the "catalog of saints" is Jerome's *De viris illustribus*, where Seneca appears as ch. 12) ¹⁴ Seneca wrote eight epistles to Paul ¹⁵ Paul wrote back to Seneca in the Latin tongue ¹⁶ Why Seneca obscured his own style in the epistles to Paul

(printed p. 91 [PDF p. 104], recto — leaf stamps "89". The apocryphal EPISTLES OF PAUL AND SENECA, given in full: Sixtus's introduction (with testimonies from Linus, Jerome, and Augustine), then the fourteen short letters alternating between Seneca and Paul. The exchange continues on the next page. Running head: LIBER SECVNDVS.)

[→ ...although inscribed with the name of Sene-]ca, they could nevertheless not, [amid such] danger, appear to be Seneca's. For there was danger — and [it was] against the Emperor's edict then [in force] — for a Christian or a Jew to enjoy [such] familiarity. Some of the most ancient fathers bear witness to these epistles; but first of all Linus, the second Pontiff after Peter ¹, who at the beginning of the book *On the Passion of Paul*, speaking of the friendship of Paul and Seneca, thus says: *CONCOURSES [of people] from the house of Caesar were made unto him [Paul]. But the emperor's tutor also was so knit to him in friendship — seeing in him divine knowledge — that he could scarcely restrain himself from converse with him; so that, when he could not address him mouth to mouth, by frequent letters given and received he enjoyed his sweetness, and friendly converse, and counsel.* And St. Jerome, in the book *On Illustrious Men*, numbering Seneca among the ecclesiastical writers ², says: *I WOULD NOT put Seneca in the catalog of saints, did not those epistles invite me — which are read by very many — of Paul to Seneca, and of Seneca to Paul; in which, though he was Nero's master and the most powerful [man] of that age, he says that he desires to be of that rank among his own people which Paul is among the Christians.* And Augustine, in the fifty-third epistle to Macedonius, making mention of these epistles, says: *DESERVEDLY does Seneca say (he who was in the times of the Apostles, some of whose epistles to Paul the Apostle are also read): HE HATES ALL, WHO HATES THE WICKED.* These [things] they [say] concerning Seneca and Paul's epistles; which, since they are exceedingly brief and known to few, I judge it will not be amiss if I set them down here in this place.

Annaeus Seneca, to Paul, greeting.

I BELIEVE it has been reported to you, Paul, [the discourse] which yesterday we held with our Lucilius concerning the apocrisis [so printed; the common text reads apocryphis, "apocrypha"] and other matters. For there were with me certain companions of your teachings; for I had withdrawn into the gardens of Sallust, in which place these [companions] of whom I have spoken, bending their course elsewhere as we chanced [to be there], joined themselves to us. Assuredly we longed for your presence. And this I wish you to know: that, your little book being read — that is, [some] out of the many letters, certain epistles which you directed to some city or capital of a province, containing with wonderful exhortation the moral life — we were thoroughly refreshed. Which thoughts I judge to have been uttered not [merely] by you, but through you; certainly at times [both] by you and through you. For so great is the majesty of those matters, and they shine with such nobility³, that I scarcely think the ages of men would suffice by which [men] might be instructed and perfected. I wish you well, brother. Farewell.

Paul, to Seneca, greeting.

YOUR letter I received yesterday with gladness; to which I could straightway have written back, had I had at hand the presence of the young man whom I was about to send to you. For you know when, and by whom, and at what time, and to whom, anything ought to be given and entrusted. I ask, therefore, that you not think yourself neglected, while I have regard to the quality of the person. But whereas you write that you are refreshed by my letters, I count myself happy in the judgment of so great a man.⁴ For you would not be called Censor, Sophist, and master of so great a prince — nay, of all — were it not that you speak the truth. May you long fare well.

Annaeus Seneca, to Paul, greeting.

CERTAIN volumes I have set in order, and given them their finished form by their own divisions. These, too, I am resolved to read to Caesar. And if only chance shall favorably assent, perhaps you also will be present; but if otherwise, I will appoint you a day, that we may examine this work together. I had resolved not to publish this writing to him before I had first conferred with you — if only this could be done with impunity — that you might know that you also are not passed over. Farewell, dearest Paul.

Paul, to Seneca, greeting.

AS OFTEN as I hear your letters, I think upon your presence; nor do I reckon otherwise than that at all times you are with us. As soon, therefore, as you begin to come, we shall see one another, and that at close hand. I wish you well.

Annaeus Seneca, to Paul, greeting.

WE ARE distressed by your too-long withdrawal. What is it, or what matters, that make you tarry? If [it be] the master's [Nero's] indignation — because you have departed from the ancient rite and sect, and are again converting others — there will be place for pleading, that he may esteem this [as done] by reason, not by levity. Farewell.

Paul, to Seneca and Lucilius, greeting.

CONCERNING those [matters], or those [things], which you have written to me, it is not permitted to speak out with reed [pen] and ink: whereof the one marks and designates something, the other plainly shows [it] — especially since I know that there are among you, as among us, and in our [company], those who understand me. Honor is to be rendered to all, and so much the more to these who catch at occasion for taking offense; to whom, if we show patience, we shall in every way overcome them on whatsoever side — provided only they be such as bear repentance for themselves. Fare you well.

Annaeus Seneca, to Paul, greeting.

I DECLARE myself well pleased in the reading of your letters, which you sent to the Galatians, the Corinthians, and the Achaeans. For the Holy Spirit, [being] in you and above you, expresses exalted, more sublime, and exceedingly venerable meanings. I could wish, therefore — since you bring forth surpassing matters — that a cultivation of speech [elegance of style] be not wanting to their majesty. And, that I may not filch anything from you, brother, or owe [it] to my own conscience, I confess that Augustus [the Emperor] was moved by your sentiments⁵: to whom, when the exordium of your letters had been read, this utterance was [made] — that he

could marvel that one not lawfully imbued [instructed] should think in such wise. To whom I answered, that the gods are wont to speak by the mouth of the guileless — after the example of the rustic little man of Vaticanum, to whom, when two men had appeared in the Reatine field (who are named Castor and Pollux), he was divinely instructed. Farewell.

Paul, to Seneca, greeting.

THOUGH I am not ignorant that Caesar is an admirer and lover of our affairs, you will nevertheless permit that you be not harmed, but admonished. For I think you have acted gravely, in that you wished to bring to [his] notice what is contrary to his rite and discipline; since he indeed worships the gods of the nations. What has seemed [good] to you, that you would have him know this, I do not see: but I judge you do this out of your excessive love for me. I ask you, for the future, that you do it not. For heed must be taken, lest — while you love me — you cause offense to the master [lord]: whose offense indeed will neither hurt, if he persevere [in it], nor, if it be not [taken], profit. If she be a queen, she will not be indignant; if she be [merely] a woman, she will be offended. [the closing sentence is corrupt in the printed copy] Farewell.

Annaeus Seneca, to Paul, greeting.

KNOW that you have been moved by [my] letters not so much for my sake

[→ as (quas) — sig. H 4]

¹ Linus testifies that Seneca sent letters to Paul ² Seneca is numbered among the ecclesiastical writers by Jerome ³ Notable praise of Paul's epistles ⁴ Paul highly values Seneca's judgment ⁵ Nero moved by the reading of Paul's epistles

(printed p. 92 [PDF p. 105], verso — leaf stamps "90". The **EPISTLES OF PAUL AND SENECA** concluded (the remaining letters with their apocryphal datings, and Sixtus's closing note); then **THE RAPTURE OF PAUL, OR APOCALYPSE** (the Gnostic Ascension of Paul), before **THE ACTS OF PAUL** begins. Running head: BIBLIOTHECAE SANCTAE.)

[→ ...not so much for my sake] as [for] that which I made [wrote] to you concerning the publication of your epistles to Caesar — as [I am moved] by the nature of things: which so recalls the minds of men from all arts and manners, that I do not wonder [at it] today. Indeed, [I am moved] as one who by many proofs hold this now for a most certain thing. Therefore let us act anew: you, if anything in [regard to] the past has been lightly done, will grant [me] pardon. I have sent you a book *On the Abundance of Words*. Farewell, dearest Paul.

Paul, to Seneca, greeting.

AS OFTEN as I write to you, and set my own name before yours, I do a grave thing, and one incongruous with my sect [profession]. For I ought, as I have often professed, to be all things to all men; and to observe toward your person the same [rule] which the Roman law has granted to the honor of the senate — namely, in a letter to choose the last place [for myself]; lest, with perplexity, I should out of [regard for] decorum wish to effect what would be [a matter] of my own choosing. Farewell, most devoted Master. Given on the fifth [day] before the Kalends of July, Nero for the fourth [time] and Messala being Consuls.

Annaeus Seneca, to Paul, greeting.

HAIL, my dearest Paul. If to me and to my name a man so great and beloved in every way — I say not, be joined, but of necessity be mingled [united] — it will fitly have been done concerning your Seneca. Since, then, you are the summit and the peak of all the loftiest mountains, deem not yourself unworthy to be named at the head of the letters, lest you seem not so much to try me as to make sport [of me]; for you know that you are a Roman citizen. For what place is mine with you, [let it be] yours; what is yours, I would have [to be] mine. Farewell, dearest Paul. Given on the tenth [day] before the Kalends of April, Aprianus and Capito being Consuls.

Annaeus Seneca, to Paul, greeting.

HAIL, my dearest Paul. Do you think that I am not saddened, and not full of grief, that again and again punishment is exacted upon your innocence [upon you, [though] innocent]? And, further, that all the people

judge you so liable to guilt, thinking that whatever contrary thing happens in the city is wrought by you? But let us bear it with equanimity, and make use of the [public] tribunal which chance has granted, until unconquered good fortune set an end to [these] evils. The age of the ancients bore also Philip's son the Macedonian [Alexander], and Dionysius; our own [age bore] also Caius Caesar [Caligula]: to whom whatever pleased was lawful. Whence the city of Rome so often suffers conflagration is manifestly clear. But if human lowliness could speak out, and it were permitted to speak with impunity in this darkness, all [men] — Christians — would now see all things. And the Jews are wont to be visited with punishment as [though they were] contrivers of the fire. That cutthroat, whoever he be — whose delight is the butchery, and whose covering [cloak] is falsehood — is destined to his own time; and just as the head [life] of each best man is given [in ransom] for one head, so one head shall be given for many, and this [man], devoted [as a victim], shall be burned with fire for all. A hundred thirty-two houses [and] four blocks [insulae] burned in six days: the seventh gave a pause [respite]. I wish you well. Given on the fifth [day] before the Kalends of April, Frigius and Bassus being Consuls.

Annaeus Seneca, to Paul, greeting.

HAIL, my dearest Paul. Allegorically and enigmatically are many works everywhere composed by you; and therefore so great a force of matters and of [your] office, bestowed upon you, is to be adorned not with ornament of words, but with a certain [inner] cultivation. I very often retain [in memory] that you have said [that] many who affect such things [only] corrupt the meanings, and shun the [true] virtues of things. But this I would have you grant me: comply with [good] Latinity, put a fair appearance [upon it] with honorable words, that the bestowal of [your] noble gift may worthily be set forth by you. Farewell. Given on the fifth [day before] the Nones of July, Leo and Savinus being Consuls.

Paul, to Seneca, greeting.

TO YOU, [being] one who weighs [these things], are revealed those [things] which the Divinity has granted to few. I therefore, assured, now sow in a fertile field the strongest seed — not indeed matter, which seems [liable] to corruption, but the stable word of God, the derivative [outflow] of [Him who is] ever growing and abiding unto eternity. Which [word], since your prudence has attained it, must needs be unfailing. Reckon that the observances both of the Gentiles and of the Israelites are to be shunned. Those [truths] which you have nearly attained, you will instill into the temporal king [Nero], and into his household, and into [his] faithful friends. To whom, although your persuasion will be harsh and hard to grasp — since the most of them are by no means bent by your insinuations — yet the word of God instilled into them will bring forth in them a new man, hastening hence toward God. Farewell, O Seneca, most dear to us. Given on the Kalends of August, Leo and Savinus being Consuls.

James Faber [Lefèvre], bishop of Vienne [so identified by Sixtus], wrote brief little commentaries upon these epistles.

THE RAPTURE OF PAUL, OR APOCALYPSE. ¹ Epiphanius, in the first book of the *Panarion*, refuting the heresy of the Caians [Cainites], says: ² AGAIN, the Caians forged another little book under the name of Paul, stuffed with nefarious deeds — which those also called Gnostics use — which they call the ASCENSION OF PAUL, the occasion being taken from that which the Apostle says: that he ascended even to the third heaven, and heard secret words which it is not lawful for a man to speak. And these, they say, are [those] secret words. Augustine, in the ninety-eighth tractate on John, confuting the madness of these [men], adds this: CERTAIN of the spiritual [men] attained to those [things] which it is not lawful for a man to speak. On which occasion sundry [persons], with most foolish presumption, forged an Apocalypse of Paul — which the sound Church does not receive — ³ full of I know not what fables, saying this to be that whence he had said he was caught up into the third heaven, and there heard unspeakable words which it is not lawful for a man to utter. However tolerable the audacity of these [men] might be, had he said that he heard [things] WHICH IT IS NOT YET lawful for a man to speak; but since he said [things] WHICH IT IS NOT lawful for a man to speak — who then are these who dare to speak these things impudently and unhappily? Nicephorus, in the twelfth book of the *Ecclesiastical History*, introduced mention of this Apocalypse in this manner: AGAIN, that [book] which is called the Apocalypse of Paul the Apostle — which none of the men of old ever saw — many monks admire with veneration. A report indeed grew rife, in this very time of the reigning

Theodosius, that by divine revelation a book had been found — laid up in the fatherland and paternal house of Paul at Tarsus of Cilicia, in a marble chest, and buried in the earth; which [report] that it was plainly false, a certain very aged presbyter of the church of Tarsus (for his hoary hairs bore witness to that [age]) confessed; for he affirmed that nothing of this kind had happened in his time. And when he asserted this, he wondered whether that report had not been fabricated by heretics — which thing we have said before was done in many other [cases] also.

THE ACTS OF PAUL. ⁴ Eusebius makes mention of the Acts of Paul in the third [book] of the *Histo-*
[→ *History (Historiae)*]

¹ The Apocalypse of Paul ² The Cainites forged a book under the name of Paul ³ The sound Church does not receive the Apocalypse of Paul ⁴ The apocryphal Acts of Paul

(printed p. 93 [PDF p. 106], recto — leaf stamps "91". **THE ACTS OF PAUL** concluded; then **THE ACTS OF PAUL AND THECLA** (the "baptized lion" fable) and **THE APOSTLE PETER** — the five spurious books ascribed to him, with the long Preaching of Peter fragment, the Judgment, and the Gospel of Peter. Running head: *LIBER SECVNDVS*.)

[→ ...in the third [book] of the] *Ecclesiastical History*, chapter twenty-five: *AFTER* these, he says, is the scripture which is called the **ACTS OF PAUL**; and the little book which is called [**THE BOOK**] OF THE **SHEPHERD** [*Pastor*]: concerning which there is the very greatest doubt. Clement of Alexandria, in the sixth volume of the *Stromata*, out of a certain unknown scripture of Paul brings forth such a testimony: *THIS Paul the Apostle declares, saying: Take also the Greek books; recognize the Sibyls, how they signify one God, and those [things] which are to come; and take Hystaspes, and read, and you shall find the Son of God written much more clearly and openly, and how against Christ many kings shall array [their] battle-line — those who hold [him] in hatred, &c.*

THE ACTS OF PAUL AND THECLA. ¹ Gelasius, distinction 15, reckons the Acts of Paul and Thecla among the reprobate scriptures. I suspect this to be the writing concerning which Jerome, in the catalog of writers, under the title of **LUKE**, has these [words]: *THEREFORE* the "periods" [journeyings] of Paul and Thecla, and the whole fable of the baptized lion, we number among the apocryphal scriptures. For what likelihood is it, that Luke, the inseparable companion of the Apostle, among the other affairs of his should have been ignorant of this one alone? But Tertullian too, near to the times of the Apostles, relates that a certain presbyter in Asia — a σπουδαστήν [a zealous devotee] of the Apostle Paul — was convicted before John, because he was the author of the book; and that he confessed he had done this out of love for Paul, and on that account was deposed. The argument [content] of this book was ² — as is gathered from the third book of Epiphanius *Against the Heresies*, from the second book of Ambrose *On Virgins*, and from the eighth book of the *Histories* of Vincent, bishop of Beauvais — of this kind: While Paul was preaching at Iconium, the virgin Thecla, having heard his sermon on Virginity, suddenly loosed herself from [her intended] nuptials; and left her betrothed — a young man, a leading citizen of the city, renowned for beauty and riches — and, cleaving to Paul, gave herself to him as a companion of [his] pilgrimage: in which, when she was compelled by persecutors to undergo grave perils of death — now plunged in the waters, now cast into the fires, now exposed to wild beasts — at last, freed from all these (Paul protecting her), she came safe to Rome together with him.

THE APOSTLE PETER, besides the two Catholic epistles received into the sacred canon, is said to have written five books of Christian doctrine — [which] Sophronius, as [taken] from Jerome, reports:

- The **FIRST** is entitled Κήρυγμα, that is, **PREACHING**.
- The **SECOND**, Εὐαγγέλιον, **GOSPEL**.
- The **THIRD**, Πράξις, that is, **ACTS**.

- The FOURTH, Ἀποκάλυψις, that is, REVELATION.
- The FIFTH, Κρίσις, that is, JUDGMENT.

Of these, I have found that only the first and the fifth were in authority among the ancients — since the most ancient fathers used their testimonies ³, especially Clement of Alexandria and Origen; of whom the former, in the sixth [book] of the *Stromata*, cites a fragment, from which you may have some specimen of this book, in these words: *PETER, IN THE PREACHING, says: Know that there is one God, who made the beginning of all things, and holds power over [their] end; and who falls not under sight [is invisible]; who sees all things; who, though he cannot be grasped, grasps all things; needing nothing, [while] all things need him, and through whom are all things; who cannot be comprehended, eternal, free from corruption, unmade — who made all things by the word of his power, that is, by [his] Son. Worship this God, not as the Greeks [do] — inasmuch as they too worship the same God whom we [worship] (those of them who are honest men among the Greeks), but not with a perfect and absolute knowledge, as [men] who have not so learned [what was] handed down by the Son; for while they are carried along in ignorance, and know not God as we [do] with perfect knowledge — with the means which he gave them for [their] use — they fashion wood, and stones, and iron, and gold, and silver, and worship gods made out of their own material; and — the [creatures] which he gave them for food, the birds of the air, and the swimming things of the sea, and the serpents of the earth, and wild beasts, with the cattle of the field and the four-footed beasts — they sacrifice [these] to [idols in the form of] men, and, offering dead things to the dead as to gods, are ungrateful toward God. Neither worship [him] as the Jews [do]: for they, thinking that they alone know God, know not that they worship Angels and Archangels, the months and the Moon; and unless the Moon appear, they keep not the sabbath which is called the first, nor the new-moon, nor the unleavened bread, nor the great day. Wherefore do you also — learning the [things] which we hand down to you — keep [them] holily and justly, worshipping God anew through Christ. For we find in the scriptures, as the Lord says: Behold, I make for you a new testament [covenant], not as I made for your fathers on Mount Horeb. For he has given us a new testament: for the [things] of the Jews and of the Greeks are old; but we, who worship him anew in a third kind, are Christians. Thus far the words of Peter: which indeed Origen, in the thirteenth tome on John, resuming [them] in an epilogue, expounds more openly. Yet he says that it must be inquired concerning this book, whether it be true, or supposititious [spurious], or mixed.*

THE JUDGMENT OF PETER. But concerning the work whose title is *THE JUDGMENT OF PETER*, Rufinus, in the explanation of the Creed to Laurentius, thus writes: *But in the New Testament, the little book which is called [THE BOOK] OF THE SHEPHERD, or OF HERMAS, and THE JUDGMENT ACCORDING TO PETER — the fathers indeed willed [these] all to be read in the churches, yet not to be brought forward for confirming authority of faith out of them.* ⁴

THE GOSPEL OF PETER. Concerning the *Gospel of Peter*, Serapion — who in the two-hundredth year of the Lord was bishop of Antioch — composed a particular book to the brethren of Rhossus in Cilicia, [who] on occasion of this scripture were declining into heresy; in which, reproving certain false [things] contained in it, he thus speaks: *FOR WE receive both Peter and the other Apostles as [we receive] Christ; but the false [writings] which under their name have been composed by others, we decline [reject], as [men] aware of their [true] meaning and mind, knowing that such [things] were not handed down to us. For I, when I was among you, supposed that all were of the right faith among you; and, the little book not yet perused which was offered to me — in which a gospel written under the name of Peter was current — I said: If this is the only [thing] which seems to bring in enmity and dissension among you, let the book be read.* ⁵ *But now, having learned that these who assert that book ought to be read demanded that this be done with a view to a certain hidden heresy (as has been told me), I will hasten to come to you again. For [I know] of whose heresy these [were]: Marcianus, who also stood contrary to his very self, not understanding what he was saying — which [things] you also will understand — [and I learned it] from those who had learned this same gospel*

according to his tradition, and became successors of his opinion, whom we call Δοκητάς [Docetae], that is, "Opiners." These words of Serapion [are] gathered out of Eusebius.

[→ DE]

¹ The Acts of Paul and Thecla rejected by the Church ² The argument of the apocryphal book of the Acts of Paul and Thecla ³ The ancients used the testimonies of the apocryphal books ⁴ It is not permitted to bring forward, out of all the books once read in the church, authority for confirming the faith, says Rufinus ⁵ The cunning of the heretics

(printed p. 94 [PDF p. 107], verso — leaf stamps "92". The several spurious Petrine books treated (the **Acts, Gospel, Preaching, Apocalypse, and Doctrine of Peter**, the Itinerary, and the Martyrdom of Peter and Paul); then **THE PHYLACTERIES OF THE ANGELS** (magical amulets) and **THE PHYLACTERIES OF THE SCRIBES AND PHARISEES** (the Hebrew Tephilin, Matt 23). Running head: BIBLIOTHECAE SANCTAE.)

THE ACTS OF PETER. ¹ Concerning the Acts of Peter, and his other books, Eusebius, in the third [book] of the *Ecclesiastical History*, chapter three, has thus: *But that little book which is called the ACTS OF PETER, and [that] which is named a GOSPEL of his name, and also that which is called his PREACHING, and his APOCALYPSE, are not had among the canonical scriptures; nor indeed is any of the ancients found to use their testimonies.* And in the third book, chapter twenty-five: *AFTER these, he says, is the scripture which is called the Acts of Paul, and the little book which is called [that] of the Shepherd, and the Apocalypse of Peter: concerning which there is the greatest doubt.* Nicephorus likewise, in book 12, relating that the Apocalypse of Peter was accustomed to be read in the churches of Palestine, [says]: *That [book] which is called the Apocalypse of Peter — as [being] supposititious and illegitimate, judged [so] by the ancients — we find to have been accustomed to be read for a [certain] time among the Palestinians, in certain churches, once every year on the day of the Parasceve [Good Friday]; ² on which day the people fast, with great devotion and contrition, for the memory of Christ's saving passion.*

Moreover, Origen — by whom a testimony is cited out of the *Acts of Peter* in the twentieth tome on John — likewise, in the first book of the *Periarchon*, makes mention of another book, which is inscribed the **DOCTRINE OF PETER**, ³ in this manner: *If anyone should wish to bring forward to us, out of that little book which is called the Doctrine of Peter, [the saying] which the Saviour seems to say to the disciples — A DEMON IS NOT INCORPOREAL: it must be answered him that that book is not had among the ecclesiastical [books]; and it must be shown that that scripture is neither Peter's, nor of any other who was inspired by the Spirit of God.*

THE ITINERARY OF PETER, published under the name of Clement, Gelasius, distinction 15, places among the books of suspect faith.

THE MARTYRDOM OF PETER AND PAUL, Pope Linus wrote in two volumes.

THE PHYLACTERIES OF THE ANGELS are numbered among the condemned scriptures by Gelasius, distinction fifteen, in these words: *ALL PHYLACTERIES, which are composed not by Angels (as the heretics feign) but rather by a demon, are Apocryphal.* Which words indeed can be understood of magical amulets — which, against enchantments, incursions of enemies, falls of thunderbolts, and other perils of this kind, certain superstitious [persons] wear hung about the neck. ⁴ For that the ancients sometimes called these *Phylacteries*, Epiphanius is witness, in the first book *Against the Heresies*. Concerning these there is extant a decree of Pope Gregory in Burchard, bishop of Worms, book ten, chapter 23, in these words: *IF ANYONE SHALL HAVE OBSERVED [consulted] SOOTHSAYERS, DIVINERS, OR ENCHANTERS, OR SHALL HAVE USED PHYLACTERIES, LET HIM BE ANATHEMA.*

THE PHYLACTERIES OF THE SCRIBES AND PHARISEES — which in the Hebrew Gospel of Matthew ⁵ are called טרפפות *Totaphot*, [and which] the Rabbis of the Hebrews call תפילין *thephilin* [tefillin],

the Greeks φυλακτήρια, that is, *Preservatories*, so called ἀπὸ τοῦ φυλάττω [from *phylatt*■, "I guard"], because they preserved the memory from oblivion; but Jerome names [them] *Pictatiola*, that is, little white tablets, fitted for inscribing very brief little sentences. Now these Phylacteries — concerning which Christ censures the hypocrisy of the Pharisees and Scribes [who] enlarge [their] Phylacteries out of ambition — were little papers, or [strips of] parchment, or certain very tiny little scrolls, written with the words of the divine law, which the Pharisees and scribes wore upon the forehead. ⁶ For since (as Chrysostom says) the Jews easily forgot the commandments of God, God ordered these to be written on tablets and hung upon the forehead and the hands, saying: ^{7 8} *Bind these for a sign upon your hand; and let them be as frontlets before your eyes*. For just as mothers, tying a thread about the finger of forgetful boys, bring them back to remembrance of the [things] which have been enjoined them, ⁹ so God commanded the Jews — as [if they were] little children — to bind these upon the hands and forehead; wishing in this way to admonish [them] that they should meditate on the law of the Lord day and night, and fulfill his commandments in deed. But the Pharisees, wrongly interpreting this, ¹⁰ thought (as they also now think) that it was enough for the assiduous observance of the law if they bound these *Thephilin* upon head and arms. For thus Rabbi David Kimchi writes, concerning the continual observance of the whole law, on the first Psalm, expounding that sentence — *AND IN THE LAW OF THE LORD SHALL HE MEDITATE DAY AND NIGHT* — saying: *He shall meditate day and night*, that is, he shall always be occupied in the study of the law. But if you object: How can it be that a man should be wholly [taken up] day and night in meditating on the law — which, when it is done, leaves no room [time] for when a man may attend to [his] remaining works, which are of domestic care? — the sages of the Hebrews answer in this manner: ¹¹ *Whosoever keeps the precept concerning the putting-on of the Thephilin, to him the scripture attributes as much as if he studied day and night*. Jerome, in the commentaries on Matthew, writes that this custom of wearing *Thephilin* flourished even in his own times among the Babylonians, Persians, and Indians. In whose place Chrysostom, in the seventy-third homily on Matthew, relates that many Christian women in his own age were accustomed to carry the Gospel, hanging from the neck, ¹² that they might the more easily recall the evangelical precepts to memory. Further, as to what was wont to be written in these phylacteries, the opinion of the Christians and of the Hebrews differs: ¹³ Jerome, Chrysostom, and Theophylact assert that the Decalogue of the law — that is, the ten precepts of the two tables — was wont to be written in them. Lyra [Nicholas of Lyra], according to the opinion of the Rabbis, testifies that it is by the ordinance of the Jews that in the *Thephilin* there be inscribed twelve *Pasuch* — that is, verses or sentences out of the book of Deuteronomy: namely five out of the sixth chapter, and seven out of the eleventh chapter of the same volume — which are these:

From Deuteronomy, chapter six.

1. ¹⁴ *HEAR, O Israel: the Lord our God is one God. And you shall love the Lord your God with your whole heart, and with your whole soul, and with your whole strength.*
2. ¹⁵ *AND these words, which I command you this day, shall be in your heart.*
3. ¹⁶ *AND you shall repeat them to your sons, and shall speak of them when you sit in your house, and when you walk on the way, and when you lie down, and when you rise up.*
4. ¹⁷ *AND you shall bind them as a sign in your hand; and they shall be as frontlets before your eyes.*
5. ¹⁸ *AND you shall write them on the doorposts of your house, and on your gates.*

From Deuteronomy, chapter eleven.

1. ¹⁹ *AND it shall be, if obeying you shall obey my precepts which*

[→ *which* (quae)]

¹ Eusebius's judgment concerning the apocryphal books ascribed to St. Peter ² The fast of the day of Parasceve ³ The book entitled the Doctrine of Peter is apocryphal ⁴ Magical amulets devised by a demon ⁵ Matt. 23 ⁶ What the phylacteries of the Scribes and Pharisees were ⁷ Deut. 11 ⁸ CONFLICT — the margin-rich edition prints this reference as Deut. 6:8 (the wording "Bind these for a sign upon your

hand" matches Deut 6:8); base edition has Deut. 11⁹ A notable simile¹⁰ The Pharisees wrongly interpreted the commandment of the Lord¹¹ The sages of the Hebrews play the fool¹² In antiquity a Christian woman carried the Gospel hanging from the neck¹³ What was once written in the Jews' Thephilin is disputed¹⁴ Deut. 6:4-5¹⁵ Deut. 6:6¹⁶ Deut. 6:7¹⁷ Deut. 6:8¹⁸ Deut. 6:9¹⁹ Deut. 11:13

(printed p. 95 [PDF p. 108], recto — leaf stamps "93". The **PHYLACTERIES OF THE SCRIBES AND PHARISEES** concluded (the Rabbinic rules for writing the Thephilin). Then **PHILIP THE APOSTLE** (the Gnostic Gospel and Acts of Philip) and **THE WRITING OF THE PEOPLES** (Ps 87), before **THE INSCRIPTION OF THE PONTIFICAL VESTMENT** begins. Running head: **LIBER SECVNDVS.**)

[→ ...my precepts] which I command you, that you love the Lord your God with your whole heart, and your whole soul.

2. ¹ I WILL GIVE your rain in its season, the early and the latter [rain]: and you shall gather in your grain, and your wine, and your oil.

3. ² AND I will give grass in your field for your cattle: and you shall eat, and be filled.

4. ³ TAKE HEED to yourselves, lest perhaps your heart be seduced, and you depart, and worship strange gods, and bow yourselves down to them.

5. ⁴ AND the fury of the Lord be angry against you, and he shut up the heavens, and there be no rain, and the earth give not its fruit, and you perish quickly from the good land which the Lord gives you.

6. ⁵ AND put these my words in your heart, and bind them as a sign in your hand: and let them be as frontlets before your eyes.

7. ⁶ AND teach them to your sons, that they may speak of them when you sit in your house, and when you walk on the way, and when you lie down, and when you rise up: and you shall write them on the doorposts of your house, and on your gates.

These [things] concerning the writing of the *Thephilin*. But concerning the manner and rite in which these ought to be written, the Rabbis prescribe many things;⁷ of which, that nothing be wanting to the curiosity of readers, I will adduce a few — which I once read, in the order [Seder] of the Talmudic volumes, in the tractate ראש השנה *Rosh haShanah*; from which, if the reader draw nothing else of good, he will at least learn utterly to despise the ridiculous fooleries of the Jews. They are these: The *Tutaphoth*, or *Thephilin* — that is, *Phylacteries*, or *Preservatories* — are little parchments in which certain Biblical sentences are written; and it is necessary that they be made from a domestic beast, or a clean wild animal, as the scripture says, *that the law of the Lord may be in your mouth*. One must also write with one's own right hand, even if one can use both hands. But if one can use only the left hand, that will be to him in place of the right. And [for] one who cannot make a straight line without a drawn line, it is permitted that he draw a line over which he may write. Now the little parchment ought to be whole, without a hole, lest the ink flow through it. And if one of the letters be effaced, and an untaught boy who is not stupid can [still] read it, it will be fit; if not, it will be unfit. Nor is it needful that a space be left above, except what suffices for the [upstroke] of the ם *lamed*; but below, let it be made according to the measure of the length of the ק *kof* [qof] and the ן *nun*. Further, they write the writing itself only from that side of the parchment where it touched the flesh. One must also enclose the writings with four lines around the circuit of the leaf; but it is not needful that lines be made between the written lines. And a man ought not to go through a cemetery when he has the *Thephilim* on his head, nor to approach it within a space of four cubits. In the place where the *Thephilin* — or also the book of the law — are, it is forbidden therein to give attention to Venus [conjugal intercourse], unless first he has carried them out, or laid them up within some vessel, and again laid up that vessel within another vessel; and when he has thus laid the vessel within a vessel, it will be permitted also to place them under the pillow, between the bed-covering and the bolster. These [things] the Jews, interpreting according to the dead letter, observe the commandment of the Lord with such superstition — whereas the better and truer sense of it is, that they keep the law of God with heart and mind, and fulfill it with hands and in deed.⁸ Epiphanius, in the first book of the *Panarion*, heresy 15, asserts that the Phylacteries of the Pharisees — concerning which Christ speaks in

the Gospel — were no kind of scripture, but certain broad marks [bands] of purple, bordering the conspicuous places of [their] cloaks;⁹ which the very phrase of the Gospel also indicates, saying:¹⁰ *FOR they broaden [their] phylacteries, and magnify the fringes of [their] cloaks* — understanding by *fringes* the edges and margins of the cloaks, but by *phylacteries* their purple marks, such as are set both on the breast and on the back of the Dalmatics [dalmatic vestments].

PHILIP THE APOSTLE¹¹ was allotted a Gospel by the Gnostic heretics — forged under his name — concerning which Epiphanius, in the first [book] of the *Panarion*, has this: *NOW the Gnostics bring forth, in the name of Philip the holy Apostle, a forged Gospel, in which it is written: "Since the Lord revealed to me what the soul must say, in that [moment] when it ascends to heaven, and how it must answer to each of the powers above — [saying:] For I have known myself, and have gathered myself together from every side, and have not sown children to the prince [archon], but have rooted out his roots, and have gathered the scattered members, and I know thee, who thou art. For I am of the [powers] above," &c.* Gelasius, distinction 15, lists the *Acts of Philip* in the catalog of the Apocrypha.¹²

THE WRITING OF THE PEOPLES.¹³ Concerning this, according to the edition of the Seventy, in Psalm 86 [87] it is read: *THE LORD shall narrate ἐν γραφῇ* — that is, *in the writing of the peoples, and of these princes, who were born in her.* Euthymius, expounding this place, says: *Out of the writings OF THE PROPHETS, Christ shall teach [the things] which pertain to himself.* For Luke says:¹⁴ *And the book of Isaiah the Prophet was delivered to him; and, the book being unrolled, he found the place where it was written, The Spirit of the Lord [is] upon me, and the rest.* This kind of writing of the prophets, therefore, he [the Psalmist] calls *the writing of the peoples, and the writing of their princes* — as [being that] which was given both to the peoples of the Jews and to their princes, and was the proper possession of those who were born in her, that is, born in Sion. Thus he. According to the Hebrew verity it is thus read: *THE LORD numbered [them], writing down the peoples: this one was born in her forever.* Which the Jews thus expound: So great will be the future multitude of the peoples in Jerusalem, that the Messiah alone — in whose knowledge is written the number of all the Jews — will be able to number it: inasmuch as he was born in that city to reign in it always, and without end.

THE INSCRIPTION OF THE PONTIFICAL VESTMENT¹⁵ was threefold: namely, on the head, on the shoulders, and on the breast. The first was displayed on a golden plate, fixed above the forehead of the Pontiff's mitre or diadem; on which was inscribed the name of God in four Hebrew letters —¹⁶ *ἰod, ḥe, ḥe, vau, ḥe* — which is reckoned ineffable by the Hebrews. The second writing two huge emeralds contained, which the Pontiff wore one on each shoulder, enclosed and bound in gold: on the right of which were engraved the six names of the elder Patriarchs — that is, Judah, Reuben, Gad, Asher, Naphtali, Dan; but on the left, the other six names of the later Patriarchs — namely, Simeon, Issachar, Zebulun, Manasseh, Ephraim, Benjamin. The third writing the Pontiff bore before him upon [his] breast, in a certain square jewel [breastplate], of gold and four-

[→ *four [colors] interwoven (qua-[tuor coloribus])*]

¹ Deut. 11:14 ² Deut. 11:15 ³ Deut. 11:16 ⁴ Deut. 11:17 ⁵ Deut. 11:18 ⁶ Deut. 11:19-20 ⁷ The superstitious rite which the Jews observed in writing their Theophilim ⁸ The true sense of the commandment, which the Jews wrongly understood ⁹ What the phylacteries of the Pharisees were, on the evidence of Epiphanius ¹⁰ Matt. 23 ¹¹ The Gnostics forged a Gospel of Philip ¹² The Acts of Philip are apocryphal ¹³ Ps. 86:6 ¹⁴ Luke 4:17; Isa. 61:1 ¹⁵ The threefold inscription of the pontifical vestment ¹⁶ Exod. 28

(PDF p. 109 — the **source-transition page**, bridging the base edition and the margin-rich edition (rich PDF p. 115–116, printed folio 92). It concludes the cosmic allegory of the pontifical vesture, treats **THE NAME OF GOD** (the ineffable Tetragrammaton), and opens **PONTIUS PILATE** (the title INRI set over the cross). From here forward the translation is made directly from the margin-rich edition, one of its pages per file. Running heads: BIBLIOTHECAE SANCTAE / LIBER SECVNDVS.)

[→ ...of gold and four] colors interwoven, which was called the *Rational* [breastplate]: into which were inserted twelve stones of diverse color, of marvelous size and price, in four rows; so that in each little row three stones were set, and on each of the stones one of the twelve names of the patriarchs, according to their ages [order of birth], was written. The causes of these inscriptions, and their mystical significations, the author of the book of Wisdom — touching [them] in very few words — ¹ states thus: ² *UPON the vesture, [namely] the poderis [long robe] which Aaron had, was the whole world; and the great deeds of the fathers were graven in the four rows of stones; and the magnificence of God was written in the diadem of his head.* Philo, in the third book *On the Life of Moses*, and in the second book *On Monarchy*; Josephus, in the third book of the *Antiquities*; and Jerome, in the epistle to Fabiola — beginning somewhat further back, and unfolding the matter more amply — hand down the occasions of these inscriptions, and their significations, to be of this kind.

The whole vesture of the Pontiff ³ consisted of six ornaments — that is, of two tunics, the thorax [breastpiece], the necklace, the girdle, and the diadem. Now of the two Tunics, ⁴ the inner was a linen [garment] of the whitest byssus [fine linen]; the outer wholly of hyacinth [blue], with little bells and golden pomegranates hung about its lowest hem. The Thorax, ⁵ or *superhumeral* [ephod], was interwoven of four colors — namely hyacinth, byssus, scarlet, and purple — and of gold. The Necklace, ⁶ which was also called the *Rational*, distinguished with twelve gems, hung from the neck of the Pontiff before [his] breast. The Diadem, ⁷ or *Thiara*, adorned with a golden plate and inscribed with the name of God, was placed upon the head of the Pontiff: whose thorax the Girdle, ⁸ let down about the breast even to the ankles, bound fast. This was the vesture of the Pontiff.

But what it signifies — both as a whole and by [its] parts — is this. ⁹ The whole garment carries back the likeness of the whole world: so that the Pontiff, wearing upon [his] vestments the image of the whole universe, may know himself to be the mediator of the whole world before God; and may perform the divine service not only for [his] familiar friends and fellow-citizens, but for the whole human race, and for all the parts of nature — [both] heaven and the elements — either rendering acts of thanksgiving, or offering supplications to God the creator of all. Moreover, [that he may know] that he ought to study to express, by [his] life, doctrine, and virtues, the order, adornment, and harmony of the whole world, lacking in no respect; and to become, in a manner, a *microcosm* — that is, a little world — thus representing the likeness of the greater world in [his] manners, even as he bears it upon [his] vestments. But the several parts of the vestment represent the several parts of the universe. The Byssine Tunic, ¹⁰ because byssus is engendered from the earth, shows the earth. The Hyacinthine Tunic ¹¹ demonstrates the air — stretched out from the lunar orb even to the lands — on account of the likeness of [its] color. The sound of the little bells hanging from it, and their golden gleam, indicate ¹² the lightnings and thunders begotten in the air. The ornament of the Thorax, ¹³ resplendent with gems, figures the beauty of the starry heaven: for the two round emeralds on each shoulder bear the type of the Sun and the Moon — the [luminary] of the one being of the day, of the other of the night. In the Rational, the twelve gems of divers color, distributed three by three into four rows, hint to us the zodiac [sign-bearing] circle, divided into four parts, each consisting of three signs. The Girdle has the pattern of the equinoctial circle, which the astronomers call the girdle of the world.

But the Diadem, ¹⁴ which is a royal ensign, set upon the highest summit of the whole body, and containing the name of God on a golden plate, hints at the empyrean heaven and the seat of God — [a seat] loftier than the whole compass of created things — from which the King of kings, presiding over all, most wisely governs all the [things] that are below. The Diadem also signifies, ¹⁵ overtopping every ornament of the Pontiff, that the power and honor of the high priesthood is more eminent not only than [that] of private men, but even than [that] of all kings and emperors of the world. These are the enigmas which lie hidden beneath the Pontifical vesture: now let us see what his inscriptions mean.

THE NAME OF GOD, ¹⁶ graven upon the golden plate — which the Greeks call τετραγράμματον, that is, *Quadrilateral* [four-lettered], because it is written with these four letters, יהוה — is reckoned ineffable among the Hebrews: either because the letters which compose the name are voiceless, and can of themselves express no articulate utterance; or on account of reverence for the divine majesty, whose most proper name they think it not lawful either to hear or to name. Whence, as often as it falls [to them] to read it in the sacred letters, they pronounce [it] by another name — that is, *Adonai*, which is interpreted *Lord*. Clemens of Alexandria, in the fifth book of the *Stromata*, says that the Hebrew utterance of this name יהוה is ¹⁷ *IEHOVA*; which, according to him also, is expounded, *He who is, and who shall be*. Theodoret, in the fifteenth question on Exodus, says that the expression of the same name is, among the Samaritans, *Iaue*; but among the Jews, *Ia*. Jerome, in the exposition of the eighth Psalm, explains this same name by the word *Iaho*. But Philo asserts that this very name *Iehova* — which signifies *Being*, or *He who is* — is most justly attributed to God; because no word agrees with God more reasonably and more truly than *To Be*. For thus He named Himself, when, to Moses asking, *What is thy name?* He answered: ¹⁸ *I am, who am*; or, as the Hebrew has it, אני אהיה אשר אהיה *Ani eheieh, ascer eheieh*, that is, *I will be, who will be* — which is the same [thing] among the Hebrews, to whom it is proper to use futures for presents. And from this place Augustine, bishop of Chisamus [Chisamensis], judges ¹⁹ the name *Tetragrammaton* to have been derived — [the name] whereby the Divinity named itself from *being*: because, in the first utterance of the substantive verb *Is*, the Hebrews thus write היה *haia*, that is, *He was*; to which, in the future of the third person, *iod* is added, and it becomes יהיה *iheieh*, that is, *He shall be*. And this very [word] is the quadrilateral name — only [with] the *iod* drawn out, so that it becomes *vau* [vav]; and the same bishop thinks that in the place of that which is now *vau*, there was [formerly] *iod*, because the passage from *iod* to *vau* is easy, on account of the very great affinity of the like letters. The name of *Being*, therefore, graven on the golden plate, indicates that supreme and greatest *Being* of all to be the principle and the bond of all the things whose images the Pontiff puts on — containing and constraining all the parts of the universe, and not suffering them to be dissolved or to slip away, nor anything to be in the world which could be without His aid; who is the fullness of all essence and of all life, from whom all things live, are moved, and have proceeded; and who embraces the whole of being in Himself, as it were a certain infinite and immense sea of essence; which indeed always was, and is, and always shall be — nay rather, always *is*. For *Was*, or *Shall be*, are divisions of fluxile [ever-flowing] nature and of time; but God transcends the reckoning both of nature and of time. Which [truth] those ancient Egyptians also — heathen though they were — acknowledging, ²⁰ described God in their temples (as Eusebius, in the eleventh book of the *Preparation for the Gospel*, is witness) with these words: *I AM THAT WHICH WAS, WHICH IS, AND WHICH SHALL BE. MY VEIL NO ONE HAS EVER UNCOVERED*. This, then, is what the name of God impressed upon the plate signified.

Moreover, the names of the twelve sons of Israel were graven on twelve gems before the breast in the Rational, and again on two emeralds upon the shoulders of the Pontiff — ²¹ as Moses says, *for a memorial*; that is, that the high priest, entering the holy of holies, might remember that he bears upon [his] shoulders the sins especially of his own people, and might make expiations and sacrifices first for it, then for the other nations. Again, these same names, written on the front part of the Thorax — which designates heaven — mystically show that the names alone of the sons of Israel, and of those who descend from them not according to the flesh, but according to the spirit, the promise, and the inheritance of faith, are written in the heavens; and that to them alone pertains that most welcome announcement of the Savior: ²² *REJOICE THAT YOUR NAMES ARE WRITTEN IN HEAVEN*. And this is what Solomon said, ²³ that the *great deeds* of the fathers were described in the Rational — that is, that the magnificent and illustrious deeds of the patriarchs, and of their spiritual posterity, were written in the heavens (whereof the Rational was the exemplar), not with ink, nor as men are wont to write, but in the everlasting memory of God: in that manner in which God is wont to write in the book of Life those whom He willed to be enrolled citizens of the eternal city. And the six names of the patriarchs engraved on the emeralds of each shoulder — [the emeralds] signifying the Sun and

the Moon — indicate the eternity of the seed of Israel, [a seed] destined to endure as long as the everlasting stars of the Sun and Moon shall remain. See what we have noted concerning the Pontifical vesture in the third book, in the *Sciographic [Shadow-drawn] Method of divine Scripture*, where we have also set a picture of the several parts of the pontifical adornment.

PONTIUS PILATE, governor of Judaea, when he had condemned our Savior — the cause unpleaded — to gratify the Jews, and, wishing to show that he had done it for a weighty cause and, beyond the ordinary order of law, most justly, set upon His neck the title and cause of Christ's condemnation, expressed most briefly in four words, in Hebrew, Greek, and Latin, in this manner: ²⁴

ישוע הנצרי מלך היהודים

ΙΗΣΟΥΣ ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

JESUS OF NAZARETH, THE KING OF THE JEWS.

This title Pilate — in his own judgment most ignominious, but in very truth most glorious —

[→ *in-*]

¹ The reason for the threefold inscription of the pontifical vestment ² Wisd. 18:24 ³ Description of the pontifical vesture ⁴ The two tunics ⁵ The thorax ⁶ The necklace ⁷ The diadem ⁸ The girdle ⁹ The whole vestment of the Pontiff signified the whole world ¹⁰ The byssine tunic signified the earth ¹¹ The hyacinthine tunic, the air ¹² The little bells signified the lightnings ¹³ The ornament of the thorax figured the starry heaven ¹⁴ The diadem signified the empyrean heaven ¹⁵ The dignity of the high priesthood is more excellent than every imperial and royal dignity ¹⁶ Why the Name of God (the Tetragrammaton) is called ineffable ¹⁷ In what manner the name Jehovah ought to be pronounced ¹⁸ Exod. 3:14 ¹⁹ Whence the name Tetragrammaton is derived ²⁰ The Egyptians acknowledged that God transcends the reckoning of nature and time ²¹ A notable doctrine ²² Luke 10:20 ²³ Wisd. 18:24 ²⁴ John 19:19

(*Rich PDF p. 117 — printed folio 100, recto. **PONTIUS PILATE** concluded: the meaning of the title on the cross (Quod scripsi, scripsi), Helena's finding of the cross, the fabricated Acts of Pilate (Maximinus) refuted by chronology, and Pilate's genuine letter to Tiberius — found in the Vatican archive — reporting Christ's miracles and resurrection; Tertullian on Tiberius; Pilate banished to Lyons. Then **PROCHORUS**, the deacon said to have written John's Gospel on Patmos. Running head: BIBLIOTHECAE SANCTAE.*)

[→ ...but in very truth most glorious —] devised as an excuse and defense of the detestable sentence pronounced by him against Jesus: as it were, an apology for his own injustice, ¹ written to all the nations of the whole world in three tongues, confident that he could defend himself before all, as though he had put to death a seditious [man], an aspirant to kingship, and an enemy of the Roman empire. But the Holy Spirit, who had impelled Pilate to this writing, intended ² something far otherwise — namely, to signify by this title the name and title of the kingdom which Christ, through His cross, was soon to receive over all the Jews; that is, according to the interpretation of the Jewish name, over all who confess [Him] — [all] who throughout the whole world confess and worship the true God — and [to signify] that those nations especially would pass under the empire of Christ whose tongues were included in the title of His kingdom. Whence also, when the Jews strove to change the title, Pilate, saying ³ *WHAT I HAVE WRITTEN, I HAVE WRITTEN*, firmly resisted — God so willing it, [God] who had decreed that the title of Christ's kingdom should remain unchangeable and uncorrupted forever. This title, still whole after three hundred and thirty years, ⁴ found together with the Lord's cross by Helena, mother of Constantine, among the ruins of the city of Jerusalem, Rufinus records in the tenth book of the *Ecclesiastical History*, chapter eight.

THERE ARE CARRIED ABOUT also certain other [writings] under the name of Pilate, among which the first place is held by the ACTS OF PILATE — ⁵ which, as Eusebius relates in the ninth book of the *Ecclesiastical History*, chapter 4, were forged by the enemies of the Christian name, by the zeal and effort of the emperor Maximinus; who, when he wished to seem to persecute the Christians for just causes, ordered certain Acts to be published abroad — as though composed before Pilate concerning our Savior — in which every kind of blasphemy against Christ was heaped up. These acts he commanded, by a public edict, to be

sent through all the provinces of his realm, and to be set up in every city, in the villages, and even in the fields; he also ordered them to be handed to the schoolmasters of boys, so that — in place of the [lessons] they are wont to dictate for meditating or learning by heart — they should deliver these to the boys to be committed to memory, and recited all day long in the schools, and chanted at the crossroads. This so impudent forgery Eusebius, in the first [book] of the same history, chapter 9, easily refutes from the reckoning of the times. For [these] false Acts of Pilate record the time of the crime committed against the Savior as the fourth consulate of Tiberius — which was the seventh year of his reign — at which time [Eusebius] evidently shows that Pilate had not even yet been sent to the procuratorship of Judaea, on the testimony of Josephus,⁶ a most approved historian, who most plainly indicates that Pilate took up the procuratorship of Judaea⁷ in the twelfth year of Tiberius Caesar — which also agrees with the Gospel of Luke.⁸

Epiphanius, in the second [book] of the *Panarion*, teaches that there were also certain Acts of Pilate, which the Quartadeciman heretics used, building on them [the claim] that Pascha must always be celebrated on the fourteenth day of the moon of the month of March, because in those same Acts it is written that our Savior suffered on the twenty-fourth day of March. Eusebius, in the second book of the ecclesiastical history, hands down⁹ that Pilate, after the Lord's resurrection, wrote to Tiberius the emperor [a letter] which spread a happy report throughout all Syria concerning the resurrection of Christ, and His miracles, and the opinion of His divinity; the copy of which letter — omitted by Eusebius, but found by us among the ancient monuments of the Vatican Library — is this:

Pontius Pilate to Claudius Tiberius Nero, emperor, greeting.

LATELY it has come to pass — of which thing I myself can be a witness — that the Jews, through envy, have by a cruel condemnation destroyed themselves and all their posterity. For whereas, out of the promises of the oracles received on the authority of their forefathers, they were expecting this — that their God would send [one] by a young virgin, who should by right be called their king — [God] sent Him, I being present, into Judaea.¹⁰ He (as is known to all) restored sight to the blind, cleansed lepers, healed the palsied [those slack in [their] sinews]. They saw also that He drove out demons, and freed those beset by unclean spirits, and likewise raised the dead out of the very sepulchres; the whirlwinds of the winds obeyed Him; He walked upon the sea with dry feet; and He did very many other miracles besides — so that even commonly, among the Jews and the people, He was called the Son of God. But the chief priests, stirred by rivalry and spite, opposed Him; and having seized Him, delivered Him to me, making Him out guilty by feigned crimes, calling Him a magician and a deserter and gainsayer of their law.¹¹ Led astray by these persuasions, I gave credit to their complaints, and delivered Him, scourged, to them, that they might deal with Him according to their pleasure. They crucified Him, therefore, and set guards over the sepulchre in which He was laid — among whom also were some of my [own] soldiers — who on the third day saw Him rising from the dead. But the wickedness of the Jews blazed up the more at this deed: and they counted out a great sum of money to the soldiers themselves, that they should give out that His disciples had stolen the body by night; and these [soldiers] indeed took the money, yet nonetheless everywhere publicly professed, and bear witness, that they had seen visions of Angels, and that that Jesus had truly risen from the dead. These things I have written for this cause: that no one should give credit to the trifles and lies of the Jews, if they should speak otherwise of the matter [as] done. Farewell.

TERTULLIAN, in the *Apologeticus*, writes¹² that the emperor Tiberius, when he had heard these [things] concerning Christ's miracles out of Syria, referred [them] to the senate with the prerogative of his own vote, that Christ might be received among the gods of the Romans; and when the Senate would not approve it, Caesar remained in his opinion, threatening peril to the accusers of the Christians.

PETER COMESTOR, in the *Scholastic History*, relates¹³ that Pilate, accused before Caesar concerning the unjust slaughter of the Jews and [the plundering] of the sacred treasury of Jerusalem (which is called *Corban*), was by him banished to Lyons — which city was his birthplace¹⁴ — that there, in the hatred and ignominy of his own race, he might die inglorious.

PROCHORUS, one of the seven deacons whom Luke in the Acts reports to have been chosen by the Apostles, is said to have written¹⁵ the Gospel of John on the island of Patmos. Simon Metaphrastes attests this, in the life of John, in these words: *JOHN bids a certain one of the seven deacons to follow him — this was Prochorus. And he takes the summit of the mountain, and is raised upright after the manner of Samuel, and is figured like Moses with hands uplifted, and withdraws [his] mind from the senses: then dreadful thunders, ter-*

[→ -rors (terrores)]

¹ An apology for Pilate's injustice ² What the title of the cross signified ³ John 19:22 ⁴ When the cross of Christ was found by Helena, mother of Constantine ⁵ The Acts of Pilate, fabricated by the emperor Maximinus ⁶ Josephus, Antiquities, bk. 18 ⁷ In what year of Tiberius Pilate took up the procuratorship of Judaea ⁸ Luke 3:1 ⁹ Eusebius (Eccl. Hist. 2.2) asserts that Pilate wrote to the emperor Tiberius concerning Christ ¹⁰ Pilate recounts the various miracles of Christ ¹¹ Pilate's testimony against the Jews, on behalf of Christ the Lord ¹² The benevolence of the emperor Tiberius toward Christ and the Christians ¹³ Pilate, for the slaying of Christ the Lord, banished by the Emperor to Lyons ¹⁴ The common opinion is that Pilate was born in the Dauphiné, on the Rhône, not far from Saint-Vallier ¹⁵ Where and by whom the Gospel of John was written

(Rich PDF p. 118 — printed folio 101, verso. **PROCHORUS** concluded (writing John's Gospel at Patmos); **PTOLEMY PHILOPATOR**'s two letters (3 Macc.); **THE WRITING-TABLET of Zacharias** (Luke 1:63 — the Pugillar, Prudentius's verses on Cassian, the public register, Herod's burning of the Jewish annals). Then letter **R: THE BOOK OF KINGS** (Sepher hammelachim, the lost source-book) and **THE BILL OF DIVORCE** (God's repudiation of the Synagogue, Isa 50). Running head: *LIBER SECVNDVS*.)

[→ ...then dreadful thunders,] terrors, and lightnings like to those which had before befallen Moses when he received the law, took place; at last the thunders are expressed into a [human] voice, and clearly resound: *In the beginning was the Word*, and so forth. At which [voice] Prochorus — who at first had fallen, as it were lifeless with fear — his dread a little repressed, began with trembling hand to write his [John's] words from the mouth and voice of John the Theologian (a voice which was to him [as] thunder), thus continuing until he had completed the whole gospel. But Athanasius, in the Synopsis, thinks¹ the Gospel of John was written at Ephesus by Gaius.

PTOLEMY PHILOPATOR, fourth king of Egypt, wrote to the governors of his kingdom two letters — one against the Jews, the other for the Jews — the copy of which is extant in the third [book] of Maccabees, chapters 3 and 7.

THE WRITING-TABLET OF ZACHARIAS. Luke, making mention of this,² said: *AND asking for a writing-tablet, he wrote, saying, John is his name.* Now the *Pugillar* [writing-tablet] — which the Greeks call *πινάκιδιον* — is a little tablet smeared with wax, on which one writes with a stylus. Prudentius, in the *Peristephanon*, describing the martyrdom of Cassian (who, cut to pieces little by little by the writing-tablets and styli of his own pupils, perished), expressed the form and use³ of the writing-tablet and of the stylus (with which the tablets were written upon) in these verses:

*Countless boys around [him] — a piteous sight —
transfixed [his] pierced limbs with [their] little styli.
Hence the tablets, wont to outrun the wax;
noting the school's murmur, they had written [their lessons].
Some hurl stones, and break the tablets upon [his] face;
the wood, its surface struck back, flies asunder.
The waxed box-wood [tablets] crackle, dashed on [his] bleeding cheeks,
and the short swelling page grows red from the blow.
Then others brandish goads and iron points —*

*[there] where the wax is written with ploughed furrows,
and where the cut letter-strokes are erased; and the field of the rough surface,
shining anew, is made fresh again.*

There are those who think ⁴ that this Writing-tablet asked for by Zacharias was a public register, diligently kept by the scribes and priests in the synagogue, in which the names, tribes, and parents of circumcised infants — together with the year, month, and day of the circumcision — were noted, for the retaining of certainty and assurance both of the origin and of the age of each. This custom is still observed ⁵ in many cities of Italy: [namely] that the names and times of baptized infants are written down by the parish priests who baptized them, in the authentic volume of the parish. Nor is [the opinion] of these far from what Eusebius, out of Julius Africanus, relates in the first [book] of the Ecclesiastical History, chapter 7 — namely, that the Hebrews were accustomed to keep publicly, in the more secret archives of the temple, certain books in which were contained the origins of whatsoever Jews (even of those descended from foreigners) and the lineages and genealogies of all the families: which [books] Herod, thinking himself convicted by them of the ignobility of his own race, burned with flames; ⁶ yet he could not utterly abolish them, since many — and especially those whom a nobility handed down from [their] forefathers put in mind [of it] — kept books of this kind copied out at home. Among which the genealogy of our Savior Jesus was found closely similar to those [things] which are had in the Gospel.

R.

THE BOOK OF KINGS, in Hebrew ספר המלכים *Sepher hammelachim*, is cited in 2 Paralipomenon, chapter 24. ⁷ That this is not that work which is contained under the name of the Four Books of Kings in the sacred Bible, the last period [sentence] of that same chapter shows clearly enough, ⁸ running thus: *NOW [concerning] the sons of Joash, and the great sum of money which had been gathered under him, and the repairing of the house of God — these are written more diligently in the book of Kings.* Which words certainly cannot be referred to the [canonical] history of Kings; wherein it is so far [otherwise] — that the [things] narrated in the present chapter of Paralipomenon should be related more fully and more exactly — that some [things] are even omitted in it out of those which are here either recorded or at least indicated. This book, therefore, is (as I judge) plainly diverse from the canonical Books of Kings. And the author of the third volume of Esdras seems to feel the same, who, distinguishing this [book] from those by a manifest difference, writes thus in the first chapter of his work: ⁹ *AND these [things] were prescribed [written down before] in the book of the histories of the kings of Judah; and the several deeds and acts of Josiah, and his glory, and his understanding in the law of the Lord; both the [things] done by him, and those which are not written in the book of the Kings of Israel, &c.* Now this book is cited both in the two latter volumes of Kings, and in the latter book of Paralipomenon, in almost every chapter, once and again, and with the words of the title a little varied: sometimes it is called *the Book of the words, or of the discourses, or of the days of the kings of Judah*; sometimes *the Book of the discourses of the days of the Kings of Israel*; and at times, too, by the joined title of both together, it is called *the Book of the Kings of Judah and Israel* — in which, by an ampler narration, all and singular the deeds of the Kings of Judah and Israel had been more brilliantly set in order by a most diligent author, whose name no less than [his] work devouring time has consumed, ¹⁰ leaving only, for the memory of posterity, those [things] which — in the second [book] of Paralipomenon, and in the second and third books of Kings — were gathered into a short compendium by an uncertain abridger, whom some think to be Jeremiah, others Esdras.

THE BILL OF DIVORCE, a book delivered by God to the mother of the Jews, is the execution of the divine reprobation against the Jewish synagogue. Concerning which, of old — when the Jews, on account of [their] nefarious crimes, had been repudiated by God and given into the servitude of barbarous nations — they were wont, by a certain popular kind of complaint, under the parable of a book of divorce, to accuse ¹¹

God as fickle, changeable, and least of all consistent with Himself: [complaining] that He had suddenly, with changed purpose of mind, repudiated and cast off the mother and Jewish synagogue joined to Himself in matrimony and most ardently beloved for a long time — and that provoked or challenged by no fault of hers, but out of the sole and mere choice of a new will; after the manner of a carnal man who of his own accord dismisses a wife sought with ardent desire and long kept, for no other cause than that her long and continual companionship and abundance has brought upon him satiety and loathing of the conjugal life.¹²

[→ *From [which] (A quibus)*]

¹ The opinion of Athanasius concerning the scribe of St. John ² Luke 1:63 ³ What the form and use of the writing-tablet and stylus were ⁴ The writing-tablet which Zacharias asked for was a public register ⁵ The custom of keeping written registers is to be commended ⁶ The annals of the Jews burned by Herod, and by what means this loss was remedied ⁷ What the Book of Kings cited in 2 Paralipomenon is ⁸ 2 Paral. 24:27 ⁹ 3 Esdras 1:33 ¹⁰ The Book of Kings cited in the Scriptures perished through the injury of time ¹¹ The unjust complaint of the Jews concerning God ¹² Isa. 50:1-2

(*Rich PDF p. 119 — printed folio 102, recto. THE BILL OF DIVORCE continued: the prophets (Isa 50; Jer 3; Hos 2; Isa 57) refer the Synagogue's rejection to her own ingratitude, not to God's mere will; Paul (Rom 11) and Jeremiah/Hosea seem to deny any repudiation at all; Sixtus resolves it by distinguishing eternal from temporal reprobation. Running head: BIBLIOTHECAE SANCTAE.*)

[→ ...From] which so iniquitous accusations God, clearing Himself through Isaiah, says: *WHO is (says He) the book of divorce of your mother, whereby I put her away? For behold, you are sold in your iniquities, and in your crimes have I put away your mother; because I came, and there was no man; I called, and there was none to answer — showing forsooth by these words* ¹ *that the occasions and causes of the Hebrew reprobation and repudiation are not to be referred to His own good pleasure of the divine will, but rather to the perfidious ingratitude of the adulterous synagogue, which — the fidelity of the marriage-bed being violated, and the worship of God her spouse cast off — had prostituted herself to the adulterous gods of all nations, and had drawn God, well-nigh unwilling, to the book of divorce by the foulness of her fornications. Which God also, confirming through Jeremiah, says:* ² *BECAUSE the rebel Israel had committed adultery, I had put her away, and had given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And again, repeating the same through Hosea, He says:* ³ *JUDGE your mother, judge; for she is not my wife, and I am not her husband. And again in Isaiah, upbraiding the children of Israel with the adulteries of [their] shameless mother, He says:* ⁴ *COME hither, you sons of the sorceress, the seed of the adulterer and of the harlot. And a little after, in the same chapter, turning His speech to their mother, He subjoins:* ⁵ *UPON a lofty and high mountain you have set your bed, and thither you went up to offer victims; and behind the door and behind the post you have set up your memorial; and beside me you uncovered yourself, and received adulterers; you enlarged your bed, and made a covenant with them; you loved their bed with open hand; and you adorned yourself with royal ointment, and multiplied your perfumes; you sent your messengers far off, and were debased even to hell. By which words God plainly demonstrates* ⁶ *that not without cause, nor out of the mere sentence of His own mind, but out of the ignominy of the Jewish baseness, did He cast off the Synagogue, [which had] deserved ill of Him. For God reprobates no one at all* ⁷ *unless a fault has first gone before in him; nor is He an avenger before someone is a sinner.*

BUT to these [things], which are drawn from those prophets concerning the occasion and cause of the Jewish repudiation and reprobation, the Apostle Paul seems not a little to be at variance — ⁸ *who, in the Epistle to the Romans, discoursing of this very reprobation of the Jewish nation, refers the cause of this rejection not to the crimes and evil deserts of the Jews, but to the very good pleasure of the divine will so willing it: [a will] which, with no inspection made of human [merits], apart from any inspection of [their] vices or virtues, receives into favor whom it wills and as it wills, and hates, rejects, and repudiates whom it wills and as it wills — even the undeserving. Which sentence indeed fights diametrically with the sayings of the Prophets set down above.*

AGAIN, the same Paul, in another place of the same epistle, seems to have utterly taken away not only the [aforesaid] cause of the Jewish reprobation, but even the reprobation itself of the Jewish nation, when he thus spoke: ⁹ *I SAY then, has God cast off his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast off his people, whom he foreknew* — as if he should say: He is unchangeable, nor does He any more retract what He once decreed.

SINCE, therefore, according to His eternal prescience He has chosen for Himself the nation of the Hebrews as a peculiar [people], it cannot come to pass that God should repudiate and cast it off — which God Himself also, in Jeremiah, taking an argument from impossibilities, most constantly confirms, in these words: ¹⁰ *THUS says the Lord: If the heavens above can be measured, and the foundations of the earth beneath be searched out, then also will I cast off all the seed of Israel for all that they have done.* ¹¹ *Thus says the Lord, who gives the Sun for the light of the day, the order of the Moon and of the stars for the light of the night: If these laws shall fail before me, then also shall the seed of Israel fail, so as not to be a nation before me all the days.* And, what is even much more admirable, God Himself, through Hosea, affirms that He is so far from the repudiation of the Jewish nation that He even promises to take her to Himself as a perpetual spouse, saying: ¹² *I WILL espouse you to myself forever: and I will espouse you to me in justice, and in judgment, and in mercy, and in compassions; and I will espouse you to me in faith.* Which words indeed seem most firmly to establish that the Hebrew nation was neither at any time repudiated, nor thereafter to be repudiated.

FOR the solution of this controversy it is needful to know that the divine reprobation, or divorce, is twofold — ¹³ namely, eternal and temporal. Eternal divorce ¹⁴ is the order and disposition of the divine providence concerning those whom God has foreknown [as] to be excluded forever from the nuptials of the celestial Lamb, and from the fellowship and everlasting fruition of the divine Spouse. Temporal divorce ¹⁵ is the rejection whereby God, for a time, repudiates certain [persons] — as much of the number of those to be saved as of the number of those to be damned — and temporally excludes and rejects [them] from the participation of His goods, whether spiritual or corporal. Of the temporal casting-off of spiritual goods Jonas complained, when he said: ¹⁶ *I AM cast away from the sight of your eyes;* and David, dreading the same casting-off, was saying: ¹⁷ *CAST me not away from your face, and take not your holy Spirit from me.* And in another psalm: ¹⁸ *I said in the excess of my mind, I am cast away from the face of your eyes.* Of the divorce from temporal goods the same David says: ¹⁹ *WHY have you repelled me? and why do I go sorrowful, while the enemy afflicts me?* And Jeremiah, in the Lamentations, embracing both divorces — the eternal as well as the temporal — in one sentence, says: ²⁰ *THE Lord will not cast off forever; for if he has cast off, he will also have mercy.*

SINCE, therefore, the divorce is twofold, of each

[→ of each (de unoquo[que])]

¹ The cause of the Hebrew repudiation is to be referred to the ingratitude of the synagogue ² Jer. 3:8 ³ Hosea 2:2 ⁴ Isa. 57:3 ⁵ Isa. 57:7-9 ⁶ Why the Synagogue was rejected by God ⁷ Reprobation happens on account of a preceding fault ⁸ An argument from the Epistle to the Romans against the [aforesaid] cause ⁹ Rom. 11:1 ¹⁰ Jer. 31:37 ¹¹ Jer. 31:35-36 ¹² Hosea 2:19-20 ¹³ The divine reprobation is twofold ¹⁴ What eternal reprobation is ¹⁵ What temporal reprobation is ¹⁶ Jonah 2:4 ¹⁷ Ps. 50:13 ¹⁸ Ps. 30:23 ¹⁹ Ps. 42:2 ²⁰ Lam. 3:31-32

(Rich PDF p. 120 — printed folio 103, verso. **THE BILL OF DIVORCE** (of the Synagogue) concluded: eternal versus temporal reprobation applied to the Jews; the temporal cause = their own incredulity and ingratitude (Rom 9; Hos 13; the Bridegroom's wooing of the adulterous synagogue). Then **THE BILL OF HUMAN DIVORCE** (Sepher cherithuth / the get, Deut 24) with the Rabbinic formula of Moses of Coucy. Running head: LIBER SECVNDVS.)

[→ ...Of each] of them two [things] can be particularly investigated — namely, whether the penalty of each divorce reaches to the whole race of the Jews, and what were the causes of each divorce.

IN THE FIRST place, if we ask whether the whole Jewish nation has been cast off by eternal divorce,¹ Paul answers: *God forbid*. As if he should say: although out of the Jews an innumerable multitude (as the Prophets everywhere testify) has been repudiated by God with eternal reprobation, yet God forbid that I should believe the whole seed of Israel condemned to the penalty of eternal divorce: for I also am an Israelite,² of the tribe of Benjamin; for God has not cast off his people, whom he foreknew. But if anyone should ask whether temporal divorce³ excludes the whole Jewish multitude from God utterly, or has at some time excluded [it], it must be answered that temporal divorce — as regards the casting-off from the temporal goods which God had granted to the Synagogue as it were a dowry — does comprehend the whole Jewish nation. For God has temporally cast off all — the good as well as the bad, the elect as well as the reprobate⁴ — and has cast [them] out of the synagogue, out of the temple, out of the kingdom, and out of the possession of the promised land, into captivity and servitude. But as regards spiritual goods, and the grace of present justice, not all have been repudiated.

IN THE SECOND place, if we desire to know what was the cause why the greater part of the Jews has been cast off by perpetual divorce,⁵ we ought to consider that, in the whole progress of the Jewish repudiation, certain degrees are prior and eternal, but certain [are] later and temporal — or (what is the same) that in the whole work of that divorce the beginning and the completion are to be regarded. If we consider the beginning, or the prior and eternal degrees — which are hatred, rejection, and repudiation, opposed in a privative manner to love, election, and predestination — Paul answers that the cause why the Jews are cast off eternally is none, save the good pleasure of the divine will; and he proves it by the example of the reprobation of Esau, concerning whom, before he was born or had done anything of evil — not out of foreseen evil works, but out of the choice of His own will — God said: ⁶ *ESAU I have hated; and the elder shall serve the younger*. But if we look to the later, temporal degrees, and to the last completion of the eternal repudiation⁷ (which is concluded in eternal damnation), the cause of this final outcome is in the Jews — namely, their incredulity, arrogance, ingratitude, and obstinacy: out of which they have fallen into the damnation of perpetual perdition, God saying to them through Hosea the Prophet: ⁸ *THY perdition [is] from thyself, O Israel; only from me [is] thy help*. Which Paul likewise demonstrated when, proposing that question — Why Israel did not deserve to be justified — he said: ⁹ *WHAT then shall we say? that Israel, following the law of justice, is not come unto the law of justice*. Wherefore? And answering, he added: ¹⁰ *Because [it was] not by faith, but as it were by works: for they stumbled at the stumbling-stone, and the rock of scandal* — because they did not believe that they could be justified through Christ, who is the rock of offense, against which they, by their own incredulity, dashed themselves: and for that cause they have been repudiated forever.

FINALLY, if it be asked whence [comes] the cause of the temporal divorce of the Jews — ¹¹ that is, why God has dismissed from Himself the Jewish race, and cast off in His fury the whole seed of Israel, and given it for a prey and for a plundering to all the nations — God Himself answers through Jeremiah: ¹² *Because the rebel Israel has committed adultery, I had dismissed her, and had given her a bill of divorce*. And again through Isaiah: ¹³ *In your iniquities are you sold, and in your crimes have I dismissed your mother; because I came, and there was no man; I called, and there was none to hear*. The Bridegroom Himself came; He called the adulterous synagogue; He provoked [her] with benefits, invited [her] with blandishments, entreated [her] with prayers, deterred [her] with threats, goaded [her] with scourges, that — the adulterer forsaken — she might return to Him. He sent prayers before, when, speaking out of the mouth of Jeremiah and Hosea, He said: ¹⁴ *IT IS commonly said: If a man dismiss his wife, and she, departing from him, marry another man, shall he return to her any more? but you have fornicated with many lovers: yet return to me, says the Lord, and I will espouse you* ¹⁵ *to me forever, and in mercy, and in compassions*. Threats He added, when He spoke to her — through Hosea, to [her] sons — saying: ¹⁶ *Judge your mother, judge; for she is not my wife, and I am not her husband: let her put away her fornications from her face, and her adultery from between her breasts; lest perhaps I strip her naked, and set her as in the day of her nativity, and make her as a*

wilderness, and set her as a trackless land, and slay her with thirst; and I will not have mercy on her children, for they are the children of fornication: for their mother has committed fornication. Scourges, finally, He applied, when He afflicted her with various captivities; but when she could by no means be brought — neither by sweet nor by bitter [things] — to forsake the adulterers utterly and to cleave perseveringly to God her Spouse, at length, by the desert of her ingratitude,¹⁷ she was cast off by her Spouse with a temporal divorce, for perpetual time.

THE BILL OF HUMAN DIVORCE, in Hebrew כריתות ספר *Sepher cherithuth*, but in Greek according to the Seventy interpreters βιβλίον ἀποστασίου, is the book which a husband was bound by law to hand to a wife soon to be dismissed — [the law] which Moses promulgated¹⁸ in the twenty-fourth chapter of Deuteronomy in these words:¹⁹ *IF a man take a wife, and have her, and she find not favor before his eyes on account of some foulness, he shall write a bill of divorce, and shall give it into her hand, and shall send her away out of his house. And when, having departed, she has married another husband, and he also hates her, and has given her a bill of divorce, and has sent her away out of his house, or is indeed dead, the former husband cannot take her again to wife: because she is polluted, and is become abominable before the Lord.* Thus Moses. This bill the Rabbis of the Hebrews call גט *ghet*, because it is, as it were, a witness of the divorce, in which the husband resigns all the right which he had over the wife. Now the Hebrews of our times use, in composing bills of this kind, a certain formula taken out of the book of the precepts of Rabbi Moses of Coucy [de Cozi], in well-nigh these words:

ON THE SIXTH [day] of the week, on the twelfth of the month Adar, in the year from the creation of the world five thousand three hun-

[→ -dred[th] (tercen[tesimo])]

¹ Whether the whole Jewish nation is cast off by eternal repudiation ² Rom. 11:1 ³ Whether temporal repudiation excludes the whole Jewish nation from God ⁴ All the Jews cast out of the land of promise into servitude ⁵ The cause why the greater part of the Jews is cast off by perpetual repudiation ⁶ Rom. 9:13 ⁷ What the cause of the Jews' damnation is ⁸ Hosea 13:9 ⁹ Rom. 9 ¹⁰ Rom. 9:32 ¹¹ What the cause of the temporal repudiation of the Jews is ¹² Jer. 3:8 ¹³ Isa. 50:1-2 ¹⁴ Jer. 3:1 ¹⁵ Hosea 2:19 ¹⁶ Hosea 2:2-5 ¹⁷ The Jewish nation cast off by God on account of ingratitude ¹⁸ Moses promulgated the bill of divorce ¹⁹ Deut. 24:1-4

(*Rich PDF p. 121 — printed folio 104, recto. THE BILL OF DIVORCE concluded: a sample Jewish get (the Cremona formula); Christ's correction (Matt 19 — Moses's permission vs. command); why the bill was required (a curb, a remedy against a greater evil); Christian indissolubility (1 Cor 7; Augustine against Pollentius, renewed by the Calvinists); the Roman divorce custom (Paulus Aemilius; the imperial curbs; the Roman formula). Running head: BIBLIOTHECAE SANCTAE.*)

[→ ...five thousand three hun]dred and six, in the city of Cremona beside the river Po, in Italy. I, Samuel Carmina, son of Rabbi Daniel Sapharadi, of my own accord, and from [my] heart, and without any compulsion, dismiss from me Rachel, daughter of Rabbi Ezra Tarizol, and grant her license and power to depart at her own discretion, whithersoever it shall seem [good] to her, and that she may be married by any man; nor let anyone presume to hinder her. In testimony whereof I have given her this book of divorce, and the schedule of dismissal, and the seal of divorce, according to the constitution of Moses and of Israel, in the presence of the witnesses subscribed below: *Mardochai Gabirol; Helia Chaphet; Manuel Pandin.*¹

THUS, therefore, the Jews believe that they rightly understand and piously observe the law concerning the bill of divorce, thinking that Moses commanded husbands to dismiss hateful wives for whatsoever cause, and to marry another. But Christ showed² that this law was not so to be understood, when — the Pharisees asking, in the nineteenth chapter of Matthew, whether it was lawful for a man to dismiss his wife for whatsoever cause — He answered that it was not lawful for a man to separate those whom God had joined into one flesh. And again, when the Pharisees objected that Moses had commanded to give a bill and to dismiss the wife, He straightway added:³ *MOSES, for the hardness of your heart, permitted you to dismiss*

your wives: but from the beginning it was not so. And I say to you, that whosoever shall dismiss his wife, except for fornication, and shall marry another, commits adultery; and he that shall marry her that is dismissed, commits adultery — willing (as Augustine says) to declare by these words that not the whole of this law is a precept, but that one part of it (namely, that which pertains to the divorce) is a permission; but the other, which speaks of the bill of divorce, is a command and a mandate.⁴ For Moses did not say, *Whosoever will, let him dismiss [his] wife* — which was contrary to the law of God — but he said, *If any man dismiss [her], let him not dismiss [her] except a bill of divorce being first given*: so that, forsooth, a delay being interposed, the mind — [otherwise] headlong into discord and separation — being checked by the writing of the bill, might desist, and might consider what an evil it was to dismiss a wife; especially because (as they report) among the Hebrews it was lawful for none⁵ to write the sacred letters — that is, the Hebrew [letters] — except for the scribes alone, since they professed a more excellent wisdom. To these scribes and judges, therefore — endowed with wisdom and justice — the law sent [the parties], that by their persuasions the husband might be recalled to conjugal concord. But if only such hatred should intervene that it could not be extinguished or amended, then He permitted a divorce to be made, and another to be married — not as something lawful, but⁶ as a remedy prepared for avoiding a greater evil, lest the husband, from weariness and the despair of an inseparable marriage, should turn to the murder of the wife. For it was always an evil to repudiate a wife for whatsoever cause, and to take another — nay, [it is] against the very inseparable nature of matrimony, founded from the beginning of the human race, whose law is:⁷ *Wherefore a man shall leave his father and his mother, and shall cleave to his wife: and they shall be two in one flesh*. Not, therefore, was it a precept for the Jews to dismiss a wife and to marry another, but only a permission. To us Christians it is neither a precept, nor in any part permitted — Paul saying:⁸ *TO THOSE who are joined in matrimony I give commandment, not I, but the Lord, that the wife depart not from the husband; but if she depart, that she remain unmarried, or be reconciled to her husband*.⁹ Albeit a bill of repudiation and of divorce — from the bed and cohabitation only, and in the sole cause of fornication, and to those alone who are free from fornication — is permitted to be given, and is even sometimes just (namely, when the adulteress is incorrigible), lest we fall into that sentence of the proverbs:¹⁰ *HE WHO holds [retains] an adulteress is foolish and senseless*. Augustine treats this argument¹¹ in the first book *On the Lord's sermon on the mount*; in the first book of the *Retractations*, chapter nineteen; and in the nineteenth book against Faustus, chapter twenty-six; but most copiously in the two books *On adulterous marriages*, to Pollentius — a most religious man, who, moved rather by a certain human commiseration of husbands than by solid reasons, thought it not unlawful for a Christian man, in the cause of fornication, to give a bill of divorce to an adulterous wife and to marry another; lest the unhappy husband, who cannot live continently, should — by the necessity of satisfying human frailty and of having offspring — be compelled to lie with the adulteress, or be driven to slay the adulteress without any mercy, if, she living, it were not lawful for him, according to the laws of the Romans, to marry another wife. Now the ancient Romans permitted¹² the divorces of wives with such liberty that, while the republic yet flourished, it was lawful for anyone, and for whatsoever cause (even a hidden one), to cast out a wife by a bill sent [to her]. Whence, when Paulus Aemilius had repudiated his wife Papyria¹³ — daughter of Musonius, a man of consular rank, with whom he had lived a long time, and out of whom he had raised a most noble offspring, that renowned and greatest Scipio Aemilianus — he would indicate no cause of the divorce, but thought that he abundantly satisfied those inquiring [of him] if, holding out his foot, he answered: *This shoe is new, and fair: but none of you knows where it pinches my foot*. This so unbridled license of divorces the later Roman Emperors¹⁴ (as appears in the fifth book of the Code, title seventeen) restrained with some curbs, laws being published that it should not be lawful for anyone, without open and designated causes, to repudiate his own spouse, nor in any way to expel [her], unless [she were] an adulteress, or a murderess, or a kidnapper, or a poisoner, or a violater of sepulchres, or sacrilegious, or guilty of treason, or liable to some other crime like to these. Now the formula of the bill of divorce, which the Romans concluded in exceedingly brief words,¹⁵ was this: *PAPYRIA, DAUGHTER OF MUSONIUS, ATTEND TO YOUR OWN AFFAIRS; KEEP YOUR OWN THINGS FOR YOURSELF*.

IN OUR times Thomas, Bishop of Gaeta [Cajetan] — the same [being] a presbyter Cardinal — in [his] commentaries on Matthew, and Ambrose, Archbishop of Compsa, in a book separately published on this matter,¹⁶ have tried to establish by many [arguments]

[→ *to establish* (astruere)]

¹ The formula which the Jews use in writing bills of divorce ² The law of the bill of divorce rightly explained by Christ the Lord ³ Matt. 19:8 ⁴ Deut. 24 — why the Jews were commanded not to dismiss wives except with a bill of divorce first given ⁵ To whom it was permitted among the Hebrews to write the sacred letters ⁶ Divorce permitted to the Jews for avoiding a greater evil ⁷ Gen. 2:24 ⁸ 1 Cor. 7:10-11 ⁹ Let the Calvinists read the sentence here, who dissolve marriages against the precept of the Lord ¹⁰ Prov. 18:22 ¹¹ The error of Pollentius, which the Calvinists renewed, refuted by St. Augustine in various places ¹² Divorces of wives permitted by the ancient Romans ¹³ Paulus Aemilius would give no cause why he repudiated his wife ¹⁴ The Roman emperors decreed that it should not be lawful to divorce a wife without a just cause ¹⁵ The formula of the bill of divorce among the ancient Romans ¹⁶ The error of Cajetan and of Ambrose, bishop of Compsa

(*Rich PDF p. 122 — printed folio 105, verso. The divorce entry closes (Cajetan; Ambrose of Compsa); RHEUM BEELTHEB's letter (Ezra 4); the Roman Senate's documents favoring the Jews (Maccabees). Then letter S: SOLOMON — his lost writings: the 3000 Parables, the 5000 Songs (only the Song of Songs survived Jerusalem's burning), the Disputations on nature (1 Kgs 4:33; Hezekiah's suppression of the book of remedies), and the Description of the Temple. Running head: LIBER SECVNDVS.*)

[→ ...have tried to establish] by many arguments that it is lawful for a husband to cast out a wife guilty of adultery, and to take another wife to himself. Whose opinion I leave to be discussed in the sixth book of this work.

RHEUM BEELTHEB [Rehum Beeltheem], whom Josephus calls Rathymus, wrote to Cambyases, king of the Persians, one letter, by which he petitioned that the rebuilding of the temple of Jerusalem be prohibited. See the first book of Esdras, chapter 4.

THE SENATE AND PEOPLE OF THE ROMANS sent forth various writings in favor of the Jews,¹ concerning which these [things] are had in the sacred letters:

A DECREE OF THE SENATE concerning the friendship and alliance entered into with Judas Maccabaeus and the Jews, inscribed on brazen tablets in the Capitol; a copy whereof, sent into Judaea, is had in the first [book] of Maccabees, chapter eight, and in Josephus, in the twelfth book of the Antiquities, chapter seventeen.

A LETTER to Demetrius, king of Syria, that he should not harass the Jews with war. 1 Maccabees 8.

A LETTER written by T. Manlius and Q. Memmius to the senate of the Jews, whereby it is granted to them to live freely according to their ancestral laws. Second [book] of Maccabees, 11.

COMMENDATORY LETTERS to the kings of Europe and Asia, that they should grant a safe return into their homeland to the ambassadors of the Jews sent from Rome by Jonathan. 1 Maccabees, twelve.

A DECREE OF THE SENATE concerning the league and alliance renewed with Simon Maccabaeus, leader of the Jews, engraved on brazen tablets, and kept among the monuments of the Romans; a copy of which Simon set up on brazen tablets in the vestibule of the temple, and laid up the autograph [original] of it in the treasury of Jerusalem. 1 Maccabees 14.

COMMENDATORY LETTERS to the kings and free peoples, that they should permit the ambassadors of Simon Maccabaeus to return safely from Rome into Palestine. 1 Maccabees, fourteen.

S.

SOLOMON, king of Jerusalem — besides those three books which are placed in the first order of the sacred canon (namely Proverbs, Ecclesiastes, [and] the book of Canticles), and two psalms (that is, the seventy-second and the hundred twenty-seventh), and besides the book of Wisdom (which is numbered among the canonical volumes of the second order) — published a well-nigh infinite number of books, ² of which the [ones] written below are cited in the sacred letters:

משלי *Mishle*, that is, three thousand books of Parables — concerning which, at the close of the book of Ecclesiastes, Solomon himself speaks thus: ³ *AND whereas Ecclesiastes was most wise, he taught the people, and declared the [things] he had done; and, searching out, he composed many parables: he sought profitable words, and wrote most upright discourses, and full of truth.* Which is more amply explained in the third volume of Kings, in these words: ⁴ *GOD gave to Solomon wisdom, and understanding exceeding much, and largeness of heart as the sand that is on the sea shore: and the wisdom of Solomon surpassed the wisdom of all the men of the East, and of the Egyptians; and he was wiser than all men, &c.; and he spoke three thousand parables, &c.* Which words the author of the book of Hebrew Questions (whether that were Jerome, or some other) explains, saying that this work of three thousand parables is the book of Proverbs, ⁵ in which there are *pesuchim* [verses] — namely, nine hundred and fifteen verses — wherein three thousand parables are contained. But Josephus, in the eighth [book] of the Antiquities, expounding this place otherwise, ⁶ writes that Solomon made three thousand books of parables and similitudes; which the Rabbis of the Jews hand down to have been burned, in the devastation of the holy city, together with the books of the law, by Nabuzardan, prefect of the soldiery of the Chaldaeans, and afterward could not be repaired by Esdras.

Solomon likewise wrote ⁷ **שירים** *Hashirim* — that is, five thousand Canticles, or Songs, ⁸ as the same third [book] of Kings testifies — or (as Josephus expounds) five thousand books of Songs; of which one book only, which is inscribed **שיר השירים** *Shir hashirim*, that is, THE SONG OF SONGS, remained, the rest being consumed in the burning of Jerusalem.

He published also ⁹ **דברי הטבע** *Dibre hatteva*, that is, [the discourses] of the words of nature — or a huge work of Natural disputations, filled with an admirable wisdom of all things — which the third book of Kings recalls, at the place already cited, in this manner: ¹⁰ *SOLOMON disputed concerning trees, from the cedar which is in Lebanon unto the hyssop which comes out of the wall; and he discoursed of beasts, and of fowls, and of creeping things, and of fishes* — that is (as Jerome says) of their force, natures, and habits, and at what time they are born, and why not all [things] are born in every land. Which work was burned up in the same fire with the rest of the books. Georgius Cedrenus, in the compendium of histories, relates ¹¹ that the Greek iatrosophists [physician-sages] filched the matter and the arguments of the art of Medicine out of this work — which indeed Hezekiah, king of Jerusalem, took away out of the midst [suppressed], offended (as the same author writes) by the negligence of the Jewish people, who, seeking the remedies of diseases from these writings, neglected to demand the healing of them from God.

He wrote also ¹² **מכתב היכל** *Michtav hechal*, that is, the Writing of the temple, or a Description of the temple of Jerusalem — in which, after the imitation of his father David, he most copiously set forth an exemplar of the temple to be built, showing the form, the site, the measure, and the price of the several parts of the temple; and likewise explaining the dispositions, and the several offices of the Priests, Levites, Doorkeepers, Singers, and the other ministers, which were to be performed in the temple. Of this work the second book of the sacred Annals makes mention. ¹³ Rabanus judges this book to be the same as that which the first [book] of the Annals records David to have written on the same subject; ¹⁴ but the second book of the Annals gainsays [it], distinguishing the one from the other in these words: ¹⁵ *PREPARE yourselves by [your] houses and kindred*

[→ *kindreds* (cognatio[n]es)]

¹ Writings of the Roman Senate and People in favor of the Jews ² Solomon published many books which perished through the injury of time ³ Eccles. 12:9-10 ⁴ 3 Kings 4:29-32 ⁵ Solomon wrote 3000 parables ⁶ Josephus thinks Solomon wrote 3000 books of parables ⁷ 5000 songs of Solomon ⁸ 3 Kings 4:32 ⁹ Solomon's Disputations on natural things ¹⁰ 3 Kings 4:33 ¹¹ The Greek iatrosophists stole the arguments of the art of Medicine from the books of Solomon ¹² The description of the temple published by Solomon ¹³ 2 Paral. 35:4 ¹⁴ 1 Paral. 28:11 ¹⁵ 2 Paral. 35:4

(Rich PDF p. 123 — printed folio 106, recto. **SOLOMON** concluded: the temple-dedication prayer; the lost Book of the Words of Solomon; his books of Incantations and Exorcisms (Josephus's Eleazar; Origen); the riddle-letters with Hiram of Tyre; the apocryphal Wisdom (Pico), Little Key, Contradiction, and Shadows of the Ideas. Then **THE SAMARITAN PENTATEUCH**, and **SAMUEL the Ephraite** begins. Running head: **BIBLIOTHECAE SANCTAE**.)

[→ ...prepare yourselves by your houses and] your kindreds in the divisions of each, as it is [written] בכתב *bi-chethav*, that is, in the writing of David, king of Israel, and במכתב *be-michtav*, that is, in the writing of Solomon, his son — but both perished in the destruction of the city.

There was also published by him a Prayer to God for the dedication of the temple, which he himself — on bended knees before the altar, and with hands lifted up to heaven — offered to God, saying: *O LORD God of Israel, &c.* — which [things] are written in the whole sixth chapter of the second [book] of Paralipomenon.

There is also cited, in the third book of Kings, chapter eleven, ¹ ספר דברי שלמה *Sepher divre Shelomo*, that is, the book of the words of Solomon: in which he himself — or, as others think, the Prophet Ozai [Iddo] — wrote the life and all the deeds of Solomon; which book the Chaldaeans burned together with the other sacred scriptures.

AND these are the writings of Solomon of which mention is made in the sacred letters; beyond which he is reported to have written also certain others, concerning which [these things are noted]:

Of PRAYERS, or Incantations, for soothing sicknesses, one book — of which Josephus makes mention in the eighth book of the Antiquities.

Of EXORCISMS, or Conjurations, for driving away evil demons, one book. Concerning these Josephus, in the eighth book of the Antiquities, writes thus: *GOD granted also to Solomon that he should learn thoroughly the art against demons, for the utility of men, and the cures of these [diseases]; whence also he instituted incantations by which sicknesses are wont to be mitigated: he found out also the manner of the bindings by which the demons, [once] bound, do not return again after they have been driven off. And this cure is discerned to prevail much among us even to this day. For I saw a certain Eleazar, of our nation, in the presence of Vespasian and his sons, and the Tribunes, and the rest of the army, curing those who were vexed by demons. Now the manner of the medicine was of this kind. He put to the nostrils of him who was vexed by the demon a ring having under [its] seal a root shown by Solomon: then he drew out the demon through the nostrils of the [man] smelling [it]; and suddenly the man fell down. Afterward he adjured him [the demon], casting against [it] the adjurations of Solomon, that it should not return again unto him — that is, the Songs which he composed, [now] to be said over him. But, wishing to satisfy and to prove to the bystanders that he had this virtue [power], Eleazar would place before them either a cup or a basin full of water, and would command the demon that, going out from the man, it should overturn these, and give to the beholders a sign that it had left the man. Which being done, the wisdom of Solomon became known to all. Thus Josephus. Origen, in the 35th tractate on Matthew, indicating that in his own age there were not lacking [those] who out of these books adjured demons, writes thus: *TO ADJURE demons is a Jewish [practice]; and if at any time such a thing is done by our [people], it is like to that whereby the demons are wont to be adjured by the adjurations written by Solomon. But those very [persons] who use those adjurations sometimes use books not even fitly composed; and with certain [adjurations] taken even from the Hebrew, they adjure demons.**

THERE ARE COMMEMORATED also, among the ancient authors of approved credit, the riddling Letters of Solomon to Hiram, king of the Tyrians,² and of Hiram to Solomon: concerning which Josephus, in the first volume against Apion, writes in this manner: *HIRAM, king of the Tyrians, was a friend to our king Solomon; but it was chiefly the love of wisdom that had procured [their] friendship. For they used to send to each other problems to be solved; and in these Solomon was the better, and appeared the wiser. Even to this day there are kept among the Tyrians many letters, which they wrote to one another. And that I may not [seem to] feign concerning the letters of the Tyrians, I will bring forward as witness Dios, who is approved as most trustworthy in the histories of the Phoenicians. He, then, in the histories of the Phoenicians, writes thus: THEY say that king Solomon sent to king Hiram riddles, and demanded [some] from him — it being added that whosoever could not solve [them] should pay a sum of money to the one who did solve [them]: and that Hiram, having confessed that he could not solve the proposed questions,³ was fined in much money; then, that a certain Abdemon, a Tyrian man, solved the proposed questions, and himself proposed others, which, if Solomon did not solve them, he should in turn confer much money on king Hiram.* Thus Josephus; to whom Theophilus, sixth bishop of Antioch, in the third book to Autolycus, subscribes in well-nigh the same words.

THERE IS reported also another book of Solomon, inscribed WISDOM,⁴ diverse from that which we have in the Canon: concerning which John Pico [della Mirandola], in the preface of his *Heptaplus*, left [it] thus written: *THERE IS extant among the Hebrews a book of that Solomon surnamed the most wise, whose title is WISDOM — not that which is now in [our] hands, the work of Philo, but another, composed in the more secret tongue which they call the Jerusalem [tongue]; in which the man [Solomon], the interpreter of the nature of things (as is thought), confesses that he received all the doctrine of that book out of the inner recesses of the Mosaic law.*

THERE IS also numbered, in the Decree of Gelasius the Pontiff, among the condemned writings, a certain book most falsely ascribed to Solomon, which is entitled THE LITTLE KEY of Solomon —⁵ which we once saw carried about by certain impostors, containing a kind of prodigious and maleficent superstition.

LIKEWISE also another book, called THE CONTRADICTION OF SOLOMON,⁶ is enumerated in the same Decree of Gelasius, which it has not yet befallen me to see.

Cecco d'Ascoli [Cicco Asculanus] often alleges, in [his] commentaries on the Sphere, a certain book of Solomon *On the Shadows of the Ideas*,⁷ in which, under [that] name, the appellations, significations, and definitions of the axes of the poles, of the circles, and of the other parts of the Astronomical Sphere, are transferred to the explaining of the mysteries of magical impiety.

THE SAMARITAN PENTATEUCH, which of old was in use among the Samaritans, contained the five books of Moses written in the Hebrew tongue, but with letter-shapes and points plainly diverse⁸ from these characters which the Jews now use — [characters] found out by Esdras after the taking of Jerusalem; although, before its destruction, the characters of the Samaritans and of the Hebrews (as Jerome testifies in the preface of Kings) were the same. Jerome frequently makes mention of this Pentateuch,⁹ admonishing that some [things] out of it have crept into our Vulgate edition: such as that [reading] in the book of Genesis,¹⁰ *LET US GO FORTH ABROAD* — which is not had in the Hebrew.

SAMUEL the Ephraite, the Prophet, wrote ספר משפט המלוכה *Sepher Mishpat ha-Meluchah*; for which the Seventy translated βιβλίον τῆς

[→ δικαιώματος (of the ordinance)]

¹ 3 Kings 11:41 ² The riddling letter of Solomon to Hiram, and of Hiram to Solomon ³ Hiram was unable to solve Solomon's riddles ⁴ A book of the Wisdom of Solomon found among the Jews ⁵ The Little Key of Solomon ⁶ The Contradiction of Solomon ⁷ The Shadows of the Ideas of Solomon ⁸ The Samaritans used other characters than the Jews now do ⁹ From the Samaritan Pentateuch some [readings] crept into the Vulgate edition ¹⁰ Gen. 4:8

(Rich PDF p. 124 — printed folio 107, verso. **SAMUEL** (the Book of the Ordinance of the Kingdom, 1 Sam 10:25; David's early deeds; Judges and Ruth); **SHEMAIAH the Nehelamite** (the false prophet, Jer 29); **SHEMAIAH the prophet** (Rehoboam's life); **THE SCRIBES** (guardians and fourfold interpreters of Scripture); **SENNACHERIB's** blasphemous letter and Hezekiah's prudence (a lesson against reading heretics' books); then **SETH's** seven Gnostic books. Running head: **LIBER SECVNDVS.**)

[→ ...the Seventy translated it βιβλίον] δικαιώματος τῆς βασιλείας, that is, the Book of the justification, or of the Jewish kingdom, or of the Law of the kingdom: ¹ in which the Prophet, after he had appointed Saul the first king of the Hebrews, wrote the institution of the royal polity, and certain laws by which the helm of the kingdom should be handled with such moderation that neither should the King exercise tyranny over the people, nor the people, out of their own caprice, despise the commands of the King. And he laid up the volume, [placing] it in the Ark of the covenant, for the perpetual instruction of the kingdom. Mention is made of this book in the first volume of Kings, chapter ten, in these words: ² *AND Samuel spoke to the people the law of the Kingdom, and wrote it in a book, and laid it up before the Lord.* He wrote also ³ concerning the earlier deeds of David of Jerusalem one book, of which, at the end of the former book of Paralipomenon, it is thus read: ⁴ *NOW the acts of David the king, the first and the last, are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the volume of Gad the Seer.* This book Rabbi Moses Kimhi says to be the former part of the volume which by us is [reckoned] under the name of the First [book] of Kings, but by the Hebrews is reckoned, under the title of Samuel, among the scriptures of the old testament; and he asserts the same Samuel to have been the writer of the book of Judges and of Ruth.

SHEMAIAH THE NEHELAMITE — שמעיה הנחלמי *Shemaiah ha-Nehelami*, or Semeias the Nehelamite — a false prophet, ⁵ and sent by his own [authority], unbidden of God (being of the number of those who were led away into Babylon together with the impious king Joakim), wrote — as though in the name of God — to Sophonias [Zephaniah] the Pontiff, and to the whole senate and people of Jerusalem, an accusatory book against Jeremiah the Prophet, ⁶ charging him that (seized by a raving and malignant spirit) he had filled the whole multitude of the transmigrants [exiles] with despair, by a letter sent to them, in which he had foretold, as [it were] out of the words of God, that their captivity in Babylon would be long. And accordingly he urgently demanded that [Jeremiah] be cast into prison, and be punished after the manner of the forefathers. But this lying Shemaiah died not long after, a captive in Babylon together with his whole family — God so willing it, who had announced this very punishment to him, for the office of prophecy rashly usurped, through the mouth of Jeremiah the Prophet.

SHEMAIAH — שמעיה *Shemaiah*, or Semeias — a most holy prophet of the Lord, a Jew by race, ⁷ who, going to Rehoboam king of Judah at Jerusalem in the fifth year of his reign, foretold to him by the command of God the plundering of the temple and of the city — soon to be done — by Shishak [Sesac], king of Egypt; [and] published concerning the life and deeds of Rehoboam king of Judah one book, of which, in the second volume of the sacred annals, chapter 12, it is thus written: ⁸ *NOW the works of Rehoboam, the first and the last, are written in the books of Shemaiah the Prophet, and of Addo [Iddo] the Seer, and diligently expounded.*

Under the name of **THE SCRIBES**, which is so often inculcated in the Gospel, ⁹ some think there is signified a kind of men to whom alone, among the Jews, there was the power of writing out the sacred books of the divine law, lest they should be depraved by being written according to the caprice and pleasure of anyone. For Augustine also, in the first book On the Lord's sermon on the mount, relates ¹⁰ that it was lawful for none among the Hebrews to write the sacred letters, except for the Scribes alone, because they professed a wisdom more excellent than the rest. There are [those] who hand down that the Scribes were the chief men, and of the highest authority, and most wise, whose office it was that — as of old among the Romans, in doubtful matters, answers were sought out of the volumes of the Sibyls through the haruspices — so these, [being] consulted concerning hard and perplexed matters, should answer out of the sacred books and the

oracles of the prophets: ¹¹ whom Matthew reports that Herod also consulted, at the coming of the Magi, concerning the birth of the Messiah. ¹² Epiphanius, in the first book of the Panarion, relates that they were expositors of the divine scripture, ¹³ and thence obtained the name of Scribes; and that they were wont to interpret the scriptures according to four expositions: ¹⁴ of which the first was called [that] of Moses the Prophet; the second, of Achiba [Akiba]; the third, of Ammani, or Ida; the fourth, of the sons of Asamoneus [the Hasmonaeans].

SENNACHERIB, or Sancherib, king of the Assyrians, ¹⁵ when he had besieged Hezekiah, king of the Jews, within the walls of the city of Jerusalem with a most powerful army, sent to him a letter, in which he called him a fool, because — relying on the empty hope of his God — he thought that he could escape the servitude of him [Sennacherib] who had utterly subdued so many nations; and he threatened destruction to all, unless of their own accord, the gates being thrown open, they should receive the army into the city. This letter, having read [it] secretly, Hezekiah went up into the temple, and, spreading it out before the Lord, commended his own safety and that of the City to Him with many supplications. To be observed ¹⁶ in this place is the prudence of the king, who read the blasphemies of the letters to no one, lest he should diminish the faith in the divine promises among his [people], dismayed by fear; but laid [them] open to God alone, whom he knew to be the protector of the people. With the same counsel the same King asked, through his ambassadors, Rabshakeh, the leader of the Syrian army, that he would not speak in the Jewish [tongue], fearing lest he should stir up a tumult of the people by his speech: for the people, hearing Rabshakeh purposely upbraiding the King (because he had destroyed the high places and altars which the forefathers had erected in honor of God), might in a little moment waver. But when Rabshakeh, understanding well enough what Hezekiah feared, went on to speak in Hebrew with an even greater voice and much more vehemently, it was commanded that no one should answer. By which example we are admonished ¹⁷ that the books, writings, sermons, and colloquies of heretics are not to be heard; ¹⁸ and that if we be compelled to hear their blasphemies even with unwilling ears, we ought not to give them an answer, nor to dispute with them. For they are swine and dogs, before whom pearls ought not to be cast; and this is against those who say that all books are to be read indiscriminately, boasting that [saying] of Paul, ¹⁹ *PROVE all things: hold fast that which is good*; and likewise that saying of Dionysius of Alexandria, out of the sixth [book] of the ecclesiastical history, and of Jerome in the epistle to Minervius and Alexander: to whom we have abundantly answered in the sixth book, in the censures on the first epistle to the Corinthians, chapter fifteen.

SETH, the son of Adam — seven books. These (as Epiphanius attests in the first [book] of the Panarion) the Gnostic heretics — [those] who were called Sethians, and [those] Archontici — fashioned under the name of that Seth, ²⁰ adding to them also seven other books, which they call ²¹ AL-

[→ *ALIENS* (Alienigenas / Allogeneis)]

¹ The royal constitution of government written by Samuel ² 1 Kings 10:25 ³ Samuel wrote the deeds of David ⁴ 1 Paral. 29:29 ⁵ Shemaiah a false prophet ⁶ Jer. 29:24, 32 ⁷ Shemaiah, the prophet of the Lord, wrote the life of Rehoboam ⁸ 2 Paral. 12:15 ⁹ Who the Scribes were whom the Gospel names ¹⁰ To the Scribes alone was it permitted to write the sacred letters, in St. Augustine's judgment ¹¹ The Scribes were wont to answer questions put concerning the sacred doctrines of God ¹² Matt. 2:4 ¹³ The Scribes were expositors of the divine Scripture ¹⁴ The four expositions of the Scriptures ¹⁵ The arrogance of Sennacherib ¹⁶ The prudence of Hezekiah ¹⁷ By the example of Hezekiah we ought to flee the company of the impious ¹⁸ The books of heretics are not to be read ¹⁹ 1 Thess. 5:21 ²⁰ The Gnostics published certain books under the name of Seth ²¹ The Allogeneis [Aliens], books of the Gnostics

(*Rich PDF p. 125 — printed folio 108, recto. SETH concluded (the sons of Seth, the sidereal science, the two pillars; the Opus imperfectum's star-prophecy of Seth, Matt 2). Then the long SIBYLLINE ORACLES entry begins: Paul/Clement's exhortation; the etymology and the ten Sibyls (Varro, Lactantius, Jerome); and THE CUMAEAN SIBYL in detail — Justin Martyr's account, the basilica at Cumae, Plato's testimony (Phaedo, Meno). Running head: BIBLIOTHECAE SANCTAE.*)

[→ ...which they call AL]IENS [*Alienigenae*], from the name of the seven sons of Seth, who among them were called Aliens [*Allogeneis*]. But they took, as I judge, the occasion of this fabrication from that which Josephus relates in the first book of the Antiquities — namely, that the sons of Seth devised ¹ the sidereal science for the knowledge of celestial things; and, since they knew that Adam had foretold two universal destructions of things (the one by fire, the other by flood), fearing lest their inventions should perish before they were thoroughly known, they raised up two pillars, and inscribed their inventions on each; that, if it should befall the brick [pillar] to be destroyed by the flood, the stone one, surviving, ² might afford to men the means of learning [them]. And that [pillar] which had been built of stone, Josephus relates to have existed, in his own times, still in Asia.

The author of the *Unfinished Work* on Matthew, expounding that [saying] of Matthew, chapter 2, ³ *WE HAVE SEEN his star in the East*, makes mention of a certain writing of Seth concerning the star to appear at the rising [birth] of the Messiah, in these words: *I HAVE HEARD certain [men] relating concerning a certain writing — though not certain, yet not destroying faith, but rather delighting [it] — [namely] that there was a certain nation situated in the very beginning of the East, beside the Ocean, among whom there was carried about a certain writing, inscribed with the name of Seth, concerning this star that was to appear, and the gifts of this kind to be offered to Christ; which [writing] was held handed down through the generations of studious men, the fathers relating [it] to their sons, &c.*

THE ORACLES OF THE SIBYLS. Paul the Apostle (as Clement, in the sixth book of the *Stromata*, is witness) exhorts his [people] to the reading of the Sibylline volumes, ⁴ saying thus in a certain recondite writing: *TAKE the Greek books, and acknowledge the Sibyls, how they signify one God, and the [things] that are to come; and you shall find in them the Son of God more clearly and more openly written.* Incited by this exhortation of Paul (whatever it be), I have received certain [things] concerning the names, the fatherland, and the writings of the Sibyls from various authors, especially Christian, which I shall here insert. The Sibyls were all women, prophetesses full of God, ⁵ flourishing in perpetual virginity, foreknowers and interpreters of future things — so named by the ancients because they announced the counsels of the gods: for βίος [signifies] god [θεόν], and βουλήν [signifies] counsel, in the Aeolic kind of speech. And whereas they brought forth oracles of future [things] in diverse kinds of verse, they foretold also many [things] concerning our Savior Christ, and the redemption of the human race, and committed [them] also to letters with such certainty and clarity of foreknowledge, ⁶ that they seem to have written past [events] rather than future. These — according to the opinion of M. Varro, who in the books of divine matters, to C. Caesar the Pontifex Maximus, discoursed copiously concerning the Sibyls — Lactantius (in the first book against the gentiles) and Jerome (in the first [book] against Jovinian) report to have been ten ⁷ in number; whose surnames from [their] fatherland are these: ⁸ the Cumaean, the Cumanan, the Persian, the Hellespontic, the Libyan, the Samian, the Delphic, the Phrygian, the Tiburtine, the Erythraean. But the [things] which I have gathered concerning each separately, according to the order of the mysteries of human salvation foretold by them, here follow.

THE CUMAEAN SIBYL took [her] surname from Cumae, a city in Campania of Italy, ⁹ in which she published oracles. Of her, among the heathen, Naevius (in the books of the Punic War) and Piso (in the annals) make mention; among ours, Lactantius (in the book cited a little before), and Justin Martyr in the *Hortatory Address to the Gentiles* — in which [work], speaking of this Sibyl's race, fatherland, and oracles, he thus addresses the nations: *THAT you may in part learn the worship of God, it will easily be furnished to you from the ancient Cumaean Sibyl, ¹⁰ teaching you by some inspiration through oracles, which forsooth seem very near to the doctrine of the prophets. And they assert that she set out from Babylon, and was the daughter of that Berosus who wrote the Chaldaic history: who, when she had withdrawn into a certain part of Campania, there prophesied in the city named Cumae, which is six thousand paces distant from Baiae — in which place warm baths are frequented. We ourselves saw, when we had been in the city, the place where*

a very great basilica had been built,¹¹ a work of one polished stone, exceedingly great and worthy of all admiration: there they affirm that she poured forth oracles — [they] who received these [things] from their forefathers as [it were their] native tradition. And they showed us, in the midst of the basilica, three vessels made of the same stone, in which, [being] filled with water, she was washed; and, having received [her] robe, she would proceed into the innermost part of the same Basilica, built of the same polished stone: in the middle whereof she would ascend a lofty tribunal and throne, and thence render oracles. And of this Sibyl, as a soothsayer, both many others, and especially Plato, make mention in the *Phaedo*:¹² who seems to me, when he had lighted upon her oracles, to have esteemed soothsayers [to be] divine — inasmuch as he had seen those [things] fulfilled which she had long before foretold. Wherefore, in the dialogue which is entitled *MENO*, admiring the singers of the oracles, he praised them in these words: RIGHTLY, then, may we call those, whom we now name soothsayers, divine.¹³ For not in vain do we call these divine, and inspired by a divine power, and possessed by God — since they truly foretell both great and many [things], [while yet] ignorant of the [things] which they utter. Clearly and manifestly he looked to the oracles of the Sibyl: for she had not, as poets do, the power of correcting and polishing, with metrical diligence, what she had written; but she published [them] at the time of the afflatus, in which they looked to the prediction; and this [afflatus] ceasing, the memory of them likewise ceased. And this was the cause why the measure of the Sibylline verses was not kept. For we ourselves, while we were at Cumae, learned this very thing from those who had recounted these [things], and who also showed [us] where she had prophesied, and a little vessel likewise made of bronze, where her relics were kept.¹⁴ And among many other [things] they related this — which they had heard from their forefathers — that those who received the oracles, being for the most part unlearned, deviated in many places from the reckoning of the meter; and this cause they assign, why many of her verses lack the due measure:¹⁵ namely, both because the Sibyl, [once] destitute of the afflatus itself, did not remember what she had before poured forth, and because the notaries, through unskillfulness and rudeness, fell away from the reckoning of the meter. Therefore, O gentile men, assent to this old and most ancient Sibyl, whose volumes it befalls to be kept in the whole world, [and] who, inspired from on high, will instruct you by oracles that those who are called [gods] are not gods. And concerning the coming of our Savior Jesus Christ, and concerning all those [things] which He was to do, she manifestly declares — the knowledge of which, [being] in some sort necessary for you, she fore-exer-

[→ *fore-exercises* (praexer[cet])]

¹ The sons of Seth devised the sidereal science ² A stone pillar built by the sons of Seth survived in Asia in Josephus's times ³ Matt. 2:2 ⁴ The Sibyls prophesied concerning the Son of God ⁵ The Sibyls were prophetesses, flourishing in perpetual virginity ⁶ So clear were the Sibyls' prophecies of Christ the Lord that they seem to have written the past rather than the future ⁷ The Sibyls were ten in number ⁸ The surnames of the Sibyls, from their birthplaces ⁹ The Cumaean Sibyl prophesied at Cumae in Italy ¹⁰ The Cumaean Sibyl was the daughter of the historian Berosus ¹¹ A very great basilica made of one polished stone ¹² Plato mentions the Cumaean Sibyl ¹³ Soothsayers are rightly called divine, in Plato's judgment ¹⁴ The relics of the Cumaean Sibyl were kept at Cumae in Justin's time ¹⁵ Why the Sibyls did not keep the poetic measure in their verses

(Rich PDF p. 126 — printed folio 109, verso. The **SIBYLS** continued: Augustine and Virgil's Eclogue 4 ("Now is come the last age of the Cumaean song"); the Cumaean Sibyl's peaceful-kingdom oracle (Greek + Latin verse, echoing Isaiah 11); Julian's burning of the verses. Then **THE CUMANA SIBYL** (the Tarquin books-story) with the famous IHΣOYΣ acrostic and its numerology (888, per Bede); and **THE PERSIAN SIBYL** (an oracle of John the Baptist). Running head: LIBER SECUNDVS.)

[→ ...a] fore-exercising for the prophecies of holy men. Thus far Justin, concerning the Cumaean Sibyl. Of whom Augustine makes mention, oracle by oracle, in the begun exposition of the epistle to the Romans, in these words: ¹ *THERE WERE prophets also among the gentiles, in whom likewise some things are found which they sang concerning Christ — as is also said concerning the Sibyl; which I would not easily believe, but that a certain [poet], the most noble in the Roman tongue, before he uttered those [things] concerning the renewal of the age which seem well enough to accord and agree with the kingdom of our Lord, set before*

[them] the verse, saying: NOW is come the last age of the Cumaean song. And that the Cumaean song is Sibylline, no one will doubt. Thus Augustine. Before whom Eusebius, in the fourth book *On the life of Constantine*,² expounded that same verse of Virgil in the same manner. There is extant, in the collectanea of Stratoniceus, bishop of Cumae³ (out of which we have gathered well-nigh all the oracles subjoined), the Greek verses of this Sibyl concerning the highest tranquillity of the times [that was to be] at the coming of Christ — not wholly unlike those which Maro [Virgil] translated out of the Cumaean oracles, but most like to those which Isaiah prophesied concerning the peace-bringing coming of the Messiah. And they are these:

ὅταν ἀπ' οὐρανοῦ θεὸς πέμψῃ βασιλῆα,
τῷ γὰρ παγγενέτειρα βροτοῖς δώσει τὸν ἄριστον
καρπὸν ἀπόδρεψιν, σῖτον, οἶνον, ἐλαίου·
αὐτὰρ ἀπ' οὐρανόθεν μέλιτος γλυκεροῦ πότον ἡδὺν
νάματα, καὶ ῥήξει γλυκερὰ λευκοῖο γάλακτος.
πλήρεις δ' ἔσονται πόλεις ἀγαθῶν, καὶ πίνονες ἀγροί·
ἔσσοντ' οὐδὲ μάχαιρα κατὰ χθονός, οὐδὲ κυδοιμός·
ἀλλ' ἅμιν εἰράνη μεγάλη κατὰ γαῖαν ἅπασαν.
ἐν δὲ λύκοι τε καὶ ἄρνες ἐν οὖρεσιν ἅμμιξ ἔδονται
χόρτον, παρδάλεις τ' ἐρίφοις ἅμα βοσκήσονται·
ἄρκτοι σὺν μόσχοις νομάδες ἀλισθήσονται,
σαρκοβόρος τε λέων ἄχυρον φάγετ' ὥς βοῦς·
καὶ βρετέεσσι δράκοντες ἅμα σφίσι κοιμήσονται·
καὶ οὐκ ἀδικήσουσιν, χεὶρ γὰρ κυρίου ἔσεται ἐπ' αὐτούς.

which may be rendered thus:

*When God shall send down a king from high Olympus,
Then shall the all-bearing earth render to sick mortals
Inexhaustible fruits of corn, of wine, and of oil;
Then shall the sweet cups of heaven pour forth honey,
And streams pleasant with snowy milk shall burst forth;
The towns shall be full of good things, and the rich fields shall flourish:
Nor shall the earth fear swords, nor the tumults of war:
But high peace shall flower in all lands:
And the lambs with the wolves shall crop the grass upon the mountains;
And the leopards, mingled together, shall feed with the kids;
The bears shall dwell with the calves, following the herds;
And the carnivorous lion shall eat at the manger, like the ox;
With children shall the serpents take [their] sleep by night,
Nor shall they harm [them]: for the hand of the Lord shall cover them.*

AMMIANUS Marcellinus, in his history, relates that the Sibylline verses were given to the flames⁴ by the Emperor Julian the Apostate, at the city of Aenus.

THE CUMANA SIBYL — born and brought up at Cumae, which is a city of the province of Ionia — is named Amalthea, and Erophile, and Demophile.⁵ She is said to have written many books of divinations; concerning which Lactantius, on the testimony of Varro, relates that she brought nine [books] to king Tarquinius Priscus, and demanded for them three hundred Philippei [gold pieces]; and that the king, scorning the greatness of the price, mocked the madness of the woman; but she, in the king's sight, burned three, and demanded the same price for the rest — [so that] Tarquin thought the woman much more mad. She, three others being again burned, when she persisted in the same price, [it is said] that the king was moved, and bought the remaining [three] for three hundred gold pieces. Solinus said that her sepulchre is to be seen in Sicily. There is reported [to be] a Greek prophecy of hers concerning the incarnation of the Son of God, and His most holy name, in these words:

Δὴ τότε καὶ μέγαλοιο θεοῦ παῖς ἀνθρώποισι
 ἦξει σαρκοφόρος θνητοῖς ὁμοιούμενος ἐν γῇ.
 τέσσαρα φωνήεντα φέρει, τὰ δ' ἄφωνα ἐν αὐτῷ
 δισσῶν ἀγγέλων· ἀριθμοῦ δ' ὅλον ἐξονομήνω·
 ὀκτῶ γὰρ μονάδας, τόσας δεκάδας ἐπὶ τούτοις,
 ἡδὲ ἑκατοντάδας ὀκτῶ, ἀπιστοτέροις ἀνθρώποις
 οὔνομα δηλώσει· σὺ δ' ἐνὶ φρεσὶ σῇ συννόησον.

that is,

*Then shall come to mortals, upon the very mortals
 On earth, [one] born like [them], of the almighty Father,
 Clothed in a body: four vowels
 He bears, and two consonants of double kind;
 But I will teach what is the whole sum of the number.
 For eight units, and as many tens upon these,
 And eight hundreds, shall the name declare
 To faithless men: but do thou hold [it] in mind.*^{6 7}

The reckoning of the letters of the name of Jesus, gathered by the Sibyl in these verses, Bede more clearly explains in the first book of the commentaries on Luke — the number seventy being added, which is lacking in the Sibylline verse. Now he speaks in this manner: *OF THIS most sacred name IESUS, not only the etymology, but the very number also which is comprehended in [its] letters, breathes forth the perpetual mysteries of our salvation. For with six letters, among the Greeks, it was written ΙΗΣΟΥΣ — namely Ι, and Η, and Σ, and Ο, and Υ, and Ξ — whose numbers are 10, and 8, and 200, and 70, and 400, and 200, which together make 888; which number indeed rejoices in the figure of the resurrection. For the eighth number, in the sacred letters, befits the glory of the resurrection: because the Lord rose on the eighth day (that is, after the seventh, [the day] of the Sabbath); and we ourselves, after the six ages of this world, and the seventh — the sabbath of souls, which now meanwhile is passed in another life — shall rise, as it were, at the eighth time.*

THE PERSIAN SIBYL was from Persia:⁸ of whom (on the testimony of Lactantius) Nicanor, who wrote the deeds of Alexander the Great, made mention. There is had of hers, concerning the preaching and baptism of the forerunner of Christ [John the Baptist], an oracle of this kind:

ἀλλ' ὁπότεν φωνή τ' ἐρημαίης διὰ χώρας
 ἦξει, ἀπαγγέλλουσα βροτοῖς, καὶ πᾶσι βοήσει

εὐθείας ἀτραποὺς ποιήσιν, ἢ δ' ἀπορίψαι
ἐκ κραδῆς κακίας, καὶ ὕδασι φωτίζεσθε.

that is,

*Then also a certain voice shall come through the deserts of the places,
A messenger, whereby it may cry to all wretched mortals
That they make straight the paths, and purge [their] souls
From vices, and cleanse [their] bodies with pure waters.*

[→ **SIBYLLA** (the next Sibyl follows)]

¹ Among the gentiles there were prophets, says St. Augustine ² See the Emperor Constantine's Oration to the assembly of the saints, ch. 20, in Eusebius of Caesarea ³ Stratoniceus, bishop of Cumae, collected the Sibylline verses ⁴ Julian the Apostate burned the Sibylline verses ⁵ The Cumana Sibyl, born at Cumae; of her nine books she burned six ⁶ The sum of the name of Jesus: Ι 10, Η 8, Σ 200, Ο 70, Υ 400, Σ 200 (= 888) ⁷ The two [letters] together, ΣΣ, are the two elements from which begin the names of the two chief angels — the good, whom most of the ancients called Sathael, and the evil, who is called Satan ⁸ The Persian Sibyl was from Persia

*(Rich PDF p. 127 — printed folio 110, verso. The **SIBYLS** continued, each with a Greek oracle + Latin verse: **Hellespontic** (Christ fulfilling the Law), **Libyan** (the healings), **Samian** (the entry into Jerusalem on the ass), **Delphic** (the buffets and gall of the Passion), **Phrygian** (the darkness and rent veil), **Tiburtine** (the resurrection and ascension). Then the **Erythraean Sibyl** — Clement, Apollodorus, the ~1000 verses brought to Rome, and the famous acrostic ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ (the Last-Judgment poem cited by Constantine and Augustine), which begins here. Running head: BIBLIOTHECAE SANCTAE.)*

THE HELLESPONTIC SIBYL, born in the Trojan territory, ¹ in the village of Marmissa near the town Gergitium — whom Heraclides Ponticus writes to have been in the times of Cyrus — among many other oracles left this divination concerning the doctrine of Christ:

αὐτὸς πληρώσει δὲ θεοῦ νόμον, οὐ καταλύσει
ἀντίτυπον μίμημα φέρων, καὶ πάντα διδάξει.

that is,

*He shall fulfill the Law of God, [and] not violate [it],
Bearing a most-like image [of the Father], and shall teach all things.*

THE LIBYAN SIBYL, ² whom Euripides recalls in the prologue of the *Lamia*, brought forth this prophecy of the miracles of Christ:

καὶ τότε δὴ νοσεροὺς ἰήσεται, ἢ δ' ἐπιμώμους
πάντας, ὅσοι τούτῳ πίστιν ἐνὶ ποιήσονται·
βλέψουσιν δὲ τυφλοί, ἀτὰρ βαδίσουσιν τε χωλοί,
κωφοὶ τ' εἰσαῖσιν, λαλήσουσ' οὐ λαλέοντες·
δαίμονας ἐξελάσει, νεκρῶν δ' ἐπανάστασιν ἔξει.

that is,

*He indeed shall heal those pressed by diseases, and all
The hurt, as many as put their trust in him; and the blind shall see:
The lame shall walk: to the deaf it shall be granted to hear:
To the dumb it shall be given to form unwonted speech:
He shall drive out demons: those oppressed by death shall rise again.*

THE SAMIAN SIBYL — of whom Eratosthenes writes that he found the memory in the ancient annals of the Samians — was called by the name Pitho;³ in whose verses there is had this oracle concerning Christ entering into Jerusalem, mounted on an ass:

χαῖρε ἀγνή θύγατερ Σιών, καὶ πολλὰ παθοῦσα·
αὐτός σου βασιλεὺς ἐπιβάς ἐπὶ πῶλον εἰσάγει,
πρῶτος πᾶσι φανείς, ἵνα ζυγὸν ὄνπερ ὑπῆμιν,
ξύλον δυσβάστακτον ἐπ' αὐχένι κάμνον, ἄρη.

that is,

*Hail, chaste daughter Sion, and maiden that hast suffered much:
Behold, thy own King enters to thee, mounted on an ass,
Gentle in the sight of all, that he may take from thee the yokes,
Insufferable to thee, which thou bearest with subdued neck.*

THE DELPHIC SIBYL — of whom Chrysippus speaks in the book which he composed *On Divination* — is thought to have been born at Delphi, by name Anthemis,⁴ and lived before the destruction of Troy; several of whose verses some have believed Homer to have inserted into his own work. There is extant her prophecy concerning the Passion of Christ, in this manner:

καὶ τότε δὴ κολάφους καὶ πτύσματα φαρμακόμεντα,
Ἰσραὴλ δώσει μυσσοῖς ἐνὶ χεῖλεσι τοῦτω·
εἰς δὲ τὸ βρῶμα χολήν, καὶ εἰς πότον ὄξος ἄκρατον.

that is,

*Israel shall dash upon him buffets, and wicked spittings
With [their] defiled lips; and shall set before [him]
Food of gall, and for drink harsh vinegar.*

THE PHRYGIAN SIBYL, who prophesied at Ancyra,⁵ sang the death of Christ in these verses:

ναοῦ σχισθῇ τὸ καταπέτασμα, καὶ ἥματι μέσῳ
νύξ ἔσται σκοτόεσσα πελώριος ἐν τρισὶν ὥραις·
καὶ θανάτου μοῖραν τελέσει τρίτον ἡμαρ ὑπνώσας.

that is,

*The veil of the temple shall be rent, and in the midst of the day
A dark, wondrous night shall press [the world] for three hours;
and, having slept a three-day sleep, he shall accomplish the lot of death.*

THE TIBURTINE SIBYL, from Tibur, an Italian city, by name Albunea⁶ — whom the Tiburtines of old worshipped as a goddess by the banks of the river Anio, in whose eddies they had found her image, holding a book in [her] hand — foretold the resurrection and assumption of Christ in this manner:

αὐτὰρ ἐπὶν ἔλθῃ τρισὶν ἡμασιν ἐς φάος αὐθις,
καὶ δεῖξει θνητοῖσιν ὕπνον, καὶ πάντα διδάξει,
ἐν νεφέλαις ἐπιβάς, εἰς οὐρανοῦ οἶκον ὁδεύσει.

that is,

*But after he shall have come again to the light on the third day,
and shown to mortals [the meaning of his] sleep, and taught all things,
mounted upon the clouds he shall journey to the house of heaven.*

THE ERYTHRAEAN SIBYL, whom blessed Clement, the first Pope, recalls in the epistle to the Corinthians, ⁷ was from Erythrae, a city of Ionia. Apollodorus the Erythraean affirms that she was his fellow-citizen, and that she prophesied to the Greeks, [as they were] making for Ilium, that Troy would be [besieged and] would perish, and that Homer would write lies. Fenestella, a most diligent author, writes that C. Curio the Consul, when the Capitol was restored, referred [a motion] to the senate, that legates should be sent to seek out and carry to Rome the verses of this Sibyl; and that accordingly P. Gabinius, M. Octacilius, [and] L. Valerius were sent, who carried to Rome about a thousand ⁸ verses copied out from private persons. Constantine the Great Augustus, in the oration which Eusebius appended to the books *On the life of Constantine* published by him, recites an oracle of this Sibyl concerning the coming of Christ to the Judgment, ⁹ composed in acrostic verses in such wise that in the initial letters of the verses these words may be read: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ — that is, JESUS CHRIST, THE SON OF GOD, THE SAVIOR. ¹⁰ And the same Emperor asserts that M. T. Cicero, when he had lighted upon this Sibylline acrostic, moved by the artifice of the poem, ¹¹ rendered it into Latin for Latin ears, and reckoned it among his other lucubrations. Augustine, in the eighteenth book *On the City of God*, chapter 23, affirms ¹² that he himself read the same acrostic in a Greek codex of the Erythraean Sibyl, which Flaccianus, proconsul of Africa, showed to him. Now the Greek verses are twenty-seven, namely:

ΙΔΡΩΣΕΙ δὲ χθὼν κρίσεως σημεῖον ὅτ' ἔσται,
Ἡξεῖ δ' οὐρανόθεν βασιλεὺς αἰῶσιν ὁ μέλλων,
Σάρκα παρὼν πᾶσαν κρίναι καὶ κόσμον ἅπαντα,
Ὅψονται δὲ θεὸν μέροπες πιστοὶ καὶ ἄπιστοι,
Ὑψιστον μετὰ τῶν ἁγίων ἐπὶ τέρμα χρόνιοι,
Σαρκοφόρων ἀνθρώπων ψυχὰς βήματι κρίνων.
ΧΕΡΣΟΣ ὅταν ποτὲ κόσμος ὅλος, καὶ ἄκανθα γενῇται,
Ῥίψουσιν δ' εἰδῶλα βροτοὶ, καὶ πάντα:
Ἐκκαύσει δὲ τὸ πῦρ γῆν, οὐρανόν, ἡδὲ θάλασσαν
Ἰχνεῦον· φλέξει δὲ πύλας εἰρκτῆς αἰῶνα·
Σάρξ τότε πᾶσα βροτῶν ἐπελευθέριον φάος ἦξει
Τῶν ἁγίων· ἀνόμους δὲ τὸ πῦρ αἰῶσιν ἐλέγξει.
Ὅππῶσα τις πράξας ἔλαθεν, τότε πάντα λαλήσει

which may be rendered (the initials of the verses spelling *Jesus Christ [Son] of God, Savior*):

*The earth shall sweat, when the sign of judgment shall be;
A king shall come from heaven, [he] who is to be unto the ages,
Present to judge all flesh and the whole world.
And mortals shall see God — the faithful and the faithless —
The Most High, with the saints, at the end of time,
Judging at [his] tribunal the souls of flesh-bearing men.
When at length the whole world shall [lie] waste and [full of] thorns,
Mortals shall cast away [their] idols and all [their wealth]:*

The fire, searching [them] out, shall burn up earth, heaven, and sea,
and shall burn the gates of the prison of Hades:
Then shall all the flesh of [holy] mortals come to the free light
Of the saints; but the fire shall convict the lawless unto the ages.
Whatsoever anyone has done in secret, then shall he tell it all —

[→ breasts (στήθρα)]

¹ The Hellespontic Sibyl, born in the Trojan territory ² The Libyan Sibyl ³ The Samian Sibyl was called Pitho ⁴ The Delphic Sibyl, born at Delphi ⁵ The Phrygian Sibyl prophesied at Ancyra ⁶ The Tiburtine Sibyl, Italian ⁷ The Erythraean Sibyl prophesied concerning the destruction of Troy and the lies of Homer ⁸ About a thousand verses of the Erythraean Sibyl were carried to Rome ⁹ Constantine the Emperor, in the Oration to the assembly of the saints, ch. 18 ¹⁰ In Eusebius there is besides [the word] CROSS (ΣΤΑΥΡΟΣ) ¹¹ Constantine, ibid., ch. 19 ¹² Augustine read the Sibylline Acrostic in a book

(Rich PDF p. 128 — printed folio 111, recto. The **Sibylline acrostic** completed (Greek), then Sixtus's Latin verse rendering — the IESVS CHRISTVS DEI FILIVS SERVATOR Judgment poem; the Erythraean's epistle to the Greeks; other Sibyls (Aristotle's black-bile theory); Tacitus and Stilicho on the Sibylline books; the eight printed books; Theophilus's "one God" verse. Then a new entry: **THE BOOK OF THE SEVEN SEALS** (Rev 5) — John's vision quoted, and the six points of its exposition begun. Running head: LIBER SECVNDVS.)

στήθρα γὰρ ζοφόνεντα θεὸς φωστήρσιν ἀνοίξει.
ΘΡΗΝΟΣ δ' ἐκ πάντων ἦξει, καὶ βρυγμὸς ὀδόντων.
ἐκλάμψει δὲ φάος, σέλας ἡελίοιο καὶ ἄστρων,
οὐρανὸν εἰλίξει, μήνης δὲ τε φέγγος ὀλεῖται.
ὕψώσει δὲ φάραγγας, ὀλεῖ δ' ὑψώματα βουνῶν.
ΥΨΟΣ δ' οὐκέτι λυγρὸν ἐν ἀνθρώποισι φανεῖται.
ἴσα τ' ὄρη πεδίοις ἔσται, καὶ πᾶσα θάλασσα
οὐκέτι πλοῦν ἔξει· γῆ γὰρ φρυχθεῖσα κεραυνῶ
σὺν πηγαῖς ποταμοὶ δεινὰ καχλάζοντες λείψουσιν.
ΣΑΛΠΙΓΞ δ' οὐρανόθεν φωνὴν πολύθρηνον ἀφήσει.
ὠρύουσα μύσος μελέων, καὶ πῆματα κόσμου,
ταρτάρειον δὲ χάος τότε δείξει γαῖα χανοῦσα·
ἦξουσιν δ' ἐπὶ βῆμα θεοῦ βασιλῆες ἅπαντες·
ῥεύσει δ' οὐρανόθεν ποταμὸς πυρὸς ἡδὲ τε θεῖον.

Which [verses], ill rendered in Augustine, may — the capital letters being again restored — be translated thus (the initials of the verses spelling *IESVS CHRISTVS, DEI FILIVS, SERVATOR* — Jesus Christ, Son of God, Savior):

In sign of Judgment the earth shall grow moist with sweat,
And the eternal King shall descend from the highest heaven,
Namely, that he may judge all flesh and the whole world:
Whence both the faithful and the faithless shall see God,
The Most High, sitting with the saints at the end of the age,
In bodily [form], to judge the souls of men. Then, of old,

*The world shall bristle all over with dense thickets [of thorns];
 Men shall cast away [their] idols and their stored-up treasures;
 And fire shall burn up the lands, and heaven, and sea,
 And shall burn the gates of the narrow prison of Orcus [Hell].
 And all the flesh of the saints, restored to freedom, shall then
 Seek again the light: [but] the flame shall ever torment the wicked;
 And whatever anyone has sinned in secret, he shall tell it all,
 And God shall lay open to the light the closed breasts [of hearts].
 Teeth shall gnash, laments shall thicken on every side,
 And the light shall fail; and darkness shall enwrap the sun
 And the shining stars; then the Moon's splendor shall pass away.
 The valleys shall be raised up, the steep ridges brought low;
 And nothing lofty shall any more hinder mortals.
 The long keel shall not cleave the deep; the very fields
 Shall be leveled with the mountains; for the earth, scorched by lightning,
 And the dry fountains and rivers together, shall gape [be dried];
 And the trumpet shall sound with a mournful blast from the starry regions.
 Mourning the crime of fools, and the sorrows of the world,
 The earth, yawning open, shall disclose chaos and Tartarus;
 And all kings shall be set before the throne of the deity;
 And a wave, flowing from heaven, fiery, mingled with sulphur,
 Shall mark all men with a most-notable sign. At that time
 The wood [the Cross] — through the lovely token of faith,
 [Christ's] fall set against the world, yet the life of the pious —
 Shall cleanse, by [re]sprinkling, the slain from the twelvefold fountain.*

There is reported, besides, a divinatory Epistle of hers to the Greeks [as they were] making for Ilium, translated into Latin, whose beginning is: *YOU INQUIRE of me, O most illustrious throng of the Danaï.*

Besides these, there are named many other Sibyls also — the Sardinian, the Rhodian, the Sicilian, and very many more — whom Ambrose, in the commentaries on the first [epistle] to the Corinthians, judges to have been seized by an evil and wicked spirit.¹ But Aristotle, in the thirtieth section of the Problems,² declares that these same [women] — driven by the heat of black bile, kindled about the seat of the mind — were agitated. Cornelius Tacitus writes that Augustus, since in his times many vain [verses] were displayed under the name of the Sibyls, commanded that the verses be sought out at Samos, Erythrae, Ilium, [and] Africa, and through the Italian colonies, and brought within a set day to the prefect of the city; and that the judgment and censure of the fifteen men [*quindecimviri*] be applied; and that it should not be lawful to keep [them] privately³ — which had already been provided for by the forefathers. These verses, after four hundred years, Stilicho, father-in-law of the emperor Honorius — being about to stir up a sedition against his son-in-law on such an occasion — took care⁴ utterly to abolish. Which deed Rutilius Claudius did not pass over in silence, saying:

Not only did the traitor, ranging with Getic arms,

ravage [Italy]; before [that], he burned the Sibylline oracles of aid.

Nevertheless, in recent years there have come forth out of Germany eight books of Sibylline verses, printed ⁵ in Greek and Latin, in which well-nigh all the oracles set down above are had. The beginning of the work is:

εἰς θεὸς μόνος, ὃς ἀρχὴ ὑπερμεγέθους ἀγέννητος.

One God alone, who reigns, greatest, unbegotten.

Theophilus, sixth bishop of Antioch, in the second book to Autolycus, recites from an unnamed Sibyl ⁶ about eighty verses, some of which are extant in these books somewhat diverse, but others are not extant.

THE BOOK OF THE SEVEN SEALS John, in the Revelations, mystically described ⁷ in this manner: *AND I saw in the right hand of him that sat upon the throne a book written within and without, sealed with seven seals; and I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no one was able, neither in heaven, nor on earth, nor under the earth, to open the book; and I wept much, because no one was found worthy to open the book, nor to look on it. And one of the elders said to me: Weep not: behold, the lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loose the seven seals thereof. And I saw, and behold, in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent into all the earth. And he came, and took the book from the right hand of him that sat on the throne; and when he had opened the book, the four living creatures and the four-and-twenty elders fell down before the Lamb, saying: Worthy art thou, O Lord, to take the book, and to open the seals thereof, &c.* And this is John's vision Of the Book of the seven seals; in which — lest I detain the reader too long over its several words — I will briefly note six points only, ⁸ whereof the whole series of the vision consists: namely, What is the [one] sitting on the throne; what the four living creatures; what the four-and-twenty Elders; what the Lion, the same being the Lamb that opens the book; what the Book sealed with seals; [and] what the seven Seals.

1. THE [ONE] SITTING ON THE THRONE is God, the Father of our Lord Jesus Christ, sitting on the throne of his kingdom, which is ⁹ the Church.

2. THE FOUR LIVING CREATURES not all authors expound in the same way. Origen and Gregory Nazianzen think [them] to be the four powers, or affections, of the rational soul: ¹⁰ namely, [that] Man is the power of reason, the Lion the irascible power, the Calf the concupiscible power, [and] the Eagle the conscience set over the rest — which by Paul [is called] the spirit ¹¹ of man—

[→ of man (homi[nis])]

¹ Many Sibyls seized by an evil spirit ² Aristotle's opinion concerning the Sibyls, by no means to be approved ³ It was not lawful for any private person to possess the verses of the Sibyls ⁴ Stilicho caused the verses of the Sibyls to be abolished ⁵ Eight books of Sibylline verses printed in Germany ⁶ The unnamed Sibyl ⁷ Apoc. 5:1-3, etc. ⁸ Six chief points are noted in the vision of St. John ⁹ The Church is the kingdom of God ¹⁰ The four powers of the rational soul ¹¹ 1 Cor. 2:11

(Rich PDF p. 129 — printed folio 112, verso. The seven-seals vision (Rev 5) expounded: **the four living creatures** — the many interpretations (Ambrose, Arethas, Theodoret, Jerome vs. Augustine, Andreas, Rupert, Lyra, the Rabbis; and Justin's single fourfold creature = Nebuchadnezzar, Dan 4); **the 24 elders**; **the Lion/Lamb** (= Christ); and **the Book written within and without**. Running head: BIBLIOTHECAE SANCTAE.)

[→ ...which by Paul is called the spirit] of man. AMBROSE, in the third book *On virgins*, says that the four [creatures] signify the moral virtues: ¹ namely the Lion, Fortitude; the Calf, Justice; the Eagle, Temperance; the Man, Prudence. ARETHAS, bishop of Caesarea, [understands] four excellent divine virtues (whatever they are) which designate the power of God about the world, [that world being] constituted of four elements. THEODORET, four created virtues which God set over the four elements — out of which the universe

subsists, and which preserve it. POLYCHRONIUS, four Angels set over the four parts of the world. JEROME, the four evangelists — of whom Matthew is designated by the Man, Mark by the Lion, Luke by the Calf, John by the Eagle. AUGUSTINE, [likewise] the four Evangelists, but by another reckoning ² — that is, Matthew in the Lion, Mark in the Man, Luke in the Calf, John in the Eagle. ANDREAS, likewise bishop of Caesarea, [understands] the four Evangelists, but otherwise: the Lion, on account of [his] eminent fortitude above the rest, signifies John; the Calf, Luke; the Eagle, Mark; the Man, Matthew. CATINA the Syrian, in the exposition of the first vision of Ezekiel (where these four living creatures are placed), refers the Man to all Israel, the Lion to the royal scepter of the Jews, the Calf to the sacerdotal and levitical tribe, the Eagle to the vengeance and retribution of God upon Israel. RUPERT, Abbot of Deutz [Tuitiensis], expounds, by the four living creatures, the four chief mysteries of Christ ³ which a Christian may not be ignorant of — that is, the Incarnation, Passion, Resurrection, [and] Ascension. GALERIDUS understands all the prelates of the Church; for a prelate shows himself a Lion ⁴ in terribly correcting faults, an Ox in strenuously handling earthly [matters], a Man in kindly compassionating men, an Eagle in loftily soaring aloft and subtly contemplating divine [things]. LYRA [Nicholas of Lyra] adapts the four living creatures to the four patriarchal churches: ⁵ namely the Lion to Jerusalem, the Ox to Antioch, the Man to Alexandria, the Eagle to Constantinople. RABBI DAVID [Kimhi] thinks that the four Monarchies — of the Assyrians, Persians, Greeks, and Romans — are adumbrated ⁶ by the four living creatures seen by Ezekiel. RABBI SOLOMON [Rashi] hands down that four angels, set over the four monarchies, are signified by the four living creatures of Ezekiel. JUSTIN Martyr, in the book of *Questions against the Gentiles*, question 44, relates that the four living creatures shown to Ezekiel were but one living creature ⁷ endowed with a fourfold face — namely of a man, an ox, a lion, and an eagle — and that it designated the future change of the power of king Nebuchadnezzar: ⁸ whom Daniel narrates to have been thus, after the elation of his pride, humbled by God and in a manner transformed into a beast — so that his hairs grew like a lion's mane, his nails were curved like an eagle's talons, and he himself ate grass like an ox; and then, after [his] penance, a mild human heart and mind was restored to him by God. God also willed (as it seems to the same Martyr), by this vision, to raise up the captive people into the hope of recovering [their] liberty, showing to it the change of the Babylonian kingdom by the conjunction of a tame and a wild animal, and likewise of a heavy and a light [one] in one and the same creature. For a tame creature is the Man, a wild [one] the Lion; heavy, [yet] light and winged, is the Eagle. By these [figures], therefore, he showed that the kingdom was to be changed from the wild empire of Nebuchadnezzar into the mild empire of Cyrus; but by these [others], that the heaviness of captivity was to be turned into a light and unencumbered liberty. For the Ox bears the yoke, but the Eagle is free of the yoke. This same thing the wheel within the wheel announced: for of these [wheels], the one adumbrated the leading-away of the Jews into captivity, the other [their] leading-back into [their] homeland.

3. THE FOUR-AND-TWENTY ELDERS, according to Ambrose, are the twenty-four books of the old testament; ⁹ according to Augustine, the whole body [and] number of the prophets; according to Rupert, twelve earlier and [twelve] later Judges of the Church of God. The earlier ¹⁰ are they who, before the kingdom of the Hebrews, presided over the people of God — namely from Othniel to Samuel. But the later Judges, who presided after Christ, ¹¹ are the twelve Apostles. According to Galeridus they are the twenty-four patriarchs of the church — namely twelve of the old church (that is, the twelve sons of Jacob), ¹² and the twelve Apostles, patriarchs of the new Church of Christ. ¹³ According to Lyra, [they are] all bishops and Pastors of particular churches; according to Ambrose, all the Doctors of the Church.

4. THE LION, THE SAME BEING ALSO THE LAMB (as it were slain, having seven horns and seven eyes), is Christ: ¹⁴ who, as in his Passion he was a lamb dumb before the shearer, and opened not his mouth, so — that same Passion being consummated — soon, like a lion's whelp (which Jacob foreshowed in his son [Judah]), ascending to the prey, he spoiled hell; and, resting and reclining in the sepulchre like a Lion, he ground down even death itself with a great roar. Now he has seven eyes and seven horns — that is, all the fullness of the illuminating and strengthening Spirit; for the eyes signify light, the horn strength; ¹⁵ and he is

as it were slain, because — although after his resurrection from the dead he lives forever, no more to die — yet he keeps the signs of his death¹⁶ (that is, the places of the nails in [his] hands and feet, and the place of the lance in [his] side) for the everlasting memory of our redemption.

5. THE BOOK WRITTEN WITHIN AND WITHOUT is (as Arethas says) the incomprehensible memory of God, which both the prophet David and Moses foresignified — the one, when he said,¹⁷ *In your book all shall be written*; the other, when he says,¹⁸ *Either forgive them this trespass, or, if you do not, blot me out of your book which you have written*. Moreover, that it is written within and without [means] this: that those, forsooth, are said to be written within, who are of Jerusalem, as it were worshippers of God; but without — that is, on the back and on the worse [inferior] side — those who are of the gentiles. THOMAS [Aquinas] says: the book is the divine knowledge, or the knowledge of God concerning the [things] which God has disposed to do; whence also it is placed in the right hand, because by the right hand we work. It is written within, as regards the knowledge of God, to whom the whole book is fully known; without, inasmuch as the disposition of the divine order, to be fulfilled at the appointed time, is revealed to men. AUGUSTINE [says]: the Book is all the divine—

[→ *divine* (divina)]

¹ The four moral virtues ² A disagreement between St. Jerome and St. Augustine ³ The four chief mysteries of Christ ⁴ The office of a good prelate ⁵ The four patriarchal Churches ⁶ The four Monarchies ⁷ One living creature endowed with a fourfold face ⁸ Dan. 4 ⁹ The books of the Old Testament are 24 ¹⁰ The twelve Judges of the Synagogue ¹¹ The twelve Judges of the Church of Christ ¹² The twelve Patriarchs of the old Church ¹³ The twelve Patriarchs of the new Church ¹⁴ Why Christ is called a Lamb, and why also a Lion ¹⁵ The eyes signify light, the horns strength ¹⁶ Christ keeps the signs of his death in his body ¹⁷ Ps. 138:16 ¹⁸ Exod. 32:32

(*Rich PDF p. 130 — printed folio 113, recto. The seven seals expounded through many authors: Augustine (the 7 gifts of the Spirit, Isa 11), Thomas (the seven horsemen of Rev 6 — preachers, tyrants, heretics, false brethren, martyrs, Antichrist, the final peace), Primasius (the seven grammatical moods of Scripture, with examples), Theodorus, Gregory, Isidore, Rupert, Lyra (the seven ages of the Church, Caius→Constantine). Then the Sealed Book (Isa 29; 2 Cor 3 — the veil on the Jews; only the Lamb opens it), and why God made Scripture difficult (Augustine's three causes). Running head: LIBER SECVNDVS.*)

[→ ...the Book is all the] divine scripture, digested into two Testaments. Written *within*, in the old testament, in which the obscure mysteries of our redemption are contained;¹ *without*, in the new, openly explained — or, *Without*, according to the historical understanding, [and] *Within*, according to the mystical and spiritual sense.

6. THE SEVEN SEALS, as Augustine attests, signify the most obscure fullness of the mysteries lying hidden in the divine scripture; for the number seven, in the scriptures, denotes the last completion² of that thing whereof we speak. Arethas says the seven Seals demonstrate the varieties of days and successions of times which befall in this transitory world, whose articles and moments no one, save God alone, can exactly know. Or, as Augustine again — writing to Maximinus — says, the seven seals are the seven gifts of the Holy Spirit, of which it is read in Isaiah, chapter 11: ³ *THE spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety; and shall fill him with the spirit of fear*. THOMAS [Aquinas] says the septenary number of the seals is the enclosure of the divine knowledge, shutting up in itself seven secrets pertaining to the state of the Church, which are opened to John; and they are these. The first is of the white horse, which signifies the company of preachers⁴ coursing about in the primitive church. The second is of the red horse, which portends the persecution of tyrants.⁵ The third, of the black horse, which is a type of the heretics.⁶ The fourth, of the pale horse, in which is shown the multitude of false brethren⁷ and hypocrites. The fifth, of the souls of the martyrs resting under the altar of God — which designates the consolation to be present to the elect in tribulation. The sixth, of the darkening of the Moon, which figures the persecution of Antichrist. The seventh, of the silence of half an hour, which hints at the peace of the church after the death of Antichrist —

but [a peace] to last a little while. PRIMASIUS says the seven seals are the seven wholesome modes⁸ of the sacred utterances of the divine scripture — that is: the Indicative, as in Micah,⁹ *I will show you what is good*; the Pronunciative, as in Isaiah,¹⁰ *I am the first and I am the last, and beside me there is no God*; the Imperative, as in the same prophet,¹¹ *Cry, cease not*; the Optative, as again in Isaiah,¹² *Would that you had attended to my commandments*; the Conjunctive, as in Jeremiah,¹³ *If you will not hear my voice*; the Infinitive, as in the same [prophet],¹⁴ *To know and understand me, that I am the Lord*; the Impersonal, as in the Psalm,¹⁵ *Who shall declare the powers of the Lord*? THEODORUS says the seven seals signify the seven regular forms of sacred understanding.¹⁶ The first is the text of the history. The second, allegory. The third, the commixture of both, of history as well as of allegory. The fourth is of the immutable essence of the divine Trinity — [showing] when it is insinuated into the sacred oracles properly, [and] when tropically. The fifth is of parables, in which, while one thing is said, another is spiritually signified. The sixth is of the twofold coming of the Savior — lest the first be understood for the second, or the second for the first. The seventh is of the twin precepts, both of the life to be led and of [the life] to be signified. GREGORY says the seven seals are the seven mysteries of human redemption —¹⁷ namely the Incarnation, the Nativity, the Passion, the Descent to hell, the Resurrection, the Ascension, [and] the Coming to judgment. ISIDORE says the seven seals are the seven modes of speaking in the scriptures:¹⁸ that is, the Historical, Tropical, Allegorical, Anagogical, Figurative, Absolute, [and] Parabolic. RUPERT asserts that they are the seven spirits by which the divine scripture was inspired. LYRA says the seven seals are the seven states of the Church¹⁹ from the ascension of Christ to the judgment. The first state, shown by the white horse, signifies the time under the Emperor Caius. The second, by the red horse, the persecution of Nero. The third, by the black horse, the times of Vespasian and Titus. The fourth, in the pale horse, the persecution of Domitian. The fifth, the persecution under Trajan even to Diocletian. The sixth, the state of the church under Diocletian. The seventh, the battles of the Church against heretics — which times follow [those] of Constantine.

THE SEALED BOOK, in Hebrew ספר החתום *Sepher hachatum*, signifies the volume of the whole divine scripture, whose understanding is sealed up to the unbelieving and to those lacking the spirit of God, and altogether hidden — the prophet saying,²⁰ *UNLESS YOU BELIEVE, YOU SHALL NOT UNDERSTAND*. Of which book Isaiah, speaking to the Jews (to be blinded in future ages), says:²¹ *THE Lord has mingled for you a spirit of deep sleep; he shall shut your eyes — the prophets and your princes, who see visions, shall he cover. And the vision of all shall be to you as the words of a sealed Book, which, when they shall give it to one that knows letters, he shall say, Read this; and he shall answer, I cannot, for it is sealed. And the book shall be given to one that knows not letters, and it shall be said to him, Read; and he shall answer, I know not letters*. By which words Isaiah foretold that the prophetic visions, and the whole divine scripture, would be closed to the Jews²² on account of their perfidy and ingratitude, and that they would be utterly blinded, so that reading they should not understand what they read. Whence Paul rightly says of them, to the Corinthians:²³ *EVEN unto this present day the selfsame veil, in the reading of the old Testament, remains unrevealed (which is made void in Christ); but even to this present day, when Moses is read, the veil is laid upon their heart: but when they shall be converted to God, the veil shall be taken away*. For no one is able — as John says — neither in heaven, nor on earth, nor under the earth,²⁴ by the powers of his own wit, to cut away the veil of this book, which by its own nature is sealed, and shut up with the seals of inaccessible mysteries; nor can anyone open the book except that seven-horned and seven-eyed Lamb²⁵ — to whom the four living creatures and the four-and-twenty elders, falling down, acclaim: *WORTHY art thou, O Lord, to take the book, and to open the seals thereof, because thou wast slain, and hast redeemed us to God in thy blood*. This Lamb is Christ, who, after his resurrection (as Luke says),²⁶ opened to his disciples the sense, that they might understand the scriptures, and through them unlocked the understanding of them to the holy and catholic Doctors. Now God willed his scriptures (as Augustine says) to be sealed and closed chiefly for three causes:²⁷ first, to avoid loathing [contempt]. For such is the condition of men, that things by their own nature open, and everywhere obvious, or easily investigated, they loathe and despise;²⁸ but things covered

and hidden, they more desire; and, [being] desired, [they] more ardently seek out; and, [being] found, the more sweetly

[→ *taste* (gustent)]

¹ In the Old Testament the mysteries of our redemption are obscure ² The number seven denotes the last completion of a thing ³ Isa. 11:2-3 ⁴ The white horse signifies the Doctors of the Gospel ⁵ The red horse portends the persecution of Tyrants ⁶ The black horse is a type of the heretics ⁷ The pale horse designates false brethren ⁸ The seven wholesome modes of the utterances of divine Scripture ⁹ Micah 6:8 ¹⁰ Isa. 44:6 ¹¹ Isa. 58:1 ¹² Isa. 48:18 ¹³ Baruch 1 (so printed 1:29) ¹⁴ Jer. 9:24 ¹⁵ Ps. 105:2 ¹⁶ The seven regular forms of sacred understanding ¹⁷ The seven mysteries of human redemption ¹⁸ The seven modes of speaking in the Scriptures ¹⁹ The seven states of the Church ²⁰ Isa. 7:9 ²¹ Isa. 29:10-12 ²² The Scripture closed to the Jews on account of their perfidy ²³ 2 Cor. 3:14-16 ²⁴ Apoc. 5:3 ²⁵ Apoc. 5:9 ²⁶ Luke 24:45 ²⁷ God willed the divine scriptures to be difficult for three causes ²⁸ Let the Calvinists read this

(*Rich PDF p. 131 — printed folio 114, verso. End of Augustine's three reasons for Scripture's obscurity (utility, elucidation, taming pride — the Ethiopian eunuch, Acts 8). Then heretical/disputed writings: SILVANUS (Silas; the Thessalonian epistles; 1 Pet 5:12); SIMON MAGUS (the Samaritan — his statue at Rome, his blasphemies, his fall by Peter's prayer); the Assumption of Zephaniah; SOSTHENES (co-signer of 1 Cor; bishop of Colophon); the Writing of the Spartans (1 Macc 12); and the Manichaean writings under the name of "the Paraclete." Running head: BIBLIOTHECAE SANCTAE.*)

[→ ...the more sweetly] taste [them]. As, therefore, God has set many [things] in the divine books in the most open light, that from them we might be fed and drive away hunger, so he has wrapped many [things] in most useful obscurities, ¹ that in these — without any loathing or satiety — we may exercise the acuteness of [our] wit. Secondly, that obscurity may conduce to a greater elucidation of the truth, while the explanations of many hidden meanings are drawn forth into the light — and one [expositor] thus, and another again thus most truly, veraciously explains what had been obscure; and, on occasion of inquiring into the proposed difficulty, he attains also the truth of other matters which he was not seeking. Thirdly, to repress the temerity of human wit, and to tame its pride by labor; ² so that, while the swelling and puffed-up mind of man presumes that it can penetrate the abstruse recesses of the divine letters, at length, despairing, it may be forced to cry out, together with that Ethiopian Eunuch: ³ *How can I understand these things, unless someone show me?*

SILVANUS — whom some hand down to be called Silas by Luke in the Acts of the Apostles ⁴ — is thought to have been, together with Paul, the author of the two epistles to the Thessalonians, ⁵ because in their prefaces the name of Silvanus is joined with the name of Paul. But Photius, bishop of Constantinople, asserts that each [epistle] was elaborated by Paul alone, ⁶ but communicated and ascribed to Silvanus, as to a fellow-minister, out of apostolic modesty. Peter the apostle makes mention of this Silvanus at the close of [his] former epistle, saying: ⁷ *By Silvanus, a faithful brother, I have written to you in few [words].* The Synopsis of Dorotheus the Martyr relates that he was bishop of Thessalonica.

SIMON Magus the Samaritan ⁸ — [his] father Antonius, [his] mother Rachel, from a village which was called Triton — [was] baptized by Philip the deacon (as is read in the Acts of the Apostles), ⁹ [and] wished to buy with money from the holy Apostles [the power] that by the imposition of his hand also the Holy Spirit might be given. This [man], when he had come to Rome under Claudius Caesar — using the help of a demon assisting him — so bewitched the Romans by magic arts ¹⁰ that he was decreed a god by them, and honored with a statue on the island of Aesculapius (set between the two bridges of the Tiber), having also a title written in Latin letters: TO SIMON THE HOLY GOD. Now he wrote volumes of prodigious impiety, seedbeds of all heresies, ¹¹ in which he taught that he himself was the great power of God, whom the Greeks called Jove; but that his consort was that ancient Helen, on account of whom the Trojans and Greeks came to battle; and that Homer wrote allegorically about her whatsoever things are had in the Iliad. He also handed down the practice of a detestable filthiness — of using women indifferently; he denied that God made the world, and likewise [denied] the resurrection of the flesh; he said also that he himself was Father, Son, and

Holy Spirit, and that in the person of the Father he had appeared in the time of Tiberius, and had suffered in appearance [putatively]; then that afterward he had descended in fiery tongues upon the apostles, in the person of the Holy Spirit; but that Christ had neither come, nor suffered anything from the Jews. He died at Rome, cast down from a great height by the prayer of Peter,¹² when he had challenged that same Peter into a contest of miracles. His writings are condemned by Gelasius, in the fifteenth distinction, enumerated in the first place among the works of the heretics.

THE ASSUMPTION OF THE PROPHET SOPHONIAS [Zephaniah] the Synopsis of Athanasius reviews among the impious writings.

SOSTHENES — one of the seventy disciples of our Savior, a Jew by nation, ruler of the synagogue of the Corinthians — suffered many [things] for the cause of the gospel before the proconsul Gallio,¹³ as Luke relates in the Acts. This [man] is reported to have composed, together with Paul, that epistle which is the former one, to the Corinthians,¹⁴ because the Apostle, in the salutation of the same epistle, joins him to himself no otherwise than as [one] writing and greeting [with him]. But Photius, bishop of Constantinople, thinks that it proceeded and was dictated from the very spirit and wit of Paul alone;¹⁵ but that the Apostle easily attributed what was his own to Sosthenes, that he might make his epistle firmer and more acceptable to the Corinthians, among whom the name of Sosthenes the ruler of the synagogue was celebrated, and [his] authority greatly venerable. The Synopsis of Dorotheus shows that he was bishop of Colophon.¹⁶

THE WRITING OF THE SPARTANS — in which it was written that the Jews and the Spartans are brethren, and that both descended from the race of Abraham¹⁷ — is cited in 1 Maccabees 12. Darius, king of the Lacedaemonians, makes mention of this writing in a certain epistle to Onias, pontiff of the Jews; a copy of which, taken from the twelfth book of the Antiquities of the Jews of Josephus, chapter 5, is had above, in [the entry] *Darius*.

Under the name of **THE SPIRIT, THE PARACLETE**, all the works of Manes the Persian (or Manichaeus) are inscribed by the Manichaeans —¹⁸ whom his disciples believed to be [that Paraclete], and taught that he was that Paraclete Spirit promised by Christ in the Gospel. Now among the Manichaeans, under the title of the Paraclete Spirit, [these] more notable volumes, which follow, were had:

Of GOSPELS, one book.

Of MYSTERIES, two-and-twenty books, published in the Syriac tongue according to the number and order of the Syriac letters.

Of the GREAT TREASURE, one book.

Of the LITTLE TREASURE, one book.

Of SUMMARIES, one book.

ON FAITH, a book, whose beginning is: *There was God, and Matter, light and darkness, good and evil, &c.*

TO THE CHURCH of the faithful, one Epistle, which is called [the Epistle] Of the Foundation, whose beginning is: *Manichaeus, Apostle of Jesus Christ, by the providence of God the Father. These are wholesome words, from a perennial and living fountain, &c.* And it is had in Augustine, together with its confutation, in the sixth Tome.

TO MARCELLUS, [his] beloved son, one Epistle, whose beginning is: *Manichaeus, apostle of Jesus Christ — and all the saints and virgins who are with me — to Marcellus, [his] beloved son: grace, mercy, and peace from God the Father, and our Lord Jesus Christ, &c.* And it is had in Epiphanius, book 2 against the heresies, whence we have taken these [things].

VICTOR, Bishop of Vita [Vtitensis], in the second book of the *African persecution*, has committed to memory that the Manichaeans, out of reverence for their teacher, were wont to carry this writing on the skin of [their] thigh: ¹⁹ MANICHAEUS, DISCIPLE OF CHRIST JESUS.

STEPHA-

[→ *STEPHEN* (Stepha[nus])]

¹ The obscurity of the Scriptures is useful ² The obscurity of the Scriptures tames the pride of man ³ Acts 8:31 ⁴ Acts 15:22 & 16:19 ⁵ 1 Thess. 1 & 2 Thess. 1 ⁶ The notable modesty of St. Paul ⁷ 1 Pet. 5:12 ⁸ Simon Magus the Samaritan ⁹ Acts 8:13 ¹⁰ Simon by magic arts made the Romans mad ¹¹ The blasphemy of Simon Magus ¹² Simon perished miserably at Rome, St. Peter praying ¹³ Acts 18:17 ¹⁴ 1 Cor. 1:1 ¹⁵ The Epistle to the Corinthians written by St. Paul alone ¹⁶ Sosthenes, bishop of Colophon ¹⁷ The Spartans descended from Abraham ¹⁸ The madness of the Manichaeans ¹⁹ The writing which the Manichaeans were wont to carry on the skin of the thigh

(*Rich PDF p. 132 — printed folio 115, recto. Letter T begins. The Apocalypse of Stephen (a Manichaean forgery); the Lying Stylus of the Scribes (Jer 8:8; the Tikkun Sopherim — the scribes' "corrections"); TERTIUS (Paul's amanuensis for Romans, blamed — wrongly — for its obscurity); THADDAEUS/Jude (the reprobated Gospel); and THAV — the letter Tau as the saving mark on the forehead (Ezek 9), the last Hebrew letter, and the origin of the Greek T/Θ marks for the living and the dead (Persius). Running head: LIBER SECVNDVS.*)

[→ ...STEPH]EN. The Apocalypse of **STEPHEN the Protomartyr** (who was one of the seven deacons of the apostles) — [in truth that] of Manichaeus the heretic, as Serapion is witness — [certain heretics] held in esteem. ¹ This Pope Gelasius forbade to Christians under the interdict of anathema, Distinction 15.

THE LYING STYLUS OF THE SCRIBES ² is cited in Jeremiah in these words: ³ *TRULY the lying stylus of the scribes has wrought falsehood* — עט שקר סופרים *Het seeker sophrim*, that is, *the lying stylus of the scribes*. For which the seventy interpreters translated: εἰς μάτην ἐγενήθη σχοῖνος ψευδῆς γραμματεῦσις — that is, *In vain was the false measuring-line made for the scribes*. Origen interprets by this Stylus the lying traditions of the scribes and of the doctors of the law — especially those which they had proposed concerning oblations to be offered to the priests and the temple beyond the divine command, commuting the penalty of any most grievous crime whatsoever into oblations appointed at their own discretion. Which Jeremiah, a little above, reproving, was saying: ⁴ *TRUST not in lying words, saying, The temple of the Lord, the temple of the Lord it is*. Prochetus, in the first book of the *Victory against the Hebrews*, thinks that Jeremiah, by the lying Stylus of the Scribes, wished prophetically to foretell ⁵ a certain correction of the divine volumes — which in the Talmudic books is very frequently recalled, called תיקון סופרים *Tikkun Sophrim*, that is, *the Correction of the Scribes* — according to which the Scribes, not long after the return from Babylon, changed certain [things] in the books of the law and the prophets: now distinguishing the scripture by certain points, now adding other [things] in the margins, which — in place of those which were written in the text — might, for civility's and modesty's sake, be read more honorably and more decently: as, for *To lie with a concubine*, [they put] *to sleep with her*; and for *Dung*, [they put] *excrement*. For which cause sometimes also, erasing that which had been written by the prophet, they replaced [it], in the place of that, with what they themselves had judged more [suited] to the decorum of Scripture. Whence it came about that in many places a sense much diverse from the prophet's meaning — and even often contrary and false — emerged. See more fully of this below, book 8, heresy two.

T.

THE TABLES OF HEAVEN — of what kind of writing they are, see above in [the entry] *Joseph* [the oration].

TERTIUS, bishop of Iconium, disciple and amanuensis of Paul, wrote (the Apostle dictating) that Epistle which is to the Romans; at the end of which, adding also his own salutation, he says: ⁶ *I, TERTIUS, who wrote the Epistle, SALUTE you in the Lord.* This [man], since he was little skilled in speech, nor sufficiently practiced in writing, ⁷ rendered far more obscure the epistle — which, on account of the multitude and sublimity of [its] questions, is more obscure than the rest of Paul's epistles — while he tried to explain the meanings and thoughts of Paul with elocutions sometimes confused, with unfinished sentences, and with the order-series sometimes transposed. Diodorus, bishop of Tarsus, in the exposition of the epistle to the Romans, is witness of this matter. Theodolus, presbyter of Coele-Syria, in the exposition of the epistle to the Romans, reads, for *Tertius, Terentius*. ⁸

THADDAEUS the Apostle — who is also called Lebbaeus and Judas — author of the Catholic epistle which is numbered last among the seven catholic [epistles], is said to have written a Gospel, which Gelasius reprobated in the fifteenth Distinction. ⁹

THE INSCRIPTION THAV, or the letter ת *Thau* [Tau], is a vital, auspicious, and most salutary sign, ¹⁰ with which the divine mercy is wont spiritually to mark the foreheads of those whom it has decreed to snatch away from the fury of the divine vengeance. Ezekiel makes mention of this mystery in that celebrated vision, which he saw in the sixth year of the Babylonian transmigration, in the sixth month, on the sixth day, in these words: ¹¹ *AND the glory of the Lord of Israel was taken up from the Cherub; and he called the man that was clothed with linen, and had a writer's inkhorn at his loins. And the Lord said to him, Pass through the midst of the City, in the midst of Jerusalem, and mark Thau upon the foreheads of the men that sigh and mourn for all the abominations that are done in the midst thereof. And he said to the others, in my hearing — to the men in whose hand were the weapons of destruction — Go through the city, following him, and strike: let not your eye spare, nor be moved with pity: the old man, the youth, and the virgin, the little one, and the women, slay unto utter destruction; but upon whomsoever you shall see Thau, kill [him] not.* These [things] Ezekiel [says] concerning the letter Thau — which God therefore willed to be inscribed on the foreheads of those to be saved, ¹² to show that he deservedly snatched such [men] away from so great a slaughter of the whole people, because they alone in the whole city had kept the law of God, whose first letter they bore before them on [their] forehead. For Thau is the letter with which begins the Hebrew word תורה *thorah*, which signifies the divine law; and ת *Thau* is likewise the last of all the Hebrew letters — the completion, end, and consummation of the whole Jewish alphabet: by whose mark God willed those to be discerned who had fulfilled the whole will of the law (so far as human frailty permits), and had accomplished all the precepts of the divine scripture from the first even to the last letter. And hence, I judge, flowed that custom of distinguishing the living from the dead among the notaries of the ancient soldiery of the Gentiles, ¹³ who — when in the little rolls, in which the proper names of the soldiers were contained, they wished to show how many of the soldiers survived and how many had fallen in war — set the mark T (*tau*) at the head of the line to designate a survivor; but Θ (*Thita* [Theta]), ¹⁴ because it is transfixed through the middle with a dart (that is, with the sign of death), they set beside the name of each dead man. And judges set the same Θ *Theta* before the names of those whom they visited with punishment. ¹⁵ This same [mark], too, painters and sculptors used to write on the epitaphs of tombs — because it is the capital letter of the Greek word Θ θνήσκω, which signifies *I die*, or θανάτου, which signifies *death*. To which the Etruscan poet Persius not ungracefully alluded, when he urged the slaying of vice, in this verse:

And one can set the black Theta before a vice.

And again another Poet:

O letter Theta, unhappy far beyond the rest.

IT IS TO BE KNOWN also, as Jerome in

[→ *most [copies] (plerisq[ue])*]

¹ The Apocalypse of Stephen forged by Manichaeus ² What the lying stylus is ³ Jer. 8 ⁴ Jer. 7:4 ⁵ A slight conjecture of Prochetus concerning a corruption of the Scriptures made by the Scribes — refuted below in book 8, heresy 2 ⁶ Rom. 16:22 ⁷ This reason for the obscurity of the epistle to the Romans — that Tertius, who wrote it, was little practiced in writing — does not seem to be approved ⁸ For Tertius, Theodolus reads Terentius ⁹ The Gospel of Jude, reprobated ¹⁰ ט [Tau], a saving sign ¹¹ Ezek. 9:3-5 ¹² Why God willed ט [Tau] to be inscribed on the foreheads of those to be saved ¹³ Whence the gentiles' custom of distinguishing the living from the dead flowed ¹⁴ Θ [Theta] designated the dead ¹⁵ Θ [Theta] was set before the names of those to be punished, and written on the epitaphs of tombs

(Rich PDF p. 133 — printed folio 116, verso. **THAV** concluded: Jerome — the Jews' old (Samaritan) letters, changed by Ezra; the old cross-shaped Tau; the cross as the seal of salvation (Gal 6; Matt 16; Rev 7); opinions on Ezek 9 (Theodotion, Isidore, Chrysostom, Origen). Then **THOMAS** the Apostle (the Gospel/Acts of Thomas — Manichaean forgeries; the lion-and-dog fable; the Itinerary, Apocalypse, epistle to Clement); **TIBERIUS CAESAR**'s writings (Suetonius); and **TIMOTHY** of Lystra (co-author with Paul). Running head: BIBLIOTHECAE SANCTAE.)

[→ ...as Jerome, in] most places of his works, is witness — that the Jews, before the Babylonian captivity, had other [letters] (that is, of another shape than now), ¹ letters common with the Samaritans, received namely from Moses; whose shapes afterward Ezra, having returned from the captivity, changed, ² so that the Jews — who in the number, order, sound, and signification of [their] letters agreed with the unbelieving Samaritans, [those] enemies of the Jewish name — might at least differ from them in the shape of the letters: the last of which is called, by the common word of both nations, Thau; and which formerly represented the figure of a cross †, ³ Ezra transformed into this mark ט, which the Jews now use. It was, therefore (unless I am mistaken), the sign Thau written on the foreheads of those who were rescued from the devastation of the city — ⁴ the figure of the life-giving cross, the symbol of human salvation, and the sign of the redemption of the whole world. By the inscription of which sign it was mystically signified that no one escapes the punishment of everlasting death who has not been marked with the seal of the cross: that is, who has not had inwardly impressed the faith of the cross, passion, and death of Christ; and who, outwardly on his forehead — which is the index of inner confidence, boldness, and constancy — has not borne the cross of Christ; that is, [who has not] with bare and open forehead intrepidly preached the cross of Christ, and reposed all his glory in it, saying, together with Paul: ⁵ *FAR be it from me to glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.* In the cross, I say, of Him who summons his soldiers with these words: ⁶ *IF anyone wishes to come after me, let him deny himself, and take up his cross, and follow me* — indicating by this saying that no one can enter into eternal life with Christ, unless he first, in this world, through the way of tribulations, follow the footsteps of Christ going before, bearing before him the sign of Christ's cross in heart, mouth, and hand. ⁷ This is that sign of the living God, concerning which the Angel in the Apocalypse cries out to the devastating Angels: ⁸ *HURT not the earth, nor the sea, nor the trees, until we sign the servants of our God on their foreheads.* Assuredly a sign of victory and of triumph, ⁹ by which whosoever shall have been protected will break the efforts of all enemies, invisible and visible; neither sin, nor death, nor the world, nor Satan, nor the gates of hell shall prevail against him.

Nevertheless I judge it not to be passed over, that the name Tau is taken as much for the last letter of the Hebrew Alphabet as for any sign whatsoever; whence, since in Ezekiel not the sole figure of the letter Thau itself, ט, is written separately, but the whole word — which almost all interpret as *Sign* — it is indeed uncertain ¹⁰ whether the words of the prophet are to be understood of the letter Thau itself, or of some other sign. Theodotion understood [it] of Thau, the last letter of the alphabet; and for that which the Seventy, Aquila, and Symmachus translated *sign*, he put the Hebrew ט itself. Isidore, bishop of Seville, judged that by Thau is signified the Greek letter T (*taf*), because it represents the figure of the Lord's cross. But Chrysostom, in the eighteenth homily to the people of Antioch, expounds by Thau nothing else than an indeterminate sign. Finally, Origen, in the homily *On the Epiphany*, concludes that the letter Thau was the very figure of the cross.

THOMAS the Apostle. The Gospel which was familiar to the Manichaeans under the name of the same Apostle ¹¹ (Gelasius being witness) he is believed to have written: of which Origen makes mention, in the first homily on Luke, saying: *I KNOW a certain Gospel which is called ACCORDING TO THOMAS and ACCORDING TO MATTHIAS; and we read several others, lest we should seem to be ignorant of anything, on account of those who think they know something if they have known these [things]: but in all these we approve nothing else than what the Church [approves], that is, only four gospels.* Cyril, bishop of Jerusalem, in the sixth catechetical oration, hands down that the author of this gospel was a certain Thomas, ¹² disciple of Manes the Persian. Athanasius in the Synopsis, and Gelasius in distinction 15, reject [it] among the condemned scriptures. ¹³ Epiphanius, in the second book of the Panarion, relates that the Encratite heretics had in use a certain book whose title is THE ACTS OF THOMAS — which Innocent, the first Pope, reprobates in the epistle to Exuperius. ¹⁴ Augustine, in the first book *On the Lord's sermon on the mount*, and in the book against Adimantus, and in the 22nd book against Faustus, attests that the Manichaeans ¹⁵ had writings of this kind, in which it was read that the Apostle Thomas — when he was, at a certain marriage-feast, a stranger and wholly unknown — being struck on the palm [cheek] by a certain servant, imprecated upon the man a continual and savage vengeance. Him [the servant], when he had gone out to the fountain to serve water to the guests, a Lion, rushing upon [him], slew; and his hand — with which he had struck the Apostle's head with a light blow — torn from the body (according to the word of the Apostle desiring and imprecating it), a dog brought to the table at which the Apostle was reclining. There are enumerated by Athanasius in the Synopsis, together with the repudiated books, the *Circuits*, or *Itinerary of Thomas the Apostle*; and by Gelasius, distinction 15, his *Apocalypse* is repudiated. It is also SAID that this Apostle wrote to Clement (who was pontiff after Peter) an epistle concerning the [things] seen by him in Parthia, Media, Persia, and India — of which Clement himself makes mention in the ninth volume of the *Recognitions*.

TIBERIUS CAESAR — in whose fifteenth year Luke writes that John preached ¹⁶ — published writings of various kinds, in an affected and harsh style, after the imitation of Messalla Corvinus, whom, as a youth, he had attended [as an old man]. ¹⁷ He composed also a lyric poem, whose title is: A COMPLAINT ON THE DEATH OF JULIUS CAESAR. He made also Greek poems, imitating Euphorion, and Rhianus, and Parthenius — with which poets he was so delighted that he dedicated their writings and images in the public libraries, among the ancient and chief authors. Suetonius [attests this], in [the life of] Tiberius.

TIMOTHY of Lystra — born of a gentile father [and] a Hebrew mother ¹⁸ — was made first bishop of Ephesus by Paul, while yet quite a youth, on account of his eminent virtues. Him the Apostle, in the salutations of his letters, seems to indicate to have been a co-adjutor to him in the writing and composing of some epistles, ¹⁹ which are inscribed with the names of Paul and Timothy joined together. And these are:

TO-

[→ TO [...]] (Ad)

¹ The Jews before the Babylonian captivity used letters common with the Samaritans ² The form of the letters which the Jews now use, devised by Esdras ³ The letter Thau once represented the form of the cross † ⁴ The sign of the cross inscribed on the foreheads of those rescued from the devastation of the city ⁵ Gal. 6:14 ⁶ Matt. 16:24 ⁷ He who wishes to be Christ's disciple must bear his own cross ⁸ Apoc. 7:3 ⁹ The sign of the Cross is a sign of victory and triumph ¹⁰ Various opinions concerning the sense of the words of Ezekiel, ch. 9 ¹¹ The Gospel which was thought to be St. Thomas's, familiar to the Manichaeans ¹² A certain Thomas, disciple of Manes, was the author ¹³ The Gospel according to Thomas is numbered among the condemned scriptures ¹⁴ The Acts of Thomas, reprobated by Innocent I ¹⁵ A fable forged by the Manichaeans about St. Thomas ¹⁶ Luke 3 ¹⁷ Tiberius Caesar, disciple of Messalla Corvinus ¹⁸ Acts 16:1 ¹⁹ Some epistles are inscribed with the names of Paul and Timothy together

(Rich PDF p. 134 — printed folio 117, recto. End of **TIMOTHY** (the Paul-Timothy epistles; the four spurious Books to the Church = Salvian; why Luke wrote to "Theophilus"). Then **TITVLVS** — the four senses of the word: an inscription (the title on the cross), a monument (Saul's arch; Absalom's pillar), an idol (Lev 26), a standing stone (Jacob's matsevah, Gen 28); the **Book of Tobias the Younger** (a magic forgery);

the Traditions of the Jews (Epiphanius; the brothers of the Lord); and *the Traditions of the Elders* (Matt 15 — the Pharisees' hand-washing). Running head: LIBER SECVNDVS.)

[→ TO] the Corinthians, the second [epistle]; ¹ to the Colossians, one; ² to the Philippians, one; ³ to the Thessalonians, two; ^{4 5} to Philemon, one. ⁶

These, however, Photius, bishop of Constantinople, judges to have been first composed by Paul alone, ⁷ and then communicated and ascribed to [his] uniquely beloved disciple Timothy, out of the inborn modesty and charity of the Apostle.

THERE ARE carried about, likewise, under the name of Timothy the bishop, four Books to the catholic church, ⁸ which Salvian, bishop of Marseilles — prefixing a preface to them — shows not to be of this Timothy, but published by a certain writer of his own times; who, fleeing the breath of human praise, [his] own name concealed, feigned the word *Timothy* (by which the honor of the Divinity is expressed), that he might signify that he had written not to catch the honor of men, but for the honor of God alone — imitating in this the example of Luke the evangelist, who, in the exordium of each of his works, feigned the name of Theophilus, ⁹ pretending that he was writing to a man, when he was directing [his] writings to the love of God, by whom he had been impelled to write. ^{10 11} The character of this work, unless my taste deceives me, savors of the phrase and style of that same Salvian.

TITULUS, in the sacred letters, sometimes signifies ¹² ἐπιγραφή, that is, an inscription which is written over things, that at once, at first sight, it may be known what the superscribed thing is. ¹³ So the Evangelists report the title set over the Lord's cross by Pilate, written in Greek, Latin, and Hebrew letters, ^{14 15} that thereby the cause of Christ's death might be manifest. Sometimes it signifies ¹⁶ marble columns, pyramids, pillars, or arches, inscribed with the names and eulogies of illustrious men, for preserving the memory of the [things] brilliantly done by them. Thus in the first volume of Kings we read ¹⁷ that Saul, the nation of the Amalekites being conquered, erected for himself a title ¹⁸ — or, as our edition has it, a triumphal arch — on Mount Carmel. So in the second book of the same work we read [it] written: ¹⁹ *NOW Absalom had erected for himself, while he was yet alive, a title [pillar], which is in the King's Valley: for he had said, I have no son, and this shall be the monument of my name. And he called the title by his own name; and it is called THE HAND OF ABSALOM even to this day.* Which words Josephus, expounding in the seventh book of the Antiquities, [renders]: *NOW Absalom had erected for himself, in the King's Valley, a marble column with an inscription, distant two stadia from Jerusalem, which he willed to be called the Hand of Absalom — saying that, if it should befall his children to perish, yet in this his name would remain.* Sometimes Titulus, in the sacred letters, is the same as a statue, ²⁰ image, and likeness set up for the veneration and worship of some man — which, [under] the setting-up of a Title, God, forbidding in the third volume of the law, ²¹ says: *YOU shall not make for yourselves an idol and a graven thing, nor erect titles.* Sometimes also Titulus denotes ²² an unshaped stone — standing without any inscription, and without any polishing of art, and erected on the surface of the earth — such as we read in Genesis was the stone which Jacob, sleeping at Bethel of Luz, put under his head, and, ²³ roused from sleep, set up as a title, pouring oil upon it, and saying: *THE Lord shall be to me for a God, and this stone [shall be] a title.* From these words it is clear that that Title was not a column or a pyramid, but a rude stone, at first lying on the ground, then erected on high, for the perpetual remembrance of the [things] which had befallen the Patriarch Jacob in that place. This Moses called מצבה *matsevah*, that is, *a standing Stone*; and the seventy interpreters at times translated [it] λίθον, that is, *Stone*.

TITULUS, or the Inscription of the cross of Jesus Christ ²⁴ — see above, [in] those [things] which are written by us in [the entry] *Pontius Pilate*.

THE BOOK OF TOBIAS THE YOUNGER, forged by sorcerous men, ²⁵ contains incantations and certain magical images, by which Tobias, son of Tobit, is feigned to have driven off the demons from his spouse Sara. The Senate of the Sacrosanct Roman Inquisition condemned the book, [it being] rejected among the

works of magical impiety.

THE TRADITIONS OF THE JEWS Epiphanius very frequently cites, certain [of them] without the author's name: out of whose authority he himself brings forward — against the Hieracites — the Genealogy of Melchizedek ²⁶ from the nation of the Sidonians; and against the Melchizedechians, the Genealogy of the prophets Elijah and Daniel. Likewise, against the Antidicomarianites, he shows from the same traditions that Joseph, the spouse of the Virgin Mary, had another wife before Mary, ²⁷ and had by her four sons — who in Mark and John are named James, Joseph, Jude, and Simeon — and two daughters, Mary and Salome; [and] that, she being dead, when he was a widower and eighty years old, he took the Virgin Mary to wife. Likewise, against the Collyridians, he relates that the parents of the Virgin Mary were Joachim and Anna. Again, disputing against the Manichaeans, he proves from the same [traditions] that Lazarus, when he was raised by Christ, ²⁸ was thirty years old, and after the resurrection survived thirty other [years]. Jerome also cites other Hebrew traditions in the book of *Hebrew Traditions*, very often. Euthymius, in chapter 23 of Matthew, alleges a certain kind of Jewish traditions, which — because they are not written — are called ἄγραφα [unwritten].

THE TRADITIONS OF THE ELDERS — which Matthew in Hebrew called גזירות הזקנים *Ghezerot ha-zekenim*, that is, *the Constitutions of the Elders* (but the Greek codex, in the singular number, calls [it] τὴν παράδοσιν τῶν πρεσβυτέρων, that is, *the tradition of the Elders*) — the divine scripture commemorates in several places, especially in Matthew chapter 15, ²⁹ where the Pharisees, accusing the Apostles, question Christ, saying: *WHY do your disciples transgress the Traditions of the Elders? for they wash not their hands when they eat bread.* Whom Christ, convicting of a greater crime, and in turn questioning, says: ³⁰ *WHY do you also transgress the commandment of God for your tradition?* And a little after he adds: ³¹ *IN VAIN do they worship me, teaching the doctrines and commandments of men.* At the observers of these Traditions God, being angry, threatens through his prophets, saying in Isaiah: ³² *BECAUSE they have feared me with the commandment and doctrines of men, wisdom shall perish from their wise men.* And in Jeremiah: **TRULY**

[→ **TRULY** (Vere)]

¹ 2 Cor. 1:1 ² Col. 1:1 ³ Phil. 1:1 ⁴ 1 Thess. 1:1 ⁵ 2 Thess. 1:1 ⁶ Philem. 1:1 ⁷ The singular modesty of St. Paul ⁸ Timothy, disciple of St. Paul, is not the author of the four books to the Catholic Church ⁹ Why St. Luke used the name Theophilus, as if he were writing to someone of that name ¹⁰ Luke 1:3 ¹¹ Acts 1:1 ¹² *Titulus* in the sacred letters signifies various things ¹³ The first signification of *Titulus* ¹⁴ Mark 15:26 ¹⁵ John 19:19 ¹⁶ The second signification of *Titulus* ¹⁷ 1 Kings 15:12 ¹⁸ Saul erected for himself a triumphal arch ¹⁹ 2 Sam. 18:18 ²⁰ The third signification of *Titulus* ²¹ Lev. 26:1 ²² The fourth signification of *Titulus* ²³ Gen. 28:21-22 ²⁴ John 19:19 ²⁵ Sorcerers published a book under the name of Tobias ²⁶ Melchisedech, of the nation of the Sidonians ²⁷ Epiphanius thinks that Joseph, before the Blessed Virgin, had another wife ²⁸ Lazarus, when he was raised by Christ, was 30 years old ²⁹ Matt. 15:2 ³⁰ Matt. 15:3 ³¹ Matt. 15:9 ³² Isa. 29:13-14

(Rich PDF p. 135 — printed folio 118, verso. **The Traditions of the Elders** concluded: Paul's denunciations of vain traditions (1 Tim; 2 Tim; Titus; Gal 1) — but not ALL human tradition is condemned; the **Manichaean** and **Ptolemaite** misreadings refuted; the **Lutherans** likewise wrong (Christ wills the ecclesiastical traditions kept — 2 Thess 2:15; Matt 23; Luke 10; Basil). Then **STRATONICUS** (the traditions = the tenets of the four Jewish sects) and the **five dogmas of the Pharisees** (providence + free will, immortal souls, transmigration, reverence for elders, the traditions). Running head: BIBLIOTHECAE SANCTAE.)

[→ **TRULY**] the lying stylus of the scribes has wrought falsehood. The wise are confounded... they have cast away the word of the Lord, and there is no wisdom in them. ¹ These same Traditions Paul the Apostle, everywhere deriding — and calling [them] now Jewish fables, now old-wives' trifles, now foolish questions and profane vanities — deters Timothy from the handling of them, in these words: [that they] should NOT attend, he says, to endless Genealogies, ² which afford questions rather than the edification of God which is in faith — as some, wishing to be teachers of the law. And again to the same he says: ³ Avoid FOOLISH questions, and [those] without instruction. And again: Avoid silly and old-wives' fables. And, to Titus,

repeating the same: Avoid ^{4 5} foolish questions, and genealogies, and contentions of the law; for they are unprofitable and vain. Nor does he warn this in vain, [being] himself experienced [in it], how much the observance of these traditions had harmed himself and others; for on account of these (as the epistle written to the Galatians testifies) ⁶ he himself persecuted beyond measure the Church of God, and assailed it, being a zealot of the paternal traditions in Judaism. Since, therefore, both Christ and Paul so sharply inveigh against Traditions of this kind, therefore — lest anyone should perhaps think that human Traditions of whatsoever kind are universally condemned — it will not be beside the purpose briefly to indicate ⁷ what are the doctrines and commandments of men reprobated by God.

THE MANICHAEANS impiously affirmed that, by the Traditions of the Elders, all the Scriptures of the old Testament are to be understood; ⁸ and these, they said, were called by Paul Jewish fables and profane vanities. ⁹ But against the madness of these, Paul himself, writing to the Romans, ¹⁰ cries out: ¹¹ *THE LAW indeed [is] holy, and the commandment holy, just, and good.* And to Timothy he says: ¹² *BUT do you continue in the [things] which you have learned, because from infancy you have known the sacred letters, which can instruct you unto salvation by the faith which is in Christ Jesus: for all Scripture, divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished unto every good work.*

THE PTOLEMAITE Heretics, as Epiphanius hands down in the first [book] against the heresies, understood, by the Traditions condemned by Christ, not all, but some, Scriptures of the old Testament, ¹³ which they divided into three parts: of which one they said was founded by God, another by Moses, the third written by the Elders of the Jews, and afterward rejected by Christ, saying: ¹⁴ *WHY do you also transgress the commandment of God for your tradition? For God said, Honor father and mother; and, He that shall curse father or mother, let him die the death.* ^{15 16} *But you say, If a man shall say to father or mother, KORBAN ([which is] a Gift), whatsoever from me shall profit you: and you no longer permit ¹⁷ him to do anything for his father or mother — rescinding the word of God by your tradition, which you have delivered, &c.* But since the words of this tradition are nowhere found in the whole old testament, it is manifest that Christ, under the name of Traditions, condemned no part of the divine Scriptures, ¹⁸ but other Jewish constitutions, foreign to sacred Scripture, and contrary to the word of God.

LUTHER, and all the foul filth of the Lutherans, interpret — by the traditions and doctrines of men rejected by Christ — all ecclesiastical Sanctions ¹⁹ which have not, in the divine letters, an open and express testimony of God. But it appears that they lie wickedly, ²⁰ from this: that Christ and Paul, in the places already cited, do not condemn good and just traditions of men (although these have not the express word of God), but only Jewish constitutions — that is, [those] repugnant to the commandments of God; such as was that [tradition] of the Pharisees, ²¹ *Whatsoever GIFT is from me shall profit you* ²² — which destroyed the divine precept concerning piety toward parents. But the ecclesiastical Sanctions, and the decrees of the Fathers, which promote and increase the worship of God, ²³ Christ wills to be observed — so that through Paul he says: *STAND, and hold the traditions which you have learned, whether by our word or by our epistle.* ²⁴ And he himself, establishing a law concerning the traditions of the Pastors to be kept, says: ²⁵ *ALL THINGS whatsoever they shall say to you, observe and do.* And to the Pastors he says: ²⁶ *HE who hears you, hears me; and he who despises you, despises me.* And: ²⁷ *IF he will not hear the church, let him be to you as the heathen and the publican.* For no less does he deserve to be cast out among the Heathen who refuses the ecclesiastical traditions ²⁸ than he who refuses the gospel; since — the constitutions of the church being rejected — the gospel too must needs be cast off. ²⁹ Which also blessed Basil, in the book *On the Holy Spirit*, plainly attests in these words, chapter 27: *If we shall attempt once to repudiate the unwritten ordinances and customs — as though a great force were not in them — we shall, secretly and by degrees, disapprove the very established sentences of the gospel, or rather shall contract its preaching into an empty name. I judge it therefore Apostolic to continue in these traditions also, which are not written.* But of these we have spoken

more fully elsewhere.

STRATONICUS, Bishop of Cumae, in his Collectanea, judges that these Traditions were the tenets and decrees of the Jewish sects.³⁰ For there were four modes of life among the Jews (as Josephus and Epiphanius write):³¹ of which the Pharisees professed one, the Galileans another, the Sadducees a third, the Essenes a fourth.

Now the dogmas of the Pharisees were of this kind:³²

1. That all things are done by Fate — that is, by the prescience and immovable decree of God — the free assent of the human will nevertheless remaining.³³ For with such a tempering does God, the best, govern the affairs of men, that, although all things depend on his deliberation, yet in man there is entire the faculty of approaching to virtue and to vice.
2. That souls are incorrupt and immortal, and that their judgments take place beneath the earth, and that rewards befall to each according to the desert of virtue and of malice.
3. That the souls of the pious return from the lower regions into this life, to new bodies, and again pass from these into other bodies;³⁴ but that the souls of the wicked, condemned to perpetual prisons, are tormented with unending punishment.
4. That the elders are to be venerated, and that it is not lawful either to answer back to those admonishing, or to gainsay [them].
5. That the traditions of the elders — which are not written among the Mosaic laws, but delivered by the forefathers from hand to hand — are to be received with the highest veneration, and to be honored with equal honor with the Mosaic law.

[→ *the other sects' tenets follow*]

¹ Jer. 8:8-9 ² 1 Tim. 1:4 ³ 2 Tim. 2:23 ⁴ 1 Tim. 4:7 ⁵ Titus 3:9 ⁶ Gal. 1:13-14 ⁷ Scripture does not condemn traditions of every kind ⁸ The Manichaeans understood, by the name of the condemned Traditions, the Scriptures of the Old Testament ⁹ 1 Tim. 4 ¹⁰ The Manichaeans are refuted ¹¹ Rom. 7:12 ¹² 2 Tim. 3:14-17 ¹³ What the Ptolemaites understood by the name of the condemned Traditions ¹⁴ Matt. 15:3-5 ¹⁵ Exod. 20 ¹⁶ Deut. 5 ¹⁷ Mark 7:11 ¹⁸ Under the name of Tradition Christ condemns the Jewish constitutions foreign to sacred scripture and contrary to the word of God ¹⁹ The Lutherans reject the ecclesiastical Sanctions ²⁰ The lie of the Lutherans ²¹ The Pharisees destroyed the divine precept concerning piety toward parents ²² Matt. 15:5 ²³ Christ wills the ecclesiastical Sanctions to be observed ²⁴ 2 Thess. 2:15 ²⁵ Matt. 23:3 ²⁶ Luke 10:16 ²⁷ Matt. 18:17 ²⁸ Whoever rejects the ecclesiastical traditions is to be cast out among the heathen ²⁹ The gospel too will at length be cast off if the ecclesiastical traditions are rejected ³⁰ There were four modes of life among the Jews — of the Pharisees, Galileans, Sadducees, and Essenes ³¹ Josephus, Antiquities bk. 18 ch. 18, and bk. 2 of the Jewish War ch. 7 ³² The dogmas of the Pharisees ³³ The Pharisees admitted the free will of man ³⁴ The Pharisees impiously asserted the migration of souls

(Rich PDF p. 136 — printed folio 119, verso. *The Jewish sects continued: the **Galileans** (Judas of Galilee — God alone is Lord, refusing tribute; John 8:33); the four dogmas of the **Sadducees** (no fate, no immortality, no angels, only the Mosaic books); and the fifteen rules of the **Essenes** (the monastic community — celibacy, common goods, white garments, the latrine-mattock, the fifth-hour meal, the three-year probation). Then the **Traditions of the Elders** per Epiphanius, Jerome (the deuteroiseis — Shammai, Hillel, Akiba...), and Thomas Aquinas (the **Talmud**). Running head: LIBER SECVNDVS.)*

THE GALILEANS, who took their origin from Judas the Galilean, of the country of Gamala, followed the same tenets as the Pharisees,¹ adding only this one thing of their own: namely, that God alone is to be held for Lord, and that no mortal prince is to be obeyed, but that, for the asserting of liberty, all hard and harsh [things] are to be endured. Josephus relates that this kind of men often stirred up the peoples to cast off the empires of kings and lords, and to refuse the payment of tribute² (which is a manifest testimony of servitude); and among these he writes that there were, in the time of Herod, six thousand men who — when the whole nation of the Jews had bound their fidelity by oath to Caesar and the King — these alone would neither take the oath nor promise fidelity. There are also [those] who think that of this sect were those Jews

whom we read, glorying in liberty,³ to have said to Christ (in whom they had lately believed):⁴ *WE ARE THE SEED OF ABRAHAM, AND WE HAVE NEVER SERVED ANYONE*; and that they therefore had adhered to Christ, because they hoped that he would one day be the asserter and vindicator of Jewish liberty.

The **SADDUCEES** had opinions diverse from these,⁵ namely:

1. That there is no Fate at all, nor any decree of divine deliberation, but that all things are so in the power of men that each is the author to himself of his happiness as well as of his misfortune.
2. That souls are altogether extinguished together with the body,⁶ and that no rewards or punishments remain after this life.
3. That there is no nature of Angels,⁷ but only names — by which either the motions which God breathes into men are designated, or those demonstrations of his power which he himself puts forth.
4. That, besides the Mosaic books and the divine laws comprised in the same volumes,⁸ no other authority of scriptures, nor tradition of men, is to be received.

The **ESSENES**, more notable cultivators of piety, and not much unlike Christian monks,⁹ had bound themselves to these laws and sanctions:

1. That all things are ruled by fate — that is, by the will of God — and that nothing befalls men beyond the determination of fate.
2. That souls are immortal, and that to them, after this life, the rewards and punishments of their deeds are repaid — to the good, indeed, beyond the Ocean, where there is a region which neither cold nor heat oppresses, but a pleasant Zephyr breathes; but to the wicked, among the lower regions, where the places are wretched and full of groanings.
3. That every oath is to be avoided as a kind of perjury, because whatever a perfect man shall say ought to have the force of an oath; and that he is condemned as guilty of a lie, who is not believed without God as witness.
4. That the highest reverence, after God, is to be shown to Moses the lawgiver — whom, if anyone shall blaspheme, let him be condemned to death.
5. That the chief study is to be applied to the divine letters, and to the writings of the ancient fathers; and thence are to be sought the [things] that avail for the care of souls.
6. That the prefect of the common fellowship is to be so obeyed, that nothing may be done without his command.
7. To lead a continent and celibate life, and to abstain from all wedlock through the whole [of] life.
8. That all goods are common, and [that there is] one patrimony of all, which is dispensed through common stewards.
9. That they neither buy nor sell anything among themselves, but that it is free for all to receive, from whom they please, what is needful.
10. That white garments are to be used, and that the cloak and shoes are not to be changed, unless the former be altogether torn, or consumed by long use.
11. That so great a care of cleanliness is to be had, even in natural [bodily] purgations, that each one daily, in the most secret places, digs for himself a pit with a little mattock, in which he may relieve his belly¹⁰ — the garment being first let down all around for the sake of covering the body, and then the earth which he had dug out being brought back into its place — namely, lest an injury be done to the splendor of the divine light.

12. That before the rising of the Sun, the author of the light about to be born is to be celebrated with public praises; but afterward each is to go to his own arts and studies.

13. That at the fifth hour of the day they come together into a common dining-hall, clothed in sacred garments (that is, in linen coverings); and there, sitting in silence, they eat of the same bread and pottage; nor is it lawful for anyone to taste anything, unless a public prayer precede the meal, and follow [it] — [a prayer] which praises God, the giver of sustenance, both before and after food.

14. That after the meal, the sacred vestments being laid aside, each withdraws to his own works until evening.

15. That those lately approaching to the discipline of the Essenes are not at once to be taken into fellowship, but — clothed in a white garment and an apron [perizoma], and girt with a little mattock — are to be tested by their curators for three whole years, until they give approved proofs of [their] virtue.

EPIPHANIUS, in the first book against the heresies, says that the Traditions of the elders are four Jewish Expositions of the divine law,¹¹ devised by certain masters of the Hebrews — that is, by Moses the Prophet, by Rabbi Akiba, by Rabbi Ida, and by the sons of Asamonaeus — who, out of the aforesaid expositions, deduced certain constitutions, full of superstition and vanity, which they also commanded to be observed, together with the rest of the commands of the divine law, with equal obligation.

JEROME, in the third commentary¹² on Isaiah, and in the tenth question to Algasia, and on the third chapter of the epistle to Titus, writes that these are certain constitutions of the Jews, called by the Greeks δευτερώσεις [*deuteroiseis*], which the first among the Hebrews, before the coming of Christ, taught — Shammai and Hillel, whose school Akiba took up (the teacher of Aquila the proselyte); and after him Meir, whom Jochanan the son of Zaccai succeeded; and after him Eliezer; and in order Delphon; and again Joseph; and lastly Joshua — even to the last destruction of the holy city.

THOMAS Aquinas, in the commentaries on both epistles to Timothy, once and again asserts that by the name of Traditions is signified that huge and vast work of Jewish traditions,¹³ called by the Jews תלמוד *Talmud*, that is, *Instruction* [Discipline]; in which are collected—

[→ *are collected* (collecta sunt)]

¹ The Galileans spurned the dominions and empires of men ² The payment of tribute is a manifest testimony of servitude ³ The Galileans gloried in liberty ⁴ John 8:33 ⁵ The dogmas of the Sadducees ⁶ The Sadducees denied the immortality of souls ⁷ The Sadducees denied that Angels exist ⁸ The Sadducees admitted no scriptures besides the Mosaic books ⁹ The dogmas of the Essenes, who were not much unlike Christian monks ¹⁰ A like law is had in Deut. 23:13 ¹¹ The traditions of the elders, to Epiphanius, are the four Jewish expositions of the divine Law ¹² Jerome's opinion concerning the Traditions of the Elders ¹³ Talmud is the same as "instruction"

(*Rich PDF p. 137 — printed folio 120, recto. The **Talmud** entry: its contents and dating (the Mishnah ~150 after Jerusalem's fall; the Jerusalem Talmud ~300; the Babylonian Talmud, AD 476, at "Babylon of Egypt" = Cairo); its blasphemies; the papal burnings (Gregory IX 1230, Innocent IV 1244, Julius III 1553, Paul IV 1559 — 12,000 codices burned at Cremona); Sixtus's rebuke of Galatinus's defense (the Council of Vienne's decree misread); and his announcement of a catalog of the Talmudic volumes. Running head: BIBLIOTHECAE SANCTAE.*)

[→ ...in which] are collected all the decrees of the aforesaid masters — Shammai, Hillel, Akiba, Joseph, and the sons of Asamonaeus — together with innumerable other statutes, opinions, and expositions of the Rabbis, both of divine and of human laws, by which the whole nation of the Jews is now governed. This work had its beginning¹ (as the Talmud expositors themselves write) in the year one hundred and fiftieth after the last destruction of Jerusalem, [made] by Judah, son of Simon, who gathered into one volume the explanations of the law and the prophets, and all the writings which the above-mentioned Rabbis and the other doctors — as much before as after the coming of Christ — had thus far written; which [volume] they called משנה *Misna*,

that is, *Repeated reading*, or *Repetition*. But in the three-hundredth year from the same last devastation of Jerusalem, Rabbi Jochanan — taking to himself as colleagues Rab and Samuel — joined this Misna and certain other writings into one volume, which they called the JERUSALEM TALMUD,² because it was written among the ruins of the city of Jerusalem. Again, in the year four hundred thirty-sixth from the same destruction (which was the year of Christ four hundred seventy-sixth), Rabbi Ashe and Rabbi Hammai — dwelling in Babylon of Egypt, which is now called Cairo^{3 4} — reducing all the writings of [their] predecessors into one, constructed a new body of many volumes, called the BABYLONIAN TALMUD; which, since they could not (being prevented by death) complete it, Rabbi Meir, son of Rabbi Ashe, put the finishing hand to the work. But since both he, and his forefathers and posterity, had gathered through the several books of this Talmud not only many and execrable contumelies and blasphemies against Christ our God,⁵ but had also written many sanctions and precepts against that very law of Moses which they profess, and against all the law of nations, and all the law of nature (which they — as being men — are bound to keep), it seemed [good] to the Supreme Pontiffs and to other Christian princes⁶ that the reading and use of so nefarious a doctrine should be forbidden to all the Jews who live under the dominion of Christians, and that all the Talmudic books throughout the whole Christian world should be given to the flames. Which also has often been done, certain writers worthy of credit attest. Among whom Bernard of Luxembourg, in the catalog of heretics, book two, relates that Pope Gregory the ninth of that name, in the year of the Lord 1230, adjudged all the Talmudic volumes to the flames; and likewise that Pope Innocent the fourth of that name did the same again, in the year of our salvation 1244. Again, when the same volumes had been restored by the Jews, and, by the help of the printing art, propagated to a well-nigh infinite number, Pope Julius III — a new edict being promulgated — commanded [them] to be sought out, and (in the year 1553, when the feast of Tabernacles was being celebrated by the Jews in the month of September) to be burned throughout all the cities of Italy. Pope Paul IV, together with the Senate of the Sacrosanct Roman Inquisition, in the year 1559, again commanded the same to be done, and willed the Talmudic books to be numbered among the writings condemned⁷ by the Catholic Church.

Wherefore I cannot but here greatly marvel at the vain zeal of Peter Galatinus, of the order of the Minors [Franciscans],⁸ who — when, in the first book *On the arcana of the catholic truth*, he had undertaken the defense of the Talmudic volumes — fell into such vanity that he not only affirmed that the Talmudic works ought to be translated into Latin and publicly expounded in the schools of Christians,⁹ but even tried to establish this very [thing] by the authority of Pope Clement V, who — in the Council of Vienne, the same holy synod approving — decreed that in the schools of Christians there should be teachers skilled in the Hebrew and Chaldaic tongue, who should translate the books of the Jews into Latin and publicly teach their language (as is noted in the fifth volume of the Clementine sanctions, in the title *On Masters*). This decree of Clement (says Peter), since it cannot be understood of the Hebrew books of the divine scripture — because these had already been translated so many times — it is consonant that his words are to be understood of the Talmudic works of the Jews, not yet turned into Latin. A pretty argument indeed, and worthy of such a defender — who did not observe that Clement's canon speaks of the first rudiments and instructions of the Hebrew and Chaldaic tongues,¹⁰ which are rather to be sought from those who, among the Jews, wrote grammatical traditions and Hebrew and Chaldaic dictionaries, than from those who collected the Talmudic writings.

I MYSELF had indeed decided to make no mention of such books, and to abolish by silence all memory of this doctrine, as much as could be done: but since the experience of past times has taught me that volumes of this kind, so often extinguished, revive again like the heads of the hydra¹¹ — the avarice of Christian princes permitting it, who, induced by any small price, sell to the Jews the faculty of restoring these books — therefore I judged that I should be doing a work worth the labor, if I should in some part make manifest certain of the basenesses, impieties, and blasphemies comprised in the Talmudic volumes, the books being named expressly where these are had; so that, if ever these nefarious writings (with which Asia, Africa,

Greece, and Germany still abound) be recalled to light among us, the champions of Christian piety may have an index, by which — as it were by the hand — they may be led to finding out and detecting the particular books of this work, and the places in which the aforesaid blasphemies are written; so that, these being detected, they may again inflame the Christian princes against the necks of the reviving hydra. But that the citations, inscriptions, and arguments of the same books and places may be more easily and more openly understood, I have judged it necessary to append in this place a catalog of all the Talmudic volumes — once transcribed by me out of that most opulent Library of the Jews of Cremona, out of which, in the year of our salvation 1559, by command of the Senate of the Sacrosanct Roman Inquisition, twelve thousand Talmudic codices were burned.

[→ *I willed* (volui)]

¹ The Talmud had its beginning in the year 150 after the last destruction of Jerusalem ² When the Jerusalem Talmud was composed ³ The Babylonian Talmud was composed in the year of the Lord 476 ⁴ Babylon of Egypt, its name changed, is called Cairo ⁵ The Talmud is full of blasphemies ⁶ At what time the Talmudic books were published, and forbidden to the Hebrews by the Pontiffs of the Holy Roman Church ⁷ The Talmudic books are condemned by the Church ⁸ Galatinus, the patron of the Talmudic books, is reprehended ⁹ The Hebrew and Chaldaic tongues are to be expounded in the schools of Christians, by decree of the Council of Vienne ¹⁰ The Council of Vienne's decree concerns the Hebrew tongue (the rudiments) to be expounded in the schools ¹¹ By the avarice of Christian princes it came about that the Talmudic books were restored

(*Rich PDF p. 138 — printed folio 121, verso. A Catalog of the Talmud's volumes* (announced on p137): the six orders (sedarim), each divided into tractates (massechtoth) and chapters (perakim). Order 1, **ZERAIM** (Of Seeds) — 11 tractates; Order 2, **MOED** (Of the festivals) — 12 tractates; and Order 3, **NASHIM** (Of Women) begins. Each tractate is given with its Hebrew name, meaning, subject, and chapter-count. Running head: *LIBER SECVNDVS*.)

[→ *I willed*] also to note the titles of the books in Hebrew characters and points, ¹ lest their appellations — written only in Latin letters — might so easily be corrupted by the copyists.

A CATALOG OF THE VOLUMES OF THE WHOLE TALMUD.

The whole תלמוד *Talmud* is divided into six orders, which they call סדר *seder*. Now each *seder* is distributed into several tractates, which are called מסכת *Massecheth*; and these again contain several chapters, which are named פרקים *Parachim*, that is, *divisions*.

זרעים **ZERAIM**, that is, *Of Seeds*, the first order, containing these eleven tractates:

1. ברכות *Berachot*, that is, Of Blessings, or concerning the blessings and thanks to be rendered to God; contains nine chapters.
2. פאה *Phea*, that is, Of the Corner, or concerning the portion of the harvest to be left for the poor in the corner of the field; has ten chapters.
3. דמאי *Demai*, that is, Of Doubt, or concerning the giving of tithes of doubtful things; has ten chapters.
4. תרומות *Tneroma* [*Terumoth*], that is, Concerning the fiftieth part of things to be rendered to the priests; has ten chapters.
5. שביעית *Ceuith* [*Sheviith*], that is, Of the Seventh, or concerning the seventh year of the resting field; has ten chapters.
6. כלאים *Chilaim* [*Kilaim*], that is, Of Mixtures, or Concerning crops which it is unlawful to mix together; has nine chapters.
7. מעשר ראשון *Mahaster riscion* [*Maaser rishon*], that is, Of the First tithe, or Concerning the first tithes which were given to the Levites; has nine chapters.
8. מעשר שני *Master sceni* [*Maaser sheni*], that is, Of the Second tithe, which — after the tithes given to the Levites — had to be eaten and consumed in Jerusalem; has five chapters.
9. חלה *Challa*, that is, Of the Cake, or Concerning the first portion of the cake, which always had to be offered from the mass of bread; has four chapters.
10. ערלה *Arla* [*Orlah*], that is, Of the Enclosure, or Concerning the enclosure which was made for trees lately planted, in sign that before the completed third year it was lawful for no one to eat of their fruits; has three chapters.
11. ביכורים *Bicurim*, that is, Of Firstfruits, or Concerning the firstfruits — out of only seven things — to be offered in the temple; has four chapters.

מועד **MOED**, that is, *the second order, of the festivals*, containing the twelve tractates written below:

1. שבת *Sciabath [Shabbat]*, that is, Of the Sabbath, or Concerning the Sabbath and the [things] which on it are lawful, or not; contains twenty-four chapters. 2. עירובין *Eruvin [Eruvin]*, that is, Concerning the associations which were mutually lawful to the Jews on the Sabbath; has ten chapters. 3. פסחים *Pesachim*, that is, Of the Passovers, or Concerning the [things] which pertain to the celebration of the Passover; contains ten chapters. 4. שקלים *Sekalim [Shekalim]*, that is, Of the Sicles, or Concerning the exaction of the Sicles which had to be made for the buying of the lambs which were daily offered in sacrifice; eight chapters. 5. יומא *Ioma [Yoma]*, that is, Of the great Day, or Concerning the day of propitiation, and the [things] to be done on it; has eight chapters. 6. סוכה *Succa [Sukkah]*, that is, Of the Hut, the Tabernacle, or Concerning the feast of Tabernacles; contains five chapters. 7. ביצה *Beza [Beitzah]*, that is, Of the good Day (that is, of the feast), or Concerning all the [things] which ought to be done on it; has five chapters. 8. ראש השנה *Roshasaua [Rosh Hashanah]*, that is, Of the head of the year, or Concerning the [things] which are to be done in the solemnity of that day; contains five chapters. 9. תענית *Thaanith [Taanith]*, that is, Of Fasting, or concerning fasting; has four chapters. 10. מגילה *Meghila [Megillah]*, that is, Of the History, or Concerning the history of Esther, which is to be read in the solemnity of Mordecai and Esther; four chapters. 11. מועד קטן *Moed Katan*, that is, Of the Little Feast, or Concerning the lesser feast-days which fell between the first and last day of the Passover of Tabernacles; has three chapters. 12. חגיגה *Chagiga [Chagigah]*, that is, Of the Solemnity, or concerning the precept by which all males are bound to go three times a year to Jerusalem for the solemnity; has three chapters.

נשים **NASIM [NASHIM]**, that is, *Of Women, the third order*, containing seven tractates, namely:

1. יבמות *Ieuamot [Yevamoth]*, that is, Of Sisters-in-law, or Concerning the taking [to wife] of the wife of a brother deceased without children; contains sixteen chapters. 2. כתובות *Chetuboth [Ketuboth]*, that is, Of Contracts, or Concerning the contracts of dowries, and the mutual obligations between husband and wife; has thirteen chapters. 3. נדרים *Nedarim*, that is, Of Vows, or Concerning the vows of women; has eleven chapters. 4. נזיר *Nazir*, that is, Of the Nazirite, or concerning the vow of the Nazirites, separated from the common food; contains nine chapters.

[→ 5. *Sotah* (סוטה)]

¹ 12,000 Talmudic codices burned at Cremona

(Rich PDF p. 139 — printed folio 122, recto. The **Talmud catalog** continued: Order 3 **NASHIM** finished (*Sotah, Gittin, Kiddushin*); Order 4 **NEZIKIN** (Of Damages) — its 10 tractates (the three Bavot, *Sanhedrin, Makkot, Shevuot, Eduyot, Avodah Zarah, Avot, Horayot*); Order 5 **KODASHIM** (Of Sanctifications) — its 11 tractates (*Zevachim* → *Kinnim*); and Order 6 **TAHAROTH** (Of Purifications) begins. Running head: **BIBLIOTHECAE SANCTAE.**)

5. סוטה *Sota [Sotah]*, that is, Of Deviation, or Concerning the deviation which a wife makes from [her] husband, by cleaving to another man; has nine chapters. 6. גיטין *Ghitin [Gittin]*, that is, Of Bills of divorce, or Concerning the bill of divorce and divorce; has nine chapters. 7. קידושין *Kiduscin [Kiddushin]*, that is, Of betrothals, or Concerning espousals; contains four chapters.

נזיקין **NEZICHIN [NEZIKIN]**, that is, *of damages*, or concerning damages — *the fourth order*, containing these ten tractates:

1. בבא קמא *Baba kamma*, that is, the first part [gate], which treats Of damages that are wont to be done both by men and by beasts; has ten chapters. 2. בבא מציעא *Baba Mezia*, that is, the Middle, or second, part, which deals with lawsuits, rights, and usuries; contains ten chapters. 3. בבא בתרא *Baba batra*, that is, the third part, which deals with sales and purchases, &c.; has ten chapters. 4. סנהדרין *Saneedrin [Sanhedrin]*, that is, Of the

ordinary Judges, and of the [things] pertaining to judgment; likewise concerning those who have a part in the world to come, and concerning the Messiah especially, in the chapter which is called *Helec* [*Helek*]; has eleven chapters. 5. *מכות* *Macoth* [*Makkot*], that is, Of Stripes, or Concerning the stripes to be inflicted on the guilty; has three chapters. 6. *שבועות* *Sevuoth* [*Shevuot*], that is, Oath, or Concerning oaths, and concerning the keepers of things [deposits]; contains eight chapters. 7. *עדות* *Hedioth* [*Eduyot*], that is, Of Testimonies, or Concerning the determinations which were made from the witnesses of [their] predecessors; has eight chapters. 8. *עבודה זרה* *Auada zara* [*Avodah Zarah*], that is, Of foreign servitude, or Concerning idolatry, and concerning those [things] in which the Jews are forbidden to communicate with the gentiles; contains five chapters. 9. *אבות* *Aboth* [*Avot*], that is, Of the Fathers, in which it is treated of the ancient fathers, who from Moses even to Simon the Just shone forth above the rest; has five chapters. 10. *הוריות* *Oraioth* [*Horayot*], that is, Of Decisions, or Concerning the sentences determined by the Ordinary judges, and concerning the penalties against those who do contrary; has three chapters.

קדשין CHADASCIN [KODASHIM], that is, of sanctifications, the fifth order, containing eleven tractates, that is:

1. *זבחים* *Zeuachim* [*Zevachim*], that is, Of Immolations, or Concerning the immolations of sacrifices, and the place of sacrificing; has fourteen chapters. 2. *חולין* *Chulin* [*Chullin*], that is, Of Slaughterings, or Concerning the animals to be killed for common food; contains twelve chapters. 3. *מנחות* *Menachoth*, that is, Of Meal[-offerings], or Concerning the farinaceous meals to be offered by the priests in the temple; has thirteen chapters. 4. *בכורות* *Becoroth* [*Bechorot*], that is, Of Firstborn, or Concerning the firstborn of animals — whether to be offered, or to be redeemed; has nine chapters. 5. *ערכין* *Erachin* [*Arachin*], that is, Of Prices [Valuations], or Concerning the prices of things which anyone had promised to give to God; has nine chapters. 6. *תמורה* *Themura* [*Temurah*], that is, Of Substitution, or Concerning the substitution not to be made in sacrifices; contains seven chapters. 7. *מעילה* *Meila* [*Meilah*], that is, Of Prevarication [Sacrilege], or Concerning the prevarication of those who wrongly used things sacrificed; has six chapters. 8. *כריתות* *Cherithuth* [*Keritot*], that is, Of Excisions, or Concerning the souls of sinners to be destroyed in the world to come; has six chapters. 9. *תמיד* *Thamid* [*Tamid*], that is, of the continual, namely sacrifice — or Concerning the continual sacrifice of two lambs; has five chapters. 10. *מידות* *Midoth* [*Middot*], that is, Of Measurements, or Concerning the dimensions and measures of the temple; has five chapters. 11. *קינים* *Kinim* [*Kinnim*], that is, Of Nests, or Concerning the offerings of chicks, doves, and turtledoves to be made by the poor; has five chapters.

טהרות TAHAROTH, that is, the sixth order, of purifications, containing these twelve tractates:

1. *כלים* *Chelim* [*Kelim*], that is, Of Vessels, or Concerning the purification of vessels; has thirty chapters. 2. *אהלות* *Ahaloth* [*Ohalot*], that is, Of Houses [Tents], or Concerning the purifying of houses in which human corpses have lain; has eighteen chapters. 3. *נגעים* *Negaim*, that is, Of Plagues, or Of Strikings, or Concerning the purification from leprosy and the other plagues; has fourteen chapters. 4. *פרה* *Para* [*Parah*], that is, Of the Heifer, or Concerning the purification to be made from the ashes of the red cow; has twelve chapters. 5. *טהרות* *Taharoth*, that is, Of Purifications, or Concerning the purification from an uncleanness contracted otherwise than from a human corpse; contains ten chapters. 6. *מקואות* *Mikuaoth* [*Mikvaot*], that is, Of Congregations, or Collections of waters — or Concerning the fountain and the waters in which men of both sexes were immersed [baptized], that they might be cleansed from spiritual uncleannesses; has ten chapters.

[→ 7. *Niddah* (נדָה)]

(Rich PDF p. 140 — printed folio 123, recto. *The Talmud catalog* concluded: Order 6 **TAHAROTH** finished (*Niddah*, *Makhshirin*, *Zavim*, *Tevul Yom*, *Yadayim*, *Uktzin*) — the whole Talmud totaling **sixty-three tractates**. Then begins **A Catalog of some Errors** gathered by Sixtus from the Talmud: first **Against Christ our God** (five questions, each with its Order / tractate / chapter / folio citation), then **Against the sublimity**

of the divine Majesty. Running head: LIBER SECVNDVS.)

7. נדה *Nida* [*Niddah*], that is, Of the Menstruant, or Concerning the purification of a woman from uncleanness contracted both by reason of the menstruum and of childbirth; contains ten chapters. 8. משקין *Maskin* [*Makhshirin*], that is, Of Emissions, or Concerning the purification of men from the uncleanness [contracted] from the putrefaction of the seed flowing through the male member; has ten chapters. 9. זבים *Zabim*, that is, Of those with a flux, or Concerning the purification of those with a flux from the uncleanness contracted through contamination; has six chapters. 10. טבול יום *Tuul Iom* [*Tevul Yom*], that is, Of the [one] baptized of the day, or Concerning the one immersed of the same day — who, although through the washing of that water he was purified from spiritual uncleanness, yet not perfectly, until on the following day he should make an offering in the temple for the uncleanness from which he had been purified by the water; contains four chapters. 11. ידיים *Iadaim* [*Yadayim*], that is, Of Hands, or Concerning the hands to be washed of those wishing to touch sacred things, or to eat of consecrated things; and concerning the vessel and the waters with which the hands are to be washed; has ten chapters. 12. עוקצין *Okezin* [*Uktzin*], that is, Of the Stalks of fruits, or [concerning] when the stalks by which the apples and the other fruits adhered [to the tree] were said to be contaminated from the touch of unclean fruits; has five chapters.

The sum of the whole Talmud contains sixty-three tractates.

A CATALOG OF SOME ERRORS,

which out of the innumerable follies, blasphemies, and impieties of the Talmudic work we have collected, that from these few we might exhibit to you some specimen of these execrable volumes, in which almost infinite blasphemies are contained not only against Christ our God, but also against the Mosaic law, against the law of nature, and against the very majesty of divine sublimity.

AGAINST CHRIST OUR GOD.

The blasphemies which the impious Jews emit against Christ our God are so execrable that the mind shudders, and the hand recoils from writing them: therefore it will suffice only to have here indicated certain places where these are had.

By what birth Christ was born, and what mother he had. Order one, tractate nine, verse forty-ninth, beginning from the word *Mehila*.

What was Christ's profession, study, and craft. Order four, tractate four, chapter five, folio seventeen.

What God Christ worshipped. Order four, tractate four, chapter two, folio 107.

For what cause, and by what punishment, the Jews killed Christ. Order four, tractate four, chapter six, folio 43.

In what place the soul of Christ is now detained. Order three, tractate six, folio 57.

AGAINST THE SUBLIMITY OF THE DIVINE MAJESTY.

God, before the creation of the world — lest he grow torpid with idleness — exercised himself in building various worlds; which, when he had founded them, a little after he destroyed, and again restored, until he had learned to make this world which we now have. Order one, tractate four, chapter three.

God spends the whole first three hours of the day in the reading of the Jewish law. Order two, tractate one, chapter fourteen.

Moses, when he had once ascended into heaven, found God writing the accents in the holy scripture. Order five, tractate six, chapter five.

God, on the first day of the new moon of the month of September, judges the whole world; then, on the remaining ten following days of the same Moon, applies himself to writing the just in the book of life, but the wicked in the book of death. Order two, tractate eight, chapter five.

God daily makes prayers and supplications with devout mind. Order one, tractate one, chapter one.

God has a certain separate place, in which at many appointed times he weeps with tears and afflicts himself, because — angry with the Jews — he overthrew the temple of Jerusalem and dispersed his people into captivity. Order two, chapter five; and order one, chapter seven.

God daily puts upon himself, about the head and arms, fillets, or certain leathern little straps, called Thephilin [Tefillin], and clothes himself with a certain linen tunic which is called *Zizith* [Tzitzit]; and, thus adorned, he prostrates himself upon [his] knees, and prays. Order two, tractate eight, chapter five.

God commanded the people of the Jews that at each new moon they should perform a sacrifice of expiation, to expiate the crime perpetrated by God, when he unjustly took away from the Moon the light which he attributed to the Sun. Order four, tractate six, chapter one.

God, as often as he remembers the calamities which the Jews suffer from the Gentiles, pours out two tears into the Ocean sea, and, from grief, beats his breast with both hands. Order one, tractate one, chapter nine.

God, in the three last hours of the day, for the sake of relaxing [his] mind, once played with a certain fish of vast ma—

[→ *magnitude* (magnitudinis)]

*(Rich PDF p. 141 — printed folio 124, verso. Sixtus's polemical **Index of Errors** continued — passages he ascribes to the Talmud, each with its Order / tractate / chapter / folio citation. **Against the divine Majesty** (Leviathan slain and salted for the banquet of the saints; God angry once daily; "My sons have conquered me"; the dispute over leprosy; the Rabbi who outwitted both God and the Devil). Then **Against the Saints of the Old Testament** (Gabriel scourged, Adam, Noah's raven, Job, David); **Against the Law of Moses**; and **Against Charity and Humanity**. Running head: BIBLIOTHECAE SANCTAE.)*

—of vast magnitude, which is called Leviathan. Order two, tractate one, chapter fourteen; and order four, tractate 8.

God, for an unknown cause being angry with the great fish Leviathan, killed it, and salted its flesh, that from it he might furnish food to the souls of the saints in the world to come. Order four, tractate three, chapter five.

God is angry once daily, and then the combs of the barnyard cocks lose their redness, and meanwhile [the cocks] stand upon one foot; then, if anyone at that same moment curse someone, he [the cursed] straightway falls down dead. Order one, tractate one.

God created the element of fire on the day of the Sabbath. Order two, tractate three, chapter four.

When once certain Rabbis had entered into a disputation against Rabbi Eliezer, God — a voice being sent down from heaven — pronounced the sentence against them in favor of Rabbi Eliezer; wherefore the Rabbis, indignant, condemned God with the penalty of anathema. Then God himself, smiling, said, "My sons have conquered me." Order four, tractate two, chapter seven.

When God, on a certain day in the court of heaven, was disputing about a certain kind of leprosy — which he himself said was clean, the other Rabbis dissenting, who affirmed it to be unclean — the matter at

last, by the common assent of all, devolved to a certain most wise Rabbi; who, when he was preparing to bring forth [his] sentence, straightway his soul, leaving the body, began to cry out, "Clean, Clean." Order four, tractate two, chapter seven.

So great once was the prudence in a certain Rabbi, that by this cunning he eluded both the Devil and God at once. When the Rabbi was laboring in the last article of life, he entreated the Devil with prayers that he would lead him — now already dying — even to the gates of the heavenly kingdom, that, the place of the divine habitation being inspected thence, he might depart glad from this life. When the Devil had granted this favor to [his] old friend, the Rabbi, casting himself at once within the gates of heaven, swore by the living God that he would never withdraw thence; for which cause God was compelled to keep the man with him, lest he make him a perjurer. And thus, by this one art, the most prudent man deceived God and the Devil at once.

AGAINST THE SAINTS OF THE OLD TESTAMENT.

When the Angel Gabriel had committed a grave crime, God commanded him to be scourged with a fiery whip. Order two, tractate five, chapter eight.

Adam coupled with all living things, as well males as females, nor ever satisfied his lust, until [afterward] he lay with Eve. Order three, tractate one, chapter six.

The Raven sent out by Noah at the time of the flood was unwilling to depart from the ark; for it feared lest, after its departure, Noah should couple with the crow, its wife. Order four, tractate four.

Job never was among human affairs [never existed], and his history is a fiction. Order four, tractate three.

David did not sin in adultery and in homicide; and whoever shall have believed that he sinned in these is a heretic. Order two, tractate one, chapter five.

AGAINST THE LAW OF MOSES.

That it is lawful to use one's own wife in the masculine manner. Wherefore, when two women had complained of this matter before the synagogue, the Rabbis answered that the man is the lord of the wife, and that therefore he can use the body of his wife howsoever he will — not otherwise than he who buys a fish; for he can eat at his pleasure of both the anterior and the posterior parts of his fish. Order three, tractate three, chapter two, and folio twenty, face two.

If anyone shall have joined to himself in matrimony either his own daughter or his own sister, he does a thing most acceptable to God. Order two, tractate one.

A Rabbi who does not hate his enemy even unto death, and who does not seek vengeance against him, is unworthy of the name of Rabbi. Order five, tractate one, chapter two.

That those who contradict the words of the Scribes are to be punished more grievously than [those who contradict] the words of the Mosaic law: whoever contradicts the latter can be absolved, but whoever shall have contradicted the words of the Rabbis, let him die the death. Order four, tractate four, chapter ten.

If witnesses shall have been convicted of falsity, they ought to be punished with the penalty of retaliation [talion]; but if it shall have happened that the accused was unjustly condemned, and so afflicted with punishment, then the false witnesses ought to be absolved, and punished with no penalty. Order four, tractate 4.

If the greater part of the Judges shall have condemned someone to death, he ought to die; but if all, none excepted, shall have consented in his condemnation, let him be absolved. Order four, folio

seventeen.

If anyone shall have found a purse in a public place, and shall have known that its owner has already despaired of finding the purse, he is not held to the restitution of the purse. Order four, tractate two, chapter five.

AGAINST CHARITY AND HUMANITY.

We ordain that every Jew thrice in the day blaspheme the whole nation of the Christians, and pray God that he confound and exterminate it together with its kings and princes; and this the priests of the Jews do especially, praying in the synagogue thrice daily, in hatred of Jesus of Nazareth. Order one, tractate one, chapter four.

That God commanded the Jews that, by any means whatever — whether by fraud, or by force, or by usury, or by the sword — they should claim to themselves the goods of the Christians. In the same place.

It is commanded to all the Jews that they hold all Christians in the place of brutes, [and] that they treat them not otherwise than brute animals. Order four, tractate 8.

If the beast of a Jew shall have killed the beast of a Christian, the Jew is not held to pay the price for it; but if the beast of a Christian shall have killed a Jew's beast, the Jew is held to compel the Christian to make restitution for the beast. Order four, tractate one, chapter four, folio thirty-eighth.

[→ *The Jew* (IVDAEVS)]

*(Rich PDF p. 142 — printed folio 125, recto. The left column finishes Sixtus's polemical **Index of Errors** (against charity/humanity, then **Other Heresies and Superstitions** — transmigration of souls, the calves created before the Sabbath, prayer-direction and camels). The right column **resumes the alphabetical lexicon at letter V**: the Book of the Words of the Lord (cited in Clement's Recognitions; Paul's "more blessed to give than to receive," Acts 20), and VERBA vetera — the "Ancient Words" of 1 Chronicles 4:22, where the Vulgate ("who made the Sun stand still...") diverges sharply from the Hebrew and Greek. Running head: LIBER SECVNDVS.)*

A Jew may do to the gentiles neither good nor evil in any wise; but let him strive, with all zeal and industry, to take a Christian out of life. Order four, tractate eight, chapter two.

If any Hebrew, while he wishes to kill a Christian, should by chance happen to kill a Jew, he is worthy of absolution. Order four, tractate four, and nine.

If any Jew shall have seen a Christian near a precipice, he is bound straightway to cast him down. Order four, tractate eight — with which, in the same tractate, the author Raualfes [R. Alfasi] agrees, chapter two, folio 355, face two; and the volume *Arba Turim*, in the book *Ioradea* [Yoreh Deah], chapter one hundred fifty-eighth.

The empire of the Christians is more execrable than the empire of the other nations; and it is a lighter sin to serve a gentile prince than a Christian. Order two, tractate one, chapter five, folio eleven and fifteen.

That the temples [churches] of the Christians are houses of perdition and places of idolatry, which the Jews are bound to destroy. Order two, tractate one, chapter two.

The Gospels of the Christians — which ought to be entitled "iniquity revealed and sin made manifest" — ought to be burned by the Jews, even if the name of God should be contained in them. In the same place.

OTHER HERESIES AND SUPERSTITIONS.

That the souls of men migrate from body into body by this law: that if the soul sin in the first body, it be sent into a second; in which, if it sin again, it is sent into a third body; in which, if it cease not to sin, it is at last thrust down into gehenna. Order four, tractate 2, and in many other places.

That the soul of Abel migrated into Seth, but the soul of Seth into Moses. In the same place.

The souls of unlearned men will not receive their bodies in the resurrection. Order three, tractate two, folio three.

Two Rabbis, each several week, on the day before the Sabbath, used to create two calves, which then they ate whole. Order four, tractate four, chapter two, folio 65.

Whosoever shall have eaten thrice on the Sabbath will attain eternal life in the other world. Order two, tractate one, chapter six.

Nothing ought to be eaten in an even number, but in an odd; for in this number God is especially delighted. Order four, tractate 2, chapter 7.

If anyone shall have prayed with face turned to the south, he will attain wisdom; but to the north, riches. Order four, tractate 3, chapter 2, folio 25.

If anyone shall have passed under the belly of a camel, or between two camels, or between two women, he will never be able to learn anything from the Talmud. Order four, tractate 10, chapter 1.

If anyone shall have denied the Talmudic books — in which are contained the aforesaid most holy precepts — he denies God himself. In the Preface of the whole Talmud.

V.

VERBORVM Domini Liber — *The Book of the Words of the Lord* — is cited in the *Recognitions* of Clement. There are those who suppose this to be the book out of which Paul (as is had in the volume of Acts, chapter twenty), speaking to the presbyters of Ephesus, brought forth the oracle of Christ, saying:¹ "It behooves [us] to remember the word of the Lord Jesus (since he himself said): It is more blessed to give than to receive." But certain others think that Paul said this either as received from tradition, or that he deduced it by reasoning out of various sentences of the Gospels signifying the same thing — such as these: "Give to everyone that asks you," and "Lend, hoping for nothing thence."

VERBA vetera — *Ancient Words*, in Hebrew הַדְּבָרִים הַקְּדוֹת יִקְרִימוּ *Haddevarim Hatthikim*, or, according to the Seventy interpreters, λόγοι παλαιοί (*logoi palaioi*), that is, *Ancient sayings* — this work is cited in the first [book] of Paralipomenon, chapter four,² the expositors being in doubt as much about the work itself as about the things which are reported to be written in it. The author of the book of *Questions*, or of the *Hebrew Traditions*, reckons this work to be the book of Ruth,³ because it contains those same things which in the first [book] of Paralipomenon are taken from the book of the Ancient Words. Certain of the Hebrews think it to be another work far different, comprising a particular history of the ancestors of King David. And concerning those things also which were written in the same volume of the Ancient Words, there is no less hesitation. For our Vulgate edition shows that in this book was described the history of certain princes of the tribe of Judah who reigned in Moab, and the history of a certain illustrious man of the same tribe, who — about two hundred years after Joshua the Ephraimite, leader of the Hebrews, who first made the Sun to stand still — himself, the miracle being renewed, delayed the course of the Sun. For thus it is read in the Vulgate Latin edition:⁴ "AND [they] WHO made the Sun to stand still, and the Men of Lying, and Secure, and Walking, who were princes in Moab, and who returned to Lehem [Bethlehem]. These are the

ancient words." But, on the contrary, in the Hebrew exemplars and in the Greek codices, nothing of these things is read, but other things far distant from these are had,⁵ in these words: "And Joachin, and the men of Cozeba, and Joash, and Saraph, who reigned in Moab, and [those] dwelling in Lachem. And these are ancient words." For which the Seventy thus translated (λόγοι παλαιοί): that is, "And Joachin, men of Chozeba, and Joash, and Sapham, who had dominion over the people of Moab, and [those] dwelling in Lehem. And these are ancient sayings." Which words indeed — as well the Greek as the Hebrew (as appears even to those who have but tasted Hebrew and Greek with the outermost lips) — have nothing concerning the miraculous standing of the Sun which is read among us. Yet the author of the Hebrew Traditions, in the reading of our—

[→ [edition] (nostrae)]

¹ Luke 6:30, 35 ² 1 Chronicles [Paralipomenon] 4:22 ³ By the name of "Ancient Words," some understand the Book of Ruth ⁴ 1 Chronicles [Paralipomenon] 4:22 ⁵ The Vulgate edition dissents from the Hebrew and the Greek

(Rich PDF p. 143 — printed folio 126, verso. The VERBA vetera entry concluded (Jerome's Hebrew-Questions exposition of Elimelech, Mahlon and Chilion, and Ruth's return to Bethlehem; then Lyra's gloss). Then the **VITAE Liber** — the Book of Life (Sepher Chaiim) — a long treatment of predestination: it is God's eternal foreknowledge of the elect (Augustine, City of God 20); the objections of some (the Book seems to admit deletion — Exod. 32, Rev. 3, Ps. 68) and the answers (Augustine on Ps. 68, Aquinas, Summa I q. 24 a. 3). Running head: BIBLIOTHECAE SANCTAE. Dense marginal citations.)

—our [edition] seems to approve; which also, expounding, he thus writes: "But that which follows — WHO MADE THE SUN TO STAND STILL — returns to the offspring of Pharez, from whom David sprang, judging it opportune to terminate in David the reckoning of the offspring of Judah, from which tribe the royal line arose. For the Hebrews hand down that this [man] was Elimelech, the husband of Naomi, the father of Mahlon and Chilion, in whose time the Sun stood still on account of the transgressors of the law — so that, such a miracle being seen, they might be converted to the Lord their God; which, because they scorned to do, therefore the famine grew strong: so that he who in the tribe of Judah had seemed the foremost, by the want of famine, together with his wife and sons, was not only driven from his fatherland, but also died, together with his sons, in that same pilgrimage. But that the 'men of lying' are Mahlon and Chilion — who here are called *Securus* [Secure] and *Incedens* [Walking], according to the proper interpretation of the name, and of whom it is said that they were 'princes in Moab,' because they took Moabite wives — is more expressly set down in the Hebrew; and we have learned from those learned in that tongue that they are to be called not 'princes,' but 'husbands.' But that which follows — WHO RETURNED TO LEHEM — Naomi and Ruth show, who returned into Lehem, that is, into Bread (the abundance of bread being heard of after the want of famine), into Bethlehem. And because this history is written in the book of Ruth, therefore there follows: AND THESE ARE THE ANCIENT WORDS." Thus far the author of the Hebrew Questions.

Lyra,¹ from the opinion of the Hebrew masters, adds that the Sun ceased from its course not by the prayers and supplications of Elimelech (who was most avaricious, and in the time of famine withdrew into the region of Moab, lest he should be compelled to bring aid from his riches to his imperiled fatherland), but that this happened by the most pious will of God, who by that miracle willed to deter his people from [their] crimes.

VITAE Liber — *The First Book of Life*,² which David in Psalm 63 names ספר חיים *Sepher Chaiim*, that is, *the Book of the living* — is the divine enrollment of the predestined unto eternal life; or, as Augustine hands down in the twentieth [book] *On the City of God*, it is the knowledge of God by which he predestined those to whom he foreknew that he would give eternal life. Of which book Paul, in the epistle to the Philippians, says:³ "WHOSE names are in the book of Life." And Christ said to his disciples:⁴ "REJOICE, because your names are written in heaven." Now this book is of such moment for eternal felicity⁵ that no one can attain it who has not been enrolled in it — John saying:⁶ "THERE shall not enter into it [any], save those who are

written in the book of life of the Lamb." And Daniel says:⁷ "IN that time shall thy whole people be saved, whosoever shall be found written in the book." But, on the contrary, whosoever shall not have been written in this book will either live forever in [his] sins, or at least will depart a sinner out of this life, and, after this life, will be smitten with the punishment of eternal damnation. For concerning the wicked life of those who are not in this book, John is witness, saying:⁸ "ALL WORSHIPPED the beast, whose names are not written in the Book of Life of the Lamb, who was slain from the origin of the world." And again:⁹ "THEY SHALL WONDER, the inhabitants of the earth, whose names are not written in the book of Life from the constitution of the world." Concerning the everlasting perishing also of the same, the same John adds:¹⁰ "THIS is the second death: he who was not found written in the Book of Life was cast into the pool of fire." There is, then, a *First Book of Life*,¹¹ consisting of the standing and perpetual knowledge, in the mind of God, of predestination — of which Paul, writing to Timothy, said:¹² "The firm foundation of God stands: the Lord knows who are his."

But some,¹³ to whom it is not altogether pleasing that the Book of Life be the knowledge of predestination, are wont to use these arguments against the aforesaid [view]. First: because the knowledge of predestination contains not all, but only some — and those very few — as elect; whereas the Book of Life seems to comprehend all men, however many there are, according to that sentence of David:¹⁴ "In thy book all shall be written." "All," that is, not only the perfect, but also (as Augustine says) the imperfect. Then: since the decrees of divine predestination are eternal, fixed, and indelible, the knowledge of predestination cannot rightly be signified and expressed by the Book of Life — in which both that things written are deleted, and things deleted are written again, the divine letters testify in many places, especially in the volume of Exodus, where God says to Moses:¹⁵ "WHOEVER shall have sinned against me, I will delete him out of my book"; and in the Apocalypse:¹⁶ "HE that shall conquer, I will not delete his name out of the book of life, and I will confess his name before my Father, and before his angels." And David, among other evils which he imprecates upon the impious, says:¹⁷ "LET THEM BE DELETED out of the Book of the living, and with the just let them not be written." Lastly: if the Book of Life were the very enrollment of the elect and predestined, Moses would never have wished and sought to be deleted out of this very Book, saying:¹⁸ "LORD, either forgive them this offense; or, if thou do it not, delete me out of thy Book which thou hast written." For as no wise [man] ought to ask that those things be done which he already knows can in no way be done, so no one who truly loves God ought — or is able — to wish that he be cast out of the number of the friends and elect of God, and be excluded from the eternal fruition of the divine majesty.

TO THESE ARGUMENTS it is easily answered: namely, that that sentence of Psalm 138 pertains not to all — as much reprobate as elect — but to the elect alone,¹⁹ of whom David said, "IN thy book all shall be written" — "all," namely, whosoever are elect before the constitution of the world unto eternal life, whether they be perfect, or whether they be as yet imperfect in the way of virtue. But as to what they say — that the Book of Life is different from the enrollment of eternal predestination, because the former can be deleted and changed, but the latter is wholly immovable and indelible — Augustine dissolves [this], in the exposition of Psalm 68, saying that no one²⁰ is deleted from the Book of Life according to the truth of the matter; because, if a man, concerning the title which he had inscribed upon the Lord's cross, said:²¹ "WHAT I HAVE WRITTEN, I HAVE WRITTEN," how much more will God will that what he has written remain undeleted? But some²² are said to be deleted according to the opinion and hope of certain men, who thought that they were written in the Book of Life — in which they had never been written. According to which manner of speaking it is said, "LET THEM BE DELETED OUT OF THE BOOK OF THE LIVING"²³ — that is, let it become known even to them, and be made manifest, that they had never been enrolled in the Book of God. In another way also, from the doctrine of Augustine, D[ivus] Thomas answers, in the 24th question of the first part, article 3: that some are [written] in the Book of God simply — that is, according to the purpose of eternal predestination unto—

[→ *life* (vitam)]

¹ The opinion of Lyra [Nicholas of Lyra] ² What the Book of Life is ³ Philippians 4:3 ⁴ Luke 10:20 ⁵ No one attains blessedness who has not been written in the book of Life ⁶ Revelation 21:27 ⁷ Daniel 12:1 ⁸ Revelation 13:8 ⁹ Revelation 17:8 ¹⁰ Revelation 20:14–15 ¹¹ The Book of Life is the knowledge of predestination ¹² 2 Timothy 2:19 ¹³ The argument of those who deny that the Book of Life is the knowledge of Predestination ¹⁴ Psalm 138:16 [139:16] ¹⁵ Exodus 32:33 ¹⁶ Revelation 3:5 ¹⁷ Psalm 68:29 [69:28] ¹⁸ Exodus 32:32 ¹⁹ Only the elect are written in the book of life ²⁰ No one is deleted from the book of life ²¹ John 19:22 ²² Some are said to be deleted from the book of Life according to the opinion of certain men ²³ Psalm 68:29 [69:28]

(Rich PDF p. 144 — printed folio 127, recto. The **Book of Life** treatise continued: Aquinas's two senses (written simply vs. by present grace), and the "written within and without" and "two Books of Life" views; then the Fathers on **why Moses asked to be blotted out** (Exod. 32:32) — Jerome/Origen and Chrysostom (bodily, not eternal, death), Augustine (a dialectical argument), Euthymius Zigabenus (three books of divine knowledge), Bernard (paternal affection for his people), and Rupert of Deutz. Running head: LIBER SECVNDVS. Dense marginal citations.)

—unto eternal life to be attained, are written [in the Book of God], and these cannot be deleted; but certain [others] according to something — that is, according to the sole grace of present justice — and these can be deleted, because they had been written in the Book of Life not for eternal time and for the attaining of eternal glory indelibly, but designated only for the brief time of present grace by a deletable writing. Which same sentence, others — expressing it in different words — say that the Book of Life is written within and without,¹ and that some are written within, who can in no way be deleted, but others without and extrinsically, whom nothing prohibits both to be deleted, and, being deleted, to be written again.

There are also [those] who add a third response similar to this, saying that there are two Books of Life:² one, in which are written those alone whom God has destined for everlasting beatitude by the infallible and immutable decree of predestination — and from this [Book] none of those enrolled [can] be deleted; the other, in which are written those who live according to this present justice and the disposition of temporal grace, remaining written in it so long as, exercising the grace of God, they live pleasing to God, but who are deleted straightway, when — the grace of God being rejected — they cease to live justly.

But as to that which they add — that Moses, a most wise man and most loving of God, would by no means have sought to be deleted from the Book of Life,³ if that Book contained the indelible writing of the predestined — there are various responses of the Fathers, showing that this petition of Moses is in no way adverse to our opinion; which [responses] it does not irk [me] to relate in this place, that from these each one may choose that which shall more please him.

JEROME,⁴ in the ninth question to Algasia, following the opinion of Origen (which is had in the commentaries on the epistle to the Romans), says that Moses, out of charity toward God and toward his people, was unwilling to be deleted from the Book of Life forever, but for the present — not in spirit, but in flesh, that is, through bodily death — just as Paul also wished to be made anathema for his brethren,⁵ that is, to be mortified the whole day (according to the sentence of the psalm), alone to perish for them in the flesh, and to shed [his] blood, that his brethren might be saved in spirit.

JOHN Chrysostom,⁶ in the book *On Compunction of Heart*, and in book 3 *On the Providence of God*, and in homily 16 on the epistle to the Romans, rejects the opinion of those who think that Moses and Paul spoke of temporal death, judging [thus]: "FOR HOW," he says, "could Paul have wished to be made anathema from Christ — that is, to be separated from him through the death of the flesh — since death itself rather joins him to that choir which is with Christ, and makes [him] obtain his glory? This suspicion, therefore, is [that] of little worms lurking in the mud; for both Moses and Paul, when they said these things, not only in thought transcended all the contests and death of the present life, but even — for God, whom they loved more than themselves — surmounting the heavens and the angels, and despising all invisible things, and, for the love of God, to fall away from the very fruition of God and [his] ineffable glory, not only sought, but (what is more)

even wished. For thus the insatiable affection of charity overcame their whole mind, that even that which above all other things was more lovable [to them] — to enjoy God, and the kingdom of the heavens, and the divine fruition which they were expecting, the reward of [their] labors — they suffered to be forfeited: namely, lest God should be so mocked and blasphemed by the impious on account of the very beloved [ones], because — since he could not fulfill the promises made to his people, whom he had chosen — he should have deserted them, and should have introduced into their goods other nations, which had never known him."

AUGUSTINE,⁷ in question 147 on the book of Exodus, says that Moses, out of a certain immense security of divine familiarity, interpellated God with such a reasoning: "Either forgive them this offense, or delete me out of thy book — but thou wilt not delete me out of thy book, in which thou hast enrolled me with an indelible character: forgive them, therefore, this offense." Which kind of argumentation the common crowd of Dialecticians is wont to deduce from that rule:⁸ "From the whole disjunctive [proposition], affirmatively, with the destruction of one part, the argument avails unto the other part of it" — as if we should say: "It is necessary that the soul be either mortal or immortal; but it is not mortal; therefore [it is] immortal."

EUTHYMIUS Zigabenus,⁹ on Psalm 68 and 138, thus writes: "The Book of God is the sum of his knowledge; but the scripture [writing], indeed, [is] the perpetual memory" — for by "books" they figuratively understand the various and manifold cognition of God, [figured] by the divine letters. But here the book of divine knowledge is threefold:¹⁰ of which one is more universal, in which all are written, as well the just as sinners, who are to come into this mortal life and a little after are to die — which David in Psalm 68 called "the book of the living," and which in Psalm 138 he signified, saying: "In thy book all shall be written." There is also another book of the knowledge of God, more private, in which the just alone are written, for this reason: that he knows them only — that is, approves [them] — according to that which is written:¹¹ "THE LORD knows the way of the just"; which [book] David indicated to us, saying:¹² "AND with the just let them not be written." There is also a third, particular book, in which sinners are written;¹³ for "the judgment," as Daniel says, "sat, and the books were opened, and from these were judged the living and the dead."¹⁴ Moses, therefore, spoke to God concerning that first universal book: "if indeed thou forgive them [their] sin, forgive [it]; but if not, delete me out of the book which thou hast written."¹⁵

BERNARD,¹⁶ in sermon 12 on the Canticle of Canticles, thinks that Moses sought to be deleted from the Book of Life not in this sense, that he should be excluded from eternal glory, but rather that he asked this out of a certain paternal affection — namely, lest he alone, without his nation, should remain written in the Book of Life, and he alone should be introduced into eternal felicity, his people being excluded; but, as some poor little woman, invited to the banquet of a rich man on this condition — that she leave outside the little infant which she carries in [her] bosom, because it cries and will be troublesome to the banquet — would answer that she had rather fast than, the beloved pledge being set aside, dine alone with the rich [man]: so neither does Moses wish to be introduced alone into the joy of his Lord, his people (namely) remaining outside — to which, although restless and ungrateful, he clings in turn, and with a mother's affection.

RUPERT, Abbot of Deutz, in book 3 of the commentaries on Exodus, writes that Moses wished by these words to convince God that he should pardon the people, and that he used such an argument: "If [thou do] not—

[→ *that* (non id)]

¹ The Book of Life is written within and without ² There are two Books of Life ³ In what manner Moses sought to be deleted from the book of Life is variously explained by the Fathers ⁴ Jerome's opinion concerning the petition of Moses ⁵ Romans 9:3 ⁶ Chrysostom's opinion concerning the petition of Moses ⁷ What Augustine held concerning the petition of Moses ⁸ A rule of the Dialecticians ⁹ Euthymius's discourse is not here transcribed word for word ¹⁰ The book of divine knowledge is threefold ¹¹ Psalm 1:6 ¹² Psalm 68:29 [69:28] ¹³ Exodus 32 ¹⁴ Daniel 7:10 ¹⁵ Exodus 32:32 ¹⁶ Bernard denies that Moses sought to be excluded from eternal glory

(Rich PDF p. 145 — printed folio 128, verso. The Fathers on **Moses's petition** concluded (Rupert, Hugh of St-Cher, Cajetan, Lyra, Tostatus of Ávila, Nachmanides, Rashi) — "enough of the **First Book of Life**." Then the **Second Book of Life** = Holy Scripture itself (Sirach 24, Baruch 4, John 5), whose whole scope is Christ, "our Life" ("In the head of the book it is written of me," Ps. 39 / Ps. 1 — and the bereshith vs. be-ben dispute against Tertullian and Hilary). Then the **Third Book of Life** = the Lamb's Book of Life (Rev. 13:8). NB: "Vitae Liber Tertius" is the third **sense** of the Book of Life, not Book III of the work — running head is still BIBLIOTHECAE SANCTAE / Book II. Dense marginal citations.)

—delete me out of the book of the law, that the memory of my name be not had in it — preferring rather that the memory of the things done by me be deleted by perpetual oblivion, than that the people perish." And let these things concerning the First Book of Life be enough said.

HUGH,¹ presbyter Cardinalis [Hugh of Saint-Cher], in the exposition of Psalm 138, says that there are twin Books of Life: one, of present justice and grace, out of which Moses preferred to be deleted rather than that the people should perish; the other, of everlasting predestination, out of which Moses did not wish to be deleted, knowing that from it none could be deleted.

THOMAS Cajetan, Cardinal of St. Sixtus, in the commentary on Exodus, believes this book to be the ordination of divine providence concerning those who in this world are to be princes; and he calls this book "of the principate." For it is written in the divine mind, and in it — as in a book — most diligently engraved who and how many and of what sort in this life are to be, among mortals, princes, leaders, and kings. But since God had said to Moses:² "LET ME ALONE, that my fury may be angry against the people, and I may delete them; but thee I will make into a great nation" — Moses had understood that God had written him in the book of the principate, from this: that even if that people should be destroyed, God would nonetheless constitute him Prince over a great nation. Therefore he asks that God either pardon this sin, or delete him out of the book of the principate — signifying by this that he does not wish to be prince of another nation, if this nation be consumed.

NICHOLAS of Lyra says that, just as our Savior — according to the will of the sensitive part [of the soul], dreading death — sought that the chalice of the passion be transferred from him (which the rational will most ardently desired): so Moses, according to the desire of the lower part of the soul,³ sought from God to be deleted out of the book of life; which, however, according to the superior portion of the soul, he did not wish [done] — explaining by this prayer not what the Mind itself, consenting to God, would will, but what the will of the flesh itself would desire for its own flesh, that is, compassionating his own people.

ALPHONSUS [Tostatus], bishop of Ávila, in the commentaries on Exodus, teaches that this saying is not to be understood according to the naked and simple signification of the word, but according to a hyperbolic trope, by which we are wont to express the most ardent desire of a thing eagerly demanded, saying: "Either grant me this, or I shall die" — which trope indeed Rachel used, when she said to her husband:⁴ "Give me children, otherwise I shall die." Not that she preferred children to life did she say this, but that she might demonstrate, by this figure of pathetic speech, hyperbolically, [her] most vehement desire of having offspring.

RABBI Moses Gerundensis [Nachmanides] hands down that Moses, scarcely master of himself, and almost rapt out of himself, uttered these [words] rather from the impulse of a most abundant charity than from the deliberation of reason.

RABBI Solomon Iarchi [Rashi] the Frenchman expounds: "DELETE ME OUT OF THY BOOK" — that is, "Delete me out of the book of the law, that the memory of my name be not had in it" — as above.

VITAE Liber Secundus — *The Second Book of Life*, which is also called the Book of the commandments of God — is the sacrosanct and divine scripture, deservedly called the Book of Life,⁵ because in it are contained

the promises of eternal life, together with the precepts necessary for attaining eternal life. Speaking of which, the most wise son of Sirach said:⁶ "ALL THESE THINGS are the book of life, and the testament of the Most High, and the knowledge of truth." And the prophet Baruch:⁷ "THIS is the book of the commandments of God, and the law which is forever; all who hold it shall come to life, but those who forsook it, unto death." And Christ, making words about this book to the lawyers, says:⁸ "SEARCH the scriptures, for you think in them to have eternal life." Divine scripture is also called the Book of Life because the argument, scope, end, and whole intent of all sacrosanct scripture⁹ is Christ, who everywhere calls himself Life, and our Life; whence also in Psalm 39 it is said:¹⁰ "IN the head of the book it is written of me." Which Arnobius and Augustine expound of the book of Psalms, in the beginning of which is written:¹¹ "BLESSED is the man who has not gone in the counsel of the impious, and in the way of sinners has not stood, and in the seat of pestilence has not sat." Which words indeed can suit none more than Christ, who alone is without sin.¹² But Tertullian, in the book against Praxeas, and Hilary in the exposition of the second Psalm, understand by the "head of the book" the beginning of the whole divine scripture; where, for that which we read, "In the beginning God created heaven and earth,"¹³ they read "In the son" — which the truth of the matter itself proves to be false.¹⁴ For in the Hebrew it is not read *בבן* *be ben*, that is, "in the son," but *בראשית* *bereshith*, which the Seventy interpreters, and Symmachus, and Theodotion, and Jerome interpreted "In the beginning";¹⁵ which beginning, nevertheless, Jerome, Augustine, and Gregory assert (according to the mystical and spiritual sense) to signify Christ the Son of God — who, both in the very front of Genesis (which is the head of all the books) and also in the beginning of John the Evangelist, is approved [to be] the founder of heaven and earth,¹⁶ where it is said:¹⁷ "ALL things were made through him, and without him was made nothing."

VITAE Liber Tertius — *The Third Book of Life* — is that which, in the Revelation of John, is called τὸ βιβλίον τοῦ ζῶντος τοῦ ἀρνίου [ἐσφαγμένου] ἀπὸ καταβολῆς κόσμου,¹⁸ that is, *the Book of Life of the Lamb slain from the origin of the world*. Now this Lamb is our Savior, whom it is not doubtful to have been slain for our sins; although it be not so manifest to all how he was slain from the very first constitution of the world. Certain expositors — among whom is Rupert, Abbot of Deutz —¹⁹ say that that phrase "from the origin of the world" is not to be referred to the slaying of the Lamb, but to those whom John had said were not written in the book of Life; so that it is to be read and understood by transposition: "Whose names are not written from the origin of the world in the Book of Life of the Lamb, who was slain." But others, and perhaps more rightly—

[→ *[more]* rightly (rectius)]

¹ Hugh the Cardinal says there are twin Books of Life ² Exodus 32:10 ³ Moses, according to the desire of the inferior part of the soul, sought to be deleted from the Book of Life ⁴ Genesis 30:1 ⁵ Holy Scripture is called the Book of Life ⁶ Ecclesiasticus [Sirach] 24:32 ⁷ Baruch 4:1 ⁸ John 5:39 ⁹ The end of Scripture is Christ, who is our Life ¹⁰ Psalm 39:9 [40:7] ¹¹ Psalm 1:1 ¹² Christ alone is without sin ¹³ Genesis 1:1 ¹⁴ Tertullian and Hilary are refuted ¹⁵ See Jerome, at the beginning, in the book of Hebrew Questions ¹⁶ Christ is the founder of heaven and earth ¹⁷ John 1:3 ¹⁸ Revelation 13:8 [printed "Apoc. 12"] ¹⁹ Rupert's opinion is little to be approved

(Rich PDF p. 146 — printed folio 129, recto. **The Third Book of Life** concluded: Christ crucified is the book — the Lamb slain from the world's origin in his members (Abel, Noah, Abraham, Jacob, Joseph, Moses — Heb. 11), in Saul's persecution (Acts 9), in the eternal foreknowledge/predestination, and prefigured by every Old-Testament sacrifice; the cross as the open "book of the flesh" from which every Christian reads the pattern of life (Gal. 2, 6). Then the **Fourth Book of Life** = the Book of past life / conscience, opened at the Judgment (Rev. 20:12; Augustine, City of God 20.14). Running head: LIBER SECVNDVS — still Book II; Book III not yet reached. Dense marginal citations. Last page of the batch.)

—more rightly, wish the slaying of the Lamb to be joined with the very origin of the world: in which [origin] the Lamb first began to be slain — not indeed in himself, since he was not yet clothed with flesh, but in his members and elect,¹ in whom the impious began to afflict him from the very first constitution of the world,

slaying him in Abel, mocking [him] in Noah, casting [him] out in Abraham, persecuting [him] in Jacob, accusing and selling [him] in Joseph, making [him] an exile in Moses — who, as Paul says,² "esteemed the reproach of Christ above all the treasure of the Egyptians, choosing rather to be afflicted with the people than, in the court of Pharaoh, to be held in the place of a son." Whatever things, therefore, before the coming of the Lamb into the flesh, his members suffered, the Lamb himself is understood to have borne — just as also, after the resurrection of Christ, the persecutions brought upon his servants by Saul, Christ himself testified to be brought upon himself, saying:³ "SAUL, Saul, why persecutest thou me?" The Lamb was also slain from the very first constitution of the world — not only in a temporal [way], but in an eternal [way], from the beginning and before the ages and the secular times, in that blessed foreknowledge and predestination of the divine mind,⁴ in which God, in one and the same moment, established the creation of the world, foresaw the perdition of the world in the sin of Adam, and preordained the death of Christ for the life of the whole world: which the Apostles, after the Savior's assumption, openly knowing, said:⁵ "LORD, who madest heaven and earth, &c. Truly there came together against Jesus, Herod and Pontius Pilate, with the gentiles and the peoples of Israel, to do what thy hand and thy counsel decreed to be done." The Lamb was also slain from the origin of the world, because — from the founding of the world even to the taking-up of our humanity — through the diverse ages of the flowing world he was, by various and innumerable figures, types, shadows, mysteries, sacraments, oblations, oracles, prophecies, libations, victims, and sacrifices of the old testament, adumbrated and foreshown:⁶ that one and everlasting sacrifice by which the Lamb, slain on the altar of the cross, offered himself to the living God for an odor of sweetness. This Lamb, therefore, lifted up and slain on the cross, is called the Book of Life⁷ — not only for this, that his death is our life (life, I say, and resurrection from the death of sin — the life of present grace, and the life of everlasting felicity), but because Christ, exalted on the wood of the cross, is, as it were, a certain famous and conspicuous book: not [written] on papyrus and parchments, but fitted [written] in the very flesh and members of Christ; not with ink or vermilion inscribed, but with the precious and undefiled blood of the immaculate Lamb; not with pens and the feathers of birds, but with thorns, nails, whips, and lances engraved from head to heel; and with the twin wood of the cross, as it were within two writing-tablets, joined together and enclosed. Out of which book, indeed, any Christian can take the most perfect institution of the Christian life; nor is there anyone — however rude and dull a mannikin — who, if only he will, cannot in it (as in a compendium, and, as it were, at a single glance) at once read and learn thoroughly whatsoever things are necessary to a pious and truly Christian life: singular innocence, humility, obedience, the highest poverty, sublime contempt of the world, assiduous patience, incredible endurance of sorrows, most ardent charity, and all the other virtues most necessary for the entrance to eternal beatitude. For on this account the Book of Life of the Lamb — the pages of the whole fleshly volume being spread out on the cross — willed, as it were, to be opened and extended in a display-book [*ypobibulum*]: that in the very form of the cross and the effigy of the affixed body we might read, and as in a mirror contemplate, what manner of form and exemplar it behooves the best Christian to be — namely, that he compose himself to the image of the crucified man; that is, that he not only, denying himself, take up his cross daily and follow Christ, but (what is more laborious and more glorious) extend his whole body and soul, hands, feet, and works into the service of God,⁸ and so affix his flesh, with all its vices, concupiscences, and carnal desires, to the cross, that he may piously glory with Paul, saying to Christ:⁹ "I am nailed [crucified] with the Cross" — and likewise: "I bear the marks of the Lord Jesus in my body";¹⁰ and again: "To me the world is crucified, &c., and I to the world." This, then, is the Book of Life of the Lamb, slain from the origin of the world; on beholding which, no one — unless utterly mad, or altogether impious — is not straightway compelled to acknowledge in what manner he ought to live.

VITAE LIBER QVARTVS — *The Fourth Book of Life*, or the Book of past life. This is called by another name by John,¹¹ *the Book of the life of each one*; for so the edition has [it] which he cites from the 20th chapter of the Apocalypse, and which Augustine expounds in book 20 *On the City of God*, and in homily 17

on the Apocalypse: καὶ βιβλίον ἄλλο ἡνοιχθῇ, ὃ ἐστὶ ζωῆς ἐκάστου — that is, "And another book was opened, which is [the book] of the life of each one." This book the Theologians say to be a certain divine power, by whose virtue, in the day of judgment, there shall so be brought back into the memory of each one his past deeds, and set before the eyes of the mind, that it shall be lawful to none then either to be ignorant of, or to dissemble, or to hide his sins.¹² Concerning this book also Augustine, in chapter 14 of book 20 *On the City of God*, writes thus:¹³ "AND I saw," says John, "the dead, great and small; and the books were opened; and another book was opened, [which is] of the life of each one; and the dead were judged out of those scriptures of the books, according to their deeds. He said the books were opened, and a book — but the book, of what sort it is, he was not silent: WHICH IS," he says, "of the life of each one. Therefore those books which he placed in the first place are to be understood [as] the holy [scriptures], both old and new, that in them might be shown what things God had commanded to be done; but in that [book] WHICH IS of the life [of each one], what things each one had either done or not done of these [commands] — whether he had done [them], or had not done [them]. Which book, if it be carnally thought of, who could avail to estimate its magnitude or length? or in how great a time could that book be read, in which are written all the lives of all men? Or shall there be present a number of Angels equal to the number of men, that each one may hear his own life recited to him by an Angel assigned to him? There shall be, therefore, not one book of all, but single [books] of single [persons]. But this Scripture, wishing one [book] to be understood, says: another book was opened. There is, therefore, a certain divine power to be understood, by which it shall come to pass that to each one all his deeds, whether good or bad, shall be recalled into memory, and be discerned by the intuition of the mind with a wondrous swiftness, so that knowledge may accuse or excuse conscience; and thus at once both all and single shall be judged. Which divine power, indeed, has received the name of 'book'; for in it, in a certain manner, whatsoever is done by the doer is read [back]." These things Augustine, in—

[→ *[These things Augustine,]* (Haec Augustinus, ad)]

¹ The Lamb is slain from the origin of the world, in [his] elect ² Hebrews 11:24–25 ³ Acts 9:4 ⁴ The Lamb is slain from all eternity, in the foreknowledge and predestination of the divine mind ⁵ Acts 4:24, 27, 28 ⁶ The Lamb was slain from the origin of the world, because his death was prefigured by various sacrifices ⁷ In what manner Christ on the cross was the Book of Life is excellently explained ⁸ Galatians 6 ⁹ Galatians 2:19 ¹⁰ Galatians 6:17, 14 ¹¹ Revelation 20:12 ¹² In the day of Judgment it shall be lawful to no one to hide his sins ¹³ Revelation 20:12

(*Rich PDF p. 147 — printed folio 130, verso. End of the preceding entry (a hymn — the Dies Irae — sung in the obsequies of the dead). Then **THE FIFTH BOOK OF LIFE** (liber Vitae aeternae): Augustine's On the threefold dwelling on the beatific vision, and the view that it signifies a created light (Ps. 36:9; John 8:12). Then **VOLVMEN** — the scroll (Megillath Sepher): Ezekiel's vision of the book written within and without, eaten sweet then bitter, expounded by David Kimchi, Rashi (the three words Kinim, Hegha, Hi), and Jerome & Gregory (the scroll = divine scripture). Running head: BIBLIOTHECAE SANCTAE.)*

[continuing from p146] ...—nus, to whose opinion the author of that rough Rhythm seems to have looked back — [the hymn] which the Church chants in the sacred obsequies of the dead:

A written book shall be brought forth,

In which the whole is contained,

Whence the World shall be judged.

THE FIFTH BOOK OF LIFE, and the last of all — which is also called the book of eternal Life — is the blessed and everlasting presence of Christ the Son of God according to [his] divinity, by the sight of which he bestows upon his beholders the eternal felicity of the glorious life. Of which book Augustine, in the treatise *On the threefold dwelling*, chapter 4, thus speaks: ¹ "IN THAT heavenly city the food and drink of all will be the vision of Christ and of the holy Trinity, and the contemplation, with the pure eye of the heart, of his very divinity, and the assiduous reading — so to speak — of the book of Life, that is, of eternal truth, and

of the highest wisdom, and of the Word of God, because it is the vision of Christ Jesus: where whatsoever is now hidden from us will be manifest; where the reason will be manifest why this man was elected and that one reprobated; why this one was taken up into the kingdom, and that one reduced into servitude; why one dies in the womb, another in infancy, another in youth, another in old age; why one is poor and another rich; why the son of an adulteress is baptized, and sometimes the son of a lawful spouse dies before baptism; why he who begins to live well sometimes ends ill, and he who begins ill often ends well. All these things, and many of this kind, will be plain and open to all in the book of Life." Thus far the words of Augustine — to which we once alluded, in the epitaph of Cyprian, that most excellent Theologian, in this distich:

If aught of sacred things by chance lay hidden from you,

Now, Cyprian, you read [it] in the book of life.

There are also [those] who judge that by this last book of Life is signified a certain created light, flowing forth perpetually from that uncreated, Vital, and perennial fountain of divine light: by the splendor of which created light our mind — by its own nature blind, and too weak to behold the incomprehensible majesty of God — lays aside the dullness of its darkened eyes, and is raised up to the sublimity of the divine vision. Of which volume, and of the vital fountain of the same light, David sang in the Psalm: ² FOR with thee is the Fountain of Life, and in thy light we shall see light. And John in the Apocalypse, ³ speaking of the fellowship of the blessed who see God; and Christ, concerning the same light, added: ⁴ HE who follows me walks not in darkness, but shall have the light of life. According to the opinion of these, it is the same as the book of Life.

A VOLUME (in Hebrew מגלת ספר *Meghilath Sepher* [the Roll of the Book]), for which the Seventy put κεφαλὴς βιβλίου, that is, "the head-roll of a book," and by Jerome "a rolled-up book," is a kind of oblong sheet, rollable around itself in the manner of a coil, after the manner of the Orientals, who even in this age thus roll up their books. A book of this kind, filled with great mysteries, the prophet Ezekiel describes as shown to him in a vision, in the 2nd chapter of his prophecy, in these words: ⁵ AND I SAW, and behold, a hand was sent to me, in which was a rolled-up book, and he spread it before me, which was written within and without; and there were written in it lamentations, and a song, and woe; and he said to me, Son of man, eat this volume, and go, speak to the sons of Israel. And I opened my mouth, and he fed me with the volume, &c. And I ate it, and it became in my mouth sweet as honey.

Which words Rabbi David Kimchi thus expounds: ⁶ THE VOLUME of the book signifies the knowledge of prophesying divinely given to Ezekiel; but that which is in it — the writing of lamentations, and mournful songs, and woe — denotes the lamentable matter of the prophecies which the prophet was to announce to the people, namely the just wrath of God for the crimes of the Jews, and the imminent vengeance of divine justice upon the holy city, and the other future calamities of his whole nation — so copious that, since they could not be grazed [contained] upon the inner face of the sheet, it was necessary that they be extended also over the whole outer part of the page. And the volume was spread open before Ezekiel, that he might know that the understanding of prophecy falls to no one, save to him for whom God has opened the wrapping of his secrets. He was also commanded first to devour the book before he should speak to the people, that he might mark that the prophetic revelations were not to be run over cursorily by him, but to be eagerly received, and to be thoroughly digested [cooked down] in the belly of inner meditation, before they be poured out.

But the prophet's volume was at first sweet, like honey: because the knowledge of the divine judgments, and the meditation of the divine vengeance — which the impious shun and abhor — are to the just the greatest delight. For the just man shall rejoice, says the Psalm, when he shall see the vengeance. ⁷ But after the prophet had digested the volume in his belly, he perceived it to be bitter; and on account of this, a little after its devouring, he added: AND I went away bitter and sad in the indignation of my spirit. For when he began to preach the things which he had learned with the highest sweetness, straightway he experienced in himself the bitterness of toil, of persecution, of prison, and at last even the punishment of inflicted death. Rabbi Solomon [Rashi] judges that in this volume, on account of the narrowness of the page, the several afflictions

of the Jews were not described in particular, but only those three words mentioned by the prophet — namely *קינים והגה והי* *Kinim, Hegha, Hi*, that is, Lamentations, Muttering [Sighing], Woe — by which all the losses of the Jews are denoted, comprised in a summary. And the book is said to be written on front and back, because its words contain the signification both of present and of future calamities. Jerome and Gregory,⁸ interpreting this place mystically, say that that volume is the book of divine scripture — which indeed is therefore called "rolled up," because it is wrapped in so great a depth of mysteries that it is permitted to no one to look into and understand it, unless the extended hand of God, which is Christ, first spread it open, and, spread open, explain it. And it is written within and without: that is, within by allegory and the spiritual understanding, without by the sense of the letter and history; within, teaching invisible things and promising heavenly [things]; without, prescribing visible and earthly [things], insofar as they are to be sought or to be shunned. There are also written in it, according to the interpretation of the Seventy, *θρῆνος, καὶ μέλος, καὶ οὐαί* — Lamentation, Song, and Woe. And first Lamentation, because in it, before all things, penitence is proclaimed to sinners; Song, or Verse, or Canticle, because there is promised to the just as a re—

[→ *reward* (*praemium*)]

¹ The food and drink of all the blessed will be the vision of Christ and of the most holy Trinity ² Ps. 36:9 (Vulg. 35:10) ³ Rev. 21:23 ⁴ John 8:12 ⁵ Ezek. 2:9–10; 3:1–3 ⁶ The "volume of the book" in Ezekiel, in R. Kimhi's judgment, is the knowledge of prophecy and the authority of prophesying ⁷ Ps. 58:10 (Vulg. 57:11) ⁸ Obscure scripture

(*Rich PDF p. 148 — printed folio 131, recto. End of the scroll-eating exhortation (Ps. 119:103). Then VOLVMEN VOLANS — the Flying Volume of Zechariah 5 (the versions of Aquila, Theodotion, Symmachus, the Seventy, Jonathan, Jerome; the vision; the two Hebrew curses against the thief and the perjurer; Kimchi on the temple's dimensions; Chrysostom on the flying sickle; Paul of Burgos taking it for the Talmud). Then the lexicon reaches X — XERXES (= Artaxerxes) — and Z — the apocryphal book of ZACHARIAS (the "Assumption"). Running head: LIBER SECVNDVS. Still Book II — Book III not yet reached.*)

[continuing from p147] ...reward, song, and exultation of eternal felicity; Woe, because there [in it] the misery of everlasting damnation is foretold to the impious. It is likewise needful to eat a volume of this kind — that is, of truth — to store away in the depth of the heart the pastures that are in it, and to ruminate [upon them] with the assiduous thought of the mind so long, until you are compelled to burst forth into that voice of David: ¹ HOW sweet are thy words to my jaws, above honey to my mouth.

A FLYING VOLUME (which by Zechariah is called *מגלה עפה* *Meghila Apha*): Aquila and Theodotion rendered [it] *διφθέρα*, that is, a Skin, or a goatskin membrane — like that skin of the goat Amalthea, on which the poets feign that Jupiter writes human affairs; Symmachus rendered [it] *τὴν κεφαλίδά*, that is, the Chapter, or the summary, according to that [text]: "In the chapter of the book it is written of me"; the Seventy translated *δρέπανον πετόμενον*, that is, a Flying Sickle; Jonathan, a Flying Little-book; but Jerome rendered [it] "a Flying Volume." The vision of this volume is described by the prophet Zechariah in this manner: ² AND I TURNED, and lifted up my eyes, and saw, and behold a flying volume; and he said to me, What seest thou? And I said, I see a flying volume: its length twenty cubits, and its breadth ten cubits. And he said to me, This is the curse that goes forth over the face of the whole earth; for every thief, as it is there written, shall be judged, and everyone who swears [falsely], from this likewise shall be judged. I will bring it forth, says the Lord of hosts, and it shall come to the house of the thief, and to the house of him who swears a lie in my name; and it shall abide in the midst of his house, and shall consume it, both its timbers and its stones. Thus far Zechariah.

That volume was not compacted of many sheets, as ours are, but of only one oblong membrane, rollable around itself — which our notaries call a Roll [Rotulus]. ³ And it is said to have had a length of twenty cubits, and a breadth of ten cubits, which are dimensions equal to the vestibule of the temple; because it

seemed to the prophet that the volume itself was going forth out of the temple. For although — Rabbi David Kimki says — at that time that temple of Solomon (whose vestibule's length extended to twenty cubits and breadth to ten) lay utterly wasted and demolished, yet from thence, the proportion of length and breadth which had formerly been in it being preserved, Zechariah saw that volume go forth. And this is what he says: This is the curse that goes forth, &c.

AND this volume was written on both sides, as well on the back as on the front. On the one side was written the execration of the [false] swearer, in these words: כל הגונב מזה כמורה נקה *Cal haggoneb mize camoah nikka*, that is, Everyone who steals from another, even as he is, shall be cut off. On the other side was contained the curse of the perjurer, of this kind: כל הנשבע מזה כמורה נקה *Cal annischba mize camoah nikka*, that is, Everyone who swears falsely against another, even as he is, shall be cut off. Now when this volume flew through the whole earth, it came to the houses of those who stole and who swore mendaciously; and there it began to abide in the very inner chambers of the houses; nor would it depart thence before it had consumed the timbers, the stones, and the walls of the houses together with the owners themselves.

John Chrysostom — in homilies 15 and 26 to the people of Antioch, reading (according to the edition of the Seventy) "a Flying Sickle" — interprets this place thus: ⁴ A FLYING SICKLE signifies the most swift onset of vengeance, pursuing false oaths. The breadth and length of many cubits indicates the vehemence, and the magnitude, of the evils; but that it flies from heaven [signifies] that the sentence is borne from the supreme tribunal. The sickle-shaped form [signifies] the inevitable lot of punishment; for just as a sickle, wherever it strikes, not only seizes [the thing] with itself, but also cuts off the head, so likewise the penalty rushing upon perjurers is most difficult [to escape]. And it dissolves the stones and timbers of the perjurer's house, that its ruin may be a correction to others; for after the dead perjurer must be buried in the earth, the house being dissolved and the ruin made, it will be an admonition through the sight to all who pass by and behold, lest they dare the same things and suffer the same. For God wills the punishments of the most grievous sinners to remain continual, and the accusers of the dead man's crime to be perpetual, that all hereafter may be corrected.

Paul, bishop of Burgos, judges that by the Flying Volume is signified the impious volume of the Talmudic books: which is called "Flying," because it has no solidity of a stable foundation; and is called "a Curse," by reason of its execrable doctrine; but because it seems to go forth from the temple and holy doctrine, it is said to have measures of length and breadth conformable to the temple. And it destroys the houses to which it comes, because this cursed volume will at last bring the utmost destruction of souls and of bodies upon the whole race of the Jews.

X.

XERXES, whom Ezra calls Artaxerxes, king of the Persians and Medes, son of Darius Hystaspes, wrote to Ezra the high priest one letter concerning the bringing back of the people of the Jews into [their] fatherland, and concerning the restoring of the temple for the Jerusalemites; the copy of which is read in the first [book] of Ezra, chapter 7, and in the third [book] of Ezra, chapter 8, and in Josephus in book 11 of the *Antiquities*, chapter 5. He wrote likewise to Sadaeus, prefect of Syria and Samaria, a letter of commendation for Nehemiah, his cupbearer, ⁵ setting out for the restoration of the temple of Jerusalem. See in the second [book] of Ezra [Nehemiah], chapter 2, and Josephus in book 11 of the *Antiquities*, chapter 5.

Z.

A book OF ZACHARIAS, the father of John the Baptist, which is called the ASSVMPTIO [Assumption], contained — among the other blasphemies feigned by heretics — [the tale] that Zacharias,⁶ while he was burning incense in the Holy of Holies, being caught up in an excess of mind, saw a certain God in the inner shrine clothed in the body of an ass; and when he wished to signify this to the people, lest they should worship an ass for a divinity, he was suddenly made mute, lest he should announce what he had seen. The Synopsis of Athanasius [places] this work among the writings to be de—

[→ *detested* (detestanda)]

¹ Ps. 119:103 (Vulg. 118:103) ² Zech. 5:1–4 ³ The flying volume was but a single oblong membrane [a roll] ⁴ False oaths are most gravely punished by God ⁵ Nehemiah, the cupbearer of Artaxerxes ⁶ A blasphemy to be detested

(Rich PDF p. 149 — printed folio 132, verso. End of the Zacharias "Assumption" entry. Then the last lexicon entry, **The Book OF JEALOUSY** (Sepher Kenaoth) — the ordeal of the suspected wife from Numbers 5, per Philo: the admonition, the mournful garb, the uncovering of the head, the written curse dissolved in the bitter water, the drinking, and its effects; then the Church's abolition of such ordeals — the Council of Worms canon (purging monks by the Eucharist) and Pope Stephen V's condemnation of the hot-iron and boiling-water ordeals. The page closes with "**The End of the Second Book.**" Running head: BIBLIOTHECAE SANCTAE. **This is the last page of Book II; Book III (LIBER TERTIVS) begins on the next page.**)

[continuing from p148] ...the Synopsis of Athanasius enumerates [it] among the writings of impiety to be detested.

The Book OF JEALOUSY (ספר קנאות *Sepher Kenaoth*), that is, the Book, or leaf, or paper of Jealousy, was that which the priest cast into the cup of reproof of a woman suspected of adultery, either for the detecting of her hidden crime, or for the defending of her doubtful innocence. For — as the fourth book of Moses, and Philo, and the other Rabbis of the Jews testify¹ — among the Hebrews the occasion and rite of writing this book was of this kind:

When a husband had come into a vehement and just suspicion of his wife, first he admonished her that she should abstain from the suspected company [of the man]; and if the woman had neglected to do so, the husband was bound to abstain from her until she should be purged. Meanwhile he went up to Jerusalem, to the chief Judges of the Synagogue, and disclosed the causes of his suspicion. They, on a day appointed for the woman, when she had appeared, admonished her that she should prudently weigh the matter with herself; and if she were innocent, that she should purge herself with confidence; but if not, that she should beware of the danger which she was about to bring upon herself, and not so obstinately court victory at the peril of death, but ingenuously confess her fault; [and] that she should remember [that] before her other women — even illustrious ones — had slipped into the same error through womanly frailty, such as the concubine of the Patriarch Jacob with Reuben, and Tamar with Judah. If she, being persuaded, did not deny the sin, she was dismissed to lead thenceforth a solitary life, without a husband, without dowry, and without any honor. But if she persisted in the resolve of purging herself, then the woman was clothed in a mournful and dark garment, and was led by women robed in black into the temple, and was set before the priest — not without the tears of those leading her; and the priest, with outstretched hand, drew off the covering of the woman's head, that she might be judged with head uncovered, without the insignia of modesty, as was the custom in all capital controversies. Then, a little book or paper being taken, he wrote in it the execration taken from the fourth book of Moses, in these words:² IF a strange man has not slept with thee, and if thou art not defiled, having deserted thy husband's bed, these most bitter waters, into which I have heaped up curses, shall not harm thee; but if thou hast turned aside from thy husband, and art defiled, and hast lain with another man, thou shalt lie subject to these curses: MAY the Lord make thee a curse, and an example among all in his people; may he make thy thigh to rot, and thy swollen belly to burst. Let the cursed waters enter into thy

belly, and, the womb rotting, let thy thigh rot, and thy swollen belly burst.

These things, together with the name of the wretched woman, being written on the little sheet, he read out with a loud voice; and, the woman answering, AMEN, AMEN, the priest, taking an earthen urn, poured into it certain most bitter waters, into which he had mixed dust of the earth gathered from the floor of the temple, and had heaped in many dire and lethal execrations; then, the little book being cast into the urn, he washed it so long, until the water had dissolved the letters. These things done, he handed the water to the woman to drink, saying: DRINK now the cup of reproof, which will lay bare and uncover things uncertain and hidden — [thou] who art presently to receive either the reward of chastity or the utmost penalty of a violated marriage. And she drank the water; and if she had suffered calumny [been falsely accused], the water gave [her] a happy conception and childbirth; but if she was not free from fault, straightway, as she had drunk down the washing of that little book, her face grew pale, her eyes started out, her belly swelled, her thigh fell away, her knees gave way, and with intolerable torments her womb was burst — [that womb] which she had refused to keep pure for her husband. And this was the wretched end of her life.

This mode of purgation — as well in this [matter] as in the other vehement suspicions of crimes — the Church of Christ afterward abolished.³ Yet there is found in the acts of the provincial Council of Worms a canon concerning the purging of monks from the suspicion of theft,⁴ written in these words: IT OFTEN happens that thefts are perpetrated in monasteries, and he who commits them is unknown; therefore we ordain that, when the brothers themselves must purge themselves of such [charges], a Mass be celebrated by the Abbot, or by someone whom the Abbot himself has appointed, in the presence of the brothers; and thus, in the last celebration of the Mass, for their purgation, let them receive the body and blood of our Lord Jesus Christ, that thereby they may show themselves to be innocent; and to the communicants let the Eucharist be delivered with these words: MAY THE BODY OF OUR LORD JESUS CHRIST BE TO THEE THIS DAY FOR A PROOF. Thus the Council of Worms.

But this canon was abrogated by the decree of Pope Stephen V: who, being consulted by Humbert, bishop of Mainz, whether parents — in whose bed infants were found dead in their sleep — ought, by the trial of hot iron, or of boiling water, or by some other similar experiment, to show that they had not smothered the children sleeping together with them, answered in this manner:⁵ The sacred Canons do not grant that a confession be extorted from anyone by the trial of hot iron, or of boiling water, or by any other superstitious invention: for offenses made public by spontaneous confession, or by the approval of witnesses, the fear of God being had before the eyes, are committed to our government to judge; but hidden and unknown [things] are to be left to Him who alone knows the hearts of the sons of men.

The End of the Second Book.

¹ Philo, in the book *On the special laws*. The occasion and rite of writing the book of Jealousy ² Num. 5:19–22 ³ The Church of Christ abolished the mode of purgation for hidden crimes that was used by the Jews ⁴ The purgation of monks suspected of theft ⁵ The ordeal of hot iron or of boiling water is condemned by the Church
