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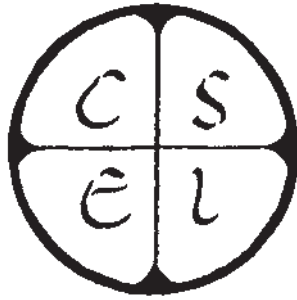
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ECCLESIASTICORUM LATINORUM



VOL. XCVII

PROSPER
DE VOCATIONE OMNIUM GENTIUM

EDIDERUNT

ROLAND J. TESKE ET DOROTHEA WEBER

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Foreword

De vocatione omnium gentium is the first work in patristic literature on the universal salvific will of God and marks a move away from the views of the late Augustine on predestination and a divine salvific will limited to only some human beings. It also marks a move on Prosper's part away from his earlier position as an ardent disciple of Augustine and opponent of the anti-Augustinian monks of Gaul to a theologian open to a milder and more conciliatory position on grace and the salvific will of God. The mellowing of Prosper's earlier hardline Augustinianism may be due at least in part to the influence of his friend, Pope Leo the Great.

The volume is the joint work of the two editors; the introduction, however, can be basically divided as follows: Chapters 1.1 to 1.3, 1.5, and 1.6 are the work of Roland J. Teske, S.J., Chapters 1.4, 2, and 3 are the work of Dorothea Weber. The collation of the manuscripts was done by Roland Teske, the text was constituted in close collaboration. We thank Clemens Weidmann for discussing some textual variants with us.

Roland J. Teske, S.J.

Dorothea Weber

Introduction

1 CHARACTERISTICS AND PROBLEMS

1.1 General Character, Date, Theological Context

The two books of *De vocatione omnium gentium* (hereafter abbreviated as *VocGen* and cited according to this edition) were written in Rome circa 450. The questions of dating, authorship, and theological content are mutually intertwined. There is now a strong consensus among scholars that the work was written by Prosper of Aquitaine after he had become a friend and secretary to Pope Leo I, that is, after 440,¹ but probably as late as 450. The work, which is about the relation between God's grace, original sin, and the abilities of the human will, is generally regarded as one of the first steps away from the hard-line Augustinianism set out in the works Augustine wrote in the last few years of his life.²

¹ The date of Prosper's move to Rome had traditionally been given as 435 based on the change of focus in the *Chronicle*. For the traditional dating see M. Cappeluyens, *Le premier représentant de l'augustinisme médiévale*, Prosper d'Aquitaine, *RecTh* 1 (1929), 309–337 (326, n. 47). A. Hwang, *Intrepid Lover of Perfect Grace: The Life and Thought of Prosper of Aquitaine* (Washington, DC: The Catholic University of America Press 2009), 184 says that the earlier dating of Prosper's move to Rome "has been refuted by Markus, who has found no evidence of any discernable difference in interest or information between the parts before and after the break in 433." See R. Markus, *Chronical and Theology: Prosper of Aquitaine*, in: *The Inheritance of Historiography 350 – 900*, edd. Ch. Holdsworth - T. P. Wiseman. *Exeter Studies in History* 12 (Atlantic Highlands, NJ: Humanities Press 1966), 31–43 (32–33).

² Cappeluyens, *Le premier représentant* (see n. 1), esp. 336–337.

Ironically, Prosper along with his friend, Hilary, who is otherwise unknown, provided the occasion of Augustine's late work *De praedestinatione sanctorum*, of which *De dono perseverantiae* was originally the second book, when they wrote letters to Augustine (*Epistulae* 225 and 226, in the letters of Augustine) in 428–429, in which they reported to Augustine how some of the monks of Provence – much to the distress of Prosper and Hilary – had departed from the teaching of Augustine on the necessity for grace, even for the beginning of faith (*initium fidei*). The irony lies in the fact that the differing stances with regard to the doctrine on grace and predestination between the younger Prosper who wrote to Augustine and the more mature Prosper of VocGen has led some scholars to question whether Prosper was the author of the latter work (see below p. 23). But scholars now see that Prosper's move from Gaul to Rome and his friendship with Pope Leo led him to adopt a new and more conciliatory approach to the topic, especially once the heat of controversy subsided after the death of Cassian. As Hwang in his recently published monograph on Prosper says of the period after 430, "Prosper no longer defended Augustine's doctrine of grace, but devoted himself solely to defending the catholic Church, which Prosper equated with the Roman Church. Prosper came to the conclusion that the Roman Church – through what it teaches through the popes and by its liturgy – determined the catholic doctrine on grace."³

As the very title indicates the work is about the calling of all nations to salvation in Christ. The work is an attempt to end the long-standing controversy between the anti-Augustinian monks of Provence and the followers of the late Augustinian doctrine on grace and predestination.⁴ Prosper proposes three proposi-

³ Hwang, *Intrepid Lover* (see n. 1), 9.

⁴ Since the 16th century the monks of Provence, whom Prosper in 1, 1, 1 calls "the defenders of free choice," have been known as "Semi-Pelagians," an appellation that wrongly implies that these men were heretics or

tions to be believed, namely, that God wills the salvation of all men, that no one is saved except by the grace of Christ, and that the judgments of God in distributing that grace are at present inscrutable to human minds. Given these three points, he claims that the controversy will cease if one does not try to pry into what cannot now be known (1, 1).

Central to the work is 1 Tim. 2, 4: *Deus vult omnes homines salvos fieri et ad agnitionem veritatis venire* – a text found already in the first lines of the work. Prosper’s interpretation of the text in VocGen represents a departure from Augustine’s views on the question of God’s salvific will, but the work remains thoroughly Augustinian on the necessity of grace, even for the *initium fidei*, and on the restricted sense of divine election. In his later works Augustine had himself interpreted the verse in a restricted sense so that “all men” meant some men from every class, nation, race, and age or so that God saves all whom he wills to save.⁵

Prosper’s interpretation of the text in VocGen represents a development not only from Augustine’s later works, but also

semi-heretics. John Cassian and Vincent of Lérins are saints of the Church, though some aspects of their teaching were condemned at the Council of Orange in 529. Moreover, the authority of that council was unknown until much later. – Others have proposed labeling the two sides: “Augustinians” and “anti-Augustinians” or “Massillians,” labels that also have their problems. See Hwang, Intrepid Lover (see n. 1), 2–6 for a discussion of the various terms used.

⁵ Augustine cited the verse in twelve passages from his works, letters, or sermons. In seven of them, all prior to 418, namely, in Rom. 1, 74, and in Gal. 28 (394/395), c. Faust. 12, 36 (397/399), spir. et litt. (412), and serm. 254 (412), epist. 149 to Paulinus (416), and serm. 304 (417), Augustine quoted the text without any further comment. In the remaining five passages he interpreted *omnes homines* to mean not all human beings, but only some. These passages are found in enchir. 103, 27, and c. Julian. 4, 8, 42–43, both from 421/422, in epist. 217, 6, 19 to Vitalis of Carthage, corrept. 14, 44, both from 426/427, and praed. 8, 23. See A. Hwang, Augustine’s Interpretations of 1 Tim. 2, 4 in the Context of his Developing Views of Grace, *Studia Patristica* 43 (Leuven: Peeters 2006), 137–142.

from his own earlier writings. In *Ad Rufinum* the young Prosper had explained to his friend that the monks of Provence were constantly raising 1 Tim. 2, 4 as an objection, as if it were opposed to the Augustinian doctrine on grace (13, 14).⁶ Prosper interpreted the verse in a restricted sense in that work where he said: *modo confiteamur neminem immerito perdi, neminem merito liberari, et omnipotentissimam domini bonitatem omnes salvare et omnes ad agnitionem veritatis imbuere, quos vult omnes fieri salvos et ad agnitionem veritatis venire* (epist. 2, 13, 14).⁷ By the time of the *Capitula responsionum ad Gallos*, however, Prosper softened the Augustinian position and said in his short reply to the objection that *non omnes deus velit salvos fieri, sed certum numerum praedestinatorum*, that someone who says that, *durius loquitur quam loquendum est de altitudine inscrutabilis gratiae Dei, qui et omnes vult salvos fieri atque in agnitionem veritatis venire* (2, 8, PL 51, 172A). In *VocGen*, however, 1 Tim. 2, 4 plays a central role, and Prosper cites it often, presents an exegesis of it, and shows how the universal salvific will has been carried out throughout history.

In the first book, after an introduction and a discussion of the state of the post-lapsarian human will, Prosper provides first a set of hermeneutic rules and applies them to the exegesis of 1 Tim. 2, 4 (1, 15–24). The rules that he provides, however, namely, that scripture at times means “some men” or “a part” when it speaks of “all” or “the whole” or people of a certain time when it speaks of people of all times, are not far from the rules that Augustine

⁶ See also epist. 1 (to Augustine) 5, PL 51, 70C, 71C; resp. ad Gall. 8, PL 51, 162A; resp. ad Vinc. 2, PL 51, 170A and 179A, where 1 Tim. 2, 4 is listed among the objections raised by the opponents of the Augustinian view.

⁷ In his article *L'Auteur du «De Vocatione Omnium Gentium»*, RBen 39 (1927), 198–226 (206), M. Cappuyens agrees that epist. 2 (= *Ad Rufinum*), 13, 14 (85B) expresses “l’une des interprétations restrictives de saint Augustin,” but in *Une étape vers l’affirmation du salut universel: Prosper d’Aquitaine: Lettre à Rufin sur la grâce et le libre arbitre, introduction et traduction*, RHE 90 (1995), 367–394 (377), Françoise Vinel sees the letter as a step toward a universal interpretation of the text.

himself used to justify his restricted interpretation, and Prosper is well aware that the anti-Augustinians would recognize that fact.⁸ Hence, he appeals to the prayers of the Church as indicative of the faith of the Church.⁹ The supplications of the Church for the salvation of all human beings confirm Prosper's unrestricted interpretation of the salvific will of God.¹⁰

Secondly, Prosper constructs a long scriptural proof (1, 43–57) that no one is saved by his own merits, but only by the grace of God, and that the initiative lies with God's grace from the beginning of faith to final perseverance. The reason, however, why God does not give the grace of salvation to all is hidden in the just, but inscrutable judgments of God, which one should not seek to know since God has not revealed his reason for judging as he does (1, 57–58).

In the second book Prosper repeats the three basic truths to be believed, namely, that God wills the salvation of all men, that no one is saved except by the grace of God, and that the judgments of God cannot be known by us in this life (2, 1). Prosper then illustrates how the universal salvific will of God has always been operative throughout the history of salvation from creation to the time of Noah (2, 16–22), from Noah to Abraham (2, 23–24), from Abraham to Christ (2, 25), and since the coming of Christ (2, 26–35). Key to Prosper's universal interpretation of the salvific will, as distinguished from the restricted election of those who will be saved – *multi autem sunt vocati, pauci vero electi*

⁸ See VocGen 1, 12, 25.

⁹ In his auct. de grat. 8, PL 51, 209C, Prosper said, *Legem credendi lex statuat supplicandi*. The rule became transformed into the maxim, *Lex orandi, lex credendi*.

¹⁰ See Paul De Clerk, La "prière universelle" dans les liturgies latines anciennes (Münster: Aschendorffsche Verlagsbuchhandlung 1977), 87–97. De Clerk sees Prosper's appeal to the prayer of the Church as a proof for the necessity of grace, even for the beginning of faith, which it certainly is, especially in the Auctoritates text, but in VocGen he uses it also and principally as proof of the universality of God salvific will.

(Matth. 22, 14) – is his distinction between general grace, which is always given to all men, and the special grace given only to the elect. The first stage of salvation history, that is, before the Mosaic Law, represents a *parcitas gratiae* (2, 14, 21) in all nations in comparison with the people of Israel, as the second stage under the Law also does in relation to the grace of Christ. De Letter claims that the concept of general grace marks “a break away from Augustine’s restricted universalism ...”.¹¹ Along with Cappuyns, but contrary to Pelland, De Letter holds that the grace of the first stage is not merely external grace, which, according to Prosper, can never be effective, but along with the second and third stages includes internal grace.¹² De Letter writes: “When Prosper speaks of *bonitas generalis*, or *dona communia*, or *dona generalia* he includes internal grace.”¹³

Equally significant of the development of Prosper’s thought in VocGen is the omission of any mention of Augustine or of predestination, the term that had so offended the monks of Provence. He also clearly rejected a doctrine of positive reprobation, arguing that no one perishes by God’s plan or decree: *Haec autem summam breviterque perstricta ad id valeant, ut certissime noverimus nullum fidelium a deo non discedentem relinqui neque cuiusquam ruinam ex divina esse constitutione dispositam ...* (2, 20). No one perishes who does not deserve to perish, just as no one who is saved merits the grace of election. De Letter claims that Prosper suggests another secondary reason why God’s special grace is not given to all men, namely, man’s refusal of grace. “This is not mentioned in Augustine. Here no doubt is the new-

¹¹ P. De Letter, *Gratia Generalis* in the *De vocatione omnium gentium* and in St. Augustine, *Studia Patristica* 14/3. Texte und Untersuchungen 117 (Berlin: Akademie-Verlag 1976), 393–401 (394).

¹² See Cappuyns, *Le premier représentant* (see n. 1), 332, and L. Pelland, *S. Prosperi Aquitani doctrina: De praedestinatione et voluntate Dei salvifica, De eius in augustinismum influxu* (Montreal: College of the Immaculate Conception, 1936), 166–170.

¹³ De Letter, *Gratia Generalis* (see n. 11), 395.

ness of *De vocatione*: while respecting the mystery of divine election, Prosper turns to man and sees in his refusal of God's offer of a more abundant grace, in addition to the general grace, a sign or reason why one is not included in the divine election."¹⁴ This solution, however, cannot explain the lot of infants who die without baptism. On their lot Prosper explains that, just as some infants believe by the faith of their parents who bring them to baptism, so others fail to believe by the unbelief of theirs. For everything at their age depends upon the actions of adults (2, 40).

At the same time, *VocGen* owes much to Cassian's *Collatio* 13,¹⁵ a text, which Prosper had attacked fiercely in his earlier *Contra collatorem*. In *VocGen* Prosper assigns high importance to 1 Tim. 2, 4 and seems to refuse Augustine's interpretation that "all men" means "some men," as Cassian had previously done (coll. 13, 7 *qui enim ut pereat unus ex pusillis non habet voluntatem, quomodo sine ingenti sacrilegio putandus est non universaliter omnes, sed quosdam salvos fieri velle pro omnibus?*). Besides, Prosper not only knew Cassian's concept of salvation coming about by God's grace and the human will which cooperate, but also seems to follow it, though he avoids clearly agreeing with it (2, 43, 5–14 *gratia dei illa quidem in omni iustificatione principaliter praeeminet suadendo exhortationibus, monendo exemplis, terrendo periculis, incitando miraculis, dando intellectum, inspirando consilium corque ipsum illuminando et fidei affectionibus imbuendo, sed etiam voluntas hominis subiungitur ei atque coniungitur, quae ad hoc praedictis est excitata praesidiis, ut divino in se coope-retur operi et incipiat exercere ad meritum, quod de superno semine concepit ad studium, de sua habens mutabilitate si deficit, de gratiae opitulatione si proficit*). Even Pope Leo's works left traces in *Voc Gen*: Apart from stylistic features (see below p. 33), it is mainly

¹⁴ De Letter, *Gratia Generalis* (see n. 11), 400.

¹⁵ On this see Hwang, *Intrepid Lover* (see n. 1), 217–218.

the concept of Roman history governed by divine providence¹⁶ that finds an echo in Prosper: (2, 53) *Nulla pars mundi ab evangelio vacat Christi, et licet illa generalis vocatio non quiescat, tamen etiam ista specialis iam universis est facta communis: Ex omni gente, ex omni condicione adoptantur cotidie milia senum, milia iuvenum, milia parvulorum, et effectibus gratiae Christianae etiam ipsa quibus mundus atteritur arma famulantur.* (54) ... *Quidam ecclesiae filii ab hostibus capti dominos suos Christi evangelio manciparunt, et quibus condicione bellica serviebant, iisdem fidei magisterio praeferunt. At alii barbari dum Romanis auxiliantur, quod in suis locis nosse non poterant, in nostris didicere regionibus et ad sedes suas cum Christianae religionis iustificatione remearunt. Ita nihil obsistere divinae gratiae potest, quominus id quod voluerit impleatur, dum etiam discordiae ad unitatem trahunt et plagae in remedia vertuntur, ut ecclesia unde metuit periculum, inde sumat augmentum.*

By the time of VocGen Prosper's concern is not mainly the defense of Augustine's teaching, but of the faith of the Roman Church. Hwang concludes that Prosper learned in the Rome of Leo that the Catholic faith is the faith taught by the Church of Rome rather than that taught by Augustine of Hippo.¹⁷ In any case, the irenic, conciliatory tone of VocGen and its lack of a manifest position in favor of or against Augustine can be interpreted as significant for the author's position: After the aggressive discussion about inherited sin and free will which is found in Augustine's late writings, had cooled down, Prosper as papal secretary must have been more interested in presenting a compromise than stirring up the controversy.

¹⁶ Tract. 82, 2, version β: *Ut autem huius inenarrabilis gratiae per totum mundum diffunderetur effectus, Romanum regnum divina providentia praeparavit, cuius ad eos limites incrementa perducta sunt, quibus cunctarum undique gentium vicina et contigua esset universitas. Disposito enim divinitus operi maxime congruebat, ut multa regna uno confoederarentur imperio, et cito pervios haberet populos praedicatio generalis, quos unius teneret regimen civitatis.*

¹⁷ See Hwang, Intrepid Lover (see n. 1), chapter six, "Servus Ecclesiae (440–455): The Primacy of the Roman Church," especially 187–188.

Despite Prosper's movement away from the late Augustine, he still maintains the Augustinian position that no one is saved except by the grace of God and that every step on the path to salvation from the beginning of faith to final perseverance is a gift of divine grace. When at the Council of Orange in 529 the Catholic Church put an end to the second half of the controversy between the Augustinians and anti-Augustinians, the canons were largely drawn from Prosper's *Praeteritorum episcoporum sedis apostolicae auctoritates*.¹⁸

1.2 Content

Book One

1-2: Introduction

Prosper sets out to resolve the dispute between the monks of Provence and the defenders of the Augustinian account of grace, that is, between the defenders of free will and the preachers of grace. The solution cannot lie in the merits of human beings without destroying the concept of grace as a gift. Why God does not give the grace of salvation to everyone is unknowable in this life.

3-8: The Human Will

The will of fallen man is either sensual in infants or animal in adults, but can become spiritual by grace (3-4). Those whose will remains animal may live lives according to the rules of justice and morality, but cannot attain eternal happiness, because they do not refer their correct actions to the praise and honor of God. Even if they come to know God through creation, they fail to acknowledge him as the source of their gifts and sin through pride. Hence, since they were given God's gifts, yet fell into idolatry, they were without excuse. All of Israel would have fallen into the same idolatry without the support of God's grace (5-7). The spiritual man loves in himself God's work in him, and

¹⁸ M. Cappuyns, *L'origine des 'Capitula' d'Orange 529*, *RecTh* 6 (1934), 121 - 142, especially 140 - 141.

good will, the first sprout of all the virtues, becomes spiritual when one refers all his actions to God (8).

9–14: God’s Work upon and Transformation of the Will

When God transforms the will by grace, the old will is not replaced by a new will; rather the same will is healed and repaired (9–10). Man born of Adam cannot rise to a spiritual dignity except under the guidance of the Holy Spirit, and without the grace of God we can partake of no true virtue. No one, whether learned or unlearned of any race or rank, comes to God unless moved by the grace of God. When the word of God is preached exteriorly, the grace of God transforms the heart of the listener interiorly. The law gave commandments, but only grace enables us to fulfill them. Despite grace, temptations remain to our great benefit for they keep us from pride and show that we need the continuous help of grace (11–14).

15–24: The Rules for the Interpretation of 1 Tim. 2, 4

Given the firm faith that all good things come from God, we must not obscure what is clear nor stubbornly pursue what is hidden. God’s foreknowledge and plan cannot fail, and his promises are fulfilled since God cannot lie (15–17). Scripture provides some hermeneutic rules: “All men” at times refers to only some, and “the whole” often refers to a part (18–21). The Bible provides many examples of such expressions (22–23). The Bible, at times, also speaks of the people of a certain time as if it were speaking of the people of all time (24).

25–40: Exegesis of 1 Tim. 2, 4

These rules of interpretation do not run counter to 1 Tim. 2, 4, which must be read in its whole context (25). 1 Tim. 2, 1 asks us to pray for the salvation of all people, and Prosper appeals to the prayer of the universal Church as normative for interpreting the apostle’s words (26).

27–28: Yet, why some of these prayers are not answered remains hidden, as Rom. 11, 25–36 shows.

29–30: The reasons for many things that God does cannot be known by us.

31–35: The explanation, however, cannot lie in human merits. This is clear from the case of innocent infants who die without baptism and of sinful adults who die immediately after baptism (32–33); the parable in Matth. 20 also confirms this same fact (34–35).

36: It is simply up to God's choice to whom he grants the grace of salvation.

37: Without God's grace all men are sinful.

38–39: But all can be saved by his grace.

40: Still, the details of God's election are unknown and unknowable in this life.

41–42: The Pelagians have to admit that the reasons why God chooses some and rejects others are unknown to us in this life, and these reasons cannot lie in human merits, as can be seen from the case of infants.

43–57: As Prosper shows, the Bible supplies ample evidence that all human virtues and merits are the effects of grace.

44–49: First of all, texts are presented to show that faith is the mother of every good will and just action; the faith by which the impious are justified comes only from the gift of God and can be attributed to no merits. Rather, faith is given in order that it might be the beginning of merit.

50–55: Secondly, texts are presented to prove that any increase in virtue and merit comes from grace, first, from the OT (Psalms, Proverbs, Sirach, Wisdom [with parallel texts from the NT], Isaiah, Job, and Jeremiah [and Baruch]), and then from the NT (Paul's Letters, Matthew, and John).

56: Finally, texts are presented from the NT (Paul's Letters, Luke, and John) to show that final perseverance is a gift of God's grace.

57–58: The texts cited make clear that nothing that pertains to meriting eternal life can be begun, increased, or brought to perfection except by the grace of God. But why God, who wills to save all human beings (1 Tim. 2, 4), does not give the grace of salvation to all remains an inscrutable mystery.

Book Two

1: Introduction

Three truths must be held: 1) that God wills the salvation of all human beings, 2) that no one comes to salvation except by the help of grace, and 3) that God's judgments cannot be fathomed. If we do not ask about what cannot be known, no basis for dispute remains between the first two points.

2–10: God's Universal Salvific Will

2–4: Prosper turns to scriptural proofs of God's will to save all men in the missioning of the apostles to teach and baptize all nations, and yet many people rejected their ministry.

5–6: The call of some peoples was mysteriously delayed, by which we are taught that amid his general promises, works, and commands God arranges others in a special order.

7: In the past God poured out his special grace upon the people of Israel, although his goodness never left other peoples without the means to know and fear him through his creation.

8: Before the coming of Christ grace worked in two ways: through the testimony of creation and miracles of God's goodness in all nations, but more abundantly in Israel through the law and the prophets.

9–10: Even in the NT times grace is not given to all in the same measure, and each one advances in the measure that the Lord grants.

11–13: 1 Cor. 12, 3–11 shows the diversity of gifts that the one Spirit gives to each as he wills. Each person is given without merit the grace by which to earn merit.

14: We cannot know the reason for the inequality of grace, and we should stand in awe of it, as Saint Paul did, rather than attempt to explain it.

15–35: But we can know that the mercy and justice of God have always nourished the bodies and helped the minds of human beings (15).

16–25: OT times: Prosper shows this in the times from creation to the flood (16–22), from the time of Noah to Abraham (23–

24), and from the time of Abraham to Christ (25). In an excursus (17–20) he argues that grace may have its effects on individuals immediately or only after some time and on peoples only after many generations or never at all. The texts show, he claims, that no one is abandoned by God unless that person first abandoned God and no one's fall comes about by God's disposition, although many depart from him by their free wills.

26–31: NT times: At the time of Christ's coming the Jewish people were no better than earlier ones. Rather, by his coming and grace Christ gathered a people for himself through persecution and sufferings (26–28). Christ died for the impious and sinners, from whose number no one is found to be free (29–30). On Pentecost the apostles proclaimed the gospel of Christ to people gathered from throughout the Roman Empire (31).

32–35: Present times: If the grace of Christ has not yet shone forth for people in some parts of the world, we should believe that the time of their calling has been arranged by the just judgment of God and that he has not denied them the general help always offered to all men (32). Although the mystery of salvation in Christ was hidden from previous generations, it was not also hidden from the prophets (33) or the apostles (34). The grace by which all the nations are called into the kingdom of Christ was concealed from earlier ages by God's hidden plan, and yet it is piously believed that God willed the salvation of all men (35).

36–48: The Difficulty Posed by Unbaptized Infants

36–41: The multitude of infants who die without baptism poses no small difficulty (36). In their case we must firmly believe in God's justice and not seek to know what he willed to be hidden (37). There is no reason to complain about an untimely death since every day of our life is subject to the mortality contracted through sin (38). Under the just providence of God no one is born or dies except how and when divine wisdom arranges it (39). Asked why God does not give to all the chance to embrace the faith, Prosper suggests that such people receive the grace always given to all. He explains that, as in baptism infants believe

by the faith of others, so other infants do not believe because of the unbelief of others (40). The hearts of the faithful would become careless if there was nothing to fear in neglecting the baptism of infants. If the happiness of infants could not be lost, the error that grace is given in accord with merits would seem to find strong support (41).

42–48: Whether we contemplate the past or present, we reasonably believe that God wills and has always willed the salvation of all human beings by his general gifts to all and by his special grace to some (42). God's grace is powerful, but does not act with violence (43). There is no virtue, whether in the beginning, growth, or final perseverance of the faithful that comes about without God's gift and without the consent of our will (44), which is brought about not only by preaching and teaching, but also by fear (45). God gives us the grace of believing in Christ, but does not take from us the mutability of the will by which we can abandon the faith. Because of our proclivity to temptation, we need not merely to watch, but also to pray (46). Peter's three-fold denial of Christ, despite Christ's having prayed for him, shows that weakness and mutability of the will remains even in those who are given the grace of perseverance (47–48).

49: Prosper concludes that the goodness of God has always cared for and continues to care for the whole of mankind by common gifts and by special protections so that no one who perishes has any excuse and so that no one can boast of his own righteousness.

50–59: He repeats the three truths stated at the beginning of the second book (50) and cites 1 Tim. 4, 10 to illustrate God's general goodness given to all and his special benefits given to the faithful (51). The inequality of God's gifts affords no grounds for complaint (52–53). Under the mercy and justice of God no one perishes who ought not to perish (54). Eph. 1, 3–6 prove God's eternal foreknowledge of the elect (55). Yet no one should maintain that good works or prayer are useless (56). God's immutable knowledge and plan neither imposes necessity on our will nor

dispenses us from the need for good works. Grace is not given to the elect in order to free them from temptation (57). A passage from Tobit shows that God's election does not abolish the need for prayer (58). No one's correction should be neglected, nor should anyone's salvation be despaired of. Thus the Church prays for the perseverance of believers and for the conversion of nonbelievers (59).

1.3 Question of Authorship

Whether VocGen was written by Prosper or someone else had been debated since the 17th century, and the debate continued through the 20th century, although the question of the work's authenticity is now considered settled. Prosper's move to Rome and his friendship with Leo the Great along with the fact that after the death of Cassian the controversy in Gaul had quieted down are now taken to explain the more moderate and more polished tone of Prosper's writing. Of the two recent books on Prosper, that by Elberti argues convincingly and conclusively for the Prosperian authorship, while that by Hwang simply takes it as an accepted fact.¹⁹ Since, however, the authenticity of the work had long been debated, it seems good to review the main arguments for the Prosperian authorship, for which the present work offers some new support.

a) External Evidence

The manuscript tradition (see p. 44) offers only three names. Of the twenty-nine extant mss. of the work, fifteen attribute it to Prosper, that is, all those pertaining to the family κ , among which are the oldest manuscripts dating from the 9th and 10th centuries (*PWL*),²⁰ one of the μ family (*G*, 15th century), and one of the two oldest manuscripts of the λ family (*M*, 12th century).

¹⁹ A. Elberti, *Prospero d'Aquitania: teologo e discepolo* (Roma: Edizioni Dehoniane 1999). Hwang, *Intrepid Lover* (see n. 1), 19–20.

²⁰ For the sigla see p. 78.

Two other late manuscripts of the μ family (*Ma* and *X*) attribute it to Augustine. Ten manuscripts of the λ family attribute the work to Ambrose,²¹ and one is unclear.²² The Ambrosian authorship is rejected by everyone since the bishop of Milan died in 397, well before the Pelagian controversy arose, not to mention the controversy with the so-called Semi-Pelagians, which began only in the last years of Augustine's life.²³ This attribution may have come about by reason of the fact that codex *V*, to which the later members of family λ can be traced back, was written in Milan where Ambrose was bishop. No scholar has, it seems, noticed or commented on the attribution of the work to Augustine; the fact that the author of *VocGen* says that the controversy has been going on for a long time,²⁴ coupled with the universalistic interpretation of the salvific will of God in 1 Tim. 2, 4, seems to preclude the possibility of Augustine as author of the work. Besides, style and patterns of argumentation do not fit with Augustine, nor is *VocGen* mentioned in the *Retractationes* or in the *Indiculum* of Augustine's works. The title attributed to the work in the oldest manuscript of the μ family, *De libero arbitrio et gratia*, could well have been the starting point for this false attribution in other members of the μ family. Given the impossibility of an Ambrosian or an Augustinian authorship, coupled with the antiquity of the mss. that attribute the work to Prosper, the weight of ms. evidence clearly points to Prosper as the author.

Furthermore, two 9th century clerics, Ratramnus, a priest of Corbie, and Hincmar, archbishop of Reims, attributed *VocGen*

²¹ Of these only *V* stems from the 12th century, while all the rest date from the 14th, 15th, and 16th centuries.

²² Q, which dates from the 12th century, gives *De libero arbitrio et gratia* as the title of the work, but the name of the author is illegible, though a note from the 12th century says that the ms. contains works of Augustine.

²³ For the term "Semi-Pelagian" see n. 4.

²⁴ See *VocGen* 1, 1, 2 *magna et difficilis dudum vertitur quaestio*.

to Prosper.²⁵ Thus we can conclude that in the 9th century Prosper's authorship was commonly accepted in the West. Other documents do not contribute to the solution of this problem. Photius, Patriarch of Constantinople in the 9th century, spoke of a certain Prosper who published at Rome some small books (*libelli*) against the Pelagian heresy.²⁶ It is not clear, however, that the books are those of VocGen. Pope Gelasius quoted the work late in the 5th century, but referred to the author only vaguely as *quidam magister ecclesiae*.²⁷ His omission of any name has led some to the view that the work was published anonymously as well as to the view that Prosper could not have been the author of VocGen.²⁸ But the vague reference to the author by Gelasius provides an even stronger argument against a Leonine authorship which was held by Quesnel (see below).

b) Status quaestionis

A. Elberti's recent book provides an excellent summary of the debate on the authorship of the work.²⁹ Apart from Erasmus, who attributed the work to Eucherius of Lyon and G. J. Vossius, who attributed it to Hilary of Arles,³⁰ the Prosperian authorship was unquestioned by scholars until the time of P. Quesnel, who

²⁵ See Ratramnus, *De praedestinatione Dei et libero arbitrio* 1 (PL 121, 27C) and Hincmar, *De praedestinatione Dei et libero arbitrio posterior dissertatio* (PL 125, 117–475). Hincmar quotes 21 passages from VocGen, and it is clear that he is quoting from a ms. in the κ family (see below p. 42).

²⁶ See Phot., *Bibl. cod.* 54 (PG 103, 97).

²⁷ In *Adversum Pelagianam haeresim* (= coll. Avell., epist. 97) 47, Gelasius (pope from 492 to 496) quotes 1, 13, 13–14. The words quoted are from the passage omitted in λ . See below p. 70.

²⁸ "L'idée de l'anonymat voulu fut lancée par Quesnel et Antelmi et vulgarisée par Dupin" (Cappuyns, *L'Auteur* [see n. 7], 199, n. 1).

²⁹ Elberti, *Prospero d'Aquitania* (see n. 19), 143–160.

³⁰ *Ibid.*, 143.

proposed Leo the Great as its author.³¹ His strongest argument for a non-Prosperian authorship rests upon the difference between Prosper's doctrine of grace and that found in VocGen. The latter work certainly places an emphasis of the universal salvific will of God, frequently quoting or alluding to 1 Tim. 2, 4, while not interpreting it in a particularist sense, as Augustine himself had done.³² VocGen also does not mention Augustine at all and mentions predestination only once in a quotation from Eph. 1, 5 (2, 55). Quesnel also claimed that the author of VocGen was the same as the author of *Epistula ad Demetriadem de vera humilitate*, which he considered not to be the work of Prosper. Quesnel's view was followed by L. E. Du Pin, but strongly opposed by J. Antelmi (Antelmy).³³ The Ballerini brothers rejected both Leo and Prosper of Aquitaine as the author, while proposing another author also named Prosper.³⁴

³¹ P. Quesnel, *Dissertatio secunda de auctore librorum de vocatione omnium gentium*, in: S. Leonis Magni Papae primi *Opera omnia* ..., vol. 2 (Lutetiae Parisiorum 1675), reprinted in PL 55, 339–372.

³² See, for example, Aug., *ench.* 103, 27, where Augustine explains that the verse means either that there is no human being saved whom God does not will to be saved or that *omnes homines* means some human beings from every nation, class, occupation, age, social condition, and so on. See below p. 39 for further discussion of Augustine's views.

³³ L. E. Du Pin, *Nouvelle bibliothèque des auteurs ecclésiastiques* (Paris, 1695). See PL 51, 639–647 for the Latin translation of Du Pin's article. J. Antelmius, *De veris operibus SS. Patrum Leonis Magni et Prosperi Aquitani dissertationes criticae* (Lutetiae Parisiorum: Dezallier 1689).

³⁴ See *Admonitio in libros de Vocatione omnium Gentium*, in: S. Leonis Magni, *Romani Pontificis, Opera* ... vol. 2 (Venetiis: Occhi 1756), 163–166 (reprinted in PL 55, 157–159): “Difficultates enim a Quesnello objectae ... id solum evincunt horum librorum auctorem non esse Prosperum Aquitanium. At si dicatur esse aliquis alius Prosper aliunde non cognitus, qui sub Leonis aevum et ante Gelasium vixerit; ea objecta nihil offi-ciunt...” (166).

Early in the 20th century L. Valentin regarded favorably the Prosperian authorship,³⁵ and soon afterward M. Cappuyns argued that it was certain that Prosper was the author of the work.³⁶ L. Pelland, however, regards the Prosperian authorship as merely very probable, but not certain.³⁷ At mid-century P. De Letter, S.J., examined Cappuyns' arguments and agreed with his acceptance of the Prosperian authorship.³⁸ A few years later, however, G. de Plinval cast doubts on it: "En dépit des arguments qui ont été avancés, nous ne croyons pas que Prosper soit l'auteur du *De vocatione omnium gentium* ... encore qu'il en ait sans doute inspiré certains passages, mais à coup sûr, il a été le

³⁵ L. Valentin, *St. Prosper d'Aquitaine. Étude sur la littérature latine ecclésiastique au V^e siècle en Gaule* (Toulouse, 1900).

³⁶ "Ces coïncidences nombreuses d'expression, tant pour les idées simples et ordinaires que pour les réflexions plus originales, ce parallélisme poursuivi à travers toute l'étendue du *De Vocatione* et de l'œuvre de S. Prosper, nous ramènent forcément à la question que nous nous posions en terminant l'analyse doctrinale. Quel est donc cet auteur qui pense, raisonne, écrit comme Prosper sinon Prosper lui-même?" Cappuyns, *L'Auteur* (see n. 7), 220.

³⁷ Pelland, *S. Prosperi Aquitani doctrina* (see n. 12), 154: "Ex his breviter animadversis videtur concludendum: 1° Nulli auctori (praeter Prosperum Aquitanum) favere argumenta solide probabilia neque interna neque externa; 2° nulla argumenta peremptoria adversari origini prosperianae; 3° datis argumentis externis et praesertim internis, solide cum probabilitate posse hos libros *De voc. omn. gent.* Prospero Aquitano attribui. Non auderemus tamen hanc attributionem esse certam contendere, propter difficultates non utique apodicticas, sed non spernendas."

³⁸ P. De Letter, *St. Prosper of Aquitaine: The Call of All Nations. Ancient Christian Writers 14* (Westminster, MD: The Newman Press 1952), 9: "We may, then, align ourselves with a number of patristic scholars and safely accept Cappuyns' conclusion that St. Prosper's authorship of the *De vocatione* is historically established." – Among the other scholars whom De Letter cites as favoring Prosper as author are G. Bardy, *Prosper d'Aquitaine* (Saint), *Dictionnaire de théologie catholique* 13, 1 (1936), 847, who regards it as certain, along with B. Altaner, *Patrologie*, 2nd ed. (Freiburg: Herder 1950), 400.

contemporain, l'ami et le confident du pape Saint Léon. ... Les arguments présentés par Quesnel ... gardent leur valeur. Ne pas oublier que l'auteur du *De vocatione* est aussi l'auteur d'une Lettre à Démétriade (PL 55, 162–180) qu'il paraît bien difficile d'attribuer à Prosper.³⁹ M. K. C. Krabbe, on the other hand, has argued that Prosper was the author of the Letter to Demetrias,⁴⁰ and A. Solignac claims that, despite the rejection of the authenticity of the letter by Cappuyns and de Plinval, "l'étude de Sister Krabbe conduit à reconsidérer la question."⁴¹ In his recent study of Prosper, A. Elberti considers at length the arguments of Quesnel and shows quite conclusively that they do not provide any sound reasons for rejecting the Prosperian authorship and good reasons for accepting it. He concludes regarding *VocGen*: "È un'opera di matrice fortemente agostiniana, in cui l'agostinismo primitivo appare molto attutito e a volte trasformato. Possiamo mantenere l'opinione che essa sia stata scritta a Roma verso la metà del V secolo. Vanno escluse chiaramente le due matrici ambrosiana et leoniana. Respecchia chiaramente il pensiero e la dottrina di uno dei discepoli più intimo e fedele di Agostino. Pertanto, ci sembra di poter tranquillamente sostenere che il *De vocatione omnium gentium* sia frutto del pensiero teologico et della penna de *Prospero d'Aquitania*."⁴² Following Cappuyns and Elberti, I have argued for a Prosperian authorship of *VocGen*, relying on the evidence of the oldest manuscripts, the

³⁹ G. de Plinval, *Prosper d'Aquitaine: interprète de saint Augustin*, *RecAug* 1 (1955), 339–355, here 351 with n. 51. In *L'universalisme de l'histoire du salut dans le "De vocatione omnium gentium"*, *RHE* 68 (1973), 731–758, Czelaw Bartnik prescinds from the question of authorship.

⁴⁰ See M. K. C. Krabbe, *Epistula ad Demetriadem De Vera Humiliate. A Critical Text and Translation with Introduction and Commentary*. *Patristic Studies* 97 (Washington, DC: The Catholic University of America Press 1965).

⁴¹ A. Solignac, *Prosper d'Aquitaine*, *Dictionnaire de spiritualité* 12 (Paris: Beauchesne 1986), cols. 2446–2456, here 2452.

⁴² Elberti, *Prospero d'Aquitania* (see n. 19), 160.

impossibility of Ambrosian authorship, the great improbability of Augustinian authorship, and the weakness of the arguments favoring Saint Leo or anyone else.⁴³

c) Internal Evidence

Quesnel's argument for the non-Prosperian authorship rested mainly on the following five points of internal evidence. First, Quesnel argued that the initial paragraph of the work and especially the verb *annitar* (1, 1, 12) indicates that the author was first at that point undertaking – and undertaking rather timidly – to deal with the question, something that could hardly apply to Prosper, who had by 450 been long and vigorously involved in the controversy.⁴⁴ Secondly, he pointed to the differences between Prosper's teaching on grace and that found in VocGen (see above). Thirdly, he claimed that the polished style and eloquent diction of VocGen was markedly different from that of Prosper's works. Fourthly, he noted the absence of any mention of Augustine in VocGen, although Prosper had elsewhere shown himself a staunch defender and promoter of the fine points of Augustine's teaching,⁴⁵ and fifthly, he argued that Pope Gelasius' attribution of the work to *quidam magister ecclesiae* (see n. 27) indicates that the author of the work was unknown by the late 5th century.

In response to Quesnel's arguments, Elberti points out that the verb *annitar* need not mean a first attempt, but simply an

⁴³ See R. Teske, *The Augustinianism of Prosper of Aquitaine Revisited*, *Studia patristica* 23 (Leuven: Peeters 2006), 491 – 503.

⁴⁴ Appealing to the view of Vossius, Quesnel says of the author of VocGen, "ejus sententia non ex amussim quadrat doctrinae Prosperi, sed mediam potius viam sequitur inter Augustini sententiam et eam quae fuit Semipelagianorum" (*Dissertatio secunda* [see n. 31], 12, 1; PL 55, 344 – 345).

⁴⁵ Quesnel says of Prosper, "Hic enim palam et publice assertorem se vindicemque sancti Augustini exhibet, ejus doctrinae apices omnes ubique acriter ac strenue propugnat, premit studiose omnia ejus vestigia, ubique sancti doctoris animum, doctrinam, sensusque omnes spirat. Nihil tale in gemino libello" (*Dissertatio secunda* [see n. 31], 12, 3; PL 55, 345).

attempt, and he finds it a comparable expression of the author's supposed timidity in *Responsiones ad excerpta Genuensium*.⁴⁶ The second objection is at the heart of the question and has been discussed above (pp. 26–29). To the third objection Elberti suggests that the better style of VocGen compared to other works of Prosper can be explained by the fact that he wrote his other works in haste and amid full controversy, while at Rome, where he wrote VocGen, he had the time and leisure to refine the style and diction.⁴⁷ In reply to the fourth objection Elberti suggests that the absence of any mention of Augustine could simply be the result of the author's wanting “evitare ogni pretesto che potesse riaccendere la lotta e tentare così di convincere più facilmente gli avversari.”⁴⁸ Finally, to the fifth objection Elberti replies that Gelasius could quite properly have called Prosper *quidam magister ecclesiae* and notes that, if the pontiff were referring to Leo, he would more likely have referred to him as his predecessor.⁴⁹

Cappuyns has provided more detailed arguments for the Prosperian authorship. For instance, he singles out biblical citations the wordings of which differ from the Vulgate as evidence that Prosper is the author of VocGen. With modern electronic resources, the evidence can be made even stronger. He points to the passage from Luc. 22, 31–32, which is quoted in VocGen 1, 56, 65–68 and 2, 46, 30–33 *Dixit autem Iesus Petro* (these words are not quoted in 2, 46): *Simon, Simon, ecce Satanas (ex)postulavit, ut vos cerneret velut (sicut in 1, 56) triticum. Ego autem rogavi pro te, Petre* (not in 2, 46), *ne deficiat fides tua, et tu tandem* (not in

⁴⁶ See Elberti, Prospero d'Aquitania (see n. 19), 146–147.

⁴⁷ See Elberti, Prospero d'Aquitania (see n. 19), 147.

⁴⁸ Ibid.

⁴⁹ Ibid., 148: “[I]nfatti attribuendo questi libri a quel pontifice, Gelasio avrebbe adottato la formula: ‘Il nostro predecessore’; referendo invece a Prospero, Gelasio poteva ben stimare che egli fosse così abbastanza noto come autore di questi libri, da poter tacere il nome.”

1, 56) *conversus confirma fratres tuos et roga, ne intretis in temptationem*. He notes that the readings *postulavit* (for *expetivit* in the Vulgate), *cerneret* (for *cribraret*), *velut* (for *sicut*) are quite frequent in patristic authors. The vocative *Petre* is found 11 times in Augustine, twice in Prosper, once in Leo, and 17 times in later authors in PL.⁵⁰ The reading *dixit autem Iesus Petro* (for *ait autem dominus* in the Vulgate), however, is found only in Prosper's *Ad Rufinum* and *VocGen* 1, 56.⁵¹ So too, *confirma fratres tuos et roga, ne intretis in temptationem* is found only in *Ad Rufinum* and *VocGen* 1, 56 and 2, 46.⁵² The reading *tandem* (for *aliquando*) is only found once in *VocGen* 2, 46, once in *Ad Rufinum*, and once in Eusebius of Vercelli.⁵³

So too, in the passage in *VocGen* 2, 5, 14–16, *Volentes apostoli evangelizare verbum in Asia vetiti sunt ab spiritu sancto et disponentes ire in Bithyniam prohibiti sunt ab spiritu Iesu ...* where the author is referring to Act. 16, 6–7, the words *prohibiti sunt a spiritu Iesu* have the closest parallel in Prosper's *Contra collatorem* 12 (PL 51, 245).⁵⁴

Cappuyns also points to the remarkable combination of the images of wandering, seeking, and finding from Matth. 18, 12–13 and of carrying on his shoulders from Luc. 15, 5 in *VocGen* 1, 14, 1–4, which is also found in *Ad Rufinum* 8, 9 (PL 45, 1796–1797).⁵⁵

Turning to literary parallels, Cappuyns provides lists of expressions, which he admits are “moins significatives en elles-

⁵⁰ Cappuyns, *L'Auteur* (see n. 7), 215 says, “Le vocatif *Petre* est particulier à S. Augustin”.

⁵¹ *VocGen* 1, 56, 65 and *Ad Rufinum* 10, 11 (PL 45, 1797).

⁵² Cappuyns does not mention this fact.

⁵³ Cappuyns, *L'Auteur* (see n. 7), 215 says that *tandem* is found only in Prosper and the *Quaestiones* of Pseudo-Augustine, which are now attributed to Ambrosiaster (quaest. test. 7, 9, 3).

⁵⁴ Cappuyns missed the occurrence in *Contra collatorem*, which strengthens the evidence in favor of Prosper's authorship of *VocGen*.

⁵⁵ Cappuyns, *L'Auteur* (see n. 7), 217.

mêmes, mais auxquelles leur commune inspiration et leur nombre donnent quelque importance.”⁵⁶ The texts he gives in parallel columns run five pages in his article on the author of VocGen,⁵⁷ the parallels that were found conclusive are cited in the apparatus similitum of this edition. Cappuyns adds other texts whose formulation is characteristic of the thought of Prosper. First, grace is not merely the *comes*, but also the *dux* of our actions.⁵⁸ Sin and redemption do not change the nature, but the quality of the will.⁵⁹ Free choice does not explain the *adoptio* or the *abdicatio* of infants,⁶⁰ the salvation of adults who remain all their life *excordes et fatui*,⁶¹ or that of those who are converted at the last moment, after living their life *in flagitiis*.⁶²

In his study of the vocabulary and style of VocGen, Joseph J. Young has argued that the author of the work is the same as the author of the Contra collatorem. He admits that the vocabulary does not prove the Prosperian authorship of VocGen, but claims that “[t]he study of the clausulae on the other hand furnishes strong evidence that the author of the De vocatione was the author of the Contra collatorem – Prosper of Aquitaine.”⁶³ Young’s study does not, however, achieve what he claims: The first part, which lists quite a number of Latin words occurring in the work and gives parallels in other authors, proves only that

⁵⁶ Ibid., 215.

⁵⁷ Ibid., 215–219.

⁵⁸ Ibid., 216. See VocGen 1, 2; epigr. 46 (512A); carm. de ingrat. 558–562 (124A); c. coll. 2, 3 (219B); epist. 1, 4 (71A).

⁵⁹ See VocGen 1, 9; c. coll. 9, 3 (236C–237A); 12, 4 (245C–246A); 18, 3 (264C–265A).

⁶⁰ See VocGen 2, 36; resp. ad Gall. 17, 8 (162C); in psalm. 102, 13–14 (286C).

⁶¹ See VocGen 1, 5; c. coll. 13, 6 (251A).

⁶² See VocGen 1, 33; epist. 2, 17, 18 (87B).

⁶³ J. J. Young, Studies on the Style of the *De vocatione omnium Gentium* Ascribed to Prosper of Aquitaine. Patristic Studies 87 (Washington, DC: The Catholic University of America Press 1952), 179.

VocGen stems from the 5th century, something that has never been denied. The second part, which is dedicated to prose rhythm, compares VocGen with Prosper's *Contra collatorem*; again, though Young is able to find close similarities between both works, e.g., that both prefer accentual clausulae to metrical ones and that the different types of *cursus* are distributed in approximately the same proportions (see p. 35), his results remain inconclusive because these features were common to other authors of the time.

Nevertheless, there is strong external and internal evidence for the present consensus of scholars that the author of VocGen is Prosper of Aquitaine.

1.4 Language and Style

As Young has shown, the vocabulary of VocGen corresponds with the standards of late antique Christian prose works. In its syntax, which Young left aside, VocGen also has many characteristics of Late Latin. This holds true, for example, for the following phenomena: the indefinite pronoun *aliquis* occurs after *si* (2, 19, 14; 30, 3; LHS 195²);⁶⁴ in four places, the author uses the periphrastic form of the present perfect tense, i.e., *habere* plus the perfect passive participle (1, 57, 12 *donatum habet*; 2, 7, 21 *dispositum habens*; 37, 3sq. *habere cognitum*; 49, 17 *praecognitum habuit*, cf. LHS 319⁴); he construes *verba dicendi* and *sentiendi* with *quod* and subjunctive instead of the accusative with an infinitive (1, 2, 3; 5; 6, 1; 6, 16 etc.; LHS 576–578), but with *quia* (2, 35, 8) or *quoniam* (2, 24, 14) only in biblical allusions; *siquidem* introducing a subordinate clause is always followed by the subjunctive (2, 14, 9; 46, 36; 47, 15; 51, 17); Prosper has *iubere* with dative, something that occurs only rarely in classical Latin (2, 3, 1sq. *praedicatoribus evangelii quid a domino iubeatur*; ThIL VII/2, 577, 39–63); he

⁶⁴ M. Leumann-J.B. Hofmann-A. Szantyr, *Lateinische Grammatik, Zweiter Band: Lateinische Syntax und Stilistik. Handbuch der Altertumswissenschaft II*, 2, 2 (München: Beck 1965).

uses *merito* as a preposition with the genitive as equivalent to *propter* (2, 51, 12), as other post-classical authors from Tertullian onwards did (LHS 133⁴; ThlL VIII, 817, 60–818, 19); in two instances he omitted, it seems, the accusative of the reflexive pronoun, *se*, which according to the rules of classical grammar would be needed as indicating the subject in accusativus cum infinitivo. This, however, is not certain since in both places *se* might have been omitted erroneously due to haplography: *cui commoriturum spoponderat* (2, 46, 39) and *qui hoc ingeniose arbitrantur opponere* (2, 56, 7; LHS 362^{3,4}).

With regard to the style, VocGen agrees with other writings of the fifth century, e.g., in enumerations, the last element is usually introduced by a copula, and in some places Prosper uses the abstract for the concrete (e.g., 2, 31, 1 [cf. Eph. 2, 11] *circumcisio ... praeputium* instead of *circumcisi ... non circumcisi*; 2, 12, 18sq. ... *duorum servorum vigilantissima industria non solum gloriosis laudibus honestatur, sed etiam in aeterna domini sui gaudia intrare praecipitur*). – The most significant features pertain to the word order: *igitur* sometimes occurs in the initial position (1, 38, 20; 2, 7, 17; 48, 14; cf. ThlL V/2, 760–761), but what strikes a reader most is Prosper's predilection to locate constructions with participles, which can be long and complex, either at the beginning of a clause (cf. 2, 11, 1 *haec magistro gentium tanta luce, tanta evidentia praedicante*...) or – more often – at the end of a clause, cf. 1, 5, 28–30 *incipientes in semetipsis etiam illa temporalia dei dona corrumpere et a bono eorum usu in consuetudinem innumera-bilium transire vitiorum*; 2, 16, 11sq. *sic impendens moderaminis sui regimen, ut declinandi ad vitia non adimeret potestatem*; 21, 3sq. *custodiens discretionem sui a permixtione carnalium*; 43, 13sq. *de sua habens mutabilitate si deficit, de gratiae opitulatione si proficit*; with ablative absolute see 1, 36, 3sq. *ab ea gratia incipientibus meritis*...; 2, 4, 5–7 *habente quidem salutis suae damnum rebellium portione, sed obtinente plenitudinis censum fidelium dignitate*; 5, 16sq. *non utique negata illis populis gratia, sed quantum apparuit retardata*; 7, 15 *implente omnia spiritu dei*; 26, 3sq. *vigente*

apud veros Israelitas spe redemptionis nostrae; 29,37–39 donante Christo imitatoribus suis de persecutionibus regum aeternarum stemmata coronarum.

VocGen is “one of the more carefully composed works of the fifth century” (Young [see n. 63], 179). As can be seen throughout the work, Prosper strives for rhetorical effects: For example, in 1,14,1–10 an exhortation is presented in a threefold anaphora (*quaerat dominus imaginem suam*); antithetic cola are arranged in parallelism to the effect of rhyme (1,58,11sq. *magis... in electione gratiae quam in retributione iustitiae*; 2,6,7sq. *dormitet assuetis, si non excitetur insolitis*; 2,48,19sq. *qui veniunt dei auxilio diriguntur, qui non veniunt sua pertinacia reluctantur*), some phrases sound stilted and sententious (e.g., 1,32,11sq. *opus exserit pietas, causam obscurat potestas*). – The prose rhythm, which Young compared with Prosper’s *Contra collatorem*, resembles the standards of many other writings of the same time: The rhythmical cursus is predominant over the metrical clausulae. The author has a predilection for the cursus planus (ca. 32%), the cursus tardus (ca. 24%), and the cursus velox (ca. 21%); within the clausulae one can find cretic combined with trochee (ca. 29%), dcretic (ca. 12%), and a variety of ditrochee forms (11%). In rhetorically elaborated passages as in 1,1–2, the metrical system prevails. Towards the end of VocGen cursus and clausulae occur more rarely.

VocGen is indebted to Augustine not only with regard to theological aspects. Phrasing and style come often close to Augustine, who is beyond any doubt the main point of reference. This is in some instances true even for the wording: For example, the superlative *annosissimus* (2,39,21) occurs only here and in Augustine (epist. 137,3; in psalm. 103, enarr. 3,15; serm. 110A,1; civ. dei 8,15; c. Donatist. 8,44), and the adjective *inamissibilis* (2,41,5) was used by Augustine (besides civ. dei 11,10 and 22,30 in the anti-Pelagian works: nat. grat. 51,59; c. Iul. op. imperf. 6,11,4; 19,1), by Prosper himself (c. coll. 9,3), and by Leo the Great (tract. 85, lin. 39; 92, lin. 73). Apart from the

wording, there are close similarities to Augustine in phrasing from the very beginning: In 1, 1, 1sq. the outline of the content (*inter defensores liberi arbitrii et praedicatores gratiae dei magna et difficilis dudum vertitur quaestio*) echoes the first words of Augustine's grat. lib. arb. (*propter eos qui hominis liberum arbitrium sic praedicant et defendunt, ut dei gratiam... negare audeant et conentur auferre, multa iam disseruimus litterisque mandavimus*), and the topos of modesty (*modulum facultatis meae*) is clearly modeled after Aug., in evang. Ioh. 99, 2 (*pro mei moduli facultate*). There are countless further parallels, something that is not surprising, given Prosper's indebtedness even to Augustine's theology. Identifying and analyzing them would go beyond the scope of this edition. – In some places the language of VocGen is close to Leo, which led scholars to attribute this work to him (cf. p. 23sq.); however, Prosper may have influenced Leo or may even have revised his works which would explain the similarities. The most significant examples are from book two:⁶⁵ 2, 8, 17–22 *nisi ipsa totius mundi inenarrabilis pulchritudo et inenarrabilium beneficiorum eius dives et ordinata largitio, per quae humanis cordibus quaedam aeternae legis tabulae praebebantur, ut in paginis elementorum ac voluminibus temporum communis et publica divinae institutionis doctrina legeretur...* – cf. Leo M., serm. 18, 2, 48–51 *quoniam et per ipsa elementa mundi tamquam per publicas paginas significationem divinae voluntatis accipimus nec umquam cessat superna eruditio, quando etiam de his quae nobis famulantur imbui-mur. 2, 12, 25–29 sedente filio hominis in sede maiestatis suae, ante quem facta congregatione omnium gentium alii dicuntur ad dexteram, alii ad sinistram constituendi, laudatis dextris de operibus caritatis nihil aliud sinistris obicietur quam misericordiae benevolentiae-que neglectus* – cf. Leo M., serm. 10, 2, 51–60 *cum autem venerit filius hominis in maiestate sua et sederit in throno gloriae suae, et congregatis omnibus gentibus, bonorum et malorum fuerit facta dis-*

⁶⁵ Cappuyns, L'Auteur (see n. 7), 221–224 discusses five of the examples given here.

cretio, in quo laudabuntur qui ad dexteram stabunt, nisi in operibus benevolentiae et caritatis officiis, quae Iesus Christus sibi impensa reputabit? ... Sinistris vero quid obicietur nisi neglectus dilectionis, duritia inhumanitatis et pauperibus misericordia denegata? 2, 31, 17sq. ad cuius rei (scil. ut evangelium totus audiret mundus) effectum credimus providentia dei Romani regni latitudinem praeparatam – cf. Leo M., serm. 82, 2, 40 – 44 (β) ut autem huius inenarrabilis gratiae per totum mundum diffunderetur effectus, Romanum regnum divina providentia praeparavit. 2, 46, 40 – 42 qui ergo tunc conturbatum cor apostoli non humanis, sed divinis convenit oculis et ad largos poenitudinis fletus potenti incitavit aspectu – cf. Leo M., serm. 60, 4, 93 – 96 ... Iesus... trepidationem discipuli foris positi divino vidit intuitu et paventis animum, mox ut respexit, erexit et in fletus poenitudinis incitavit. 2, 48, 1–3 hanc fortissimam petram, quae ab illa principali petra communionem et virtutis sumpsit et nominis... – cf. Leo M., epist. 28, 5 (PL 54, 773A) a principali petra soliditatem et virtutis traxit et nominis. 2, 59, 14–16 dum enim in hoc corpore vivitur, nullius est negligenda correctio, nullius desperanda reparatio – cf. Leo M., serm. 34, 5, 184sq. dum in hoc corpore vivitur, nullius est desperanda reparatio et omnium est optanda correctio.

1.5 Sources

a) Biblical

Prosper quotes extensively from both the Old and the New Testament,⁶⁶ whereas there is not a single instance where he refers explicitly to any patristic author. Some passages, mainly at the end of book one, consist almost entirely of biblical quotations arranged according to the order of the Bible, which seems

⁶⁶ From the Old Testament VocGen cites Genesis, Exodus, Leviticus, Deuteronomy, Tobit, Esther, Job, Psalms, Proverbs, Ecclesiastes, Wisdom, Sirach, Isaiah, Jeremiah, Baruch, Hosea, Joel, Amos, Zechariah, and Malachi. From the New Testament the work cites all the books except Philemon, 2 and 3 John, Jude, and Revelation.

to indicate that VocGen meant to provide the reader with an extensive manual of proofs from the Holy Scriptures to be used in further argumentation.

From the text of the quotations it is clear that Prosper had some Vetus Latina version as well as the Vulgate at his disposal. Early in the last century Cappuyns wrote, “L’on sait qu’au second tiers du V^e s., l’usage des versions hiéronymiennes de la bible n’était un phénomène isolé. Rien d’étonnant donc qu’on les trouve souvent sous la plume de Prosper et de l’auteur du *De Vocatione*.”⁶⁷ In his translation of VocGen De Letter adds, “Broadly speaking, we may say that the New Testament books are generally quoted according to the Vulgate, with occasional inversions in the order of words and slight variants that hardly affect the meaning. ... Of the Old Testament, the Psalms and Job are consistently quoted according to the Vulgate. Most of the other books are cited from older versions, especially the Prophets...”⁶⁸ De Letter is correct regarding the Psalms and Job where VocGen follows the Vulgate in all but a few words. VocGen also follows the Vulgate of Sirach and Psalms with only a few very slight variations. In the last fifty years more volumes of the edition of the Vetus Latina have been completed and the Vetus Latina Database is accessible online, so that there is now no doubt that Prosper used the Vetus Latina for Genesis, Exodus, Leviticus, Deuteronomy, Tobit, Esther, Proverbs, Ecclesiastes, Wisdom, Isaiah, Jeremiah, Baruch, Hosea, Joel, Amos, and Zechariah, though it does not seem to be possible to identify his Bible with any specific pre-hieronymian tradition.⁶⁹ For the New Testament, in which the Vetus Latina and the Vulgate are frequently

⁶⁷ Cappuyns, *L’Auteur* (see n. 7), 214.

⁶⁸ De Letter, *St. Prosper* (see n. 38), 173–174.

⁶⁹ Some quotations that match texts in Leo were used by Quesnel (PL 55, 349–351) as a support of Leo’s authorship, though others do not match those in Leo. Besides, it should not cause surprise if Prosper, who was the pope’s secretary, had access to the same Bible texts Leo had at his disposal.

identical or almost so, it is in many cases difficult to say with certainty which version was used. It seems clear that VocGen used the Vetus Latina for the four Gospels and for 1 Corinthians. But the Vulgate, it seems, was used for 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, 2 Peter, and 1 John.

b) Patristic

The clearest patristic source for VocGen is the writings of Augustine. In his notes to the English translation, De Letter points out numerous examples of Augustinian themes and ideas that are found in VocGen. For example, he points to the presupposition underlying the initial dilemma in 1, 1, namely, “the Augustinian idea that God’s will and grace are always effective of their purpose.”⁷⁰ Similarly, the often repeated principle of Prosper’s solution to the dilemma, namely, that God’s judgments remain unknowable to us in this life, is Augustinian.⁷¹ Prosper’s teaching on the good works and virtues of the pagans, who do not refer their actions to God, is also clearly Augustinian.⁷² Augustine’s teaching that the virtues of the pagans are only vices is also found in Prosper.⁷³ His teaching that the *initium fidei* and every good will begins with God’s grace is characteristic of the late Augustine and is also found in canon five of the Council of Orange.⁷⁴ De Letter also points to Prosper’s claim that men

⁷⁰ De Letter, St. Prosper (see n. 38), 171, n. 3.

⁷¹ Ibid., n. 4.

⁷² Ibid., 173, nn. 16–17.

⁷³ See civ. dei 19,25; c. Iulian. 4,3,17; in evang. Ioh. 45,2. Augustine’s teaching needs to be carefully understood in its context, since the proposition was condemned among the errors of Michael Baius. See Enchiridion Symbolorum Definitionum et Declarationum de Rebus Fidei et Morum, ed. H. Denzinger and A. Schönmetzer, 32nd ed. (Herder: Freiburg im Breisgau 1963), 1925; hereafter DS.

⁷⁴ De Letter, St. Prosper (see n. 38), 176, n. 35, and DS 375; cf. Cappuyns, L’origine des ‘Capitula’ d’Orange (see n. 18).

come to the knowledge of God only by the grace of God, which is also found in Augustine's *civ. dei* 11, 2.

Prosper's statement that *totumque quod virtus est, deus est* (1, 11, 3), an idea that is also found in *Contra collatorem* 13, 1,⁷⁵ reflects and universalizes Augustine's puzzling inversion of the Johannine *deus dilectio est* (1 *Ioh.* 4, 8).⁷⁶ But Prosper also explicitly identifies charity with God in 2, 19, 10, where he says of charity, *quae non solum ex deo est, sed etiam deus est*. De Letter also points out that in 2, 22 Prosper follows Augustine's interpretation of Cain's sin in *civ. dei* 15, 7, 1, namely, that Cain divided the sacrifice incorrectly, keeping the *electiora* for himself.

Another influence upon VocGen came from the writings of the so-called Semi-Pelagians of Provence. That influence was largely negative, although Cappuyns noted that Prosper did not mention predestination even in the *Contra collatorem*, thus omitting the expression that they found most offensive.⁷⁷ But Cappuyns also makes the appealing suggestion that Cassian's eloquent argument in *Collatio* 13, 7 against a restricted interpretation of God's salvific will may have made an impression on him: "La tragique objection de Cassien, si éloquemment formulée, a-t-elle fini par lui faire l'impression et par mettre, une fois encore, sa science théologique en défaut? C'est possible. Ce qui est certain c'est que la prédestination n'était plus qu'avant, le souci dominant de Prosper."⁷⁸

After the death of Cassian the fierce struggle against "the enemies of grace" took on a milder tone, and it is possible that *Collatio* 13 led Prosper to a softening of his earlier position. His

⁷⁵ In c. coll. 13, 37, Prosper said, *Virtus namque principaliter deus est*.

⁷⁶ In "The Double Face of Love," *Louvain Studies* 12 (1987), 116–130, J. Van Bavel speaks of Augustine's daring inversion of St. John. See also R. Teske, "Augustine's Inversion of 1 John 4:8," *AugStud* 39 (2008), 49–60.

⁷⁷ "Le *Contra collatorem*, chose curieuse, ne dit pas un mot de la prédestination." Cappuyns, *Le premier représentant* (see n. 1), 321.

⁷⁸ *Ibid.*, 322.

move to Rome could also have led him to the more irenic approach to an interpretation of God's salvific will.

The relationship between Prosper and Leo the Great has been discussed at length. The statement of Gennadius that Prosper is believed to have drafted correspondence for Leo in opposition to the Eutychians led J. Gaidioz to argue from internal evidence that Prosper helped Leo to draft the Tome to Flavian dating from 449.⁷⁹ Gennadius' language had also led to the common belief or legend that Prosper served as a papal notary.⁸⁰ In his study James provides "considerable evidence for Prosper as the drafter of a number of Leo's letters and sermons, particularly in key areas where he had specialist knowledge."⁸¹ He also presents strong arguments for the influence of Prosper on the Tome to Flavian, although on different grounds than those given by Gaidioz, and also on the Tome to the Palestinian Monks and on the Tome to the Emperor Leo.⁸² In his attempts to attribute VocGen to Leo, Quesnel (see n. 31) pointed to many parallels in language and style between the works of Leo and those of Prosper. James comments, "Considerable evidence was unwittingly provided by Quesnel in his mistaken attempt to attribute the *De Vocatione Omnium Gentium* to Leo."⁸³ James' case is made even stronger when the anti-Pelagian letters of Leo are

⁷⁹ Gennadius wrote: *Epistulae quoque Papae Leonis adversus Eutychem de vera Christi incarnatione ad diversos datae ab isto dictatae creduntur* (vir. ill. 85). See J. Gaidioz, *Saint Prosper d'Aquitaine et le tome à Flavien*, RSR 23 (1949), 270–301.

⁸⁰ See F. di Capua, *Leone Magno e Prospero d'Aquitania*, in: *Scritti Minori II* (Rome, 1959), 184–190, esp. 184. N. W. James comments that di Capua "is correct in demolishing the legend of Prosper as papal notary, attributed to Ado of Vienne, and based on a misreading of Gennadius." See N. W. James, *Leo the Great and Prosper of Aquitaine: A Fifth Century Pope and his Adviser*, JThS 44 (1993), 554–584 (568–569, n. 54).

⁸¹ James (see n. 80), 555–556.

⁸² Ibid., 557–564.

⁸³ Ibid., 579.

examined in comparison with Prosper's works.⁸⁴ Hence, it would seem that there is solid evidence for Prosper's influence on the writings of Leo, but it is also probable that Leo and the Roman Church softened Prosper's earlier ardent espousal of the late teachings of Augustine.

1.6 Reception

No ancient author mentions VocGen, although in the late 5th century Pope Gelasius I quoted with approval VocGen 1, 13, 12–14, which he ascribed to *quidem magister ecclesiae*.⁸⁵ It is first mentioned in the ninth century by Ratramnus, a priest of Corbie, in *De divina dispositione*⁸⁶ and by Hincmar, archbishop of Reims, who in the dispute with Gottschalk over predestination extensively quoted VocGen in *De praedestinatione Dei et libero arbitrio posterior dissertatio adversus Gothescalcum et ceteros Praedestinatianos*. Ratramnus argued in *De praedestinatione* for a double predestination, namely, to salvation and to damnation, but not to sin. His single, though lengthy quotation from VocGen emphasizes the inscrutability of God's judgments. On the doctrine of predestination, Ratramnus sided with Gottschalk and claimed to be following the doctrine of Augustine. He opposed Hincmar, who held a more moderate position. Hincmar, on the other hand, quoted much more extensively from VocGen as well as from other works of Prosper. The passages he cited from VocGen are: 2, 55, 5–33, on the immutability of God's foreknowledge and predestination; 1, 6, 15–7, 9, on God's providential care for all human beings and his special graces for the people of Israel; 1, 15, 17–19, on its being no surprise that some do not come to the sacraments of life, since others leave after having come; 1, 15, 28–16, 7, on those who are saved having received the desire for salvation from the inspiration of God; 1, 25, 1–27, 9,

⁸⁴ Ibid., 565–567.

⁸⁵ Gelasius, *Adversus Pelagianam haeresim*, PL 59, 127. See below p. 70.

⁸⁶ See PL 121, 27–28, where he quotes 1, 14, 1–49.

on 1 Tim. 2, 4 in its context and the prayers of the Church for the salvation of all human beings, although her prayers are not always heard; 1, 28, 9–29, 6, on the multitude of questions arising from Paul's words in Rom. 11, 33–36; 1, 40, 1–12, on the mystery of why the savior of all human beings does not save all; 2, 5, 6–12, that all human beings are called does not take from God the discretion over his gifts; 2, 7, 1–4, the grace of Christ was not lacking to generations before his resurrection; 2, 7, 7–9, God's goodness provided earlier human beings with the means to know and fear him; 2, 7, 17–24, on God's mercy and providence never having been lacking to previous generations, though it was given in differing measures; 2, 15, 4–9, the authority of God's words and the continuous experience of past ages confirm that God's mercy and justice were never lacking to human bodies and minds; 2, 35, 7–14, on God's universal salvific will being perpetual, but in accord with his general and specific gifts; 2, 42, 1–43, 5, on the manifestation of God's universal salvific will over the ages in his general and specific gifts, although the causes for his distributing his gifts remains hidden; 2, 48, 14–20, God wills that all human beings come to the truth, though in different ways, and those adults who do not come resist out of stubbornness; 2, 53, 4–7, under God's mercy and justice no one perishes who ought not perish; 1, 37, 32–40, 12, biblical texts show God calls all nations to salvation although in his inscrutable justice he does not give the grace of salvation to all human beings; 1, 10, 8–17, we should not trust our fallen human powers, even though we have not lost free choice; 2, 30, 1–31, 5, no human beings are exempt from sin, and Christ came to save sinners; 1, 38, 20–39, on the blindness of the human race that Christ came to save; and 2, 12, 12–15, that not everything that can be healed is healed, but what is healed is healed by grace.⁸⁷ Thus the quotations from VocGen quoted by Hincmar are extensive and provide a fairly

⁸⁷ The passages from Hincmar are found in PL 125, 117; 204; 256–260; 334–336; 473–474.

complete picture of the teaching of that work. The fact that Hincmar quoted VocGen along with other works of Prosper without any question about the Prosperian authorship of VocGen counts in favor of Prosper being the author of the work (see above p. 24).

2 THE MANUSCRIPT TRADITION

2.1 General Outline

VocGen is handed down in 29 manuscripts, one of which (*Do*) contains only excerpts. At least four manuscripts are lost.⁸⁸ The extant codices go back to a pre-Carolingian copy that seems to have been almost free of errors. There is not a single place where the text had to be corrected by conjecture, and there are very few places where the correct text seems to be the result of a scribe's conjecture (see pp. 60, 64, 69).

As can be seen from various evidence (cf. p. 57), the manuscripts can be divided into three families κ , λ , and μ . Two of them, κ and μ , go back independently to the archetypus, whereas the third family, λ , offers a text contaminated between κ and μ . Manuscripts pertaining to λ were therefore eliminated from the constitution of the text, but were cited in the critical apparatus, because the former editors followed them in part. Hence, they are of some historical interest.

⁸⁸ Codex S. Martini Lovaniensis, codex Camberonensis, codex Bonefienensis (cf. PL 51, 11), and codex Villariensis (A. Sanders, *Bibliotheca belgica manuscripta, sive elenchus universalis codicum mss. in celebrioribus Belgii coenobiis ... adhuc latentium* [Insulis: Tussanus le Clercq 1641–1644], vol. I, 268). The old library catalogue of S. Nazarius in Lorsch from the 10th century mentions, apart from codex *P* (see p. 45), another one, cf. G. Becker, *Catalogi bibliothecarum antiqui. Im Anhang Rezension von M. Perlbach und Nachträge von G. Meier* (Bonn-Leipzig: Cohen 1885–1887, Reprint Hildesheim: Olms 2003), 102, n° 312. Codex Tungrensis was erroneously added to this list by Cappuyns, *L'Auteur* (see n. 7), 199, n. 3, on basis of Sanders II, 188, cf. Elberti, *Prospero d'Aquitania* (see n. 19), 279, n. 33.

2.2 Description of the Manuscripts

Family κ contains the oldest extant manuscripts from the 9th and 10th century, *WPL*, which, often followed by *C*, are the basis for two sub-families, κ^1 and κ^2 . The text of κ is almost exclusively handed down in codices written in French and German monasteries. All members of κ offer Prosper as author of *VocGen*. The title in *WPL C* κ^2 is given as *De vocatione omnium gentium* and in κ^1 as *De vocatione gentium*.

Wolfenbüttel, Herzog-August-Bibliothek, Cod. Guelf. 179 Gud. Lat. 4° (Heinemann 4483),⁸⁹ probably written in Corvey by a scribe from Corbie in or shortly after the middle of the 9th century; *VocGen* (fol. 2r–77r) is attributed to Prosper (2r *incipit liber primus sancti Prosperi de vocatione omnium gentium*) and has at its end (fol. 77) the note: *de vocatione omnium gentium s. Prosperi finit liber secundus et contra collatorem feliciter*, though Prosper's *Liber contra collatorem* is not contained in the manuscript. There follow some letters of Leo the Great (78r) and three anti-Pelagian works of (Ps.-)Hieronimus: epist. 133 (100r); adv. Pelag. (108v); epist. supp. 16 (PL 30, 176; 167r).

Rome, Biblioteca Apostolica Vaticana, Palatinus Lat. 236,⁹⁰ written in the first half of the 9th century in Lorsch;⁹¹ the writing is uniform and very careful with only few corrections from the same time, which are placed above the line or in the margin.

⁸⁹ Die Handschriften der herzoglichen Bibliothek zu Wolfenbüttel, von O. von Heinemann, Bd. IV/9: G. Milchsack, Die Gudischen Handschriften (Wolfenbüttel: Zwissler 1913), 180–181. B. Bischoff, Die Schriftheimat der Münchener Heliand-Handschrift, Beiträge zur Geschichte der deutschen Sprache und Literatur (Tübingen: Niemeyer 1979), 161–170 = id., Mittelalterliche Studien, vol. 3 (Stuttgart: Hiersemann 1981), 112–119 (115).

⁹⁰ Codices Palatini Latini Bibliothecae Vaticanae, rec. et digessit Henricus Stevenson iun., recogn. I. B. De Rossi, tom. 1 (Roma: Typ. Vaticana 1886), 58. The manuscript is mentioned in the catalogue of S. Nazarius from the 10th century (Becker [see n. 88], 105, n° 314).

⁹¹ See B. Bischoff, Die Abtei Lorsch im Spiegel ihrer Handschriften, 2., erw. Auflage (Lorsch: Laurissa 1989), esp. 44, *51, 66, 82A, 120sq.

VocGen, which can be found on 2r–53r, following a short text from the 10th century about a visionary appearance at Lorsch, lacks a title, but has a note attributing the work to Prosper at the end of book two (*explicit liber secundus sancti Prosperi de vocatione omnium gentium*). In 2, 31, 20sq. (*quamvis gratia Christiana non contenta sit eosdem limites habere*), a later scribe added in the margin: *nota vide franciscum petrarcham lib 2 de vita solitaria*.

L Laon, Bibliothèque municipale, ms. 122,⁹² written in the second quarter of the 9th century probably in Orléans. After VocGen (fol. 2r–60r) there follow five letters of Leo the Great on the heresy of Eutyches. Although VocGen is not attributed to any author either at the beginning or at the end, the index of contents on 1v, also belonging to the 9th century, has: *Prosperi de vocatione omnium gentium libri duo*. The text has only a few corrections from that time, but many that were added much later in the margin.

C Paris, Bibliothèque nationale, Lat. 2156 (*Colbertinus*)⁹³ from the 12th century. VocGen (1r–36r), the title of which had been corrected from *liber primus Prosperi de vocatione gentium de gratia et libero arbitrio*, which gives evidence of the influence of family μ , is again followed by some letters of Leo (36r); the other works do not belong to the anti-Pelagian debate: Gennad., dogm. (46r); Fulg. Rusp., epist. (51v); Fulg. Rusp., ad Monim. (73r). The text of VocGen has many interlinear notes explaining grammatical aspects of the text; they are introduced by *s.* (for *scilicet*) or *i.* (for *id est*). Comments on the content are added in the margin.

⁹² Catalogue général des manuscrits des bibliothèques publiques de France, vol. 1 (Paris: Impr. Nationale 1849), 106; J. Contreni, The Cathedral School of Laon from 850 to 930: Its Manuscripts and Masters. Münchener Beiträge zur Mediävistik und Renaissance-Forschung 29 (München: Arbo Ges. 1978), 36–37; 44. B. Bischoff, Katalog der festländischen Handschriften des neunten Jahrhunderts (mit Ausnahme der wisigotischen), Teil II: Laon – Paderborn (Wiesbaden: Harrassowitz 2004), 27 n° 2080.

⁹³ Bibliothèque Nationale, Catalogue général des manuscrits latins, tome II (Nos. 1439 – 2692), publié sous la direction de P. Lauer (Paris: 1940), 345sq.

The manuscript was used by Quesnel and the later editions (*codex Thuaneus*, named from its former owner, J.-A. de Thou).

The earlier manuscripts pertaining to κ^1 and κ^2 were mostly copied in Cistercian monasteries in France. Thus they are closely related. The subarchetype of κ^1 was evidently intended as a proper edition. Its text was established on the basis of some old manuscript belonging to κ , but also had a few characteristics from μ , and it contained a corpus of Prosper's writings (resp. ad Gen., resp. ad Gall., resp. ad Vinc., VocGen, epist. 2), which was to some extent modified by each member. The first two chapters of book one of VocGen were marked as the prologue and were thus distinguished from the rest of the work.

Paris, Bibliothèque de l'Arsenal, ms. 586,⁹⁴ written in two columns in the 12th century in the Abbey of Fontenay (*in abbatia Fontaneti et postea in Biblioteca domini De Paulmy*). The manuscript contains several works of Augustine and Prosper, VocGen is found on 77rb–102ra among several works of undoubtedly Prosperian origin. Its content is: 24 sermons of Augustine (1r); Aug., gen. Man. (45r); Prosp., resp. ad Gen. (63v); resp. ad Gall. (68r); resp. ad Vinc. (73v); VocGen (77r–102r); epist. 2 (102r); two sermons of Augustine (106v); Aug., nupt. et concup. (111r); c. Pelag. (132r); epist. 140 (163v). A

Dijon, Bibliothèque municipale, ms. 140,⁹⁵ written in the 12th century in Cîteaux (see the note on 45r); the content is close to that of A: Aug., gen. Man. (2r); Prosp., resp. ad Gen. (23r); resp. ad Gall. (28r); resp. ad Vinc. (35r); VocGen (38r–62); epist. 2 (62v); Beda, expos. in Tob. (67r). Some omissions that occur in the text are corrected by a 12th century hand (e.g., 2, 8, 20sq.). D

⁹⁴ Catalogue des manuscrits de la bibliothèque de l'Arsenal, par H. Martin, tom. I (Paris: Plon 1885), 437–438.

⁹⁵ Catalogue général des manuscrits des bibliothèques publiques de France, vol. 5: Dijon (Paris: Plon 1889), 37–39.

Though *D* is closely related with *A*, the corrections in *D* do not resemble the text of *A*.

F Rome, Biblioteca Apostolica Vaticana, Vaticanus Lat. 558,⁹⁶ from the 12th century, formerly owned by the Grande Chartreuse; the manuscript, which is written in two columns, contains only works (in some instances erroneously) ascribed to Prosper: resp. ad Gall. (1v, only a fragment); *De vita contemplativa* (9r, the author is Pomerius); resp. ad Gall. (73r); resp. ad Vinc. (80r); resp. ad Gen. (85v); epigr. (94r); *Poema ad uxorem* (Ps.-Prosop., PL 51,611–616; 106r); epist. 2 (107v); conf. (Ps.-Prosop., PL 51,607–610; 115r); sent. (119v); *VocGen* (140ra–186ra); c. coll. (186r). In book 1 the Bible quotations from chap. 50 onwards are numbered sequentially, probably by a later hand.

J Paris, Bibliothèque nationale, Lat. 17413,⁹⁷ 12th century; the manuscript has among other works of Prosper *VocGen* on 45rb–74vb. In 1423 Johannes Brevis Coxae (Jean Cortecuisse) donated it to the chapter of Notre-Dame; after the death of Claude Joly (1607–1700), *canonicus ecclesiae metropolitanae* in Paris, it was transferred to Notre Dame. The flyleaf has the note *Joh. M. Maio 1654 / Mss Ecclesiae Parisiensis*. The codex is referred to by later editors (see below, p. 73sq.) as *codex Joliensis*.

⁹⁶ Codices Vaticani Latini, recensuerunt M. Vattasso, P. Franchi de'Cavalieri, tom. 1: Codices 1–678 (Roma: Typ. Vaticana 1902), 418–419. M. Oberleitner, *Die handschriftliche Überlieferung der Werke des Heiligen Augustinus*, Band 1/2 Italien, Verzeichnis nach Bibliotheken (Wien: VÖAW 1970), 272. R. Étaix, *Les manuscrits de la Grande-Chartreuse et de Portes*, *Scriptorium* 42 (1988), 49–75 (70). F. Georges-Pichot, *Lire la plume à la main: Tommaso Parentucelli et le De vocatione omnium gentium de Prosper d'Aquitaine* (autour du ms. Vat. lat. 262.), *Journal of Medieval Latin* 17 (2007), 342–360 (350–352).

⁹⁷ L. Delisle, *Inventaire des manuscrits latins de Notre-Dame et d'autres fonds conservés à la Bibliothèque Nationale sous les numéros 16719–18613* (Paris: Durand et Pedone-Lauriel 1871; Reprint Hildesheim: Olms 1974), 43. Ch. Denoël, *Le fonds des manuscrits Latins de Notre-Dame de Paris*, *Scriptorium* 58 (2004), 131–173 (148 n. 84; 159).

Troyes, Bibliothèque municipale, ms. 5,⁹⁸ written in the 12th century in Clairvaux; the manuscript has VocGen on 11rb–32ra among other works of Prosper and one of Augustine: Prosp., resp. Gen.; resp. Gall.; resp. Vinc.; VocGen; Aug., grat.; Prosp., epist. 1; c. coll.; Pomer., De vita contemplativa, in the manuscript attributed to Prosper; Rufin., Greg. Naz. orat.; Hier., Didym. spir.; Chrysost., De sacerdotio. There are no traces of later corrections or comments. T

Lisbon, Biblioteca nacional, cod. Alcobacensis 67,⁹⁹ written in the 13th century and containing several works of Prosper besides some other authors: Glossa ordinaria in Prov. (1r–37r); Hier., in eccles. (37v–64r); Prosp., resp. Gen. (64r–67v); resp. Gall. (67v–71v); resp. Vinc. (71v–74v); VocGen (74vb–93ra); epist. 2 (93v–96v); epist. 1 (96v–98v); c. coll. (96v–112r); Pomer., De vita contemplativa (112v–137v, ascribed to Prosper); Rufin., Greg. Naz. orat. 1–5, 7 (137v–169v). O

Rome, Biblioteca Apostolica Vaticana, Vaticanus Lat. 559,¹⁰⁰ very carefully written in 1447, containing only works (allegedly) written by Prosper: De vita contemplativa (2r, author is Pomerius); Prosp., resp. ad Gall. (35r); resp. ad Gen. (43v); epigr. (48r); poema ad uxorem (PL 51, 611–616; 57v); epist. 2 (58v); conf. (PL 51, 607–610; 62r); sent. (65r); VocGen (80rb–105rb); c. coll. (105r). As in *F*, the biblical quotes in book one are numbered from 1, 52, 17 onwards, but the numbers start only with XIII, which has its exact parallel in codex *F* where the same quote bears this number. In *I*, though, numbers I to XII are missing. I

⁹⁸ Catalogue général des manuscrits des bibliothèques publiques de France des départements, vol. 2 (Paris: Plon 1855), 9–10.

⁹⁹ J. Black - Th. L. Amos, *The Fundo Alcobaca* of the Biblioteca nacional, Lisbon, vol. III: Manuscripts 302–456 (Collegeville, Minnesota: HMML 1990), 89–92.

¹⁰⁰ Codices Vaticani Latini, recensuerunt M. Vattasso, P. Franchi de'Cavalieri, tom. 1: Codices 1–678 (Roma: Typ. Vaticana 1902), 419–420. Oberleitner (see n. 96), 272.

Do Douai, Bibliothèque municipale, ms. 533,¹⁰¹ produced in the 13th century in the Abbaye de Marchiennes, contains only very short excerpts from many classical and patristic authors; those of VocGen are found on 146r–147v; many, though not all, have a heading which indicates the content.

κ^1 consensus codicum *A D F J T O I* (*Do* which belongs to this family as well, will be listed separately in the apparatus)

R Rome, Biblioteca Apostolica Vaticana, Reginensis Lat. 293,¹⁰² written in the 11th/12th century in Moutiers-la-Celle in Troyes (*liber sancti Petri sanctique Frodoberti de cella*). It contains several exegetical works of Isidore of Seville (PL 83, 207–424; 1r–120v); VocGen (121r–162v); Leo M., epist. 139, 35, 31, 165 (163r–171v); Innocentii epist. 25 (PL 20, 551sq.; 171v–172v); Hier., epist. 70 (173v–175v). VocGen 1, 10–14 has marginal texts from the 16th century; underlining of words throughout the work may stem from the Ballerini brothers who used *R* as “codex Vaticanus 1” (cf. PL 55, 157sq.) for their edition.

K Charleville-Mézières, Bibliothèque municipale, ms. 202/ 13,¹⁰³ written in the Cistercian Abbey Notre-Dame de Signy in the last part of the 12th century; the codex transmits several works of Augustine and Prosper: Aug., bapt.; un. bapt.; spir. et litt.; VocGen (91vb–128rb); Pomer., *De vita contemplativa* (in the manuscript attributed to Prosper); Aug., grat. (in the manuscript attributed to Prosper); Prosp., resp. Gall. There are almost no corrections or other traces of usage.

κ^2 consensus codicum *R K*

κ consensus codicum *W P L C \kappa^1 \kappa^2*

¹⁰¹ Catalogue général des manuscrits des bibliothèques publiques de France des départements, vol. 6: Douai (Paris: Plon 1878), 321–333. C. Jeudy - Y.-F. Riou, Les manuscrits classiques latins des bibliothèques publiques de France, tom. 1 (Paris: CNRS 1989), 724.

¹⁰² Codices Reginenses Latini, tom. II: Codices 251–500, recensuit A. Wilmart (Roma: Typ. Vaticana 1945), 122–124.

¹⁰³ Catalogue général, vol. 5 (see n. 95), 640.

Family μ is comparatively small, but clearly presents a text tradition of its own. All four manuscripts ended abruptly at the same words in 2, 57, 36, although the rest was later added to G. They have VocGen among Augustinian works, which led to ascribing it to Augustine in *Ma* und *X*, whereas *G*, which seems to be slightly contaminated with κ , attributed it to Prosper.

Florence, Biblioteca San Marco, ms. 637,¹⁰⁴ written in the early 12th century. VocGen (1r–24r) for which the title does not give any author's name, but only provides as the title *De libero arbitrio et gratia*, ends in 2, 57, 36 at *felicius pug-* in the midst of a page, the rest of the page and the next page are empty; the text was corrected not much later than it was written. Few notes in the margin were added by the former owner, Niccolò Niccoli (1364–1437), e.g., *De magnitudine Romani imperii* at 2, 31, 17sq. The rest of the codex transmits several works of Augustine: duab. anim. (25r); perf. iust. (33r); epist. 163, 164 (43r); sermo 351 (47r); epist. 98, 102, 187, 156, 157, 93, 194 (54r); in Gal. (93r); in Rom. imperf. (103r); divers. quaest. (110v); de mend. (143v); c. Adim. (157r); c. Fort. (174r); fid. et symb. (180v); gen. ad litt. imperf. (185v); de serm. dom. (198r); on the flyleaf before fol. 1 Niccoli noted: *in hoc volumine continentur multa opera agustini* (sic).

Rome, Biblioteca Apostolica Vaticana, Vaticanus Lat. 262,¹⁰⁵ from the first half of the 15th century. VocGen (59r–104v) which is attributed to Prosper in the title and is called *De vocatione omnium gentium*, follows Thaps., c. Arian. and the *Versus Sibyllae Erythraeae de iudicio* (Aug., civ. dei 18, 23; 57r); after VocGen there come two other works often attributed to Prosper: Ps.-Prosp., conf. (104v) and Ps.-Leo M., humil. (109r). The text is carefully written; initially it ended at 2, 57, 36 with *felicius pu-*

¹⁰⁴ Index manuscriptorum bibliothecae FF. Ordinis Praedicatorum Florentiae ad sanctum Marcum (1768); Oberleitner (see n. 96), 106–107. Georges-Pichot (see n. 96), passim (further literature: 343 n. 3).

¹⁰⁵ Codices Vaticani Latini (see n. 100), 189.

with approximately one empty page following, and was completed by what might be the same hand, but in a denser script. Codex G was used in the Ballerini edition ("Vaticanus 3").

Ma Mantova, Biblioteca comunale, ms. D.III.1,¹⁰⁶ written in Mantova in the 15th century; this manuscript transmits VocGen on 272rb–298vb among works of Augustine: immort. (1r); anim. (6v); epist. 166 (40r); duab. anim. (46v); quant. anim. (67r); lib. arb. (89v); soliloqu. (135r); epist. 98 (152r); bapt. (154v); nat. et grat. (216v); perf. iust. (234v); grat. (245r); corrept. (259r); ps.-spec. (299r); mus. lib. 6 (312v). The title of VocGen is: *Eiusdem liber de libero arbitrio et gratia*; the text ends in 2, 57, 36 at *felicius pug-*; half of the last column is empty.

X Rome, Biblioteca Apostolica Vaticana, Urbinas Lat. 69,¹⁰⁷ from the 15th century, presents VocGen on 176v–208v under the title *Liber beati Augustini Hipponensis episcopi de libero arbitrio* (the Explicit of book one, however, reads: *Augustini... de libero arbitrio et gratia*). The text breaks off at 2, 57, 36 (*felicius pug-*), where the scribe added in the margin: *Hic deficit. In vetustissimo codice dicitur esse beati Augustini opus et sic titulus est in exemplari. aliqui vero dubitant non esse opus beati Augustini*. The manuscript contains a corpus of works (sometimes erroneously) ascribed to Augustine: cons. evang. (1r); quaest. test. 122 (110v); mus. (115r); epist. 101 (175r); VocGen. (176v–208v); de duab. anim. (209v); serm. 351 (221r); 393 (228v); epist. 187 (229v); in Gal. (236v); in Rom. imperf. (248r); mend. (258r); c. Adim. (273v); c. Fort. (296v); fid. symb. (305v); gen. ad litt. imperf. (313r); Paulin. Aquil., lib. exhort. (327r). The text of VocGen and the content of the manuscript are close to Q.

μ consensus codicum Q G Ma X

¹⁰⁶ Oberleitner (see n. 96), 132–133.

¹⁰⁷ Codices Urbinae Latini, recensuit Cosimus Stornajolo, tom. I: Codices 1–500, accedit appendix ad descriptionem picturarum (Roma: Typ. Vaticana 1902), 87–88. Oberleitner (see n. 96), 349.

Family λ is largely attested, but has no value for constituting the text (see p. 68). With the exception of *M*, which is closer to κ than the other members (see p. 66), all manuscripts attribute VocGen to Ambrose, something for which codex *V* written in Milan seems to have been the starting point. Because of their almost identical texts some later manuscripts (*U Y Z* resp. *Br B E*) represent sub-families of λ and have therefore been assigned the sigla λ^1 resp. λ^2 .

Munich, Bayerische Staatsbibliothek, Clm 17732,¹⁰⁸ arranged in two columns and written in a uniform script in the mid of the 12th century in the Abbey of Saint Mang; this codex comprises a corpus of works on grace: Aug., epist. 214, 215 (1r–3r); grat. (3r–15r); corrept. (15r–27v); Ps.-Aug., praed. et grat. (27v–34v); Aug., epist. 216 (34v–36r); VocGen (37ra–60vb); Ps.-Leo M., humil. (60v); Possid., vita Aug. (68r–80v). The title of *De vocatione* is: *Liber beati Prosperi episcopi de vocatione gentium et de gratia dei et libero arbitrio*. *M*

Rome, Biblioteca Apostolica Vaticana, Vaticanus Lat. 268,¹⁰⁹ written between 1135 and 1152 in Milan. This manuscript is part of one volume of the huge edition of (Pseudo-)Ambrosian works that was undertaken by Martino Corbo. Today it contains only the following texts: VocGen (1ra–27rb); Ps.-Leo M., humil. (27r); Damiani epistula ad Constantinum (PL 87, 1261–1265; 36r); Expositio fidei patrum Mediolanensis synodi (PL 87, 1265–1267; 37r); frg. Ambr., epist. 56 (40r).¹¹⁰ VocGen has the title: *V*

¹⁰⁸ Catalogus codicum Latinorum bibliothecae Regiae Monacensis, secundum A. Schmelleri indices composuerunt C. Halm, F. Keinz, G. Meyer, G. Thomas, tom. II pars III, codices num. 15121–21313 complectens (München: Palm 1878; Reprint Wiesbaden: Harrassowitz 1969), 118–119; R. Kurz, Die handschriftliche Überlieferung der Werke des Heiligen Augustinus, Band V/2: Bundesrepublik Deutschland und Westberlin. Bibliotheksverzeichnis (Wien: VÖAW 1979), 378.

¹⁰⁹ Codices Vaticani Latini (see n. 100), 195–196.

¹¹⁰ See G. Billanovich - M. Ferrari, La tradizione milanese delle opere di sant'Ambrogio, in: Ambrosius Episcopus, Atti del Congresso internaziona-

Liber de vocatione omnium gentium sancti Ambrosii Mediolansis (sic) *episcopi*. The text has corrections by a scribe from the 12th century. – Since Corbo used also some German manuscripts for his edition, he might have copied the text of VocGen from a German manuscript that was closely related with *M* and is now lost.¹¹¹ In the Ballerini edition codex *V* is listed as “Vaticanus 3.”

H Rome, Biblioteca Apostolica Vaticana, Vaticanus Lat. 281,¹¹² written in Milan by Andrea Serazoni in 1374 (cf. 78v *completa per manum fratris Andree de serazonibus de mediolano ordinis fratrum heremitarum sancti augustini die quinto mensis octobris anno domini 1374*); it was copied from *V*¹¹³ and some other manuscript; it contains: Ps.-Leo M., humil., several genuine works of Ambrose, and some pseudepigrapha; VocGen on 81ra–103vb has as title: *Liber de vocatione omnium gentium sancti Ambrosii mediolanensis episcopi*. Marginal notes from the 14th century either correct the text or comment it, e.g., *iam dixisti* or *inspice*.

N Paris, Bibliothèque nationale, Lat. 1757,¹¹⁴ from the middle of the 14th century, copied from *V* in Milan for Petrarch;¹¹⁵ it came via Padova, Pavia, and Blois finally into the bibliothèque nationale.¹¹⁶ VocGen on 1r–23r, along with an introductory chapter

le di studi ambrosiani nel XVI centenario della elevazione di sant’Ambrogio alla cattedra episcopale, Milano 2–7 dicembre 1974 (Milano: Vita e pensiero 1976), 1–102 (18–19; 47–49).

¹¹¹ Petrarch himself used codex *V*; see the analysis by F. Santiroso, *Le postille del Petrarca ad Ambrogio* (Codice Parigino Lat. 1757). *Materiali per l’edizione nazionale delle opere di Francesco Petrarca* 2 (Firenze: Le Lettere 2004), 28–31.

¹¹² Vattasso - Franchi de’Cavalieri (see n. 100), 202–204.

¹¹³ See Billanovich (see n. 110), 22.

¹¹⁴ Bibliothèque Nationale, tome II (see n. 93), 158.

¹¹⁵ See Billanovich (see n. 110), 23 for traces of VocGen in Petrarch’s works; Santiroso (see n. 111), mainly 15–20.

¹¹⁶ See Santiroso (see n. 111), 17–22.

and marginal notes of Petrarch,¹¹⁷ precedes Ps.-Leo M., humil. and some writings of Ambrose, and has as title *Sancti Ambrosii Mediolanensis episcopi de vocatione omnium gentium*, to which Petrarch added: *Tractat hic liber difficillimam quaestionem a multis, ab Augustino praecipue integro volumine agitatam, quod inscribitur de gratia et libero arbitrio. Quarum ni fallor disputationum omnium haec summa est: et gratiam dei esse et arbitrii libertatem, nec unam per aliam tolli. Hac inconcussa pietate standum, de reliquo sapiencius in quaestionibus quae humani vires ingenii excedunt ...* (two [?] illegible words) *omnibus abstinendum stupendumque cum apostolo super altitudinem divini consilii et reverenter audiendum illud apostolicum suspirium. Nam ait: O altitudo divitiarum sapientiae et scientiae dei, quam incomprehensibilia sunt iudicia eius et investigabiles viae eius! Interea sit vivendum deo in timore et exultandum ei cum tremore. Similiter conandum et pro viribus est enitendum ut esse electorum in parte mereamus etc.* The manuscript also has some corrections by Petrarch.

Madrid, San Lorenzo del Escorial, Cod. Lat. Q.III.15,¹¹⁸ S written in Milan in the second half of the 15th century for the Escorial basilica;¹¹⁹ VocGen (60r–111r) is preceded by writings of Leo the Great and Ambrose, and followed by various historical and hagiographical texts. The title reads: *Sancti Ambrosi Mediolanensis ecclesiae archiepiscopi De vocatione omnium gentium*.

Rome, Biblioteca Apostolica Vaticana, Urbinas Lat. 39,¹²⁰ 15th U century; the script is small and uniform, the text has countless transpositions and omissions; VocGen is on 239ra–256vb at the end of several works of Ambrose. It bears the title: *De vocatione omnium gentium sancti Ambrosii episcopi Mediolanensis*.

¹¹⁷ From this manuscript, Santirosi (see n. 111) edited Petrarch's marginal notes to VocGen (77–131).

¹¹⁸ Catálogo de los códices Latinos de la real biblioteca del Escorial, por P. G. Antolín, vol. III (L.I.2.–R.III.23.) (Madrid: Helénica 1913), 433–435.

¹¹⁹ See Billanovich (see n. 110), 24–25.

¹²⁰ Codices Urbinae Latini (see n. 107), 43–44.

Y Florence, Biblioteca Medicea Laurenziana, Laur. Lat. XIV, 9,¹²¹ also from the 15th century; VocGen follows three works of Ambrose (in psalm. 118; virginit.; vid.) on 246r–281r; the title reads: *De vocatione omnium gentium beati Ambrosii episcopi*; on 281r there is a subscription: *qui diu perditus credebatur de vocatione omnium gentium sacratissimi doctoris Ambrosii libellum clarissimus vir Cosma Iohannis de Medicis transcribendi curam adhibuit*.

Z Florence, Biblioteca Medicea Laurenziana, Leopoldinus Laur. Lat. 23,¹²² a manuscript from the 15th century containing a corpus of (Ps.-)Ambrose's works (hex.; parad.; Cain et Ab.; paenit.; off.; Iac.; in Luc. exc.; Isaac; serm. 46; bon. mort.; fug. saec.; sacr.; myst.; virg.; apol. Dav.; Nab.; Hel.; laps. virg. exc.; Ioseph; patr.; [Ambrosiast.] in Rom.; trin.); VocGen on 178vb–197va is called in the title: *De vocatione omnium gentium... beati Ambrosii episcopi*.

λ^1 consensus codicum *U Y Z*

Br Bremen, Universitätsbibl.-Staatsbibliothek, msb. 0010,¹²³ written in 1528; VocGen on 207v–254r is transmitted amidst various texts on grace and free will and bears as title: *Sancti Ambrosii episcopi de vocatione omnium gentium*. The title is preceded by a note: *Non sunt Ambrosii hi libri de vocatione gentium ut dicit philippus melanchthon, sunt tamen utilissimi*.

¹²¹ Catalogus codicum latinorum bibliothecae Mediceae Laurentianae ... Ang(elus) Mar(ia) Bandinivs recensvit (etc.) (Florentiae: Typ. Caesareis 1774), tom. 1, col. 101–102.

¹²² Bibliotheca Leopoldina Laurentiana sev catalogus manusccriptorum qui ivssu Petri Leopoldi... Angelvs Maria Bandinivs recensvit (Florentiae: Typ. Caesareis 1792), tom. 2, col. 656–657.

¹²³ A. Hetzer - Th. Elsmann, Handschriften der Staats- und Universitätsbibliothek Bremen: Die neuzeitlichen Handschriften der Ms.-Aufstellung. Handschriften der Staats- und Universitätsbibliothek Bremen 2 (Wiesbaden: Harrassowitz 2008), 83.

Brussels, Bibliothèque Royale, Lat. 965 (242–65),¹²⁴ written near Brussels in the middle of the 16th century, has VocGen on 94rb–113vb as part of a corpus of (Pseudo-)Ambrose’s works; the title (*De vocatione omnium gentium*) attributes it to Ambrose. B

Brussels, Bibliothèque Royale, Lat. 966,¹²⁵ from the 16th century as well, transmits VocGen on 56r–103v, after some works of Ambrose and before various neo-latin texts; it is ascribed to Ambrose: *de vocatione omnium gentium sancti Ambrosii episcopi*. E

λ² consensus codicum Br B E

λ consensus codicum *M V H N S λ¹ λ²*

2.3 Manuscript Families

Each of the three families is characterized by principal errors (“Leitfehler”) that cannot have come about by mere chance in several mss. independently from each other.

Family κ shares the following principal errors (“Leitfehler”):

1, 15, 9–17 *non ignorantes nec aliquid aliquatenus ambigentes omne principium et omne profectum boni meriti unicuique homini ex dei donatione conferri nec posse fieri, ut qui omnes vult salvari nullis causis existentibus plerosque non salvet, sed has causas nostrae scientiae non patere. Quae utique non fuissent occultae, si debuissent esse manifestae, ut exerceatur per omnia fides earum rerum quae non videntur et pie semper de iustitia dei, etiam cum eam non intellegimus, sentiamus* – om. κ. These words, though not indispensable from the viewpoint of context, resemble the author’s style so closely that it is hardly probable that another author or a medieval scribe added them. The author of VocGen has a predilection for *ambigere*, which he uses as often as *dubitare*; the phrase *nec aliquid aliquatenus ambigentes* has a parallel in Augustine (epist. 147, 16 ... *nec de his omnino ... aliquid ambigis*), as has the expres-

¹²⁴ Catalogue des manuscrits de la Bibliothèque Royale de Belgique, par J. Van den Gheyn, S.J., tom. X: Patrologie (Bruxelles: Lamertin 1902), 40–42.

¹²⁵ Ibid., 42–43.

sion *fides rerum quae non videntur* which is even the title of a work of Augustine, but does not seem to be otherwise richly attested. The combination of *principium et profectum* reoccurs in 1, 56, 18; besides, the lines twice have a *cursus velox*, which is at the same time a metrical *clausula* (cretic dichoree). This is well attested in VocGen.¹²⁶

1, 16, 4–6 *et nullo segnitiae tepore torpescunt, quoniam a dei dilectione non excidunt* – om. κ . Again, these words fit well, though they are not indispensable; there are, however, some parallels in VocGen which make it highly probable that this passage was not added by μ , but omitted by κ (λ leaves out even more): cf. *non otio torpeant* (1, 48, 12); *nullo possit tepore languere* (2, 19, 6); *de promissionis veritate nihil excidit* (2, 49, 3sq.; closer, though, is Aug., grat. lib. arb. 13, 25, which is cited by Prosper in sent. 317 ... *eis qui volentes in lege iustificari, a gratia exciderunt*).

2, 29, 3 *quae ad se corda converterit* – om. κ . There is no reason why these words should be thought to be an interpolation; for a similar expression cf. 1, 52, 18sq. (*quod ad deum conversio cordis ex deo sit*).

2, 43, 2 *atque experimur potentem* μ λ – *benignam* κ . In this paragraph (the relevant sentence is: *hanc... abundantiore gratiam ita credimus atque experimur potentem, ut nullo modo arbitremur esse violentam, quod si quid in salvandis hominibus agitur, ex sola dei voluntate peragatur, cum etiam ipsis parvulis per alienae voluntatis subveniatur obsequium*), the two types of grace are set in contrast to each other: the *gratia generalis* directs all human beings toward what they should do, but needs the cooperation of human will in order to bring it to perfection, whereas the *gratia specialis*, which is here said to be *abundantior*, calls human beings to salvation even against their will or if they do not have a will, which is the case with infants. Hence, that God's special grace is good (*benigna*), is not in question here, but rather its power at

¹²⁶ For parallels see Young (see n. 63), 85.

work (*potentem*), which is the *differentia specifica*; besides, the author might have had in mind 2 Cor. 9, 8 (*potens est autem Deus omnem gratiam abundare facere in vobis...*). Perhaps the words *atque experimur potentem* were first omitted in κ and then, after a lacuna was noticed, *benignam* was somehow ineptly supplied.

Apart from these omissions the mss. of κ share some other significant errors:

1, 4, 9 *impos* $\mu \lambda$ – *impotens* κ . The reading *impos* is preferable because it is *lectio difficilior*.

1, 10, 17 *interfectum* $\mu \lambda$ – *ereptum* κ . Within the metaphor of a struggle between the devil and man over the *iudicium voluntatis* (*a quo* [scil. *diabolo*] *iudicium voluntatis depravatum est, non ablatum. Quod ergo non interfectum/ereptum est per vulnerantem, non tollitur per medentem; vulnus sanatur, non natura removetur...*) the verb *interficere*, which can be used as a synonym of *eripere* (cf. Plaut., *Merc.* 833),¹²⁷ is more appropriate. The conjecture proposed in PL 51, *infectum*, does not correspond well with the metaphor.

1, 15, 24 The sentence reads as follows: *Nam cum scriptum sit: 'Omnis qui invocaverit nomen domini salvus erit' (Rom. 10, 13), de quibusdam tamen dominus ait: 'Non omnis qui dicit mihi: domine, domine, introibit in regnum caelorum' (Matth. 7, 21), et: 'Multi mihi dicent in illa die: domine, domine, nonne in nomine tuo prophetavimus et in nomine tuo daemonia eiecimus et in nomine tuo virtutes multas fecimus? Et tunc dicam illis: numquam vos cognovi; discedite a me, operarii iniquitatis!' (Matth. 7, 22sq.) Tales non invocant nomen domini, quia non habent 'spiritum adoptionis filiorum, in quo clamamus: abba, pater' (Rom. 8, 15). – κ adds after *introibit in regnum caelorum* the words that follow in Matth. 7, 21, *sed qui facit voluntatem patris mei qui in caelis est ipse intrabit in regnum caelorum*. Not only does the positive part of the*

¹²⁷ Cf. ThIL VII 2192, 10–29.

quote not fit into the context, but its wording is, unlike the first part transmitted in all mss., taken from the Vulgate (*intrabit* instead of *introibit*); thus, a scribe completed the quote by adding the words in exactly that form which he was familiar with, i.e., the Vulgate text.

1, 47, 11 *consensionem* μ λ – *confessionem* κ . The words *unitatem rectae fidei et consensionem in honorem dei* introduce the quote of Rom. 15, 5sq. (*deus autem patientiae et consolationis det vobis idipsum sapere in alterutrum secundum Iesum Christum, ut uno animo, uno ore honorificetis deum et patrem domini nostri Iesu Christi*); the biblical words *uno animo uno ore* correspond with *unitas* and *consensio* much better than *unitas* and *confessio* would do; the paleographic difference however is so small that *consensio* might even have been conjectured by a scribe if his copy had *confessio*.

1, 52, 23sq. *item idem praedicans* μ λ – *Baruch quoque praedicat* κ . Most authors from the patristic age regarded the biblical book Baruch from which the quote is taken, as part of the book of Jeremiah or as written by Jeremiah,¹²⁸ for example Augustine (civ. dei 18, 33; c. Faust. 12, 43; in the list of canonical books in doctr. christ. 2, 28 Baruch is not mentioned), Cassian (c. Nest. 4, 9, 1), and Quodvultdeus (prom. 2, 9, 16; 33, 71; 3, 3, 4). Thus, *idem* (referring to Jeremiah quoted before) resembles this older, patristic view, whereas the reading of κ , though it attributes the quote correctly, is apparently a correction that was made later.

1, 57, 12 *bonum nolle* μ λ – *bonum velle et nolle* κ . The sentence reads: ... *quia licet insit homini bonum (velle et κ) nolle, tamen nisi donatum non habet bonum velle, et illud contraxit natura per culpam, hoc recipit natura per gratiam*. Apart from doctrinal aspects,

¹²⁸ See R. Feuerstein, Das Buch Baruch: Studien zur Textgestalt und Auslegungsgeschichte. Europäische Hochschulschriften Reihe 23, Theologie 614 (Frankfurt a. Main, etc.: Lang 1997), 177–194. P.-M. Bogaert, Le livre de Baruch dans les manuscrits de la bible latine: disparition et réintégration, RBen 115 (2005), 286–342.

the text of μ and λ is correct, because the author uses *illud* to signify *bonum nolle* (only this is, of course, contracted by *sin*), not *bonum velle et nolle* (which describes the innocent status of man).

2, 11, 5 *aequaliter* μ λ – *aliter* κ . This seems to be a simple scribal error which happened in κ and has been followed by all members of this family.

Subdivisions of κ : *W P L C*, κ^1 , κ^2

Within κ , *W P* and *L*, which is often followed by *C*,¹²⁹ are not a very homogenous group, therefore they were not assigned a siglum of their own. Sometimes only *W* shares readings with μ (and λ), but at the same time differs from variants of the other three manuscripts (1, 12, 4 *cor suum*; 15, 5 *de non omnium*; 28, 23 *salvandi*). At other times, though less often, only *P* has what is transmitted by μ and eventually λ (1, 34, 7 *adfuerit*; 2, 37, 11 *quantum ad proprias pertinet voluntates*); *L* (and *C*) are even less closely related to μ , but they share a subarchetype with *P*.¹³⁰ Apart from biblical quotes, which are left out from the stemma argumentation, there is no single piece of evidence that *L* (and *C*) alone, eventually together with κ^1 and κ^2 , presents what must be con-

¹²⁹ Common errors are countless, see, for example, 1, 29, 2 *effectus*] *affectus* *L C* (ac.); 34, 1 *probari possit* *L C* (ac.) κ^2 ; 36, 4 *ea*] *eo* *L C*; 1, 54, 25 *tribuat*] *tribuantur* *L* (ac.) *F J* (ac.) *I R* (ac.); *tribuantur* *L* (pc.) *C* κ^1 (exc. *F I*; pc. *J*) κ^2 (pc. *R*) *ba mip*; 56, 11 *excellentissimus*] *excellentissimae* *L C K*; 58, 6 *probabuntur*] *probabunt* *L C* etc. Sequential errors make clear that *C* stems from a codex similar to the corrected form of *L*, cf. 1, 18, 6 *incredulitas*] *tamen* add. *L* (sl.) *C*; 54, 25 *tribuat*] *tribuantur* *L* (ac.); *tribuantur* *L* (pc.) *C*; since *L* has some readings of its own (1, 16, 26 *qua*] *quia* *L*; 2, 5, 17 *illis*] *his* *L*; 42, 7 *deum verum* tr. *L*), *C* was not copied from *L* itself. In its corrected form, *C* bears similarities with κ^1 : 1, 13, 4 *formavit*; 34, 1 *probari posset*, etc. This can easily be explained by the fact that all of these codices were written in French monasteries which probably had close contacts to one another.

¹³⁰ Cf. 1, 12, 4; 15, 5 (see above); 24, 2 *qua*] *quia*; 27, 8sq. *impossibile erat*] *impossibile erant* (which led the corrector of *L* to change *impossibile* to *impossibilia*); 31, 4 *nulla* om.; 2, 12, 15 *quibus*] *qui*; 15, 12; 21, 7 *eandem nequitiam*] *eadem nequitia*.

sidered the correct reading; on the contrary, there are many instances of evident errors in *L* (and *C*).¹³¹ Thus, when two variants are transmitted, one in μ (λ) and in *W* and /or *P*, the other in *L C* (κ^1 and κ^2), where a decision has to rely only on stemmatic grounds, we decided for the variant of *W P* μ (λ).

κ^1 and κ^2 can easily be identified as sub-families:

κ^1 , which consists of five French mss. from the 12th century and three later ones, has many common errors: 1, 3, 3 *appetit, declinat*; 4, 6 *odiunt*; 6, 22 *facti* om.; 8, 15 *sit vere*; 9, 20 *extrudi*; 11, 17 *temporalibus*] *corporalibus*; 13, 7 *moratur*; 15, 1 *humiliter-que*; 4 *quod* om.; 17, 13 *terra*] *tota*; 24, 13 *nunc* om. etc. All members of this group mark 1, 1–2 as the prologue of the two books. The fact that most of the codices of this sub-family were written in French monasteries situated near one another explains why a hierarchical order within them cannot be determined; though *F*, before undergoing correction, has some striking similarities with *P* and, above all, with *L*,¹³² which could prove this manuscript to be the ancestor of the rest of κ^1 , the contamination within this group makes it impossible to reconstruct the exact lines of their relationship, though it is evident that *A D T* are rather closely related to one another¹³³ and that *O* often follows *T*.¹³⁴

¹³¹ See n. 129.

¹³² See 1, 39, 2 where the reading of κ^1 , which is clearly an error (cf. 1, 33, 6sq.), is not transmitted by *F* (*ac.*). Similar to this are, for example, 2, 31, 5 *quandoquidem*] *quando* κ^1 (*exc. F*); 39, 19 *longaeva*] *longaevam* κ^1 (*exc. FI*). In 2, 12, 1 (*datur ergo unicuique sine merito unde tendat ad meritum, et datur ante ullum laborem unde quisque mercedem accipiat secundum suum laborem*) *A* and *F* omit the words *datur... ullum laborem* which might have caused the rest of this group also to omit the following words *unde... suum laborem* due to a lapsus oculorum. 2, 12, 24 has an interesting problem: The correct text, *quo*, is preserved in μ and λ , whereas *W P L C* κ^2 have *quoque*; *F* seems to have misread this and has *quo quam*; this could have led the rest of κ^1 to conjecture the correct text, *quo*.

¹³³ Cf. 1, 19, 31 *munere dei*; 44, 24 *inquit agimus*; 53, 1 *bonum* om.; 57, 12sq. *bonum velle habet*; 2, 9, 23sq. *auctor incrementi*.

From some sequential errors it follows that κ^l depends on *WPL*,¹³⁵ the closest similarities occur with *L*.¹³⁶ This is supported by at least two further sequential errors: 2, 23, 10 *esu suffocatorum et sanguinis interdicto*] *suffocatorum et sanguinis interdicto* *LC* → *suffocato et sanguine interdicto* κ^l ; 2, 48, 5sq. *ut vir martyrii avidissimus adepturus quidem denuntiaretur victoriam passionis*] *ut vir martyrii avidissimus adepturus quidem denuntiaretur victoria passionis* *L* → *ut viro martyrii avidissimo adepturus quidem denuntiaretur victoria passionis* κ^l . There is, however, some evidence that κ^l is slightly contaminated with or was corrected with the help of μ : For example, in 2, 1, 20 *enim* is erroneously omitted by *WPLC*, but appears in most of the more recent members of κ , and in 2, 12, 24 κ^l (*in subsequenti parabola sermo quo apertissime declaratur futuri forma iudicii*) has a text which is in between the oldest manuscripts of κ (*in subsequenti parabola sermo quoque apertissime declaratur futuri forma iudicii*) and μ (*in subsequenti parabola sermone quo apertissime declaratur futuri forma iudicii*).¹³⁷

¹³⁴ Cf. 1, 12, 24sq. *scribebat digito*; 30, 9 *manifestantur*; 32, 5 *usum om.*; 51, 6 *dei sint*; 2, 5, 17 *populi*; 7, 7 *vivere om.*; 8, 28 *eis om.*, etc. For the combination *ADTO* see, for example, 1, 35, 4 *responsum*] *dictum*; 42, 6 *omnibus naturaliter tr.*; 56, 4 *scribens ait Philippensibus tr.*; 2, 22, 20 *ambiguus*; 26, 22 *vocatum*, etc.

¹³⁵ 1, 6, 11 *dicant*] *dicebant WPLC* → *dixerint ADFT*; *dixerunt JOI*; 9, 3 *indatur*] *datur WPLR* → *detur C* κ^l ; 2, 7, 22 *quidque*] *quisque WPL* → *quaeque* κ^l .

¹³⁶ For example, 1, 7, 3 *sustentandis*; 25, 5 *suscipimus*; 42, 12 *doceatur*; 51, 19 *scribentis*.

¹³⁷ It is sometimes hard to tell whether κ^l was influenced by μ or conjectured the correct text on its own, e.g., in 1, 7, 13 *avidior* (the rest of κ has *avidique* resp. *avida*); 26, 6 *in apostolum* (*WPL* have *in apostolo*); 2, 5, 16 *ire in Bithyniam* (*ire Bithyniam WPLCK*); 43, 6 *praeeminet* (*praemonet WPL*). Further examples for influence from μ are 2, 5, 16sq. *non utique negata illis populis gratia, sed quantum apparuit retardata* (*negat illis [his L; aliis κ^2] populis gratiam... retardata [retardatam κ^2] WPL κ^2*); 8, 3 *roravit*

κ^2 is represented only by two manuscripts, *R* and *K*; significant common errors are, for example: 1, 2, 9 *cepimus*; 5, 25 *dei om.*; 6, 4 *et cum scriptum sit*; 8, 10 *amet] habet*; 17, 11 *omnes*; 18, 3 *dissolvatur*; 21 *promisit credituros*; 20, 2 *appellat*; 26, 1 *universalis ecclesia*; 12 *renatis*; 21 *obligati*; 32, 3 *genus humanum*; 32, 10sq. transposition, etc. Within the κ family, κ^2 has many connective errors ("Bindefehler") with *L* (and *C*), as for example in 1, 4, 7 *et*; 26, 4 *esse dubium*; 56, 11 *excellentissimae*; 2, 23, 10 *solo suffocatorum et sanguinis*; 38, 9 *adiciatur*, etc. Sequential errors prove that this subfamily stems from *W P L* (and *C*);¹³⁸ in fact, it seems to have been copied from a manuscript which had close similarities to *L* (*ac.*): In 1, 5, 9 *exorment* was misread by *W* (*ac.*) and *L* as *exhorrent*; since a subjunctive is needed, κ^2 changed it to *exhorreant* (*exhorneant K*); in 1, 36, 10 the incorrect text of *L* (*ac.*), *per aqua et spiritu renasci*, was emended in κ^2 to the result of *per aquam spiritu renasci*, whereas *L* (*pc.*) and *C* conjectured *aqua et spiritu renasci*. Some places show that *R* followed the old codices of κ , *W P L*,¹³⁹ especially *L*,¹⁴⁰ more strictly than did *K*, which in some instances changed the text found in *R* and which seems to be contaminated with *C* and κ^1 .¹⁴¹

(*erogavit W P L C* κ^2); 45, 9 *quae* (*quo W P L C* κ^2); 48, 5 *obluctatio* (*oblectatio W P L* κ^2).

¹³⁸ Cf. 1, 6, 11 *dicant] dicebant W P L C* κ^2 ; 2, 38, 5sq. *numquam corruptio ita incorruptionis] corruptio numquam ita incorruptionis* tr. *W P L C* $\kappa^1 \rightarrow$ *tam corruptionum quam incorruptionum* κ^2 .

¹³⁹ Cf., e.g., 1, 9, 3 *indatur] datur W P L R \rightarrow detur C* $\kappa^1 K$; 2, 7, 22 *quisque W P L R \rightarrow quaeque* $\kappa^1 K$; 25, 6 *laudabili] laudabilis W P L R* (*ac.*); 43, 5 *quidem dei illa quidem P* (*ac.*) *L* (*ac.*) *R* (*ac.*).

¹⁴⁰ See 1, 54, 25 *tribuat] tribuatur L* (*ac.*) *F J* (*ac.*) *I R* (*ac.*); *tribuantur L* (*pc.*) *C* κ^1 (*exc. F I; pc. J*) κ^2 (*pc. R*); 2, 8, 5 *praesidebat] praesidebant L* (*ac.*) *R* (*ac.*); 21, 8 *conspiravitur L* (*ac.*), *conspirabitur R*; 40, 1 *donorum] dolorum L* (*ac.*) *R*.

¹⁴¹ See the sequential errors in 1, 9, 3 (see above n. 139); 32, 10sq. *in... donum post non dubium est* (1, 34, 14) tr. *R* (*ac.*) *K* (*pc.*); 2, 41, 4 *ut tales] vitales R; vitali K*; 56, 10 *quae ut R; quae K*; for contamination with κ^1 see 2, 7, 22 *quaeque*.

Family μ which, as shown above, preserves many correct, genuine readings one of which is even attested as early as the late 5th century (see below, p. 70), goes back to a subarchetype, the age of which remains unclear: it might stem from the 9th century, thus being of the same age as *WPL*, as well as from pre-Carolingian times. Within μ , despite a few sequential errors (2, 3, 20sq. and 2, 43, 5sq., see below; cf. also p. 51 on the attribution of VocGen in this family) codex Q was not directly copied neither by *Ma* and *X*, which have some similarities in common,¹⁴² nor by *G* which has many individual errors, but is close to Q.¹⁴³ From all this we can infer that there existed three or more manuscripts of μ that are now lost.

Contrary to the κ family, μ does not have significant omissions. Principal errors ("Leitfehler") of μ are:

1, 9, 29sq. *nec aliud ab eo aufertur nisi quod natura non habuit* κ – *nec aliud ab eo aufertur nisi vitium quod natura non habuit* μ λ . *vitium* seems to have been inserted for the sake of smoothing the text, thus the reading of μ λ is *lectio faciliior*.

1, 19, 15 *extorrem* κ – *exsortem* μ λ . Again, κ has the *lectio difficilior*.

1, 30, 8 *non subtraherentur* κ – *cognoscibilia essent* μ λ . Since this sentence (*quae utique opera dei humanae intelligentiae non subtraherentur, si innotescere debuissent...*) has a dative object, it is highly plausible that *subtraherentur*, which needs a dative object, is the right text; whereas *cognoscibilia essent* might have resulted of a lacuna that the scribe of μ tried to fill by inserting words that fit the context, but do not necessarily have a dative object.

2, 3, 19 – 21 ... *non hoc ut nihil patiamini, sed quod multo maius est praestiturus, ut nulla saevientium crudelitate superemini* κ – *non ad hoc ut nihil patiamini, sed quod multo maius est (et X; atque G) praestantius, ut nulla saevientium crudelitate superemini* μ . The

¹⁴² Cf., e.g., 1, 9, 3 *indatur*] *videatur*; 2, 43, 6 *iustificationibus*.

¹⁴³ E.g., 1, 9, 29 *eadem*] *ea*; 11, 12 *hanc ullo tr.*; 2, 9, 11 *agricultura*] *cultura agri*; 19, 13 *huius*] *istius*.

construction with the main clause being followed by a bulky phrase unfolding from a participle (*praestiturus*) is so common in VocGen (see above, p. 34) and is at the same time *lectio difficilior*, so that μ can be assumed to be wrong. The fact that the oldest manuscript of μ , Q, does not insert a copula (*et* or *atque*), indicates a sequential error within μ . The scribes of the later μ manuscripts realized that something was wrong, so that they tried to heal the corruption by departing even further from the correct wording.

2, 24, 13 *coaptatura* κ – *vocatura* μ λ . Two arguments are in favor of *coaptatura*: First, the verb is not as common as *vocare* is, thus it is the *lectio difficilior*; secondly, there is a parallel in Prosper (in psalm. 111, lin. 5 ...*spiritaliter figurabatur fabrica istius templi, cuius Christus est fundamentum, in quo etiam angulari lapide, vivis lapidibus coaptatis, caelestis aedificii structura consurgit, ut ex ruina vetere, quae facta est in Adam, novum dei templum cum reparatione omnium gentium reformetur*).

2, 43, 5sq. *gratia dei illa quidem in omni iustificatione* κ – *gratia dei quidem in omnibus iustificatione* Q; *gratia dei quidem in omnium iustificationem* G; *gratia dei quidem in omnibus iustificationibus* Ma X; clearly the text of κ is better than that of Q, because what follows is true of the universal grace; that this grace is meant, can only be understood, if the text reads *illa*, which differentiates it from the other form of grace mentioned in line 1 (*hanc... gratiam*). μ left out *illa*, and perhaps for some other reason misread *omni* as *omnibus*; this caused a sequential error, so that Q misled the rest of μ .

Family λ : Significant errors that prove λ to be a family of its own are, for example, 1, 5, 6 *etiam ingenia si*; 8, 9 *malae voluntatis fuerit*; 16, 21sq. *et iterum* om.; 24, 10 *praedicarentur haec*; 25, 1 *legerint haec*; 10 *magister gentium* om.; 30, 2 *devenire in*; 32, 14 *incognitae*; 36, 1 *gentis et* om.; above all, λ has a huge lacuna (1, 10, 20–16, 10).

Within λ the codex *M* has an exceptional position because it shares a few readings with κ where the others agree with μ (1, 17,

13/16 *ut/benedicant et laudent*; 49,4 *praecedentibus meritis*; 2, 20,10 *irruit/incidit*). It was probably a manuscript not too closely related with *M*, which was copied by *V* and thus became the ancestor of λ .¹⁴⁴ This manuscript, however, is no longer extant. – λ has two sub-families, λ^1 (*U Y Z*, 15th century)¹⁴⁵ and λ^2 (*Br B E*, 16th century),¹⁴⁶ containing only late manuscripts; thus, variants found in only one member of λ^2 have not been noted in the apparatus. λ^2 would have been left aside completely, if it did not present what can be called a late medieval koiné text of VocGen which was used by the earlier editions.¹⁴⁷

2.4 Stemma Codicum

a) Two main families: κ and μ

Considering textual variants that cannot have come about in different manuscripts independently (by aberratio oculorum, haplography, dittography, etc.), one can clearly distinguish two major groups, i.e., on the one hand manuscripts pertaining to κ , on the other hand those pertaining to μ (and for the most part λ), for example:

1, 6, 15sq. *secundum ipsam tamen credimus* μ λ – *credimus tamen* κ
 1, 7, 13 *conscientiae* μ λ – *scientiae* κ

¹⁴⁴ Subsecutive errors are: 1, 30, 2 *definire*] *devenire* *M*; *devenire* in λ (*exc. M*); 2, 5, 16 *spiritu Iesu*] *spiritu sancto* *MN*; *spiritu sancto vel Iesu* *V* (*sl.*) *H* λ^1 ; 39, 4 *ne*] *nec* *M* (*ac.*); *nec ut* *M* (*pc.*); *non ut* λ (*exc. M*).

¹⁴⁵ Common errors are countless, e.g., 1, 1, 9 *suspicionum*; 2, 4 *advertunt*; 6sq. *nisi... nisi*] *ubi... non*; 8 *ipso*; 3, 2 *vis*; 7, 5 *dilectionis* etc.

¹⁴⁶ 1, 5, 5 *sui*; 10, 6 *sic*; 19, 21 *autem*] *enim*; 24, 16 *agebat* om.; 17 *sit*; 26, 3 *quid in*, etc.; the three manuscripts equally divide the text in chapters to which they attribute the same titles. The titles are in *Br* at the beginning of each chapter, in *B* and *E* only in indexes at the beginning of each book. With the exception of chapter VIII of book one (1, 44 in this edition) which is marked as chapter only in *E*, the chapter divisions are identical with those found in PL 17.

¹⁴⁷ 1, 35, 12 *bonitas miserantis* tr.; 54, 2 *dominus donaverit* tr.; 56, 3sq. *scribens Paulus apostolus Philippensibus* tr.; 2, 29, 4 *quoniam*, etc.

- 1, 14, 17 *illuminati* μ – *correcti* κ
 1, 17, 12 *erudiantur* μ – *custodiantur* κ λ
 1, 34, 8 *regeneratio* μ λ – *miseratio* κ
 1, 34, 22 *exaequati* μ λ – *aggregati(s)* κ
 1, 51, 7 *donaverit* μ λ – *voluerit* κ
 2, 17, 7 *seminis* μ λ – *generis* κ
 2, 20, 6sq. *eorum, quorum* μ λ – *eius, cuius* κ

As can be seen from the above mentioned variants *erudiantur* – *custodiantur*, family λ , though most of the time closely connected to μ , sometimes sides with κ . Since there are other evident signs of contamination with κ (for examples see below), argumentation regarding the stemma will primarily rely only on κ and μ . These two groups are best distinguished from each other, i.e., where the oldest members of κ differ from μ , neither κ^1 nor κ^2 follows μ .

With respect to the quality of the text, an editor cannot rely on κ only, or on μ only, because there are evident errors in κ , where μ (and λ) have the correct reading, and vice versa. Evident errors in κ , where μ has the correct reading, include some passages where κ has omissions.

b) Position and value of family λ

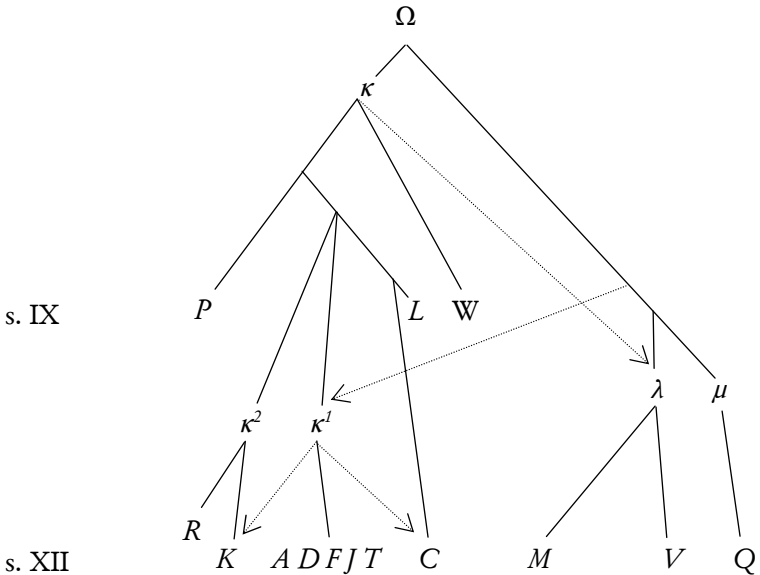
Though λ often shares incorrect readings with μ (for examples see above, p. 65), it is posterior to μ as can be seen from sequential errors:

- 2, 37, 6 *nihil inde*] *nihil de ea* μ ; *nihil sit quod de ea* λ
 2, 38, 10sq. *ab initio sui*] *ab initii sui* X ; *ab initii sui die* λ
 2, 43, 5sq. *in omni iustificatione*] *in omnibus iustificatione* Q ; *in omnium iustificationem* G ; *in omnibus iustificationibus* $Ma X \lambda$

Furthermore, λ has some evident traces of contamination with members of κ : 1, 4, 7 *autem est* tr. $CF\lambda$; 9, 3 *detur* $C\kappa^1 K\lambda$; 22, 1 *promittit* $\kappa \lambda$ (*exc. \lambda^2*), etc. Since there are some parallels only with W (1, 22, 1 *hac regula*; 39, 6 *factus est* [*est* not added to the following *factus* as well]; 2, 6, 9 *multi*] add. *in*; 44, 3 *occurrit*) and others only with P (apart from many instances in the Bible quotes, 2, 39, 19 *in*), neither manuscript was directly copied by λ .

2, 39, 4 *ne WP* μ ; *nec* κ (*exc. WP*) $M(ac.) V(ac.)$; *nec ut M* (*pc.*); *non ut* λ (*exc. M* λ^2 ; *pc. V*); *om.* λ^2

Thus, the relations between the mss. up to the 12th century lead to this stemma (dotted lines indicate contamination):



2.5 Indirect Text Tradition: Testimonies in Late Antiquity and Early Middle Ages

The earliest known quote from VocGen is found in the late 5th century in Pope Gelasius (*Adversus Pelagianam haeresim* = Coll. Avell., epist. 97, 47, CSEL 35, 419): *Ad magnam enim utilitatem fidelium materia est servata certaminum, ut non superbiat sanctitas, dum pulsatur infirmitas* (1, 13, 12–14). It is of particular importance for textual criticism, because it bears witness to a variant found only in μ (*servata*; κ has *reservata*, λ omits the passage) and thus confirms that μ goes back to an old, valuable sub-archetype.

Ratramnus of Corbie, *De praedestinatione Dei* 1 (PL 121, 27C) quotes VocGen 1, 29–30 in extenso; since there is no critical edition of Ratramnus, it is hard to tell whether the agreements between his text and lectiones variantes in VocGen (1, 29, 1sq. *divinorum operum*; 17 *exordio*; 30, 18 *dei iudicia*; 29 *perdet*) attest that the respective variants go back to Ratramnus' time, i.e., to the 9th century.

Hincmar of Reims in his *De praedestinatione Dei et libero arbitrio* (PL 125, 117–475) has 21 quotations from VocGen. It is clear that he is quoting from a ms. that belongs to the κ family because he omits those words which are absent from κ (for example, 1, 16, 4–6). – On a more general discussion of the passages quoted by Ratramnus and Hincmar, see above p. 42.

3 EDITING DE VOCATIONE OMNIUM GENTIUM

3.1 Earlier Editions¹⁴⁸

The first printed edition of VocGen by Georgius Cribellus, which Leonhard Pachel printed in Milan,¹⁴⁹ included a corpus of works ascribed – partly incorrectly – to Ambrose: *Epistolae*, *De vocatione omnium gentium*, *Sermones*, *Orationes dicendae ante missam*, *De sacramentis et mysteriis*, *De virginibus*, *De viduis*, *De cohortatione virginum et de dedicatione templi a Iuliana structi*, *De institutione virginis ad Eusebium*, *De Helia et ieiunio*. The ascription to Ambrose gives rise to the suspicion that this edition used a manuscript of the family λ. The same holds true for the immediately following edition, which was printed in Milan by Antonius Zarotus in 1491,¹⁵⁰ and for the three-volume Ambrose edition of Johannes Amerbach (Basel 1492).¹⁵¹ Publishing VocGen among the works of Ambrose was abandoned in the

¹⁴⁸ Cf. Schoenemanni *Notitia historico-litteraria* in S. Prosperum, reprinted in PL 51, 43–64; later works, such as L. Couture, *Saint Prosper d'Aquitaine*, BLE 1900, 269–282, and *Saint Prosper d'Aquitaine II*, BLE 1901, 33–49, contain nothing that goes beyond that. Extremely helpful is the virtually complete list of printings in Elberti, *Prospero d'Aquitania* (see n. 19), 279–290.

¹⁴⁹ *Gesamtkatalog der Wiegendrucke* (GW), vol. 1–7 edited by the Kommission für den Gesamtkatalog der Wiegendrucke, vol. 8–9 edited by the Deutsche Staatsbibliothek zu Berlin; vol. 2: *Alfarabius – Arznei* (Stuttgart: Hiersemann 1926, Nachdruck 1968), Nr. 1600.

¹⁵⁰ Containing: *Epistolae*, *De Isaac et anima*, *De fuga saeculi*, *VocGen*, *De aedificatione urbis Mediolani*; GW 1601.

¹⁵¹ GW 1599. VocGen is listed as the first Pseudo-Ambrosian writing after *De officiis ministrorum*, *Hexameron*, *De Paradiso*, *De Cain et Abel*, *De Noe et arca*, *De Abraham*, *De Isaac vel de anima*, *De bono mortis*, *De fuga saeculi*, *De Iacob et vita beata*, *De Ioseph patriarcha*, *De patriarchis*, *De Nabuthae*, *De Helia et ieiunio*, *De Tobia*, *De interpellatione Iob et David*, *De apologia David*, *De mysteriis*, *De sacramentis*, and before *De dignitate humanae conditionis*, *De Salomone* (Gregorius Illiberitanus), *De dignitate sacerdotali*, *Oratio praeparativa ad missae celebrationem* (Johannes Fiscamensis), *Orationes* (Ambrosius Autpertus).

middle of the 16th century.¹⁵² Johannes Sotellus (Leuven 1565) brought out VocGen under Prosper's name with the use of three codices no longer extant ("antiquissima manuscripta") from Belgian libraries, all of which stem from the Cistercian tradition and seem to have belonged to family κ : "codex S. Martini Lovaniensis," "Boneffiensis" (from the Abbey in Boneffe), "Camberonensis" (from the Abbey Cambron in Cambron-Casteau). Since some variants of the last mentioned manuscript are noted in the margin in the edition that Jacobus Olivarius brought out (Douai 1577) in close dependence on that of Sotellus,¹⁵³ a more accurate classification of this old manuscript ("vetustissimum volumen") within the family κ is possible.¹⁵⁴ Errors in Olivarius' edition were corrected by reprints, e.g., the Cologne edition of 1630.¹⁵⁵ The next new edition of VocGen is of special interest with

¹⁵² Before that also, for example, Johannes Oecolampadius (Basileae: Volffius 1524).

¹⁵³ Divi Prosperi Aquitanici episc. Rhegiensis Opera... a mendis repurgata (Duaci: Bogardus 1577).

¹⁵⁴ Cod. Camb(e)ronensis does not belong to λ (it does not have the omission of 1, 10, 20–16, 10 with it) or μ (1, 17, 12 *custodiantur*), but manifests such clear characteristics of κ that the few variants it has in common with $\mu + \lambda$ (1, 24, 14 *in ignorantia sua* om.; 1, 31, 21 *laudemus*) must have come about by chance: As is the case with several other members of κ^l , this manuscript contains, besides VocGen, also (Pomerius) *De vita contemplativa*; errors in common with κ are, for example: 1, 23, 19 *voluntaria* om.; 1, 24, 19 *generis*; 1, 28, 31 *conditione*; 1, 51, 7 *voluerit*; 1, 54, 17 *abundantem facere*; 2, 8, 26 *quia viis*; 2, 13, 7 *et...fecunda* om.; 2, 23, 10 *esu* om.; 2, 37, 13 *in Adae praevagatione*; within family κ , the manuscript has some similarities with WPJO (1, 37, 30 *etiam] autem*; 2, 9, 4 *directos*), but at other times with C (1, 27, 8sq. *impossibilia erant narrari*; 1, 58, 6 *probabunt*; 2, 8, 2sq. *quam... erogavit*; 2, 51, 4sq. *multimoda diversaue mensura*). Few readings might have resulted from conjecture (2, 7, 22 *quid quibus temporibus*).

¹⁵⁵ Divi Prosperi Aquitanici, Episcopi Rhegiensis, Viri eruditissimi, Opera, Accurata Exemplarium Vetustorum Collatione A Mendis penè innumeris repurgata. Quid Vero in Hac Editione Praeter ditissimum indicem, tam scripturarum quam rerum accesserit, pagina septima demonstrat (Coloniae Agripinae: Sumptibus Haeredum Ioannis Crithii Sub Signo Galli 1630).

respect to the history of the humanities; it was published by Paschasius Quesnellius in 1675 in the context of his edition of the works of Leo and was ascribed to Leo.¹⁵⁶ Because of the suspicion of Jansenism this edition was placed on the Index already in 1676. Besides the Cambronensis manuscript, whose variants Quesnel presumably took from earlier editions, he used the “codex Thuaneus” (C in the present edition). Its marginal glosses are found now and then also printed by Quesnel in the margin.¹⁵⁷ The edition by Johannes Lebrun de Marette and Lucas Mangeant (Paris 1711,¹⁵⁸ often reprinted) brought a clear improvement in quality; it rested upon the collation of three codices: codex Thuaneus, Cambronensis, and Joliensis (codex J of the present edition), and took the previous editions into account: the editio Lovaniensis (1565), Duacensis (1577), Colonien-sis (1630, this edition was an emended reprint of the editio Duacensis), and that provided by Quesnel. The reprint of the edition of Lebrun de Marette and Mangeant which appeared in Paris in 1782,¹⁵⁹ contains the text that is normative up to today, since it

¹⁵⁶ Sancti Leonis Magni Papae primi Opera omnia, nunc primum Epistolis XXX. tribusque de Gratia Christi Opusculis auctiora: secundum ... annorum seriem ... ordinata; a Supposititiis ... expurgata; Appendicibus, Dissertationibus, Notis ... illustrata; Accedunt S. Hilarii Arelatensis Episcopi Opuscula ... Una prodit è tenebris genuinus Codex Canonum et constitutio-nium Sedis Apostolica /... Cum dedicatione Paschasii Quesnelli ... (Lutetiae Parisiorum 1675).

¹⁵⁷ For example, 2, 39, 2 *eis*] s. *iugo* add. C (*mg.*); *idest iugo Quesnel* (*mg.*).

¹⁵⁸ Sancti Prosperi Aquitani, S. Augustini Discipuli, S. Leonis Papae Primi Notarii Opera omnia: Ad manuscriptos Codices, nec non ad editiones temporum disposita, Et Chronico Integro ejusdem, Ab Ortu rerum, usque ad obitum Valentini tertii, & Romam a Vandalis captam pertinentem locupletata. Quibus praefigitur ejusdem S. Prosperi Aquitani Vita ... (Pari-siis: Desprez Et Desessartz 1711).

¹⁵⁹ Prosperi Aquitani Opera omnia: ad mss. codd. nec non ad editiones antiquiores et castigatiores emendata, nunc primum secundum ordinem temporum disposita et chronico integro ejusdem ab ortu rerum usque ad obitum Valentiniani tertii...locupletata; quibus praefigitur Prosperi Aqu-

was included in *Patrologia Latina* 51,¹⁶⁰ although Migne had at his disposition an edition that rested upon an essentially broader base of manuscripts. For their edition (Venice 1756),¹⁶¹ Petrus and Hieronymus Ballerini had – apart from the codices Thuanensis, Camberonensis, and Joliensis – examined a series of Vatican manuscripts, of which they used three for the constitution of the text: “Vaticanus 1” (Vat. Reg. 293 [codex *R* of our edition]), “Vaticanus 2” (Vat. Lat. 268 [codex *V*]), and “Vaticanus 3” (Vat. Lat. 262 [codex *G*]).¹⁶² Thus, representatives of all three manuscript families were available to them. Hence, their text comes closest to the requirements of the modern technique of editing.

3.2 Principles of this Edition, List of Text Changes

For this edition, all extant manuscripts have been collated. The variant readings of the manuscripts from the 9th to the 12th century are completely documented in the critical apparatus. Variants from the later ones were skipped when they occur only in a single manuscript and are evident errors. Isolated errors in one of the three manuscripts from the 16th century, *Br*, *B*, and *E*, have been omitted. Though, as shown above (see p. 44), one can rely only on the old manuscripts of κ and on μ for constituting the text, we did not eliminate any codex from the apparatus,

tani...vita / additis nunc primum S. Asterii episc. homiliis. Ed. 2 Veneta juxta Parisiensem anni 1711 (Venetiis: Remondini 1782).

¹⁶⁰ Cf. PL 218, 1168 (*Index Bibliographicus*, exhibens Patrum et Scriptorum ecclesiasticorum varias editiones quae inde ab inventa arte typographica lucem viderunt, et in *Patrologiae Latinae Cursu* constituendo sunt adhibitae, s. v. Prosper): ...Venetiis, 1782, in-4. Migne had printed an edition of *VocGen* in *Patrologia Latina* 17, 1073–1132 from an unknown source.

¹⁶¹ S. Leonis Magni, Romani Pontificis, Opera post Paschasii Quesnelli recensionem...emendata et ineditis aucta curantibus Petro & Hieronymo fratribus Balleriniis... (Venetiis: Occhi 1753–1757), tomus secundus (1756).

¹⁶² Palatinus 236 (codex *P* of the present edition), Vaticanus Lat. 558 (codex *F*), 559 (codex *I*), and 281 (codex *H*) were only examined, but not used systematically.

because the more recent ones are often important for the textual tradition and for the former editions. Since biblical quotations could have been normalized by each scribe individually, in these cases the stemma is not applicable. – We re-numbered the chapters, adding the numbers used in *Patrologia Latina* 51 in brackets.

Places where the text differs from *Patrologia Latina* 51

Book 1: 2, 3 (*aestimantium*); 4, 7 (*est autem*); 7, 15 (*facilitatem*); 9, 3 (*indatur*). 20 (*retrudi*). 27 (*revertens*). 28 (*illo*). 29 (*labefacta*). 30 (*nisi quod*); 10, 1 (*sine*). 9 (*hostem non*). 10sq. (*fidat viribus*); 11, 13 (*accepit de*). 15 (*non potest captivo corde*). 18 (*intellegenda*); 12, 1 (*indocti nec*). 2 (*ad deum ratione*). 10 (*arbitrio usus*). 25 (*terra*); 13, 4 (*format; dulcescit animae*). 10 (*carnis autem*); 14, 17 (*illuminati*); 15, 9 – 17. 18 (*veniunt*). 21 (*sunt et*). 24 (*introibit; caelorum et*). 27 (*vos cognovi*); 16, 4 – 6. 14 (*neglexi eos*). 21 (*et iterum*). 26 (*dominus de gratia sua*). 27 (*facit creaturam*); 17, 16 (*inundati*); 18, 16 (*omnibus*); 19, 15 (*extorrem*). 18 (*hereditatem*). 24 (*omnia*); 20, 3 (*generalitate*). 11 (*sunt*); 21, 10 (*ipsis Christus*). 12 (*iisdem*); 22, 1 (*hanc regulam; promit*); 23, 15 (*genu ante*). 16 (*per*). 17 (*salvae*). 21 (*et*¹); 25, 10 (*magister gentium*); 26, 7 (*et*). 21 (*malae*). 24 (*dominus et iustus*); 27, 3 (*est*). 4 (*est*). 8 (*his*). 13 (*eruet; avertet*); 28, 3 (*ad*). 11 (*gratiae causa*). 17 (*gentibus*). 20 (*facta*). 25 (*tanta*); 29, 1sq. (*operum divinorum*). 6 (*creetur*); 30, 12 (*fecundam*). 13 (*dixit deus*). 27 (*hos*). 34 (*faciet*); 31, 2 (*velimus*). 12 (*populus; misertus est*). 16 (*et horum misertus sit*); 32, 1 (*universalem*); 34, 1 (*posset probari*). 8 (*cessarit*). 21 (*denarii pactione ubi*); 35, 2 (*exaequantur*). 10 (*dispensationis revelata*). 12 (*est miserantis bonitas*). 14 (*sic fecisti*); 36, 16 (*quae*); 37, 5 (*dicens cum*). 8 (*filiis*). 11 (*qui*); 38, 7 (*confiteor*). 18 (*et*¹). 21 (*in mundum*). 30 (*eam*); 40, 2 (*dederit*). 5 (*consequentibus*). 7 (*sibi populum*). 12 (*his*); 41, 16sq. (*quos finis*); 42, 3sq. (*enim vocati*). 12 (*afferre*). 17 (*ullorum; fortuitu*). 23 (*ergo de*). 31 (*omnibus tractatur*); 43, 6 (*omittantur*). 7 (*omne*); 44, 20 (*deo placentes*). 21 (*omni*). 25 (*memoriam facientes*); 45, 5 (*nosmetipsi*). 11 (*vestra conversatione*); 46, 6 (*nos audit*). 8sq. (*fidem per dominum nostrum Iesum Christum*); 47, 14 (*uno animo*); 48, 11 (*sunt dei*); 49, 4 (*praecedentibus meritis*). 6 (*conferantur*); 50, 4 (*item*). 8 (*fortitudinem meam*). 15 (*recte possit*). 17 (*intellegit*); 51, 1 (*dicitur*). 5 (*parcet*). 7 (*voluerit*). 20 (*autem*); 52, 3 (*de; omnia superposuit*). 4 (*dei*). 23sq. (*item idem praedicans*); 53, 10 (*alii sermo*). 12 (*prophetia*); 54, 2 (*donaverit deus*). 5 (*omnes et*). 12 (*nostra*). 13 (*nos fecit*). 15 (*docens; affectum*). 25 (*tribuat*); 55, 6 (*voluntarie genuit*). 8 (*salvabit*). 20 (*inquit*); 56, 3sq. (*Paulus apostolus Philippensibus scribens*). 17 (*operari*). 21 (*caritate*). 23 (*Iesu cum*). 30 (*confirmavit*). 34 (*aliud est*). 37 (*aestimati*). 40 (*peccatum virtus*). 43 (*et*). 55 (*vero*). 57 (*aeternam gloriam modicum*). 69 (*rapuntur*). 72 (*dabo*). 76 (*venerit*). 78 (*me misit*).

Book 2: 1, 6 (*agnitionem*). 10 (*omnes salvet qui omnes vult*). 20 (*enim*); 3, 3 (*potestas omnis*). 6 (*ego*). 8 (*et*). 19 (*relinquam*); 5, 7 (*vellet salvos*). 13 (*consederet*); 7, 15 (*et'*); 8, 14 (*eis*). 17 (*ac potestate*). 23 (*terra et mare*). 28 (*eis*); 9, 14 (*autem*); 10, 11 (*prophetia*); 11, 7 (*ipsum*). 11 (*et*); 12, 13 (*sanatus*). 15 (*sana-tum*). 24 (*parabola*). 28 (*obicietur*); 13, 1 (*ideo*); 14, 10 (*testimonio*). 12 (*mirabilium*). 16 (*eum*). 27 (*aestimetur*). 28 (*silendo*); 15, 12 (*impertiit*); 17, 7 (*generis*); 18, 9 (*domine*); 19, 14 (*gustarunt*); 22, 20 (*ad medendi*); 25, 12 (*accepit*). 16 (*Christo regenerati*); 26, 5 (*sit tam*). 7 (*sunt*). 13 (*suffecit*). 15sq. (*superabundaret gratia*). 16 (*humanum genus*). 19 (*animos*); 27, 4 (*peccata*); 28, 15sq. (*de tenebris et potestate tenebrarum*); 29, 4 (*quando*). 21 (*fidei*). 29 (*aestimati*); 30, 4sq. (*est nemo*). 6 (*impius dicente*). 11 (*in*); 31, 12 (*habitant*; *et'*); 32, 6 (*audiant atque suscipiant*). 10 (*spontanea valeat*). 13 (*et apostolus Paulus*); 33, 4 (*boc*). 7 (*quarum*). 8 (*irritatus*). 16 (*te et*). 18 (*et*). 27 (*nostro*). 28 (*per me ad te*); 34, 1 (*hi*). 24 (*dimitte*). 25 (*secundum*). 26 (*in*); 36, 13 (*inciderent neque*). 18 (*de*); 37, 11sq. (*bonum aliquid neque malum*). 13sq. (*praevavicatione primi parentis*); 39, 3 (*defectores*). 5 (*omnes omnia*). 19 (*ad*); 40, 17 (*habuerint*). 23 (*his*). 29 (*simili*); 41, 1 (*in*). 3 (*mortalitate*); 42, 4 (*his*; *eaque*; *quam*). 6 (*eiusmodi dona ista*). 6sq. (*per ipsorum testimonia*); 43, 3 (*si quid*). 5 (*dei illa quidem*). 7 (*monendo*); 45, 5 (*fecit*). 9 (*gratia*); 46, 30 (*expostulavit*). 32 (*roga*). 34 (*ea*). 39 (*eius*; *commoriturum sponderat*); 47, 9 (*insidiant*); 48, 8 (*provectis*). 9 (*inferas*). 11 (*superentur ipsamque victoriam*); 49, 11 (*his*). 14 (*adiuta*). 20 (*proventu*). 21 (*pro*); 53, 1 (*his*). 4 (*quoniam iustus*). 10 (*gente ex*); 54, 4 (*subito*). 10 (*iustificatio*); 55, 15 (*in ipso*). 18 (*dei semper*). 25 (*numeratus*); 57, 7 (*propriis*). 10 (*destructionem*; *his*).

3.3 Abbreviations

<i>ac.</i>	ante correctionem	<i>om.</i>	omisit / omiserunt
<i>add.</i>	addidit / addiderunt	<i>p(p).</i>	pagina(e)
<i>cap.</i>	caput / capita	<i>par.</i>	loci paralleli
<i>cett.</i>	ceteri	<i>pc.</i>	post correctionem
<i>cf.</i>	confer	<i>praef.</i>	praefatio(nem)
<i>cod(d).</i>	codex / codices	<i>praem.</i>	praemisit / praemiserunt
<i>corr.</i>	correxerunt / correxerunt	<i>praes.</i>	praesertim
<i>del.</i>	delevit / deleverunt	<i>ras.</i>	rasura
<i>ed(d).</i>	editio(nes)	<i>saec.</i>	saeculo
<i>exc.</i>	excepto / exceptis	<i>scil.</i>	scilicet
<i>exp.</i>	expunxit / expunxerunt	<i>sec.</i>	secundum
<i>fol.</i>	folium	<i>sequ.</i>	sequitur / sequuntur
<i>inc.</i>	incipit / incipiunt	<i>sl.</i>	supra lineam
<i>iter.</i>	iteravit / iteraverunt	<i>sq(q).</i>	sequens / sequentes
<i>lib.</i>	liber	<i>suppl.</i>	supplevit / suppleverunt
<i>lin.</i>	linea(e)	<i>tr.</i>	transposuit / transposue- runt
<i>litt.</i>	littera(e)	<i>v.</i>	vide
<i>lnp.</i>	legi non potest	<i>VL</i>	Vetus Latina
<i>LXX</i>	Septuaginta	<i>Vulg.</i>	Vulgata
<i>mg.</i>	in margine		

* in apparatu lectionem fortasse praefarendam designat

- ba* Sancti Leonis Magni ... Opera post Paschasii Quesnelli recensionem ... emendata ... curantibus Petro & Hieronymo fratribus Balleriniis ..., Venetiis (Occhi) 1753 – 1757, tomus secundus (1756)
- mia* editio ab ignoto quodam parata et a J.-P. Migne in Patrologiae Latinae vol. 17 (Parisiis, annis 1857/60) iterata, in qua opus Ambrosio tribuitur
- mip* editio a J. Lebrun de Marete et L. Mangeant Parisiis 1782 publici iuris facta et a J.-P. Migne vol. 51 iterata, in qua opus Prospero attribuitur

Conspectus siglorum

- ω consensus omnium codicum
 κ consensus codicum *W P L C* κ^1 κ^2
 κ^1 consensus codicum *A D F J T O I* (*Do*)
 κ^2 consensus codicum *R K*
 λ consensus codicum *M V H N S* λ^1 λ^2
 λ^1 consensus codicum *U Y Z*
 λ^2 consensus codicum *Br B E*
 μ consensus codicum *Q G Ma X*
A Paris, Bibl. de l'Arsenal, ms. 586, saec. 12 (cf. p. 47)
B Bruxelles, Bibl. Royale, Lat. 965 (242–65), saec. 16 (cf. p. 57)
Br Bremen, Universitätsbibl.-Staatsbibl., msb. 0010, an. 1528 (cf. p. 56)
C Paris, Bibl. nationale, Lat. 2156 (*Colbertinus*), saec. 12 (cf. p. 46)
D Dijon, Bibl. municipale, ms. 140, saec. 12 (cf. p. 47)
Do Douai, Bibl. municipale, ms. 533, saec. 13 (excerpta, cf. p. 50)
E Bruxelles, Bibl. Royale, Lat. 966, saec. 16 (cf. p. 57)
F Roma, Bibl. Apostolica Vaticana, Vat. Lat. 558, saec. 12 (cf. p. 48)
G Roma, Bibl. Apostolica Vaticana, Vat. Lat. 262, saec. 15 (cf. p. 51)
H Roma, Bibl. Apostolica Vaticana, Vat. Lat. 281, an. 1374 (cf. p. 54)
I Roma, Bibl. Apostolica Vaticana, Vat. Lat. 559, an. 1447 (cf. p. 49)
J Paris, Bibl. nationale, Lat. 17413 (*Joliensis*), saec. 12 (cf. p. 48)
K Charleville-Mézières, Bibl. municipale, ms. 202/13, saec. 12ex. (cf. p. 50)
L Laon, Bibl. municipale, ms. 122, saec. 9 (cf. p. 46)
M München, Bayerische Staatsbibl., Clm 17732, saec. 12 (cf. p. 53)
Ma Mantova, Bibl. comunale, ms. D.III.1, saec. 15 (cf. p. 52)
N Paris, Bibl. nationale, Lat. 1757, saec. 14 (cf. p. 54)
O Lisboa, Bibl. nacional, cod. Alcobacensis 67, saec. 13 (cf. p. 49)
P Roma, Bibl. Apostolica Vaticana, Pal. Lat. 236, saec. 9 (cf. p. 45)
Q Firenze, Bibl. San Marco, ms. 637, saec. 12in. (cf. p. 51)
R Roma, Bibl. Apostolica Vaticana, Reg. Lat. 293, saec. 11/12 (cf. p. 50)
S Madrid, San Lorenzo del Escorial, Cod. Lat. Q.III.15, saec. 15 (cf. p. 55)
T Troyes, Bibl. municipale, ms. 5, saec. 12 (cf. p. 49)
U Roma, Bibl. Apostolica Vaticana, Urb. Lat. 39, saec. 15 (cf. p. 55)
V Roma, Bibl. Apostolica Vaticana, Vat. Lat. 268, saec. 12 (cf. p. 53)
W Wolfenbüttel, Herzog-August-Bibl., Cod. Guelf. 179 Gud. Lat. 4°, saec. 9med. (cf. p. 45)
X Roma, Bibl. Apostolica Vaticana, Urb. Lat. 69, saec. 15 (cf. p. 52)
Y Firenze, Bibl. Medic. Laurenz., Laur. Lat. XIV, 9, saec. 15 (cf. p. 56)
Z Firenze, Bibl. Medic. Laurenz., Leop. Laur. Lat. 23, saec. 15 (cf. p. 56)
edd consensus editionum *ba*, *mia* et *mip* (cf. p. 77)

mia 1103*mip* 685

LIBER SECUNDUS

(I.) 1. Remotis abdicatisque omnibus concertationibus, quas
mip 686 intemperantium disputationum gignit animositas, tria esse perspi-
 cum est, quibus in hac quaestione de qua secundum volumen
 incipimus debeat inhaereri: unum quo profitendum est deum
 velle omnes homines salvos fieri et in agnitionem veritatis venire, 5
 alterum quo dubitandum non est ad ipsam agnitionem veritatis et
mip 687 perceptionem salutis non suis quemquam meritis, sed ope atque
 opere divinae gratiae pervenire, tertium quo confitendum est
mia 1104 altitudinem iudiciorum dei humanae intelligentiae penetrabilem
 esse non posse, et cur non omnes salvet qui omnes vult salvos 10
 fieri, non oportere disquiri, quoniam si quod cognosci non pot-
 est, non quaeratur, inter primam et secundam definitionem non
 remanebit causa certaminis, sed segura ac tranquilla fide utrum-
 que praedicabitur, utrumque credetur. Deus quippe, apud quem
 non est iniquitas et cuius universae viae misericordia et veritas, 15
 omnium hominum bonus conditor, iustus est ordinator nemi-
 nem indebite damnans, neminem debite liberans, nostra plectens
 cum punit noxios, sua tribuens cum facit iustos, ut obstruatur os
 loquentium iniqua et iustificetur deus in sermonibus suis et
 vincat cum iudicatur. Nec damnati enim iusta querimonia nec 20

1, 4sq. deum ... venire] *cf.* 1 Tim. 2, 4 9 altitudinem iudiciorum dei] *cf.*
 Rom. 11, 33 14sq. deus ... iniquitas] *cf.* Rom. 9, 14 15 cuius ... veritas] *cf.*
 Ps. 24, 10 18sq. ut ... iniqua] *cf.* Ps. 62, 12 19sq. iustificetur ... iudicatur]
cf. Ps. 50, 6

$\kappa(WPLC + \kappa^i[ADFTOI] + \kappa^r[RK])\mu(QGMA X)\lambda(MVHNS\lambda^i\lambda^2)$
 1, 14 deus *inc. Do*

1, 2 disputationem *P(ac.)* 3 de ... 4 incipimus *om. Ma(ac.)* 4 quo] quod λ^2
mia 5 omnes *om. K* | homines omnes *tr. P(ac.)* | homines *om. U* 6 quod
 $\mu\lambda mia$ | cognitionem $R\mu\lambda(exc. H)$ *mia mip* 7 perceptiones $H(ac.)$
 8 quod $\lambda^2 mia$ 10 omnes non *tr. \mu* | omnes¹] homines *add. \kappa ba mip (v. p.*
69) | omnes²] homines *add. ba mip* 11 inquiri *AJO*; exquiri μ | possit *S*
 13 ac] atque *P*; et *X* 14 quippe *om. Do* 17 indebite $Q(ac.)U$ 18 cum
 punit] componit *R* | facit] noxios *add. Ma* | ut] et *Br B* 19 in *om. Ma*
 20 enim *om. WPL CFR \lambda edd*

iustificati verax est arrogantia, si vel ille dicat non meruisse se poenam vel iste asserat meruisse se gratiam.

- (II.) 2. Sicut autem ea, quae ad manifestationem gratiae ex divinis proferuntur eloquiis, nulla possunt disserendi arte violari, ut perspicuae consonantesque in tanta numerositate sententiae ad aliquod pravae interpretationis trahantur incertum, ita etiam mia 1105
- 5 quod de salvatione omnium hominum in eodem scripturarum corpore reperitur, nulla contraria argumentatione temerandum est, ut quanto hoc ipsum difficiliore intellectu capitur, tanto fide laudabiliore credatur. Magna enim fortitudo est consensionis, cui ad sequendam veritatem auctoritas sufficit etiam latenti ratione.

3. Proinde vigilanter consideremus, praedicatoribus evangelii quid a domino iubeatur. Secundum Matthaeum quippe sic ait: *Data est mihi potestas omnis in caelo et in terra. Euntes ergo docete omnes gentes baptizantes eos in nomine patris et filii et spiritus*
- 5 *sancti, docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.* Secundum Marcum vero iisdem apostolis ita dicitur: *Ite in orbem universum et praedicate evangelium universae creaturae, et qui crediderit et baptizatus fuerit, ipse salvus fiet; qui vero non*

3, 3–7 Matth. 28, 18–20 7–10 Marc. 16, 15–16

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu(QGMaX) \lambda(MVHNS \lambda^1 \lambda^2)$
 22 gratiam des. Do

21 vera $ADTO$ | si vel] sive $W\kappa^2$ 22 poenam ... se om. $H(ac.)$ | se meruisset tr. κ^2

2, 2 proferunt P | nullo R | possunt] ratione add. $X\lambda$ (exc. Z) mia 3 perspicue P | consonantesque et FJT ; consonantes et quia I | ad] a X 4 etiam] est W 5 eadem W 7 quantum BrB | ipsum om. $L(ac.)$ | difficiliore $P(pc.)$ | capiatur I 8 laudabiliore $P(pc.)$ | est fortitudo tr. K | consensionis est tr. W 9 latente N

3, 3 omnis potestas tr. κ (exc. WP) $ba\ mip$ | in² om. Ma | ergo] et add. X
 4 omnes om. κ^1 (exc. TO) | eas $FJTI$ 5 eas κ^1 | omnia om. AT | mandavero U 6 ego om. λ^2 mia mip | sum om. $A(ac.)DF$ | omnibus diebus post saeculi tr. $D(ac.)$ 8 et¹ om. λ mia mip | universae] omni WU | et² om. μ
 9 fuerit] et add. Z | ipse om. PO

crediderit, damnabitur. Numquid in hac praeceptione ullarum
nationum ullorumve hominum facta discretio est? Neminem
merito excepit, neminem genere separavit, neminem condicione
distingxit: ad omnes prorsus homines missum est evangelium
crucis Christi. Et ne praedicantium ministeria humano tantum
viderentur opere peragenda, *Ecce ego, inquit, vobiscum sum*
omnibus diebus usque ad consummationem saeculi, id est cum sicut
oves introieritis in medium luporum, nolite de vestra infirmitate
trepidare, sed de mea potestate confidite, qui vos usque ad con-
summationem saeculi in omni hoc opere non relinquam, non
hoc ut nihil patiamini, sed quod multo maius est praestiturus, ut
nulla saevientium crudelitate superemini. In mea enim potestate
praedicabitis et per me fiet, ut inter contradicentes, inter furentes
Abrahamae filii de lapidibus suscitentur. Ego insinuabo quod docui,
ego faciam quod promisi. *Tradent enim vos in conciliis et in syn-*
agogis suis flagellabunt vos, et ante reges et praesides stabitis propter
me in testimonium illis et gentibus. Cum autem tradent vos, nolite
cogitare, quomodo aut quid loquamini. Non enim vos estis qui
loquimini, sed spiritus patris vestri qui loquitur in vobis. Tradet
enim frater fratrem in mortem et pater filium, et insurgent filii in
parentes et morte eos afficient, et eritis odio omnibus hominibus

15sq. Matth. 28, 20 16sq. sicut ... luporum] cf. Matth. 10, 16 23 Abra-
hae ... suscitentur] cf. Matth. 3, 9 24–32 Matth. 10, 17–22

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

10 in om. *G Ma X* λ (exc. $\lambda^1 Br$); a $Q\lambda^1 Br mia$ | hac om. λ^1 | perceptione *Ma*
11 illorumve *PU* 12 neminem genere separavit om. *S* | separavit genere *tr.*
Br B mia | reparavit *W* | conditionem *P(ac.)* 15 opera *P* | inquit ego *tr. M*
N | inquit] quod *H* 16 id est] idem est *YZ*; idem *U* | cum om. *YZ*
17 medio *K\lambda* 19 non¹ om. *H(ac.)U* | derelinquam λedd 20 hoc] ad
praem. $\mu\lambda^2 mia$ (v. p. 65sq.) | praestiturus om. κ^2 ; praestaturus *L C*; praestan-
tius *Q Ma*; atque praestantius *G*; et praestantius *X\lambda* (exc. λ^2) 22 inter¹] intra
I 23 de lapidibus om. λ^1 24 et om. *Br mia* | in² om. *H* 25 flagellabunt
vos om. μ | stabitis] ducemini *O* 26 et gentibus] egentibus *N* 27 quid aut
quomodo *tr. \lambda^1* | quid om. *H* 29 enim] autem μ | frater] super *add. H*;
super *praem. N* | morte *W* | exsurgent *WP* 30 parentes] patrem *praem.*
Ma | et¹] in *add. U* | morti *L\mu* | afficiunt *O*

propter nomen meum. Qui autem perseveraverit usque in finem, hic salvus erit.

4. *Apparuit ergo, ut apostolus ait, gratia salvatoris nostri dei omnibus hominibus et tamen ministri gratiae odio erant omnibus hominibus, et cum alii essent qui oderant, alii qui odiis persequentium premebantur, neutra tamen pars nuncupatione omnium hominum privabatur habente quidem salutis suae damnum rebellium portione, sed obtinente plenitudinis censum fidelium dignitate. Dicit enim Iohannes apostolus: Sed et si quis peccaverit, advocatum habemus apud patrem Iesum Christum iustum, et ipse est propitiatio pro peccatis nostris, non pro nostris autem tantum, sed etiam pro totius mundi.* mia 1106

- (III.) 5. Magni autem et inenarrabilis sacramenti mysterium est, quod praedicatoribus quibus dictum est: *Ite in orbem universum et praedicate evangelium universae creaturae*, iisdem prius dictum fuerat: *In viam gentium ne abieritis et in civitates Samaritanorum ne introieritis, sed potius ite ad oves quae perierunt domus Israel*. Quamvis enim ad omnium hominum vocationem evangelium dirigeretur omnesque dominus vellet salvos fieri et in agnitionem veritatis venire, non tamen sibi dispensationum suarum abstulerat potestatem, ut aliter, quam occulto iustoque iudicio statuerat, consilii sui ordo decurreret. Unde locum non habent contumacium murmura querelarum, quia quod deus fieri voluit, mip 689

4, 1sq. Tit. 2, 11 7–10 1 Ioh. 2, 1–2

5, 2sq. Marc. 16, 15 4–6 Matth. 10, 5–6 6–12 quamvis ... voluit] Hincm., praed. lib. arb. (PL 125, 258D–259A) 7sq. omnesque ... venire] cf. 1 Tim. 2, 4

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

4, 1 salutaris *XVHS* | nostri *om. A* 2 et ... 3 hominibus *om. \lambda^1* 3 qui¹ quo *P(ac.)* | persequentium odiis *tr. \kappa^1(exc. FJ)* 5 probabitur *W*; primabatur *P*; probantur *A(ac.)*; privantur *O* | habent *M* | quidem *om. M(ac.)* 6 obtinent *P* | plenitudine *A* | sensum *X(ac.)* *Br* 9 propitiator *QMa* autem pro nostris *tr. M* | autem *om. P*

5, 1 enarrabilis *U* | est mysterium *tr. O* 3 universae] omni *WO\lambda^1* 4 via *L* | civitate *O* 7 vellet post venire **tr. \mu\lambda edd* 10 sui *om. V(ac.)* 11 contumacium] s. superborum *add. C(sl.)*

constat non aliter fieri debuisse quam voluit. Posteriore vero tempore, cum iam dominus Iesus in dei patris gloria consederet et praedicatores verbi suscepto negotio deservirent, volentes apostoli evangelizare verbum in Asia vetiti sunt ab spiritu sancto et disponentes ire in Bithyniam prohibiti sunt ab spiritu Iesu non utique negata illis populis gratia, sed quantum apparuit retardata; nam postmodum etiam apud ipsos fides Christiana convaluit. 15

6. Quae autem fuerit differendae vocationis causa non claret, et tamen rei gestae docemur exemplo, quod inter generalia vel promissa vel opera vel praecepta quaedam deus a communibus excepta causis occultiore novit ordinare ratione, credo ut interpositis quibusdam obumbrationibus ea quae secretius micant mirabilius innotescant, ne negligentior fiat acies de facilitate cernendi et quodammodo dormitet assuetis, si non excitetur insolitis. Has autem incognoscibiles illuminationum dilationes, inter quas utique multi infidelitate deficiunt, non solum in populis remotioribus impiorum, sed etiam in civitatibus fidelium per plurimas domos ac familias novimus fieri, dum Christianae fidei etiam qui Christiani futuri sunt adversantur. Multi enim quod oderunt amabunt, quod non recipiunt praedicabunt, et quis inter haec querulis aut curiosis notum faciet, cur adhuc *sol iustitiae* quibusdam gentibus non oriatur et a tenebrosis cordibus etiam 15

14–16 volentes ... Iesu] *cf.* Act. 16, 6–7

6, 14 Mal. 4, 2 15 quibusdam ... oriatur] *cf.* Sap. 5, 6

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

12 voluit] debuit *N(ac.)* 13 consideret $\lambda^2 mip$; concederet *S* 15 in Asia verbum *tr. M(ac.)* 16 et ... Iesu *om. P* κ^1 | ire] autem *add. Ma* | in *om. WP LCK* | Bithyniam] et *add. W* | Iesu] sancto *MN*; sancto vel Iesu *V(sl.) H\lambda^1*; vel Iesu sancto *S* 17 negat illis (his *L*; aliis κ^2) populis gratiam *WPL* κ^2 populi *TO* | retardatam κ^2 18 postmodum] postea $\mu\lambda mia$ | fides ipsos *tr. D(ac.)* | fide *O*

6, 1 differentiae *YZ* | causa ... 4 communibus *in ras. O* 3 deus *om. R(ac.)* 4 occultare λ^1 6 ne *om. V(ac.) N(ac.)* 8 cognoscibiles *Ma* 9 multi] in *add. W\lambda(exc. U)* 10 per ... 11 familias *post* fieri *tr. \kappa^2* 13 oderunt] erunt *R* | amabant *P* | quod non recipiunt *iter. A* | non *om. P(ac.)* 15 a *om. R*

nunc radios suos veritas revelanda contineat, cur corrigendi tam diu sinantur errare, et quod senibus in fine praestandum est, per tam longam non tribuatur aetatem, cur filiis iam in Christum credentibus necdum credant parentes, et rursum a religiosis parentibus soboles prava discordet, cum tamen deo, qui initiorum fidei incrementique largitor est, secundum ipsius praeceptum cotidie pro omnibus supplicetur, ut et si exaudit, nota sit gratia miserationis, et si non exaudit, intellegatur iudicium veritatis?

(IV.) 7. Sed ne in praeteritis quidem saeculis haec eadem gratia, quae post domini nostri Iesu Christi resurrectionem ubique diffusa est et de qua scriptum est: *Illuxerunt coruscationes tuae orbi terrae*, defuit mundo. Quamvis enim speciali cura atque indulgentia dei populum Israeliticum constet electum omnesque aliae nationes suas vias ingredi, hoc est secundum propriam permissae sint vivere voluntatem, non ita se tamen aeterna creatoris bonitas ab illis hominibus avertit, ut eos ad cognoscendum se atque metuendum nullis significationibus admoneret; caelum quippe ac terra et mare omnisque creatura quae videri atque intellegi potest ad hanc praecipue disposita est humani generis utilitatem, ut natura rationalis de contemplatione tot specierum, de experimentis tot bonorum, de perceptione tot munerum ad cultum et dilectionem sui imbueretur auctoris implente omnia spiritu dei, in quo *vivimus et movemur et sumus*,

mia 1107

mip 690

21sq. secundum ... supplicetur] cf. Matth. 5, 44; Luc. 6, 28

7, 1-4 sed ... mundo] Hincm., praed. lib. arb. (PL 125, 259A) 3sq. Ps. 76, 19 5sq. cf. Act. 14, 15 7-9 non ... admoneret] Hincm., praed. lib. arb. (PL 125, 259A) 15 Act. 17, 28

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

16 radios suos nunc tr. $QGMa$ | revelando W 17 sanantur D 18 non om. W | Christo R 19 nec non G | *rursus $WPLDFJT\lambda^2$; sursum YZ 7, 2 nostri om. QGX 3 et om. O 4 specialia $A(ac.)$ | cura] causa O 6 nationes aliae tr. W 7 permissi κ^2 | sunt AY | vivere om. TO 8 ullis C 9 nullis] in illis λ^1 | significationibus] segregationibus K 10 ac] et $\kappa(exc. P)$ X | et] ac $\kappa(exc. P\kappa^2)X$; om. P 11 posita W 12 rationabilis R 13 experimento μ | praeceptione P 14 imbueret $\kappa^2(ac. K)$; imbuerentur M 15 et¹ *om. $\mu\lambda(exc. N)ba\ mip$

quoniam etsi *longe est a peccatoribus salus*, praesentia tamen salutis ipsius ac virtute nihil vacuum est. Igitur, sicut dicit propheta, *misericordia domini plena est terra*, quae nullis umquam saeculis, nullis generationibus defuit eamque providentiam, qua universitatem rerum administrat et continet, regendis alendisque naturis 20 semper impendit dispositum habens ex incommutabilis aeternitate consilii, quibus quidque temporibus distribueret et multiformis gratiae suae inscrutabiles investigabilesque mensuras per quae dona ac sacramenta variaret.

8. Sicut enim ista gratiae largitas quae in omnes gentes novissime effluxit, non evacuat eam quae super unum Israel sub lege roravit, nec praesentes divitiae fidem praeteritae abrogant paritati, ita nec de illa cura dei, quae patriarcharum filiis proprie praesidebat, coniciendum est gubernacula divinae misericordiae 5 ceteris hominibus fuisse subtracta; qui quidem in comparisonem electorum videntur abiecti, sed numquam sunt a manifestis occultisque beneficiis abdicati. Legimus enim in Actibus apostolorum Paulum et Barnabam apostolos Lycaoniis dicere: *Viri, quid haec facitis? Et nos mortales sumus similes vobis homines, annuntiantes 10 vobis ab his vanis converti ad deum vivum, qui fecit caelum et terram et mare et omnia quae in eis sunt, qui in praeteritis genera-*

16 Ps. 118, 155 17–24 igitur ... variaret] Hincm., praed. lib. arb. (PL 125, 259A–B) 18 Ps. 32, 5 23 inscrutabiles investigabilesque] cf. Rom. 11, 33
8, 9–15 Act. 14, 14–16

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

16 salus om. R (ac.) 17 ac] a λ^1 | nil μ | dicit om. Ma | propheta] ait add. Ma (sl.) 19 nullis] nullus add. Ma (ac.); umquam add. X 20 alendisque om. P 21 impendet X (ac.) 22 quisque WPLR; quaeque $\kappa^1 K$ | multiformes P 23 investigabiles inscrutabilesque (inscrutabilis Ma) tr. μ
8, 1 iste H | quae] quo H 2 ea μ | quae] quem C (ac.); quam C (pc.) | super unum] supernum K 3 rogavit O; erogavit WPLC κ^2 (pc. irrogavit K) praeterita P 4 paritatis R | cura] causa O | quae om. Ma 5 praesidebat om. Ma (ac.); praesidebant L (ac.) R (ac.) | gubernaculum P (pc.) 6 subtractum P | comparisonem WP κ^2 7 oculisque D (ac.) 8 apostolorum om. S 9 apostolos om. S 11 vobis om. F (ac.) R (ac.); nobis S 12 et¹ om. PL (ac.) K Br

tionibus dimisit omnes gentes ingredi vias suas. Et quidem non sine testimonio semetipsum reliquit benefaciens eis, de caelo dans pluvias
 15 *et tempora fructifera, implens cibo et laetitia corda vestra.* Quod est autem hoc testimonium, quod semper domino deservivit et numquam de eius bonitate ac potestate conticuit, nisi ipsa totius mundi inenarrabilis pulchritudo et inenarrabilium beneficiorum eius dives et ordinata largitio, per quae humanis cordibus quae-
 20 dam aeternae legis tabulae praebebantur, ut in paginis elementorum ac voluminibus temporum communis et publica divinae institutionis doctrina legeretur? Caelum ergo cunctaque caelestia, *mip 691*
 terra et mare omniaque quae in eis sunt consono speciei suae ordinationisque concentu protestabantur gloriam dei et praedica-
 25 tionem perpetua maiestatem sui loquebantur auctoris, et tamen maximus numerus hominum, qui vias voluntatis suae ambulare permissus est, non intellexit nec secutus hanc legem est, et *odor vitae* qui spirabat *ad vitam* factus est eis *odor mortis ad mortem*, ut etiam in illis visibilibus testimoniis disceretur, quod littera *mia 1108*
 30 occideret, spiritus autem vivificaret. Quod ergo in Israel per constitutionem legis et prophetica eloquia gerebatur, hoc in universis nationibus totius creaturae testimonia et bonitatis dei miracula semper egerunt.

(V.) 9. Sed cum in illo populo, cui utraque eruditio praefuit, nemo nisi gratia iustificatus sit per spiritum fidei, quis ambigat

17–22 nisi ... legeretur] cf. Leo M., serm. 18, 2, 48–51 (v. p. 36) 26sq.
 vias ... est] cf. Act. 14, 15 27sq. 2 Cor. 2, 16 29sq. cf. 2 Cor. 3, 6

$\kappa(WPLC + \kappa^1[ADFF]TOI) + \kappa^2[RK])\mu(QG Ma X)\lambda(MVHNS\lambda^1\lambda^2)$

13 et quidem] equidem *M* 14 eis *om.* λ (*exc. Z*) *mia mip* | dans] vias suas
add. N(ac.) 16 servivit *K* 17 ac] et *DUE* | ac potestate *iter. S; om. mip*
 conticuit] convenit λ^1 18 innumerabilium *W* 19 quam *W* 20 tabulae ...
 elementorum *om. D(ac.)* 21 ac] et κ (*exc. L*) *U* | ac voluminibus temporum
om. K | communis *om. Ma(ac.)* | divina *YZ* 22 mare et terra *tr.* λ (terra
om. N) *edd* 23 et *om. K* | omnia *KUZ*; omnia et *I*; et omnia *R* | quaeque
R 24 conspectu *Ma*; conceptu *QX* | protestabatur *P(ac.)*; praestabantur *C*
 25 loquebatur *P(ac.)* 26 qui vias] quia viis κ 27 est¹ *iter. Ma* 28 eis] *ei
 $\mu\lambda$ *edd; om. TO* 29 invisibilibus *GU* | testimoniis *om. R(ac.)M(ac.)*
 31 gerebantur *WP(ac.)LADT(ac.)R* | hoc] haec *Ma* | in *om. MaXN*

eos, qui de quibuscumque nationibus quibuslibet temporibus deo placere potuerunt, spiritu gratiae dei fuisse discretos? Quae etsi parciore ante atque occultiore fuit, nullis tamen saeculis se negavit virtute una, quantitate diversa, consilio incommutabili, opere multiformi. (VI.) Nam et in his diebus, quibus totum mundum ineffabilium donorum flumina rigant, non idem modus omnibus nec eadem mensura confertur. Quamvis enim per ministros verbi et gratiae dei eadem cunctis veritas praedicetur, eadem cohortatio adhibeatur, dei tamen agricultura est, dei aedificatio, cuius virtus invisibiliter agit, ut incremento proficiat quod aedificatur aut colitur, sicut attestatur Paulus apostolus dicens: *Quid igitur est Apollo? quid autem Paulus? Ministri eius cui credidistis, et unicuique sicut dominus dedit. Ego plantavi, Apollo rigavit, sed deus incrementum dedit. Itaque neque qui plantat est aliquid neque qui rigat, sed qui incrementum dat deus. Qui plantat autem et qui rigat unum sunt. Unusquisque autem propriam mercedem accipiet secundum suum laborem. Dei enim sumus adiutores; dei agricultura estis, dei aedificatio estis.* Agriculturae ergo huius atque aedificationis in tantum quisque adiutor et operarius ac minister est, in quantum unicuique dominus dederit, et hi qui ministrorum labore excoluntur, ad eum proficiunt modum ad quem illos incrementi auctor evexerit; in agro enim domini non uniformis nec una plantatio est, et quamvis in unum decorem totius templi structura conveniat, non idem tamen locus est nec idem usus omnium lapidum, sicut et in uno corpore non omnia membra eundem

mip 692

9, 13–20 1 Cor. 3, 4–9 27sq. sicut ... habent] cf. Rom. 12, 4

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

9, 3 de om. I 4 spiritum P | directos WPJTO 5 *antea $\mu\lambda$ (exc. UY) mia; om. F(ac.) 7 in om. JUY | diebus om. G 10 praedicat λ^1 11 cultura agri tr. Q(ac.) G(ac.) | est om. U | aedificatio] est add. C κ^2 | virtus om. Ma(ac.) 14 quid ... 15 Apollo om. Ma(ac.) | autem] vero $\mu\lambda$ edd 16 itaque] igitur DTI | itaque ... 17 deus om. M(ac.) 18 accipiat PZ 19 dei om. S | estis om. μ 20 deo S 21 adiutor om. I | ac] atque λ^1 23 ad²] at O illas H | auctor incrementi tr. ADT 24 ne L(ac.) 25 structura] fructum λ^1 27 lapi P(ac.) | et sicut tr. μ

actum habent dicente apostolo: *Nunc autem posuit deus membra et unumquodque eorum sicut voluit.*

- (VII.) 10. Haec vero membra unde apta, unde utilia, unde sint pulchra, idem doctor exponit dicens: *Ideo notum vobis facio, quod nemo in spiritu dei loquens dicit anathema Iesu et nemo potest dicere dominum Iesum nisi in spiritu sancto. Divisiones vero gratiarum sunt, idem autem spiritus, et divisiones ministracionum sunt, idem autem dominus, et divisiones operationum sunt, idem vero deus qui operatur omnia in omnibus. Unicuique autem datur manifestatio spiritus ad utilitatem: alii quidem per spiritum datur sermo sapientiae, alii sermo scientiae secundum eundem spiritum, alteri fides in eodem spiritu, alii gratia sanitatum in eodem spiritu, alii operationes virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus atque idem spiritus dividens singulis prout vult.* mia 1109

11. Haec magistro gentium tanta luce, tanta evidentia praedicante quae ratio, quae causa dubitandi est, an omnium nobis virtutum germen ex deo sit? Vel quis nisi insipientissimus de differentia divinarum munerum conqueratur aut imparibus ascribendum meritis arbitretur quod non aequaliter de superna liberalitate confertur? Si enim haec distributio secundum praece-

28sq. 1 Cor. 12, 18

10, 2–13 1 Cor. 12, 3–11

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

28 nunc] haec S

10, 2 sunt YZ | pulchra sint tr. U | exposuit C | vobis notum tr. A O nobis C(ac.) 3 dicere potest tr. YZ 4 dominus Iesus K 5 et ... 6 dominus om. D(ac.) S 6 autem ... idem² om. Ma(ac.) | sunt om. Ma(pc.) 7 autem] nostrum add. W 10 alii¹ alteri QMaX | alii¹ ... spiritu² om. P(ac.) λ | alii operationes virtutum om. mia 11 operationes] operatio P μ λ | alii¹ ... spirituum om. κ | prophetatio λ (exc. U) edd 12 omnia om. S U 11, 1 haec] autem add. N 2 qua ratione qua causa λ^2 mia | causa om. X dubitanda R 3 vobis Ma | nisi om. κ^1 4 munerum] numerorum S | conqueratur L; conquerantur S(ac.) 5 quod] qui S | non om. Ma(ac.) | aequaliter] aliter κ (v. p. 61) | de] ad P(ac.) 6 libertate μ

dentium operum merita proveniret, non ipsum donorum catalogum tali conclusione apostolus terminaret, ut diceret: *Haec autem omnia operatur unus atque idem spiritus dividens singulis prout vult*, ubi utique si meritorum causas voluisset intellegi, diceret: 10 ‘dividens singulis prout merentur’, sicut plantatoribus et rigatoribus praemium devotionis spopondit dicens: *Unusquisque autem propriam mercedem accipiet secundum suum laborem*.

(VIII.) 12. Datur ergo unicuique sine merito unde tendat ad meritum, et datur ante ullum laborem unde quisque mercedem 5 accipiat secundum suum laborem. Quod ita esse etiam ex doctrina evangelicae veritatis agnoscitur, ubi per comparisonem dicitur, quod *homo peregre proficiscens vocavit servos suos et tradidit illis substantiam suam et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem*, id est 10 secundum propriam et naturalem possibilitatem, non autem secundum proprium meritum, quia aliud est posse operari, aliud operari, et aliud est posse habere caritatem, aliud habere caritatem, et aliud est capacem esse continentiae, iustitiae, sapientiae, aliud vero esse continentem, iustum atque sapientem. Non itaque 15 omnis reparabilis reparatus nec omnis sanabilis sanatus est, quia

11, 8–10 1 Cor. 12, 11 12sq. 1 Cor. 3, 8

12, 5–7 Matth. 25, 14–15 12–15 non ... est] Hincm., praed. lib. arb. (PL 125, 204A)

$\kappa (WPLC + \kappa' [ADFTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS \lambda^1 \lambda^2)$
12, 12 non inc. Do

7 merita operum *tr. K* | ipsum] *ipsorum $\mu \lambda edd$ | donorum] donum *L (ac.)*
10 disceret *D* 11 prout] ut μ | et] aut λmip

12, 1 datur ... 2 laborem *om. AF* | datur ... 3 laborem *om. \kappa^1 (exc. AF)*
2 laborem] meritum $\kappa^2 Br (ac.) B (ac.)$ | mercede *Ma* 3 accipiet *P* | esse *om.*
Ma | ex] et μ | ex doctrina] verbis $\lambda (exc. \lambda^2; ac. V)$; *om. \lambda^2 mia* | doctrina
evangelicae] angelicae *V (ac.)* 4 veritatis] testimonio *add. \lambda^2 mia* 5 tradi-
dit] dedit *X (ac.)* 7 unicuique] autem *add. Ma* | unicuique ... virtutem *om.*
 κ | secundum ... est *om. MaS* 8 et naturalem *om. \kappa* 9 posse] per se *AJI*
aliud operari *om. PG (ac.)* 10 posse] per se *AJI* 12 vero esse *om. U*
continentem esse *tr. \mu* | itaque *om. Do* 13 reparatur *H \lambda^2 mia* | sanatus]
sanus *WPLCFI \kappa^2 ba mip*

- reparabilem et sanabilem esse de natura est, reparatum autem et
 15 sanatum esse de gratia est. Denique isti quibus secundum modu-
 lum capacitatis suae, quem in eis distributor substantiae prae-
 debat, dispar creditus est numerus talentorum, non meriti remu-
 nationem, sed operis acceperere materiam. In qua duorum servo-
 rum vigilantissima industria non solum gloriosis laudibus hones-
 20 tatur, sed etiam in aeterna domini sui gaudia intrare praecipitur,
 tertii vero pigrum otium et desidiosa nequitia sic punitur, ut et
 vituperationis dedecoretur opprobrio et portione quam acceperat
 exuatur. Dignus enim erat perdere inutilem fidem, qui non exer-
 cuerat caritatem. Unde et in subsequenti parabolae sermone, quo
 25 apertissime declaratur futuri forma iudicii: Sedente filio hominis
 in sede maiestatis suae, ante quem facta congregatione omnium
 gentium alii dicuntur ad dexteram, alii ad sinistram constituendi,
 laudatis dextris de operibus caritatis nihil aliud sinistris obicietur
 quam misericordiae benevolentiaeque neglectus. Acceperant ergo
 30 etiam isti fidem, sed non sectati fuerant dilectionem, nec de non
 servato, sed de non aucto munere damnabuntur.

13. Quamvis enim omnia bona dona sint dei, ideo tamen *mia 1110*
 quaedam etiam non petita tribuuntur, ut per ipsa quae accepta

20 in ... praecipitur] *cf.* Matth. 25, 21. 23 21–23 pigrum ... exuatur] *cf.*
 Matth. 25, 26–28 25–29 sedente ... neglectus] *cf.* Matth. 25, 31–46; Leo M.,
 serm. 10, 2, 51–60 (*v. p.* 36)

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu (QG Ma X) \lambda (MVHNS \lambda^1 \lambda^2)$
 15 gratia est *des. Do*

14 reparabile et sanabile λ^1 | reparatur $P(ac)$ 15 sanatum] sanum $\kappa(exc. T$
O) ba mip; salvatum YZ | quibus] qui $PL Ma$ | modum R 16 distributos
 $P(ac)$ 18 accipere $PT Ma$ 20 interna R | domini *om. G(ac)* | percipitur
 P 21 et²] in TO 22 decoretur (decoloretur *pc.*) G | et *om. H(ac)* | por-
 tionem LUY | qua $Q Ma X$ 24 parabolae sermone μ ; parabola sermo κ ;
 sermone λedd | quo] quoque $WPLC \kappa^2$; quo quam F 25 apertissime *om.*
 W | declarat futuri formam $WC(pc.) K$; reclamatur futuri forma H 26 an-
 te quem] antequam $R QGX \lambda ba$; ante *mia* 27 ducuntur $WP(ac.) LFR$
 $\lambda(exc. SU)$ 28 laudis Ma | obicitur $\lambda^2 mia mip$ 29 *benevolentiae miseri-
 cordiaeque κ 30 etiam *om. S* | non de *tr. Br B* 31 de *om. P(ac.) Ma*
 13, 1 bona omnia *tr. I* | sunt dona μ | ideo] a deo $\lambda^2 mia mip$ 2 etiam
 quaedam *tr. UZ*

sunt, ea quae nondum sunt donata quaerantur. Semen quippe quod iacitur in terram non ob hoc seritur, ut ipsum solum maneat, sed ut fructum afferendo multiplex atque numerosum sit. 5
mip 694 Cui quidem profectus ab illo est qui dat incrementum, sed terra vivens et rationalis et de gratiae iam imbre fecunda habet quod ab ipsa exspectetur ad id quod accepit augendum.

(IX.) 14. His recte, ut arbitror, quantum dominus tribuit, pertractatis ad id unde digressa est disputatio revertamur, ad considerationem scilicet differentiarum, quibus divinae gratiae opera ac dona variata sunt. Altitudo quippe divitiarum sapientiae et scientiae dei, cuius inscrutabilia sunt iudicia et investigabiles 5 viae, sic semper misericordiam suam et iustitiam temperavit, ut secretissima aeterni consilii voluntate noluerit in omnibus temporibus super omnes generationes aut super omnes homines aequales donorum suorum esse mensuras, siquidem aliter eos iuverit quos ad cognoscendum se caeli et terrae testimonio conveniebat, aliter illos quibus non solum elementorum famulatu, sed 10 etiam doctrina legis, prophetarum oraculis, mirabilium signis et angelorum cooperationibus consulebat, et multo magis aliter misericordiam suam universis hominibus declaraverit, quando

13, 3–5 semen ... sit] cf. Ioh. 12, 24–25 6 qui dat incrementum] cf. 1 Cor. 3, 7

14, 4–6 altitudo ... viae] cf. Rom. 11, 33

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

3 nondum] non *G* | data *W* | semen quippe] sic enim *K* 4 terra *S* | solum *om. TO* 5 multiplex atque *om. κ* 6 ab illo profectus *tr. Ma (ac.)* 7 et rationalis *om. λ mia* | rationalis *Ma* | et² *om. Q* | et² ... fecunda *om. κ gratia λ²* | ab *om. P*

14, 1 ut *om. P (ac.)* 2 pertractis *P (ac.)* | disputatio] oratio *μ* 6 suam *om. U* | iustitia *R*; iudicium *μ λ mia* 7 aeterni *om. U* | voluerit *κ² Ma S λ¹* 8 temporibus *om. λ* | omnes generationes] omnes homines generationibus *S* | aut] ac *R* 9 donorum suorum aequales *tr. K* 10 adiuverit *P (sl.)* | *testimoniis *μ λ edd* 11 solum] a *add. W* | famulatus *P*; famulatur *S (ac.)* 12 etiam] et *YZ* | doctrinae *P* | oculis *R (ac.)* | mirabilium] miraculorum *μ λ edd* 13 angelorum] quo *add. S (ac.)* 14 quando] quoniam *K*

- 15 filius dei factus est filius hominis, ut inveniretur ab eis qui eum non quaerebant, et appareret his qui eum non interrogabant, et non in uno tantum populo honor Israeliticae stirpis excelleret, sed in omni gente quae est sub caelo multiplicatum Abrahae semen oriretur, inque heredum successionem non filii carnis, sed
 20 filii promissionis intrarent, et quanta in praeteritis saeculis super ceteras nationes, tanta nunc esset in gente Iudaea paritas gratiae, cum tamen introducta plenitudine gentium etiam ipsorum ariditati earundem rigationum inundatio spondeatur. Quae itaque
 25 rationes, sanctis scripturis non loquentibus quis loquetur? Et cum in eis scientia Pauli apostoli a disputatione transeat ad stuporem, cuius erit tanta praesumptio, qui haec disserendo aestimet aperienda potius quam silendo miranda?

(X.) 15. Patienter igitur et aequanimiter ignoretur tam *mip* 695

remotum ab humana cognitione secretum, nec tamen quia nequeunt clausa penetrari, ideo etiam reseratorum est praeter-eundus introitus. Manifestaverunt enim divinorum eloquiorum
 5 multae auctoritates et continua omnium saeculorum experimenta docuerunt iustam dei misericordiam misericordemque iustitiam nec alendis umquam corporibus hominum nec docendis iuvandis-

16 qui ... interrogabant] *cf.* Is. 65, 1 19sq. non ... promissionis] *cf.* Rom. 9, 8 20sq. in ... nationes] *cf.* Act. 14, 15 21–23 tanta ... spondeatur] *cf.* Rom. 11, 25–26 26sq. transeat ad stuporem] *cf.* Rom. 11, 33
 15, 4–9 manifestaverunt ... iniustos] Hincm., praed. lib. arb. (PL 125, 259B)

$\kappa(WPLC + \kappa^1[ADFF]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

15 ut *om.* *W* | eum] qui *add.* *Ma* (*ac.*) 16 apparet *V* (*ac.*); apparebat *Br* eum] illum *X* λ (*exc.* *MNYZ*) *ba mip* 17 honor *om.* *F* (*ac.*) λ 18 multiplicatum Abrahae semen *iter.* *L* (*ac.*) 19 inque] in quam *WP* $\kappa^2\lambda$ (*sl.* *V*) *mia*; in quod *GMaX* 20 promissionibus *S* 21 tanta *om.* *Ma* | gente *om.* μ | parietas *T* 23 irrigationum *YZ* 24 quaeve rationes] quae variationes *P* (*pc.*)
 25 loqueretur *UY* 27 existimet λ^2 *edd* 28 silenda λ^1 (miranda silenda *tr.* *U*); silentio *C* κ^1 (*exc.* *O*) $\kappa^2\mu\lambda$ (*exc.* *S* λ^1) *edd*
 15, 2 remotum] ignotum κ^2 | cogitatione *G* *VY* λ^2 | nequeant *DJI* κ^2 4 manifestaverunt] etiam *add.* *N* (*ac.*) | enim] etiam *X* (*ac.*) 6 misericordiam *om.* *Q* (*ac.*) 7 iubandisque *P* (*ac.*)

que eorum mentibus defuisse. Semper etenim pluit super bonos
et malos, semper solem suum oriri fecit super iustos et iniustos,
mia 1111 semper vitales auras praebeuit, semper diei et noctis vicissitudines 10
ministravit, ubertatem agris, multiplicationem seminibus, fecun-
ditatem generandis hominibus semper impertiit. Etsi quando
aliquid horum minuit, benignis correptionibus aversionem
desidiamque male utentium castigavit, ut miserationes eius quae-
rerent in adversis, cuius iustitiam non timuerant in secundis. 15

16. Denique si ad ipsa mundi exordia recurramus, invenie-
mus omnium sanctorum, qui diluvium praecesserunt, dei spiri-
tum fuisse rectorem, propter quod et filii dei nominati sunt,
quoniam, sicut ait apostolus, *quicumque spiritu dei aguntur, hi filii
sunt dei*; et cum iidem neglecta observantia patrum illicitis se 5
reproborum connubiis miscuissent atque ob nefariam societatem
digni exterminio iudicarentur, dominus ait: *Non permanebit
spiritus meus in hominibus istis, quoniam caro sunt*. Unde apparet
quod iste populus, cuius generationes discreto ordine cum anno-
rum numero digeruntur, spiritalis antea fuit ea utique voluntate, 10
cui spiritus sanctus praesidebat sic impendens moderaminis sui
regimen, ut declinandi ad vitia non adimeret potestatem. Qua
potestate hic populus si non uteretur, non relinqueret deum nec
relinqueretur a deo essetque ille, de quo dictum est: *Felix qui
potuit transgredi et non est transgressus*. Quamdiu ergo apud deum 15

8sq. pluit ... iniustos] cf. Matth. 5, 45

16, 3 filii dei] cf. Gen. 6, 2

4sq. Rom. 8, 14

7sq. Gen. 6, 3 (LXX)

9sq. cuius ... digeruntur] cf. Gen. 5

14sq. Sir. 31, 10

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
15, 8 semper inc. Do 15 secundis des. Do

8 etenim om. Do | pluit] deus add. Do | bonos om. G (ac.) 9 et¹] ac QG
iniustos] et add. Do 12 impertivit WR; impertit LCOI; impendit $\mu\lambda$ edd
13 correctionibus UZ 15 timuerunt D κ^2
16, 1 exordia mundi tr. κ (exc. WP); *mundi principia μ 4 apostolus ait tr.
P | sunt filii tr. O 5 observantia neglecta tr. λ^1 6 improborum Ma (ac.)
10 numero] ordine Ma (ac.) | digerentur S; diriguntur U (ac.) Br 11 cuius Q
MaX 12 regnum O | vitia] iudicia Ma 14 ille om. R (ac.)

mansit, ea voluntate mansit quam deus inspiravit et rexit; *praeparatur* enim, sicut scriptum est, *voluntas a domino*.

- (XI.) 17. Sed huius praeparationis non unus semper pro-
 vectus nec una mensura est, quoniam multis modis et innume-
 rabilibus differentiis gratiae opera et dona variantur, inque ipsis
 singulis generibus munerum dissimiles sunt gradus et impares
 5 quantitates. Sicut enim in germinibus herbarum atque lignorum,
 quae terra producit, non una species nec unum in omnibus genus
 est, sed singula quaeque in sui generis forma et in suae stirpis
 qualitate gignuntur, plenum autem decorem non statim ut edun-
 tur accipiunt, sed certis et ordinatis provehuntur augmentis, mip 696
 10 donec ad perfectam sui habitus quantitatem per succedentia sibi
 incrementa perveniant, ita et semina charismatum plantaeque
 virtutum non in omni agro cordis humani totum hoc pariter,
 quod sunt futura, nascuntur, nec facile reperitur in exordio
 maturitas et in inchoatione perfectio. Exserit quidem frequenter
 15 potens et misericors deus mirabiles istos suae operationis effectus
 et quibusdam mentibus non expectata profectuum mora totum
 simul, quidquid collaturus est, invehit: In Abrahae lumbis Levi
 sanctificatur et simul cum eo domus Aaron et sacerdotalis ordo
 benedicitur; in Isaac de repromissione concepto et contra spem
 20 sterilium senum nato omnium gentium vocatio et tota Christi
 forma praeconditur; Iacob nullo merito suffragante dilectus

16sq. Prov. 8, 35 (LXX)

17, 17sq. in ... sanctificatur] cf. Hebr. 7, 10 18sq. simul ... benedicitur] cf.
 Hebr. 7, 11 19 contra spem] cf. Rom. 4, 18 21sq. Iacob ... eligitur] cf.
 Mal. 1, 2-3 (Rom. 9, 13)

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

16 quam] qua *I* 17 est *om. S*

17, 1 proventus *A T \kappa^2* 2 una mensura] unus modus *U* | numerabilibus *O*
 3 inque] neque in λ^1 4 numerum *W(ac). MaSZ* 5 qualitates *W*; quantitas
X | generibus κ^1 7 generis] seminis $\mu\lambda mia mip$ | forma *om. S* 8 plenum
om. Ma | reduntur *H(ac)*; ceduntur *O* 10 perfectum *Q* | succedentia]
 suadentia *L* 12 paritur *R* 13 quot κ^2 14 in *om. P(pc) F(ac) V(ac)*
 frequentem *H(ac)*. 15 operationes *X(ac)* | affectus *X* 17 Levi *om. W(ac)*
 18 cum *om. \lambda(exc.\lambda^2)* 19 in ... 20 nato *om. \lambda^1* 20 vocatio et] vocatione μ

priusquam nascatur eligitur; Ieremiae dicitur: *Priusquam te forma-*
rem in utero novi te, et priusquam exires de vulva sanctificavi te;
 mia 1112 Iohannes intra Elizabeth matris viscera spiritu sancto repletus
 exultat, et ut nullus inter natos mulierum maior sit, prius sentit 25
 initia gratiae quam naturae.

18. Sed cum et alia similibus documentorum exempla non
 desint, quae brevitatis studio praeterimus, multo tamen crebrior
 multoque numerosior illa pars hominum est, cui particulatim
 quidquid superna largitas donat accrescit, ut conferendorum
 munerum causae de his quae sunt collata pariantur. Quidam 5
 accepta fide diffidentia non carent, quam utique inesse sibi no-
 verat qui dicebat: *Credo, domine, adiuuva incredulitatem meam,*
 quam nec illi abesse penitus a suis animis sentiebant qui dixerunt:
Domine, auge nobis fidem. Quidam quod credunt non intellegunt,
 et multi eorum diu in suae simplicitatis modulo detinentur; multi 10
 vero cito intellectus lumen accipiunt, ipsa autem intelligentia non
 in omnibus eundem habet vigorem aut similem facultatem; et
 plurimi, cum et fide et intellectu videantur ornati, laborant
 tamen indigentia caritatis et his quae fide et intellectu vident
 nequeunt inhaerere, quoniam perseverari in eo non potest, quod 15
 non toto corde diligitur.

22sq. Hier. 1, 5 24 Iohannes ... repletus] cf. Luc. 1, 15 25 exultat] cf. Luc.
 1, 41. 44 | nullus ... sit] cf. Luc. 7, 28
 18, 7 Marc. 9, 23 9 Luc. 17, 5

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
 18, 15 quoniam inc. Do

23 vulva om. *F(ac.)*; ventre O 24 intra om. *C(ac.)F(ac.)R(ac.)*; in κ^2 (*pc. R*)
 18, 1 et cum tr. *Q(ac.)* | et om. κ^2 2 veritatis O | praetermisimus *W*
 3 multosque *X* | *pars illa tr. $\mu\lambda$ mia | particulam *Ma* 4 dona *PC(ac.)*
 accrescit] et crescit κ^2 5 numerum *MaS* 6 diffidentiam *P*; differentia *Y*
 non om. *K* 9 domino μ ; om. *mip* | in nobis *TO* 11 vero] non *YZ*
 capiunt *M(ac.)* 12 eundem om. *S* 13 et¹] in *P(del.)* 14 intellectu et fide
 tr. *K* 15 quoniam] add. mens *Do*

19. Donum quoque ipsius caritatis non semper eiusmodi est, ut quidquid ad plenitudinem ipsius pertinet, simul a percipiente sumatur; est enim amor qui potest alio amore superari, et saepe dilectio dei ex mundi dilectione marcescit, nisi ad eum
- 5 fervorem spiritu sancto inflammante profecerit, qui nullo exstingui frigore, nullo possit tepore languere. Cum itaque in hoc inenarrabili dono dei omnium summa donorum et quaedam sit cunctarum vita virtutum, ad hoc cetera conferuntur, ut habeat
- 10 animae fidelis intentio per quae ad perfectam caritatem possit eniti; quae quoniam non solum ex deo, sed etiam deus est, stables et perseverantes atque insuperabiles facit quos flumine suae voluptatis impleverit. Qui autem istarum aquarum dulcedinem nesciunt et adhuc de mundi huius torrentibus bibunt, aut etiam si aliquid primoribus labris de vitae fonte gustarunt, inebriari
- 15 tamen aureo Babylonis calice delectantur, suo prorsus decipiuntur arbitrio, sua voluntate labuntur, et si in hac desidia perseverant, ipsi se his quae accipere despoliant. Facile enim quaelibet bona sine caritate possunt perire, quae non possunt sine caritate prodesse.

mip 697

19, 10 quae ... est] cf. 1 Ioh. 4, 7-8 11sq. flumine ... impleverit] cf. Ps. 35, 9
 14sq. inebriari ... calice] cf. Hier. 51, 7 18sq. quae ... prodesse] cf. 1 Cor. 13, 3

$\kappa(WPLC + \kappa^l[ADFJT O I] + \kappa^2[RK]) Do \mu(QG Ma X) \lambda(MVHNS \lambda^l \lambda^2)$
 19, 6 languere *des. Do* 17 facile *inc. Do* 19 prodesse *des. Do*

19, 1 quoque ipsius *om. Do* | eiusmodi ... 2 quidquid *om. Do* 2 pertinet ipsius *tr. A (ac.); om. Do* | a percipiente sumatur] accipitur *Do* 6 torpore *Y Z* | languescere *Ma* | itaque *om. Ma* | inenarrabili] s. caritate *add. C (sl.)*
 7 *cunctarum sit *tr. \kappa* 8 vitam *X (ac.)* | ad] ab *L* | haec *Ma* | conferantur *L (ac.)* | habeant *Ma (ac.)* 9 anima λ^l | fideli *R* 10 quae] s. caritas *add. C (sl.)* 11 inseparabiles *JK* 12 voluntatis κ (*exc. K*) *Y* (*sed cf. Ps. 35, 9 VL*)
 aquarum istarum *tr. K* 13 huius] istius μ (*ac. QG*); *om. M (ac.)* | vivunt *O*
 14 prioribus *C (ac.)* | labris primoribus *tr. C* | gustaverunt λ (*exc. YZ*) *edd*;
 gustaverint *YZ* | inebriati *K* 15 auro *YZ* 17 se] de *add. \kappa* | his] is *D (ac.)* | accipere *P* 18 possunt¹ ... caritate² *om. Ma* | sine caritate non possunt *tr. M*

(XII.) 20. Haec autem summatim breviterque perstricta ad id valeant, ut certissime noverimus nullum fidelium a deo non discedentem relinqui neque cuiusquam ruinam ex divina esse constitutione dispositam, sed multis qui iam iudicio rationis utuntur ideo liberum esse discedere, ut non discessisse sit prae-
mium et ut, quod non potest nisi cooperante spiritu dei fieri, eius
meritis deputetur, cuius id potuit voluntate non fieri. Quae
voluntas in malis actionibus sola esse potest, in bonis autem sola
mia 1113 esse non potest. Quamvis enim secundum naturam sit eius, ut
bona sit, vitium tamen, quod per malam voluntatem incidit in
naturam, non naturae superatur virtute, sed gratiae. 10

(XIII.) 21. Regebatur ergo primus ille populus dei spiritu dei et a maledicti ac praedamnati populi societate ac moribus per eruditionem sancti spiritus abstinebat custodiens discretionem sui a permixtione carnalium; quorum mala tamdiu sustinuit patientia dei, quamdiu boni per id, quod eos non imitabantur, 5 placere potuerunt, ubi vero etiam boni malorum imitatione corrupti sunt et per voluntarium defectum in eandem nequitiam conspiravit universitas, quos excepta Noe domo una impietas profanavit, sententia una delevit.

21, 2sq. a maledicti ... abstinebat] cf. Gen. 6, 1–3 8sq. quos ... delevit] cf. Gen. 6, 7–8

$\kappa(WPLC + \kappa^1[ADFI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
20, 8 voluntas *inc. Do* 11 gratiae *des. Do*

20, 1 perstricta *W*; perstricta *L* (*ac. perstrinta*) *RQMaX* 3 recedentem *U*
4 multis] cum *praem. W* | qui] quia *W* 5 discederunt *YZ* 6 eius] eorum
 $\mu\lambda mia$ 7 cuius] quorum $\mu\lambda mia$ 8 voluntas] quippe humana *add. Do*
*in*² ... 9 potest *om. S* 9 eius] hominis μ ; homini λmia 10 bona sit] bonae
sit voluntatis $\mu\lambda mia$ | vitium] initium *Ma* | malam] bonam *K* (*post in tr.*
pc.) | irrui] $\mu\lambda$ (*exc. MZ*) *mia*; *om. P* | in *om. P* κ^1 (*exc. FI*) 11 virtute *om.*
WQ (*ac.*) λ^1

21, 1 ille primus *tr. M* (*ac.*) 2 maledicta *W* | praedamnataque *W*; praedam-
nanti *O* (*ac.*) 3 absteineat *W* (*ac.*) 4 tamdiu] diu *add. K* (*ac.*) 5 quamdiu]
diu *add. K* (*ac.*) | boni *om. J* (*ac.*) | non *om. \mu* (*ac. G*) 7 per *om. G* | per
voluntarium defectum] voluntario defectu *G*; per voluntatis defectum λ^2
mia | eadem nequitia *PLCF* (*ac.*) κ^2 8 conspiravit *L* (*ac.*); conspirabitur
R; conspirabat κ (*exc. LCR*)

22. Bonitas autem dei ne illi quidem parti defuit, quae in caritate non stetit et ab initio sui veneno diabolici livoris intumuit. Principem enim gentis impiae sancti fratris meritis invidentem caedemque eius parricidali corde meditantem dignatur *mip* 698
- 5 dominus paterno mitigare consilio dicens ad Cain: *Ut quid tristis factus es, et ut quid concidit vultus tuus? Nonne si recte offeras, recte autem non divides, peccasti? Quiesce! Ad te enim erit conversio eius, et tu dominaberis eius.* ‘Depone’ inquit ‘ortam de invidiae aemulatione tristitiam et flammas odii crudelis exstingue. Nihil tibi
- 10 Abel nocuit nec mihi placendo te laesit. Despexi munera tua meo iudicio, non illius voto; opus enim bonum negligenter egisti. Recta fuisset oblatio tua, si fuisset recta discretio. Sciens cui offerres, scire debueras quid voveres. Non digne inter me et te divisisti, quoniam tibi electiora servasti. Tuus ergo hic error est
- 15 tuumque peccatum. Quiesce et noli in insontem fratrem moveri; ad te potius tua culpa revocetur. Noli peccato regnum in te dare, sed tu potius in ipsum sume dominatum. Poenitendo enim nec in maius facinus progredieris et ab eo, in quo te doles displicuisse, mundaberis.’ Cum ergo talia ad Cain loqueretur deus, numquid
- 20 ambiguum est voluisse eum, et quantum ad medendi modum sufficebat, egisse, ut Cain ab illo impietatis furore resipisceret? Sed malitia pertinax inde facta est inexcusabilior, unde debuit

22, 5–8 Gen. 4, 6–7 (LXX) 14 quoniam ... servasti] cf. Aug., civ. 15, 7, 1

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

22, 2 diaboli *L* (ac.); laboris *add.* *N* (ac.) | intumuit] quomodo deus allocutus est Cain *add.* *C* (mg.) 3 principem] s. Cain *add.* *C* 4 cademque *MH*; clademque λ^1 ; eadem *S* 6 et *om.* *C* λ^1 *mia* | quid] quod λ^1 7 autem] si *add.* *M* | enim *om.* *Q* (ac.) 8 ortam *om.* *G* 9 tristitiam] iustitiam *O*; iniustitiam *K* 10 Abel *om.* *O* 11 illis *P* (ac.) | bonum *om.* *K* | egisti] fecisti *U* 12 recte *ADO* | si] non *Ma* (ac.) | recta fuisset *tr.* *G* (ac.) 13 voveras *Ma* 14 lectiora μ 15 in *om.* *DIQ* (ac.) *Ma* (ac.) 16 in te regnum *tr.* *Ma* (pc.) *M* (ac.) | in] adversus *ATO* 17 ipsum] s. peccatum *add.* *C* (sl.); ipso *P* (pc.) 18 eo] s. facinore *add.* *C* (sl.) 19 dominus loqueretur *W* 20 ambiguus *ADTO* | ad] illum *add.* *mip* 21 Cain *om.* *O*; eam *Y*; etiam *Z* | respiceret *Y* 22 malitia *om.* *O* | unde *om.* *W* (ac.)

esse correctior. Et utique praesciebat deus, ad quem finem insa-
nientis esset progressura conceptio, neque ex eo quod falli scien-
tia divina non poterat, necessitate peccandi urgebatur facinus 25
voluntatis. A cuius utique intentione atque effectu potuit incolu-
mitas Abel illaesa defendi, nisi placuisset deo, cum magna laude
patientiae suae ut temporalis furor impii fieret perpetuus honor
iusti. Posteris vero istius parricidae, quamvis in progenitoris sui
moribus viverent, numquam se divinam bonitatem negasse quis 30
non facile advertat, si consideret quantum eis prodesse potuerit
tam longa patientia dei, tam dives bonorum temporalium copia
et multiplicatae fecunditatis tam numerosa propagatio? Quae
beneficia licet obduratis nihil remedii et emendationis attulerint,
probant tamen aversionem eorum non divinae fuisse constitutio- 35
nis, sed propriae voluntatis.

mia 1114

(XIV.) 23. In conservatione autem Noe filiorumque eius et
mip 699 nuruum, in quibus omnium gentium seminarium disponebatur,
quanta divinae gratiae opera revelata sint, sancta scriptura mani-
festat, dum in illa mirandae capacitatis arca, universi generis
animalium quantum reparationi sat erat receptrice, congregatura 5
ad se omne hominum genus ecclesia figuratur, dum per lignum et
aquam redemptio crucis Christi et ablutio regenerationis aperit-
tur, dum in his, qui ex illa mundi vastatione salvati sunt, omni-
um gentium plenitudo benedicitur, dum donum fecunditatis

23, 1sq. in ... nuruum] *cf.* Gen. 7, 7; 8, 16 9sq. donum ... iteratur] *cf.* Gen. 9, 1

$\kappa(WPLC + \kappa^l[AD FJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^l\lambda^3)$

23 correptior $O\lambda^l$ | praesciebat $L(ac.)$ | deus *om.* $ATOR(ac.)$ 25 non]
iam G 26 cuius] s. Cain *add.* $C(sl.)$ | affectu K 27 inlaese P 28 ut de
temporali furore μ 29 posteris vero] potuit ergo λ^l | parricidae] fraticidae
 $\mu\lambda mia$ 30 se] eos $WPLC\kappa^2$; deum κ^l ; sed λ^l | bonitate I 31 ei UZ
prodesse] non *add.* WPK 32 temporalium bonorum *tr.* K 33 tam] tamen
 U | innumerosa UY

23, 1 in] quid arca significat *add.* $C(mg.)$ | conversatione $LADTO$; conver-
sione E 3 sunt $UY(ac.)$ 5 reparationis aderat $PLCR\lambda$, reparationis sat
erat $\kappa^l(exc. I)$ 6 omne] omnium μ | figuratur ecclesia *tr.* $D(ac.)$ 7 ablutio
 W 8 ex] in K | illis Y | vastitate κ^2 9 dono R

- 10 iteratur et solo esu suffocatorum et sanguinis interdicto libertas
edendi quod placuerit augetur salutisque securitas in testimonio
versicoloris arcus, hoc est in signo multiformis gratiae, consecra-
tur. Quae utique mysteria atque sacramenta non unius tantum
familiae paucissimos tunc homines, sed in ipsis omnes eorum
15 posteros imbuebant, ut quod eruditioni impendebatur parentum,
proficeret scientiae filiorum.

24. Iam vero procurrente humanae propagationis augmen-
to, cum ipsa mortalium numerositas de suis multiplicationibus
superbiret et secundum elationis suae altitudinem caelo cuperet
molem immodicae exstructionis inserere, quam mirabilis erga
5 cohibendam hanc insolentiam fuit divinae censura iustitiae! Quae
unam illorum populorum loquelam notis sibi invicem significa-
tionibus consonantem septuaginta et duarum linguarum varietate
confudit, ut et inter dissonas voces operantium pereunte con-
cordia insanae molitionis machina solveretur et habitando orbi
10 terrarum daret incolas malae congregationis opportuna dispersio.
In isto autem opere providentiae dei praeordinabantur miracula
gratiae Christianae, quae omnem hanc dispersionem in illius
aedificationis erat coaptatura compagem, in qua omne genu

10sq. solo ... augetur] *cf.* Gen. 9, 3–4 11–13 in testimonio ... consecratur
cf. Gen. 9, 13

24, 2–10 ipsa ... dispersio] *cf.* Gen. 11, 1–9 7 septuaginta ... linguarum] *cf.*
Hier., comm. Matth. 4; Aug., civ. 16, 11 13–15 in ... est] *cf.* Phil. 2, 10–11

$\kappa(WPLC + \kappa^1[ADFF]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

10 solo *om.* *Ma* | esu *om.* κ (*exc.* *WP*); esse *Ma* | suffocato et sanguine κ^1 (*v.*
p. 63) | interdictae *DU* 11 quod *om.* λ^1 | securitas] secutas *R* (*ac.*); diversi-
tas *K* 12 versicoloris] diversi coloris *ATOK* 13 unus *L* (*ac.*) | tantum
om. μ 15 imbuebantur *Ma* 16 filiorum] quam provida sapientia dei
cohibet aedificationem turris *add.* *C* (*mg.*)

24, 1 vero] non *S* λ^1 | propaginis κ^2 | augmenta *P* (*ac.*) 3 suae elationis *tr.* λ^1
4 instructionis λ^2 *mia* 5 divina *P* 6 notis] vocis *S* 7 et *om.* *UY* | variatae
R 8 confugit *Ma*; confuditur *QX* | et *om.* $\kappa^1 \mu$ 9 machinae solverentur κ^2
10 terram *W* (*ac.*) 13 aedificationis *om.* *U* | coaptatura] vocatura $\mu \lambda$ *mia* (*v.*
p. 66)

flectitur deo et omnis lingua confitetur, quoniam Iesus in gloria
dei patris est.

15

25. Hanc latitudinem gratiae in plenitudine dispositorum
temporum revelandae facta ad Abraham promissio dei signis iam
luculentioribus indicabat, quando duplex eius successio, filii
scilicet carnis et filii promissionis, multitudini arenarum compa-
rabatur et siderum, et vir senex per annosam uxoris sterilitatem 5
ab spe iam prolis alienus credebatur laudabili fide per germen unius
filii patrem futurum esse se mundi, prospiciens illum in semine
suo, immo conspiciens, qui dixit: *Abraham diem meum vidit et*
gavisus est. Qua fide Abraham cum iustificaretur, nondum man-
datum circumcisionis acceperat, sed cum esset in praeputio natu- 10
rali, reputata est fides eius ad iustitiam et eadem fides signaculum
circumcisionis accepit in eo corporis membro, per quod semen
procreationis perventurum erat ad eam carnem, in qua sine car-
nali semine dei filius, deus, verbum caro fieret ac de Abrahae filia
Maria virgine nasceretur assumptis omnibus in huius nativitatibus 15
consortium, qui in Christo regenerati quod Abraham credidit
credidissent.

mip 700

10

mia 1115

15

25, 3sq. filii ... promissionis] cf. Rom. 9, 8 4sq. multitudini ... siderum] cf.
Gen. 22, 17 6sq. ab ... mundi] cf. Rom. 4, 17; Gen. 17, 5 8sq. Ioh. 8, 56
9sq. mandatum circumcisionis] cf. Gen. 17, 11 10sq. cum ... iustitiam] cf.
Rom. 4, 9–10 14 deus ... fieret] cf. Ioh. 1, 14

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

14 confitebitur *P*; confiteatur *U* | est in gloria dei patris *tr.* $\kappa^2 G(ac)$ 15 est
dei patris *tr.* *O*

25, 1 hanc] de promissione facta ad Abraham *add.* *C(mg.)* 2 temporis *T*
3 eius *om.* *M(ac.)* 5 et²] ut *add.* *O* 6 ab] ad *P(pc. a)* | laudabilis *WPL*
R(ac.) | unius] illius *K* 7 se esse *tr.* *X(ac.)*; *om.* *U* 9 cum iustificaretur
Abraham *tr.* *M* 10 naturali] filii *Ma* 11 eius *om.* *ATO* | fides² fide *W\mu*
12 acceperat *D\lambda mip* | semen] sanctum λ^1 13 perventum *N* 14 dei *Ma*
fieret] non iocundum omnibus Christianis *add.* *C(mg.)* | ac] *et $\mu\lambda^1$
16 Christum *U*; *per sanctum spiritum (spir. sanct. *Ma M[ac.] Uedd*) *add.* μ
 λedd

26. Haec autem fides, antequam veniret hoc semen de quo
Abraham dictum est: *In semine tuo benedicentur omnes gentes*
terrae, intra unius stirpis populum continebatur vigente apud
veros Israelitas spe redemptionis nostrae, quoniam etsi fuerunt ex
5 alienigenis quos temporibus legis veritas illustrare dignata sit, tam
pauci fuerunt, ut vix cognoscatur an fuerint. Neque ob hoc
excusabiles sunt nationes, quae alienatae a conversatione Israel
spem non habentes et sine deo in hoc mundo sub ignorantiae
tenebris perierunt, quia haec abundantia gratiae, quae nunc
10 universum mundum rigat, pari antea largitate non fluxit. (XV.)
Adhibita enim semper est universis hominibus quaedam super-
nae mensura doctrinae quae, etsi parioris occultiorisque gratiae
fuit, suffecit tamen, sicut dominus iudicavit, quibusdam ad
remedium, omnibus ad testimonium, ut non dubie, sed evidenter
15 appareat, quod nisi ubi abundavit peccatum, superabundaret
gratia, nunc quoque universum humanum genus similis obcaeca-
ret impietas. An forte, ut plerique garriunt, meliora quam vete-
rum ingenia nostris saeculis orta sunt et aptiores divinis donis
animos tempora extrema pepererunt? Quod etiamsi ita esset, ad
20 bonitatem id referendum esset auctoris, qui vocandis ad aeternam
vitam populis ea quae non reniterentur corda finxisset. Sed nihil

26, 2sq. Gen. 12, 3 7sq. alienatae ... mundo] cf. Eph. 2, 12 15sq. ubi ...
gratia] cf. Rom. 5, 20

$\kappa(WPLC + \kappa'[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

26, 1 Abraham de quo tr. N 3 populum om. V(ac.) | vigente] in gente TO
 λ (exc. λ^2 ; ac. Z) mia 5 alienis P | dignata] digna S | sit] tamen add. Bedd
6 cognoscantur PMVBrB; recognoscantur mia 7 sunt] sint λ mip
9 nunc] in add. U 10 ante WADTOX 12 quae om. S | occultioribusque
P 13 sufficit PLCF κ^2 QMaXHNZ λ^2 mip | iudicavit] iudicium Ma
15 ubi om. P(ac.) | superabundaret] et add. ba mip 16 humanum univer-
sum tr. K | genus humanum tr. λ edd | similes P; simul XHS 17 an] ante
L; aut F(ac.) RE 18 altiores P; artiores Z 19 animas edd | extrema om. O
20 aeternam om. TO | vitam aeternam tr. λ^2 21 retinerentur ATMVHN
BrB; remitteretur Ma(ac.); reniteretur Ma(pc.)

prorsus novatum est in generatione carnali nec generosior avis minorum orta successio est, cum potius in hominibus illius temporis quo mundi redemptor advenit, quanto erat propago tardior, tanto sit iniquitas inventa robustior.

25

27. Probavit hoc Iudaici furoris impietas, et quam apta evangelio Christi fuerit illa generatio, non solum populi, sed etiam scribarum et principum ac sacerdotum corda docuerunt:

mip 701

Quibus parum fuit in agnum dei tollentem peccata mundi contra testificationem legis, contra oracula prophetarum, contra divina-

5

rum experimenta virtutum seditionibus, contumeliis, sputis, alapis, colaphis, lapidibus, flagris et ad postremum crucis atrocitate saevisse, nisi etiam testes resurrectionis eius eadem persequerentur insania; quam apostoli, quando a pontificibus flagellati sunt, ostenderunt in psalmo Davidico prophetatam dicentes:

10

Domine, tu es qui fecisti caelum et terram et mare et omnia quae in eis sunt, qui spiritu sancto per os patris nostri David pueri tui dixisti: Quare fremuerunt gentes, et populi meditati sunt inania? Astiterunt reges terrae, et principes convenerunt in unum adversus dominum et adversus Christum eius. Convenerunt enim vere in civitate ista

15

mia 1116

adversus sanctum filium tuum Iesum quem unxisti Herodes et Pontius Pilatus cum gentibus et populis Israel, facere quae manus tua et consilium decreverunt fieri.

27, 4 agnum ... mundi] cf. Ioh. 1, 29 9sq. quando ... sunt] cf. Act. 4, 1–3
11–18 Act. 4, 24–28 13–15 Ps. 2, 1–2

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

22 vocatum *ADTO* | est *om. PF(ac.)* | generatione] regeneratione *O*
avis] ab his κ^2 ; animus *U*; animis *YZ* 25 tanta *X* | tanto sit] fit *V(ac.)* | sit
iter. H

27, 1 probabit *W(ac.)P* | impietatis *S* 2 Christi evangelio *tr. K* | populis *P*
L 4 peccatum $\mu\lambda mip$ 7 alapis *om. K* | flagris] plagis μ ; quadris λ (*exc. \lambda^2*;
quadrigis *M*) 8 nisi etiam testes *iter. S* | etiam] te *add. A(ac.)* 10 ostendere
Ma | prophetatum *WPLC\kappa^2 YBrB*; prophetam *OH*; prophetarum *U*
Z 11 et² *om. \kappa^2(ac. R)\mu B* 12 eis] illis μ 13 adsteterunt *P* 14 et¹] populi
add. U | in unum *om. I* | adversus dominum et *om. Ma* | deum λ^1 15 ver-
sus *VHN(ac.)S* 16 filium sanctum *tr. K* 17 Israel *om. C* | fecere *R*; *om.*
U | tuae *P* 18 consilium] tuum *add. \kappa^2*

28. Igitur ad manifestandam gratiam dei, quae ex aeterno eius incommutabilique consilio in salutem omnium gentium disponebatur, non priora quasi incapacia declinata sunt tempora, sed ista electa, quae tales populos ediderunt, quorum ferox et
 5 voluntaria iniquitas non consulendi affectu, sed intentione saeviendo persisteret facere quae manus dei et consilium decreverunt fieri, ut mirabilior esset gratia et potentia dei, quae de tam duris animis, tam tenebrosis mentibus, tam inimicis cordibus fecit sibi populum fidelem, subditum, sanctum, qui non per sapientiam
 10 huius mundi pervenit ad lumen sapientiae dei, sed per illius donum, de quo testatur Iohannes apostolus dicens: *Scimus, quia filius dei venit et dedit nobis sensum, ut cognoscamus verum deum et simus in vero filio eius*. Cui testimonio apostolus Paulus consonat dicens: *Gratias agentes patri, qui dignos nos fecit in partem sortis*
 15 *sanctorum in lumine, qui eripuit nos de tenebris et potestate tenebrarum et transtulit in regnum filii dilectionis suae*. Et iterum idem: *Eramus enim, inquit, aliquando insipientes et increduli, errantes, serviens desiderii et voluptatibus variis, in malitia et invidia agentes, odibiles, odientes invicem. Cum autem benignitas et huma-*
 20 *nitas apparuit salvatoris nostri, non ex operibus iustitiae quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis spiritus sancti, quem effudit in nos abunde*

28, 9sq. sapientiam huius mundi] cf. Rom. 1, 20; 3, 19 11–13 1 Ioh. 5, 20
 14–16 Col. 1, 12–13 17–24 Tit. 3, 3–7

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

28, 3 declinatam *K* 4 populus *P* 5 insaeviendo *V*; servienda *Ma* 6 persisterere *PL*; perstiterere κ^2 | et consilium dei *tr. K* 7 mirabilior] et potentior *add. X(ac.)* | gratia] dei *add. X(ac.)* | de *om. PZ* 8 faceret *U* 13 testimonia *P* 14 parte *P(pc.)* 15 sanctorum] suae *O* | de tenebris et de potestate tenebrarum λ (*exc. U*) *edd*; de potestate tenebrarum μ ; de tenebrarum potestate *U* 16 idem ... 17 inquit] inquit eramus enim *U* 17 enim *om. O* μ aliquando *om. \kappa* (*sed cf. lib. I, 37, 18*); post insipientes *tr. N* | insipientes] et *add. \kappa* 18 voluntatibus *T* 19 autem *om. I* 20 apparuit *om. L(ac.)*; apparuerat *U* | salutaris *N* 21 nos fecimus *tr. PC\kappa^1* (*exc. O; pc. D*) *R* 22 regenerationis] et *add. Ma* | nobis *X*

per Iesum Christum salvatorem nostrum, ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae.

29. Potuitne plenius, luculentius, verius explicari, quae merita hominum Christus invenerit et quos sibi mores subiecerit, quae ad se corda converterit, quando venit mederi non sanis, sed male habentibus et vocare non iustos, sed peccatores, quando *gentium populus qui sedebat in tenebris lucem vidit magnam, et sedentibus in tenebris et umbra mortis lux orta est illis?* Fremebant gentes, irascebantur populi, saeviebant reges et potestates contradicebant, superstitiones et totius mundi reluctabantur errores, sed de resistantibus, furentibus, persequentibus populum suum Christus augebat, et per vincula ac supplicia mortesque sanctorum roborabatur fides, vincebat veritas, perque universum mundum dominicae segetis multiplicabatur ubertas. Tanta enim desuper praebebatur constantia fidei, fiducia spei, fortitudo tolerantiae, ut ille ignis dilectionis, quem in cordibus fidelium spiritus sanctus accenderat, nullo modo ab opprimentibus posset exstingui, cum et qui cruciabantur vehementius inardescerent et qui saeviebant eandem quam persequiebantur flammam saepe conciperent; qua beatus apostolus Paulus ignitus fidenter ferventerque dicebat: *Iustificati igitur ex fide pacem habeamus ad deum*

29, 3sq. venit ... peccatores] cf. Matth. 9, 12–13 5sq. Is. 9, 2 (Matth. 4, 16)
6sq. fremebant gentes] cf. Ps. 2, 1; Act. 4, 25 19–26 Rom. 5, 1–5

$\kappa(WPLC + \kappa^i[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^i\lambda^2)$

23 Christum] et add. C

29, 1 planius R | luculentius] et add. P(sl.) 3 quae ... converterit om. κ (v. p. 58) | converterit] et add. λ^i 4 peccatoribus P(ac.) | quoniam λ^2 edd 5 vidit lucem tr. O | lucem ... 6 tenebris om. V(ac.) 6 illis] eis O κ^2 8 reluctabant YZ 10 ac] aut κ^2 ; ad U 11 vincebat veritas] vincebatur infidelitas μ | per quae T; per NS λ^i ; per quod X 12 dominicae segetis] dominici agri μ ; dominici (-cae U) agri segetis λ (exc. B) mia 14 ignis ille tr. T | quem] quae P(ac.) 15 ab om. V(ac.) 16 cum ... inardescerent om. U 18 conspicerent κ^2 | qua] quia R; s. flamma add. C(mg.) | apostolus om. Q MaX | Paulus apostolus tr. C κ^i (exc. JT) κ^2 | frequentque PK 19 deum per om. Br B

- 20 *per dominum nostrum Iesum Christum, per quem et accessum habemus fidei in gratiam istam in qua stamus et gloriamur in spe gloriae filiorum dei. Non solum autem, sed et gloriamur in tribulationibus scientes quod tribulatio patientiam operatur, patientia autem probationem, probatio vero spem; spes autem non confundit, quia caritas dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis. Et iterum: Quis nos separabit a caritate Christi? Tribulatio? an angustia? an persecutio? an fames? an nuditas? an periculum? an gladius? Sicut scriptum est: Quia propter te mortificamur tota die, aestimati sumus sicut oves occisionis, sed in his omnibus superamus* mia 1117
- 25 *per eum qui dilexit nos. Certus sum enim, quia neque mors neque vita neque angeli neque principatus neque instantia neque futura neque fortitudines neque altitudo neque profundum neque creatura alia poterit nos separare a caritate dei quae est in Christo Iesu domino nostro. Haec caritas diffusa per spiritum sanctum fecit, ut*
- 30 *mundus fidelium mundum vinceret impiorum, haec Neronis crudelitatem, Domitiani furorem multorumque post eos principum rabiem glorioso innumerabilium martyrum fine confudit donante Christo imitatoribus suis de persecutionibus regum aeternarum stemmata coronarum.*

26–34 Rom. 8, 35–39 28sq. Ps. 43, 22

$\kappa(WPLC + \kappa'[ADFF]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

20 *per dominum om. λ (exc. BrB) | dominum nostrum om. μ | et om. YZ habemus] in add. BrB 21 fide λ edd; per fidem μ | gratia ista $P\kappa^2$ | in³ ... 22 gloriamur om. λ^1 | spe om. R(ac.) 22 et om. DTO 26 nobis om. R(ac.) qui K | separavit PL 27 an¹ om. λ^1 28 quia om. κ^2 | quia ... 29 occisionis om. λ^1 29 existimati λ^2 ba mip; extimati Ma | sicut] ut P 30 per] propter WO; super L | per eum om. V(ac.) | neque mors om. Q(ac.) 31 neque angeli neque principatus om. O; post futura tr. κ (exc. O) | principatus] potestates W 32 neque fortitudines om. κ ; neque fortitudo λ | altitudo] neque principatus neque abysus add. O 34 diffusa] est add. P(ac.) | ut] et λ^1 35 fidelium mundus tr. Ma | vincere λ^1 36 multoque P 37 rabiem om. λ^2 mia*

(XVI.) 30. Nulla igitur ratio dubitandi est Iesum Christum
mip 703 dominum nostrum pro impiis et peccatoribus mortuum; a
 quorum numero si aliquis liber inventus est, non est pro omni-
 bus mortuus Christus; sed prorsus pro omnibus mortuus est;
 nemo ergo omnium hominum ante reconciliationem, quae per 5
 Christi sanguinem facta est, non aut peccator aut impius dicente
 apostolo: *Si enim Christus, cum adhuc infirmi essemus, iuxta*
tempus pro impiis mortuus est. Vix enim pro iusto quis moritur;
nam pro bono forsitan quis audeat mori. Commendat autem suam
caritatem deus in nobis, quoniam si cum adhuc peccatores essemus, 10
Christus pro nobis mortuus est, multo magis iustificati in sanguine
ipsius salvi erimus ab ira per ipsum. Si enim cum inimici essemus,
reconciliati sumus deo per mortem filii eius, multo magis reconci-
liati salvi erimus in vita ipsius. Idem autem apostolus in secunda
 ad Corinthios ait: *Caritas enim Christi urget nos iudicantes hoc,* 15
quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt,
et pro omnibus mortuus est, ut et qui vivunt, iam non sibi vivant,
sed ei qui pro ipsis mortuus est et resurrexit. De se ipso vero quid
 pronuntiet, audiamus: *Fidelis, inquit, sermo et omni acceptione*
dignus, quia Christus venit in hunc mundum peccatores salvos 20

30, 1–31, 5 nulla ... innotuit] Hincm., praed. lib. arb. (PL 125, 336A–D)
 7–14 Rom. 5, 6–10 15–18 2 Cor. 5, 14–15 19–23 1 Tim. 1, 15–16

$\kappa(WPLC + \kappa^1[ADFF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

30, 1 ulla V; hoc est eos qui negant beatam Mariam semper virginem corrup-
 tam fuisse in originali peccato *add. G (mg.)* | Christum Iesum *tr. Q* 3 quo
 μ | numero] vero *Ma* | si aliquis *om. \lambda* | est¹] alioquin *add. \lambda (exc. \lambda^2; sl. V)*
 4 mortuus¹] est *add. S (ac.)* | est] Christus *add. \lambda ba mip* 6 aut¹] ante λ^1
 impios *L (ac.)*; fuit *add. \lambda ba mip* 7 si] ut quid (*Vulg.*) $\lambda (exc. S Br B) ba$; num-
 quid *S* | infirmi adhuc *tr. PL C \kappa^1 (exc. I)* | iuxta] secundum (*Vulg.*) μ 8 est
 mortuus *tr. P; om. Ma (ac.)* 10 dei *H* | si cum] sicut *Ma* 11 in *om. \lambda (exc.*
M) ba mip 13 magis] iustificati in sanguine *add. Ma* | reconciliati² *om. \kappa*
 14 secunda] prima $\lambda (exc. \lambda^2) mia$ 15 Corinthios] epistola *add. R* | arguet *G*
MH (ac.) NS | hoc] haec *Ma* 16 omnibus] nobis *Ma* 17 et¹ ... est *om. \mu*
 et² *om. K* 18 resurrexit] quid de se pronuntiat Paulus *add. Y (mg.) Z (mg.)*
 se *om. L (ac.) K* 19 pronuntiat *NU YE*; Paulus *add. Y* | sermo inquit *tr. A*
TOM (ac.) | acceptio *L (ac.)*; actione λ^1 20 dignus] deo *O*

facere, quorum primus ego sum, sed ideo misericordiam consecutus sum, ut in me primo ostenderet Christus Iesus omnem patientiam ad informationem eorum, qui credituri sunt illi in vitam aeternam. mia 1118

31. Sive ergo circumcisio sive praeputium peccato universaliter concludebatur unusque omnes reatus obstrinxerat et inter magis minusque impios nemo erat, qui posset absque Christi redemptione salvari; quae redemptio universo sese intulit mundo
 5 et omnibus hominibus indifferenter innotuit, quandoquidem in die quinquagesimo ab illo Pascha, in quo se hostiam deo verus agnus obtulerat, cum apostoli et qui cum eis unanimes erant, repleti spiritu sancto linguis omnium gentium loquerentur, conveniebat excita miraculo diversi generis hominum multitudo,
 10 ut evangelium Christi in eis qui aderant totus mundus audiret. Confluxerant autem, sicut scriptum est, *Parthi et Medi, Elamitae et qui habitant Mesopotamiam et Iudaeam et Cappadociam, Pontum et Asiam, Phrygiam et Pamphyliam, Aegyptum et partes Libyae quae* mip 704
est circa Cyrenen, et advenae Romani, Iudaei quoque et proselyti,
 15 *Cretes et Arabes,* audientes omnes linguis suis praedicari magnalia dei, quorum testificatio etiam in eas gentes quae remotiores sunt longe lateque procurreret. Ad cuius rei effectum credimus provi-

31, 5sq. in die quinquagesimo] cf. Act. 2, 1 8 repleti ... loquerentur] cf. Act. 2, 4 9 conveniebat ... multitudo] cf. Act. 2, 6 11–15 Act. 2, 9–11 15sq. audientes ... dei] cf. Act. 2, 11 17sq. ad ... praeparatam] cf. Leo M., serm. 82, 2, 40–44 (β) (v. p. 37)

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

22 primo me tr. A (ac.) | primo] omnium add. Q (ac.) | Iesus om. κ (exc. WP)
 31, 1 peccata P 2 inter magis om. UY 3 possit NYZ | redemptione Christi tr. P 4 salubri Ma | se R 5 quandoquidem quando κ^1 (pc. F) 6 ab ... quo om. Ma (ac.) | qua QX; Iesus holocaustum add. Ma (mg.) | deo om. F (ac.) 7 agnus om. R (ac.) | unanimiter W | erant unanimes tr. K 9 exita L (ac.); excitata $\kappa^1 KGMa$ (pc.) H (pc.) BrB | miraculis K | hominum] omnium λ^1 10 ut om. $\kappa^2 V$ (ac.) | evangeliumque κ^2 (sl. R) | Christi om. L (ac.) 11 Medi] et add. P $\kappa^2 \mu$ 12 inhabitant λ edd | et² om. O λ edd 13 Asiam] et add. κ^1 (exc. OI) R (sl.) Br (ac.) 15 omnes] autem λ (exc. λ^2 ; autem sunt U); eorum λ^2 mia | suis om. λ^2 | praedicare UY 16 dei] Romae laudes YZ 17 procurrerent J (ac.); procuraret Z; virtus add. G (mg.)

dentia dei Romani regni latitudinem praeparatam, ut nationes
vocandae ad unitatem corporis Christi prius iure unius consocia-
rentur imperii, quamvis gratia Christiana non contenta sit eos- 20
dem limites habere quos Roma multosque iam populos sceptro
crucis Christi illa subdiderit, quos armis suis ista non domuit,
quae tamen per apostolici sacerdotii principatum amplior facta
est arce religionis quam solio potestatis.

(XVII.) 32. Quodsi forte, quemadmodum quasdam gentes
non olim in consortium filiorum dei novimus adoptatas, ita
etiam nunc in extremis mundi partibus sunt aliquae nationes
quibus nondum gratia salvatoris illuxit, non ambigimus etiam
circa illas occulto iudicio dei tempus vocationis esse dispositum, 5
quo evangelium quod non audierunt audiant atque suscipiant;
quibus tamen illa mensura generalis auxilii, quae desuper omni-
bus semper hominibus est praebita, non negatur, quamvis tam
acerbo natura humana vulnere sauciata sit, ut ad cognitionem dei
neminem contemplatio spontanea valeat erudire, nisi obumbra- 10
tionem cordis lux vera discussit, quam inscrutabili iudicio deus
iustus et bonus non ita in praeteritis saeculis quemadmodum in
novissimis diebus effudit. Unde et apostolus Paulus scribens
Colossensibus ait: *Mysterium quod absconditum fuit a saeculis et*

21sq. multosque ... domuit] cf. Prosp., carm. de ingr. 1, 40–42 (sedes
Roma Petri; quae pastoralis honoris / facta caput mundo, quidquid non pos-
sidet armis, / relligione tenet)

32, 11 inscrutabili iudicio] cf. Rom. 11, 33 14–17 Col. 1, 26–27

$\kappa(WPLC + \kappa^l[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

19 unitatem] veritatem *Ma* | unius] imperii *add. mia* | consonarentur *YZ*
20 imperii] impietatis λ *mia* | Christiana] Christi iam κ^l 21 populorum
 λ (exc. *MUE*) *mia* 22 Christi crucis *tr. F(ac.)* | ita *W(ac.)PR*

32, 1 gentes] quemadmodum *add. Ma*; quod *add. \lambda mia* 2 olim] volunt λ
mia 4 salvatoris] nostri *add. O* 6 quae *P*; quod *YZ* | non] *nondum μ
 λ (exc. *V*) *mia* | audierunt] vel viderunt *add. H(mg.)*; viderunt λ^2 *mia* | audi-
ent atque suscipient κ (exc. *WP*) *ba mip* 8 semper *om.* *Q(ac.)* | hominibus
semper *tr. G* | tam *om. S* 10 spontanea] *plene *add. \mu\lambda edd* | erudiri *R*
11 vera lux *tr. Q\lambda mia* | dei *LR* 12 in¹ *om. MVS\lambda^1 mia* 13 Paulus
apostolus *tr. W*; *beatus apostolus μ *U*; beatus apostolus Paulus λ (exc. *U*) *edd*

- 15 *generationibus, nunc autem manifestatum est sanctis eius, quibus voluit deus notas facere divitias gloriae sacramenti huius in gentibus, quod est Christus in vobis.*

- (XVIII.) 33. Numquid hoc mysterium etiam prophetis incognitum fuit, et illi per quos spiritus sanctus loquebatur, ea quorum ab ipsis fiebat denuntiatio, nesciebant? Non ita plane *mia 1119*
intellegendum puto, sed ipsis gentibus hoc absconditum fuisse *mip 705*
5 mysterium, quod dominus quando voluit et quibus voluit revelavit. Nam de vocatione gentium, quae non erant populus dei et quarum prius non misertus est, nunc autem miseretur, in Deuteronomio ita dicitur: *Et vidit dominus et zelavit et irritatus est propter iram filiorum suorum et filiarum et dixit: Avertam faciem*
10 *meam ab eis et ostendam quid erit in novissimo, quia generatio perversa est, filii in quibus non est fides in illis. Ipsi in zelum compulerunt me in hoc, quod non est deus; irritaverunt me in idolis suis, et ego in zelum incitabo eos in eis qui non erant gens; super gente insipiente irritabo eos.* Et David haec de adoraturis deum omnibus
15 gentibus praecinit: *Omnes gentes quascumque fecisti venient et adorabunt coram te et glorificabunt nomen tuum; et iterum idem: Et adorabunt eum omnes reges terrae, omnes gentes servient ei; et*

33, 5sq. quod ... revelavit] cf. Prosp., ep. Ruf. 16, 17 (PL 51, 86, 54) 6sq.
quae ... miseretur] cf. 1 Petr. 2, 10 8-14 Deut. 32, 19-21 (LXX) 15sq. Ps.
85, 9 17 Ps. 71, 11

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

15 manifestum $D\lambda^1(ac. Z)$ | sanctis] seculis I 16 gloriae] suae *add. W(ac.)*
 $U(ac.)$ | huius ... 33, 8 dominus *in ras.* O 17 Christus ... 33, 1 mysterium
iter. X | nobis $MaXE$

33, 2 sanctus spiritus *tr. A QGMa* 3 quarum R | fiebant λmia | denuntia-
tio] Christi *add. W(sl.)* | denuntiatio²] denuntiationes nesciebant λmia
4 gentis P | hoc *om. \lambda mia mip* | hoc²] absconditum hoc *tr. GX* 5 voluit²
om. \mu(ac. G) 6 erat OU 7 quibus $\mu\lambda edd$ 8 ita *om. H(ac.)* | iratus $\mu\lambda^2$
edd 9 suorum *om. UY* 10 meam] a vobis vel *add. \lambda^1* | quid] quod X
quia] et I 11 est¹] in *add. U*; et *add. R* | filiis $\lambda(exc. VHNS)$ | in illis fides
tr. W | in illis *om. \kappa^2* | illis] ipsis P | in³] et λ^1 12 in¹] et *praem. \kappa^2* | hoc] eo
 κ^1 13 erat $V(ac.)$ | gentes $O\kappa^2GMaXS$ | super] in U | gentem insipien-
tem λ^1 14 oraturis $L(ac.)$ | omnibus *om. X* 16 coram *om. L(ac.)* | te]
domine *add. (Vulg.) O\lambda edd* 17 reges] gentes μ | servient ... 18 gentes *om. \kappa*

iterum: *Et benedicentur in ipso omnes tribus terrae, omnes gentes magnificabunt eum.* Isaías quoque similia annuntiat dicens: *Quoniam erit in novissimis diebus manifestus mons domini et domus dei* 20 *in cacumine montium et exaltabitur super colles et venient ad eum omnes gentes; et iterum idem: Et faciet, inquit, dominus sabaoth omnibus gentibus in monte isto, bibent in iucunditate vinum, unguentur unguento in monte isto; trade haec omnia gentibus, hoc enim consilium super omnes gentes; et iterum idem: Et revelabit* 25 *dominus brachium suum sanctum in conspectu omnium gentium, et videbunt omnes gentes terrae salutem quae a domino nostro est; et iterum: Ecce advenae per me ad te accedent et ad te confugient; et infra: Gentes quae te non cognoverunt invocabunt te, et populi qui te nesciunt ad te confugient.* Osee quoque paria prophetat dicens: 30 *Et erit in loco in quo dictum est eis: Non populus meus vos, ibi vocabuntur filii dei vivi et congregabuntur filii Iuda et filii Israel in idipsum, et iterum: Miserebor non dilectae et dicam non populo meo: Populus meus es tu, et ipse dicet: Deus meus es tu.*

34. Sub apostolis vero cum hi qui in Christum ex circumcissione crediderant eos, qui gentiles erant dicebanturque praeputium, iustificationum gratiae arbitrarentur participes esse non

18sq. Ps. 71, 17 19–22 Is. 2, 2 22–25 Is. 25, 6–7 (LXX) 25–27 Is. 52, 10 28 Is. 54, 15 (LXX) 29sq. Is. 55, 5 (LXX) 31–33 Os. 1, 10–11 33sq. Os. 2, 23–24

34, 2sq. dicebanturque praeputium] cf. Eph. 2, 11

$\kappa(WPLC + \kappa^1[AD FJ]TOI) + \kappa^2[RK])\mu(QG Ma X)\lambda(MVHNS\lambda^1\lambda^2)$

18 et om. λ edd 19 similia] *eadem similiter μ | annuntiat] annuntians ait λ^1 20 mons] domus W ; domus add. κ^1 ; meos S 21 et¹ om. $WPFJTI$ 22 idem et om. κ | dominus om. C 23 gentibus om. $D(ac)$ | isto] hoc M 24 tradet $\lambda(pc. V)mia$ 25 et² om. $\kappa(exc. P)U$ | revelavit $PL\kappa^1U$ 27 terrae om. $\kappa^1 M(ac)$ | qua P | nostro om. $\kappa(exc. LC)\lambda mia mip$ 28 iterum] et add. X | ad te per me tr. $WP\lambda edd$ | ad te¹ om. κ^2 | ad te²] ante H | fugient λmia 29 gentes ... 30 confugient om. Ma | non om. X | qui te nesciunt om. W 30 te² om. K 31 eis om. μ | ibi om. $D(ac)M$; ubi U | vocabuntur ibi tr. κ 32 Iudae V | in idipsum] ad ipsum κ 34 dominus W 34, 1 hi] ii mip | Christo μ ; et add. U 2 dicebant quod X

- posse, docet beatus apostolus Petrus, quam indiscretus apud
 5 deum uterque sit populus, si in unitatem fidei ambo convenerint:
Cum autem, inquit, coepissem loqui, decidit spiritus sanctus super mip 706
eos, sicut et in nos in initio. Recordatus sum autem verbi domini,
sicut dicebat: Iohannes quidem baptizavit aqua, vos autem baptiza-
 10 *bimini spiritu sancto. Si ergo eandem gratiam dedit illis deus sicut et*
nobis qui credidimus in dominum Iesum Christum, ego quis eram
qui possem prohibere deum? His auditis tacuerunt et glorificaverunt
deum dicentes: Ergo et gentibus deus poenitentiam ad vitam dedit. mia 1120
 Iacobus quoque apostolus de hac vocatione gentium dicit: *Viri*
fratres, audite me! Simon narravit quemadmodum primum deus
 15 *visitavit sumere ex gentibus populum nomini suo, et huic concor-*
dant verba prophetarum, sicut scriptum est: Post haec revertar et
reaedificabo tabernaculum David quod cecidit et diruta eius aedifi-
cabo et erigam illud, ut requirant ceteri hominum dominum et
 20 *omnes gentes super quas invocatum est nomen meum, dicit dominus*
faciens haec, notum a saeculo est domino opus suum. Simeon
 quoque ille, cui responsum erat a spiritu sancto non eum visu-
 rum mortem priusquam videret Christum domini, de salute
 omnium gentium, quae in Christo revelabatur, haec dixit: *Nunc*

6–12 Act. 11, 15–18 8sq. Act. 1, 5 13–20 Act. 15, 13–18 16–20 Am.
 9, 11–12 (LXX) 20–22 Simeon ... domini] cf. Luc. 2, 26 23–27 Luc. 2,
 29–32

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

4 docebat *W* | beatus *om.* λ^1 | Petrus apostolus *tr.* *I* 5 si *om.* *P* | unitate *W*
M | fidi *D* | convenerunt *AFRNSU* 6 coepissem inquit *tr.* μ | cecidit κ^2
 super eos *om.* λ^1 7 sicut] sic *YZ* | in¹ *om.* *PU* | nos] vos *S* | in² *om.* μS
 autem sum *tr.* *Ma* | verbo *X(ac)*; verbis *U* 8 quidem] inquit *Ma* | baptiza-
 mini *Q(ac)Ma*; in *add.* *LCDJba* 9 gratiam ... 10 credidimus *om.* *U*
 11 posse *P*; possum $\mu(pc.X)$; possum *X(ac).U* | deum] eum *I* 12 deum]
 dum *I* | ergo] si *praem.* $\lambda(exc.\lambda^2)$ 13 de] in *X* | gentium *om.* κ^1 14 Si-
 meon *LY* 15 iustificavit *I*; voluit κ^2 ; iuravit λ^1 | nomine *W(ac)* 17 aedifi-
 cabo $\kappa(exc.\kappa^2)ba$ | tabernaculum] alium *add.* *R(sl)*; Iacob *add.* *Z* | reaedifi-
 cabo κ^2 18 deum λ^1 ; *om.* *S* 20 haec] illud *M* | est a saeculo *tr.* μMS
 domino *om.* *P* 21 cui responsum erat] responsum acceperat κ (accepit *O*)
 ab *QGX* | eum] se *K*; *om.* *U* 22 dominum *Ma*; deum *N* | salute] solute *P*;
 vero *add.* κ 23 dicit *W*

*dimitte servum tuum, domine, secundum verbum tuum in pace,
quia viderunt oculi mei salutare tuum, quod parasti secundum
faciem omnium populorum, lumen in revelationem gentium et
gloriam populi tui Israel.* 25

35. His et aliis testimoniis scripturarum non dubie demon-
stratur istam ditissimam, potentissimam, benignissimam gratiam,
qua in novissimo mundi tempore omnes gentes in regnum Chri-
sti vocantur, prioribus saeculis in occulto dei absconditam fuisse
consilio, (XIX.) et cur hac manifestatione, qua nunc universis
nationibus innotescit, antea revelata non fuerit, nullam posse
scientiam comprehendere, nullam intelligentiam penetrare, cum
tamen illud quod de bonitate dei piissime creditur, quia *omnes
homines velit salvos fieri et in agnitionem veritatis venire*, non
oporteat nisi perpetuum aeternumque sentiri secundum eas
mensuras, quibus deus dona generalia specialibus novit cumulare
muneribus, ut et qui exsortes gratiae fuerint, de sua nequitia
redarguantur, et qui in eius lumine enituerint, non in suo merito,
sed in domino glorientur. 10

mip 707

(XX.) 36. In hoc sane angusto quidem, sed tamen recto
intelligentiae tramite non parum difficultatis opponit conside-
ratio parvulorum, qui nullo iudicio rationis utuntur, quo aucto-
ris sui beneficia sentientes ad agnitionem valeant veritatis acce-
dere, nec videntur de neglectu opitulantis gratiae iuste argui in 5

35,7–14 cum ... glorientur] Hincm., praed. lib. arb. (PL 125,259B–C)
8sq. 1 Tim. 2,4 14 in domino glorientur] cf. 1 Cor. 1,31

$\kappa(WPLC + \kappa^1[AD FJ]TOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

24 dimittis *L* (ac.) *CATONba mip*; dimittes *L* (pc.) | tuum² *om. I* 25 se-
cundum] ante *WPOI* $\kappa^2 X\lambda$ (exc. *VHNS*) *edd* 26 omnium *om. P* | in] ad
O $\kappa^2 X\lambda$ (exc. *VHNS*) *edd* | revelatione *WPQGMa* 27 plebis tuae λ *mia*
35,1 his] ergo *add. O* | his et] hii quae *I* 2 istam potentissimam ditissimam
tr. LCU; potentissimam istam ditissimam *tr. κ^2* ; tam ditissimam potentiam
N 3 qui *P* 5 hac] ea *W* (sl.); ac *P*; haec *UY* | manifestatio λ^1 | quae *YZ*
6 nulla ... scientia *Z* | possem *UZ* 8 quod] cum *YZ* | quia] qua *C* 9 vult
YZ | in] ad κ^2 13 arguantur κ^2 | in¹ *om. F* λ *mia* | nituerint *UZ*
36,4 beneficentia *I*; uteri *add. X* (ac.) | cognitionem κ^2 | valeant *om. C*
accedant *C*

- illa ignorantia naturaliter constituti, quam dubium non est nullam recipere scientiam, nullam sentire doctrinam. Unde cum *omnes homines* velit deus *salvos fieri*, quid est quod alienatur a salute perpetua tanta infantium multitudo totque in his aetatibus
- 10 hominum milia extra vitam relinquuntur aeternam, quasi ad hoc tantum conditi sint ab eo qui neminem odiens creavit, ut quia in hunc mundum cum peccati carne venerunt, insolubilis culpae vincula sine reatu propriae actionis inciderent? Neque enim credi fas est eos qui regenerationis non adepti sunt sacramentum, ad
- 15 ullum beatorum pertinere consortium; et magis stupendum *mia 1121* magisque fit mirum, quod ubi actio non offendit, ubi arbitrium non resistit, ubi eadem miseria, similis imbecillitas, causa communis est, non unum est de tanta parilitate iudicium, et quales reprobatur abdicatio, tales adoptat electio.

- (XXI.) 37. Verumtamen de hac altitudine discretionis dei non conturbabitur cor humilitatis nostrae, si firma et stabili fide omne iudicium dei iustum esse credamus nec appetamus habere cognitum quod voluit esse secretum, ut ubi investigari non potest
- 5 quare ita iudicet, sufficiat scire quis iudicet, quamquam non ita incognoscibilis ista sit quaestio, ut nihil inde eruditionis possimus

36, 8 1 Tim. 2, 4

$\kappa (W P L C + \kappa^1 [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
 36, 7 cum *inc. Do* 19 electio *des. Do*

6 constituit *P* | quia λ^1 8 deus velit omnes homines *tr. Do* | alienatur] alia natura *P* 9 totque ... 14 eos *om. Do* 10 hominum milia *om. μ* | quasi] qui *K* 11 tantum *om. YZ* | sint conditi *tr. K* | sunt *C(ac.) T λ (exc. N)* | neminem] fuit *add. H* | quia] qui *P* 12 cum *om. Br B* | insolubilis *W(ac.)* 13 acciderent *S*; incederent *QMa*; quid hoc profundius quid mirabilius esse potest *add. V(mg.) H(pc.) λ^2 edd* | credi nefas est *Z*; nefas est credi *U* 14 generationis *F(ac.) V(ac.)*; renationis λ^1 | non regenerationis *tr. Ma* | sacramenta *L C* | ad ... 15 consortium *om. Do* 15 illum *P(ac.)* | pertinere beatorum *tr. κ^2* | et] ut *C* 16 fit *om. W* | mirandum *W* 17 imbecillas *P* 18 non unum est *om. P* | est² *om. M(ac.)* | de] in *ba mip* | et] sed *R ba*
 37, 1 hac] ac *D(ac.)* 2 humilitatis nostrae] nostrum (nostrum et *Br*) λ *mia* firma si *tr. H* | stabilis *P* 3 petamus *I*; aptamus *Ma(ac.)* | habere] esse *W* 4 ibi *Ma* | investigare λ | possit *Ma* 5 sufficiat *Ma*; sufficit *U* 6 inde] de ea μ ; sit quod de ea λ *mia* (*v. p. 68*) | *possimus eruditionis *tr. μ*

acquirere, si ad contemplandum id quod videri potest, tranquillus
sobrii cordis adhibeatur intuitus: Cum enim consideramus inter
paganos, inter Iudaeos, inter haereticos interque ipsos catholicos
Christianos quam multiplex pereat numerus parvulorum, quos
mip 708 quantum ad proprias pertinet voluntates, neque bonum aliquid
neque malum constat egisse, discimus super eos illam manere
sententiam, quam humanum genus in praevaricatione primi
parentis accepit; cuius sententiae rigor dum etiam circa tales non
resolvitur, quam magnum illud peccatum fuerit demonstratur. 15
Nemo autem putaretur non innocens nasci, nisi etiam talibus
esset noxium non renasci.

38. De immaturitate vero mortis non est ratio conquerendi,
cum semel in naturam nostram per peccatum ingressa mortalitas
obnoxium sibi omnem vitae nostrae fecerit diem. Esset enim,
quando secundum aliquem modum immortalis dici homo posset,
si esset tempus intra quod mori omnino non posset. Sed corrup- 5
tio numquam ita incorruptionis est particeps, ut non semper
obnoxium sit defectioni quod debetur occasui. Vitae huius prin-
cipium mortis exordium est, nec prius incipit augeri aetas nostra
quam minui; cui si quid adicitur spatii temporalis, non ad hoc
accedit ut maneat, sed in hoc transit ut pereat. Quod ergo ab 10
initio sui mortale est, qualibet occidat die, non contra legem

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
38, 7 vitae inc. Do 10 pereat des. Do

7 acquirere] invenire *U* 9 haereticos] Iudeos *U* | inter $\lambda^2 mia$ 11 quan-
tum] tantam *H* | quantum ... voluntates om. $\kappa(exc. P)$ | pertinet ad propria
tr. λ^1 | boni ... mali *L* (pc.) *CIB ba mip* 12 constat om. *R* (ac.) | discamus
W; dicamus *P*; dicimus *U* | eos om. *Q* (ac.) | manere illam tr. *K* 13 in om.
 λmia | in Adae praevaricatione suscepit κ | primi parentis praevaricatione
tr. *ba mip* 14 non] natura *Ma* 15 fuerit] sit *Q* (ac.) *Ma* | demonstratum *R*
16 autem] etiam κba | innocens] noscens λ^1
38, 2 nostram naturam tr. *K* | ingressu *P* 3 fecerat *W* | esset om. *V* (ac.);
Petrus *H* 4 quando] quoniam $\lambda^2 mia$ | posset homo tr. *A T* 5 numquam
corruptio (corruptio numquam *J*) ita incorruptionis tr. $\kappa(exc. W\kappa^2)\lambda^2$; tam
corruptionum quam incorruptionum κ^2 6 semper om. *W* 7 noxium *W*
defectionis λ^1 8 est exordium tr. *X* 9 adiciatur *L C* κ^2 ; addicitur *N*
11 initii *X* λ (initii *U*) | sui] die add. λ (v. p. 68)

mortalitatis occumbit, nec umquam ei vicinius est posse vivere quam posse deficere. Quamvis autem ex una causa omnium hominum sit orta mortalitas, non in unam tamen, sed in multi-
 15 plicem imbecillitatem corruptibilis natura distrahitur, et sive morbis sive debilitatibus sive vulneribus non solum anni aut menses vel dies aetatis humanae, sed et omnes horae omniaque momenta subiecta sunt, nec est aliquod mortis genus aut ullus obeundi modus, qui non intra universitatem mortalium in
 20 aliquam incidat portionem. Manet enim *grave iugum super filios Adam a die exitus de ventre matris eorum in diem sepulturae in matrem omnium.*

(XXII.) 39. Sed huius asperrimi iugi pondera non ita in Adae filios irruerunt, ut divina iustitia nihil eis suae dimensionis adhiberet; quae defectionum legibus ita defecturos subiecit, ut ab eis moderationum suarum non averteret potestatem, ne ideo
 5 omnes omnia inciderent mala, quia per communem condicionem omnes omnibus subiacerent, sed ut generali necessitate variata *mia 1122*
mip 709
 causas sibi dominus indulgentiae correptionisque servaret esset- que in uno omnium debito quod et misericors remitteret et iustus exigeret. Cum igitur iusta et omnipotens providentia dei
 10 incessabiliter universa diiudicet et nemo in hunc mundum veniat neque ab hoc mundo exeat nisi eo ortu atque discessu, quem

38, 20–22 Sir. 40, 1

$\kappa (WPLC + \kappa^1 [ADFFTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS\lambda^1 \lambda^2)$
 13 quamvis *inc. Do* 18 sunt *des. Do* 20 manet *inc. Do* 22 omnium *des. Do*

12 ei *om. μ* 13 quam posse deficere *om. P(ac)* 14 orta] ista κ^1 | una LR
 15 et sive] cum *Do* 17 et *om. $\kappa^1 \lambda^1$* 19 abeundi κ^2 20 incidant *Ma*
 21 Adae *M* | eorum] *usque *add. $\kappa^1 (pc. F) \kappa^2 \mu$*
 39, 2 irruiere *Ma* | eis] ei *Cba*; s. iugo *add. C(sl)* | sua λ^1 | *dimensionis suae
tr. μ 3 quae] s. iustitia *add. C(sl)* | defecturos μ ; defectura $\kappa \lambda$ *edd* | subegit
AFJO 4 adverteret *LRMa*; everteret λ | ne] nec κ (*exc. WP*) *M(ac) V(ac)*;
 nec ut *M(pc)*; non ut λ (*exc. M\lambda^2*; *pc. V*); *om. λ^2* 5 *omnia omnes *tr. $\kappa \lambda$ edd*
 7 dominus *om. κ* | corruptionisque *K* 9 iusta et *om. W*; iuste *P* | omnipo-
 tentis *X* 10 universam *P* 11 decessu *PFIUYba mia*

rerum arbiter secundum altissimam scientiam suam sapientiam-
que decernit, sicut scriptum est in libro Iob: *Quis ignorat, quod*
omnia haec manus domini fecerit, in cuius manu anima omnis
viventis et spiritus universae carnis hominis? et iterum: *Breves dies* 15
hominis sunt et numerus dierum eius apud te est, quis audeat causas
operum et consiliorum eius inquirere? Inscrutabile enim est
valdeque secretum, cur tantis differentiis condicio humana varia-
ta sit: Illum ab infantia usque ad senectutem longaeva carpit
infirmetas nec inter perseverantes dolores statutae deficit tempus 20
aetatis, illum integris valentem viribus annosissimus vigor vege-
tat; huic in pueritia finis est, illi in adolescentia; huic ultra iuven-
tutem non licet progredi, illi impossibile est usque ad loquendi
rudimenta grandescere. Quas vitae metas multiformiter inaequa-
les minus acerbis experiretur caduca mortalitas, si praesentis 25
tantum saeculi detrimenta pateretur et non in aeternas miseras
caderent qui hinc sine lavacro regenerationis exissent.

(XXIII.) 40. Sed cum inscrutabilior sit causa donorum quae
gratia tribuit quam miseriarum quas natura promeruit, ipsa nos
intelligentiae difficultas ad nostrum remittit auctorem, et cum
quaerimus, quomodo *omnes homines salvos fieri* velit qui non
omnibus illud tempus impertit, in quo per voluntariam fidem 5
percipiendae gratiae sint capaces, non irreligiose arbitror credi
neque inconvenienter intellegi, quod isti paucorum dierum homi-

39, 13–15 Iob 12, 9–10 15sq. Iob 14, 5

40, 4 1 Tim. 2, 4

$\kappa (W P L C + \kappa' [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
39, 17 inscrutabile *inc. Do* 24 grandescere *des. Do*

12 altissimam] sanctissimam *add. H* | scientiam *om. F(ac.)* | suam scientiam
tr. $\kappa^1 H$ | suam *om. μ* ; suamque *U* 14 manu] est *add. $\kappa^2 (sl. R)$* *V* 15 vivetis
Ma | et¹] est *QMa*; *om. G* | hominibus *P* 16 dierum] mensium *O* | eius
om. R(ac.) 19 ad] in *P\lambda (exc. U)* *mia mip* | longaevam *$\kappa^1 (exc. FI)$* *Do*
21 illum *om. P* 22 huic¹ ... illi] hic ... ille *S* 23 loquendi *om. W* 25 acerv-
vas *PL*; acerbis *N*; acerba *λ^1* 27 existent *PS(ac.)*

40, 1 inscrutabilis *$\lambda^2 mia$* | dolorum *L(ac.) R*; bonorum *U* 3 remittit] ad
add. Ma(ac.) 4 quo *W(ac.)* 6 incapaces non religiose *P* 7 intellegere *Q*

- nes ad illam pertineant gratiae partem, quae semper universis est
impensa nationibus; qua utique si bene eorum uterentur paren-
10 tes, etiam ipsi per eosdem iuvarentur. Omnium namque exordia
parvulorum totaque illa principia necdum rationalis infantiae sub
arbitrio iacent voluntatis alienae, nec ullo modo eis nisi per alios
consuli potest, et consequens est illos ad eorum pertinere consor-
tium, quorum vel recto vel pravo aguntur affectu. Sicut enim ex
15 aliena confessione credunt, ita ex aliena infidelitate aut dissimula-
tione non credunt. Et cum ipsi nec praesentis vitae desiderium
habuerint nec futurae, quam ipsorum factum est nasci, tam
ipsorum efficitur non renasci. Sicut autem circa maiores praeter *mip 710*
illam generalem gratiam parcius atque occultius omnium homi-
20 num corda pulsantem excellentiore opere, largiore munere,
potentiore virtute vocatio specialis exseritur, ita etiam circa
innumeros parvulos eadem manifestatur electio. Quae quidem
nec illis qui renati non sunt in parentibus defuit, sed his qui
renati sunt prae parentibus affuit ita, ut multis saepe quos suo-
25 rum impietas deseruit, alienorum cura servierit et ad regeneratio- *mia 1123*
nem venerint per extraneos, quae eis non erat providenda per
proximos. (XXIV.) In quo opere gratiae quis nisi arrogantissimus
atque inanissimus de divina iustitia conqueratur, quod non omni-
bus parvulis simili providentia consulat omniaque pericula, quae
30 moriturorum regenerationem prohibere possunt, aut potestate

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

8 est impensa] imperta (*pc.* impertita) *W* 9 impensa nationibus] impensa-
tionibus *P* | qua] quia *P*; quam *R* | *uterentur eorum *tr.* μ | parentes ... 10
iuvarentur *om.* *S* 14 affectum *P*; effectum *Ma* 17 habuerunt *Kl edd*
20 pulsante $\lambda^1 B$ | excellentiori *W\kappa^2*; excellentio *S* | largiori *W\kappa^2*; largitione
Ma 21 potentiori *W* | virtute] iustitia κ^1 | exoritur *Q(ac.)Ma S* 22 relec-
tio *P* 23 nec] in *add.* κ | defuit] desint *N(ac.)* | sed] in *add.* κ (*pc. L*)
sed ... 24 affuit *om. L(ac.)* | his] iis *U\lambda^2 edd* 24 prae] pro κ^2 ; *om. N* | ita
**om.* κ | multi *R* | *saepe multis *tr.* μ 25 pietas κ (*exc. L C*) | et] quod *add.*
I 26 erant *J(ac.)* | provisa *K* 27 opera *P* | atque inanissimus nisi arrogan-
tissimus *tr. P* 28 *vanissimus $\mu\lambda ba mia$ | divinae *P* | iustitiae *P* 29 similis
 λedd 30 moriturum *D(ac.)* | generationem *I(ac.)*

submoveat aut miseratione praeveniat? Quod utique erga omnes fieret, si ita fieri omnino deberet.

41. Non autem latet, quantum in cordibus fidelium desidia-
gigneretur, si in baptizandis parvulis nihil de cuiusquam negligen-
tia, nihil de ipsorum esset mortalitate metuendum, quandoqui-
dem ut tales baptismo fraudarentur, nullo modo posset accidere.
Hac vero tam inamissibili felicitate infantium vehementissime 5
opinio illius roboraretur erroris, qui gratiam dei secundum me-
rita hominum dari audet contra fidem catholicam praedicare; vi-
deretur quippe inculpabili innocentiae hoc tota aequitate deberi,
ut neminem eorum adoptio praeteriret, quos nullus reatus ob-
stringeret, nec impie a quodam de parvulorum baptismo dictum 10
fuisset: 'Habet gratia quod adoptet, non habet unda quod diluat';
sed hoc detestabiliter praedicatum omnes discipuli veritatis
intellegunt, et inde manifestum est eos qui salvi fiunt non merito,
sed gratia liberari, quia sine baptismo mortuos perisse non du-
bium est. Qui utique nisi gravissimi peccati essent participes, non 15
perirent. Nunc autem occulta quidem dei discretionem, sed iusta
sic ostenditur et quid conferat gratia et quid praevaricatrix merea-
tur natura, ut nec contra donum eleveetur superbia nec contra
periculum cesset industria.

41, 11 Ps.-Aug., hypomn. 5, 8

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
41, 13 manifestum *inc. Do* 19 industria] *des. Do*

31 praeveniat *U* | itaque λ^1 | erga] gratia *O* | erga omnes *om. W* | omnes]
ita *add. \lambda mia* 32 si] sed *P(ac.)* | omnino fieri (*om. ita W*)
41, 1 in *om. \lambda mia mip* | fidelium] talium μ | desidia *P* 3 nihil] nisi *P*
morte $\kappa ba mip$ | quandoquidem] quod *add. K* 4 ut *om. P* | ut tales] vitales
R; vitali *K* | fraudarentur *D(ac.)* 7 catholicam fidem *tr. \mu(ac. G)* 9 per-
stringeret λmia 11 unda] nuda *YZ* 13 inde] tamen λ^1 | manifestum] si
enim *praem. Do* | est *om. M* 15 essent peccati *tr. W* 16 quidem dei *om. \mu*;
dei quidem *tr. Do M(ac.)* | discretionem] dispositione *K* 17 quid²] quod *UZ*
18 donum ... contra² *om. N(ac.)*

(XXV.) 42. Sive igitur novissima contemplemur saecula seu prima seu media, rationabiliter et pie creditur omnes homines salvos fieri deum velle semperque voluisse, et hoc non aliunde monstratur quam de his beneficiis eaque providentia dei, quam *mip* 711
 5 universis generationibus communiter atque indifferenter impendit. Fuerunt enim ac sunt eiusmodi dona ista generalia, ut per ipsorum testimonia ad quaerendum verum deum possent homines adiuvari. Quibus donis auctorem suum per omnia saecula protestantibus specialis gratiae largitas superfusa est; quae licet
 10 copiosius nunc quam ante praestetur, causas tamen distributionum suarum dominus apud scientiam suam tenuit et intra secretum potentissimae voluntatis occuluit; quae si omnibus uniformiter affluerent, non laterent, et quam nulla est ambiguitas de benignitate generali, tam de speciali misericordia nihil quod
 15 stupendum esset existeret, ac proinde illa esset gratia, ista non esset. Deo autem placuit et hanc multis tribuere et illam a nemine submovere, ut ex utraque appareat non negatum universitati, quod collatum est portioni, sed in aliis praevaluisse gratiam, in aliis resiliuisse naturam.

(XXVI.) 43. Hanc quippe abundantiorē gratiam ita credimus atque experimur potentem, ut nullo modo arbitremur

42, 1–43, 5 sive ... obsequium] Hincm., praed. lib. arb. (PL 125, 259C–260A) 2sq. omnes ... velle] cf. 1 Tim. 2, 4

$\kappa(WPLC + \kappa'[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

42, 1 contempletur *D*; contempletur *NUY* | saecula *om.* κ^2 2 et *om.* *A* et pie *om.* *DFI* 3 fieri] feri *P* | semper *L* (*ac.*); semper quod *X* 4 his] iis *edd* | eaque] quae *Cba mip* | quam²] qua *L*; *om.* *CDUBr mip* 5 generationibus] nationibus *W* | differenter λ^1 6 huiusmodi λ *edd* | ista] ita λ *edd* per ipsorum testimonia] *ipsorum testimonio *Cba mip* 7 deum verum *tr. L* 10 nunc quam] numquam *PMa* | causa *P* 12 occultavit *HS* | quae] s. causae *add. C* (*sl.*) | si omnibus *iter. L* (*ac.*) 13 informiter *S* | non laterent *om.* κ^2 14 de² *om. R* (*ac.*) 15 perinde *WPKXHNXY* λ^2 16 hanc] *istam μ 17 utraque] vel generali vel speciali *add. C* (*sl.*) 43, 2 credimur *P*; credamus *YZ* | atque experimur potentem] benignam κS *ba* (*v. p. 58sq.*)

esse violentam, quod si quid in salvandis hominibus agitur, ex
mia 1124 sola dei voluntate peragatur, cum etiam ipsis parvulis per alienae
voluntatis subveniatur obsequium. Gratia dei illa quidem in 5
omni iustificatione principaliter praeeminet suadendo exhortatio-
nibus, monendo exemplis, terrendo periculis, incitando mira-
culis, dando intellectum, inspirando consilium corque ipsum
illuminando et fidei affectionibus imbuendo, sed etiam voluntas 10
hominis subiungitur ei atque coniungitur, quae ad hoc praedictis
est excitata praesidiis, ut divino in se cooperetur operi et incipiat
exercere ad meritum, quod de superno semine concepit ad stu-
dium, de sua habens mutabilitate si deficit, de gratiae opitulatione
si proficit. Quae opitulatio per innumeros modos sive occultos 15
sive manifestos omnibus adhibetur, et quod a multis refutatur,
ipsorum est nequitiae, quod autem a multis suscipitur, et gratiae
est divinae et voluntatis humanae.

44. Sive igitur initia sive profectus fidelium sive usque in
finem perseverantiam cogitemus, nullum genus, nulla species
mip 712 cuiusquam virtutis occurret, quae vel sine dono divinae gratiae
vel sine consensu nostrae voluntatis habeatur. Ipsa enim gratia
hoc omni genere medendi atque auxiliandi agit, ut in eo quem 5
vocat primam sibi receptricem et famulam donorum suorum

$\kappa (WPLC + \kappa' [ADFTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS \lambda^1 \lambda^2)$
43, 5 gratia *inc. Do*

3 quo λ (*exc. HU*) *mia*; *om. U* | si quis $W(ac)$; *quidquid $\mu \lambda edd$ 4 volunta-
te dei *tr. KU* 5 dei illa quidem] quidem dei illa quidem $P(ac) L(ac) R(ac)$;
quidem dei illa *tr. P(pc) L(pc) R(pc) Eba mip*; quidem dei (*om. illa*) *Do* μ
 λ (*exc. E*) *mia* | in omnibus iustificatione Q ; in omnium iustificationem G ;
in omnibus iustificationibus $MaX \lambda mia$ (*v. p. 66, 68*) 6 praemonet $WPLK$
7 movendo κ (*exc. \kappa^2*) *Smip* 8 consilium] periculum λ^1 9 actionibus W
sed] et *add. R* | etiam] et *Do* 10 hominum μ ; homini *Br* | contingitur I
11 est excita $Ma(ac) N \lambda^1$; excita est $QG(ac) X$ 12 de *om. \lambda^2 mia* 13 opi-
tulante YZ 16 nequitia P | autem] aut *Do*; *om. Ma*
44, 1 in *om. LDF* 2 perseverantium $\kappa' \lambda mia$ | nullum *om. \lambda* 3 cuiusquam
om. W | occurrit $WR \lambda mia$ | divinae *om. \kappa Do Ma*; divino $X(ac)$ 4 sine
om. \mu | nostra P | habeatur] quid primum agat in homine salvando gratia
dei *add. C(mg.)* 5 omne P 6 primum *ba(in nota)* | sibi *om. YZ* | et
famulam *om. \mu*

praeparet voluntatem. Nam virtus nolentium nulla est, nec potest asseri vel fidem vel spem vel caritatem eis inesse, quorum ab his bonis consensus alienus est.

- (XXVII.) 45. Hunc autem consensum non solum cohortatio praedicantium et incitamenta doctrinae, sed etiam metus gignit, propter quod scriptum est: *Principium sapientiae timor domini*. Qui quantislibet terroribus inferatur, non aliud agit, quam ut quem fecit timentem, faciat et volentem, nec solum volentem, sed etiam sapientem; unde et illud scriptum est: *Beatus cui donatum est habere timorem dei*. Quid enim tam beatificum quam hic timor, qui genitor eruditorque sapientiae est? In cuius utique devotione devota est et voluntas, quae auctore gratia eodem proficit timore quo coepit. Cum ergo hic timor etiam per quandam vim magni terroris immittitur, non ibi ratio exstinguitur nec intellectus aufertur, sed illa potius quae mentem premebat caligo discutitur, ut voluntas depravata prius atque captiva recta efficiatur et libera. Unde sicut animus nihil virtutis capit nisi radium veri acceperit luminis, ita gratia nihil ei quem vocat confert nisi oculos in eo aperuerit voluntatis.

46. Quae in plerisque, sicut superius disputatum est, ab ipso initio sui ardentissima citis et magnis ditatur augmentis, in plerisque autem tarde cunctanterque proficiens vix ad ea incrementa

44, 8 fidem ... caritatem] cf. 1 Cor. 13, 13

45, 3sq. Prov. 9, 10 6sq. Sir. 25, 15

46, 1 superius] cf. capp. 17–19

$\kappa(WPLC + \kappa^l[ADFTOI] + \kappa^2[RK]) Do \mu(QGMaX) \lambda(MVHNS\lambda^l\lambda^2)$
44, 7 est des. Do

7 praepararet $RU(ac)$ | volentium $X\lambda$ (exc. $VNYE$; ac. S); violentium $Ma(ac)E$ | ulla S 9 alienus om. Ma

45, 2 et] est $I(del.)$ | etiam] et $X\lambda^2 mia$ | metus] timor μ 4 temporibus UY | agit om. μ ; ait UZ 5 ut om. μ | effecit P ; fecerit $\mu\lambda edd$ 6 volentem] timentem W 7 domini WU | quod X | beneficium λ^l 9 quae] quo $WPLC\kappa^2$ | actore R ; auctorem Z | gratia om. κ ; gratiae $Ma\lambda mia m\dot{p}$ 11 terroris] timoris $P Ma$; timoris add. $X(ac)$ | non om. P 14 capit] facit U 15 ita ... 16 voluntatis om. P | ei nihil tr. W

46, 1 dictum $R(ac)$ 2 sitis $D Br B$; satis ATO | magni Ma | dicatur Ma

provehitur, quae idoneam ad perseverandum habeant firmitatem. Dicit quidem dominus: *Nemo venit ad me, nisi pater qui misit me* 5
attraxerit eum, sed hoc ideo dictum est, ut illam fidem, sine qua
 mia 1125 nemo ad Christum venit, ex patris haberi munere noverimus
 secundum illud quod apostolo Petro dicitur: *Beatus es, Simon Bar*
Iona, quia caro et sanguis non revelavit tibi, sed pater meus qui in
caelis est; qui in cordibus trahendorum hoc egit ut crederent, hoc 10
 effecit ut vellent. Non enim esset unde traherentur, si sequaces
 fide et voluntate non essent, quoniam qui non credunt, nec
 trahuntur omnino nec veniunt, neque accedunt qui dissentiunt,
 mip 713 sed recedunt. Qui ergo veniunt, amore ducuntur; dilecti enim
 sunt et dilexerunt, quaesiti sunt et quaesierunt, et quod eos voluit 15
 deus velle voluerunt; (XXVIII.) qui ad oboediendum sibi ipsum
 velle sic donat, ut etiam a perseveraturis illam mutabilitatem
 quae potest nolle non auferat. Alioquin nemo umquam fidelium
 recessisset a fide, neminem concupiscentia vinceret, neminem
 tristitia elideret, neminem iracundia debellaret, nullius caritas 20
 refrigesceret, nullius patientia frangeretur et collatam sibi gratiam
 nemo negligeret; sed quia haec possunt fieri et in consensum
 talium temptationum facilis nimium proclivisque descensio est,
 numquam debet in auribus fidelium vox illa domini non sonare
 qua apostolis dicitur: *Vigilate et orate, ne intretis in temptationem.* 25
 Ubi si de vigilando tantum, non etiam de orando discipulos

5sq. Ioh. 6, 44 8–10 Matth. 16, 17 20sq. caritas refrigesceret] cf. Matth.
 24, 12 25 Matth. 26, 41

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMA X)\lambda(MVHNS\lambda^1\lambda^2)$
 46, 14 qui inc. Do

4 ad om. P | infirmitatem Ma(ac.) 6 attraxerit] traxerit Wμ 8 quod om.
 I(ac.) | Petro om. λ² mia 9 caro om. I | et om. M(ac.) | est in caelis tr.
 κ¹(exc. FJ) 10 es T | tradendorum L 13 inveniunt U; inveniuntur Y
 14 redunt L(ac.) 15 deus voluit tr. UY 16 noluerunt H | qui] et pr. XU
 Y 17 ut] ubi λ¹ | a om. PM(ac.) | illa I 18 qua G | possunt G(sl.) | aufe-
 ratur I | numquam Ma(ac.) U | fidelium om. UY 19 neminem² ... 20 de-
 bellaret om. K 20 laederet P | caritem UY 21 nullius ... et om. κ Do
 22 neminem negligere P | possunt haec tr. W | consensu κ²X 23 procli-
 vusque A(ac.) 24 numquam] non quam K | domini om. Do | resonare W

admoneret, solas liberi arbitrii vires videretur hortatus; sed cum addidit: *et orate*, satis docuit superni futurum muneris, ut eos etiam vigilantes temptationis procella non vinceret. Tale est et
 30 illud quod ait: *Simon, Simon, ecce Satanas expostulavit, ut vos cerneret velut triticum. Ego autem rogavi pro te, ne deficiat fides tua, et tu tandem conversus confirma fratres tuos et roga, ne intretis in temptationem*. Si ergo defectura erat fides tanti apostoli nisi pro ea Christus oraret, inerat ei procul dubio mutabilitas, quae
 35 posset in temptatione nutare, et non ita iam perseverantiae fuerat virtute solidatus, ut nullis periculis esset obnoxius, siquidem tam gravis eum perturbatio etiam post ista concusserit, ut in Caiphae domo unius ancillae interrogatione pavefactus usque ad trinam negationem eius, cui commoriturum spoponderat, constantia de-
 40 ficiente perductus sit. Qui ergo tunc conturbatum cor apostoli non humanis, sed divinis convenit oculis et ad largos poenitudinis fletus potenti incitavit aspectu, potuit hanc firmitatem animi praecipuo conferre discipulo, ut sicut ipsum dominum nihil ab

30–33 Luc. 22, 31–32 37–40 in ... sit] cf. Matth. 26, 57–74; Ioh. 18, 17–27
 40–42 qui ... aspectu] cf. Luc. 22, 61–62; Leo M., serm. 60, 4, 93–96 (v. p. 37)

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu(QG Ma X) \lambda(MVHNS \lambda^1 \lambda^2)$
 29 vinceret des. Do

27 solius R | arbitrii liberi tr. P 28 docuit] fructum add. K | futuro L; infuturum X; om. K | ut] aut λ^1 | etiam eos tr. κ (exc. WT) Do M(ac) 29 et om. K 30 quod ait om. μ | Simon² om. $\kappa^2 S$ | postulavit OHNba mip; expetivit μ 31 cerneret] cribraret $\kappa^1 \kappa^2 mia$ | sicut O $\kappa^2 \mu M$ | ne] ut non O μ 32 et tu] ut λ^1 | tandem] aliquando J(ac.) O | rogate C $\mu \lambda$ (exc. λ^2 ; pc. V) ba mip; cf. lib. 1, 56, 67 | intres P 34 ea] eo PX $\lambda^2 mia mip$ | mutabilitas] naturae add. G(mg.) 35 temptationem P | mutare O; vitare λ^1 ; deficere μ ; natura add. QMa X | ita om. YZ | iam] tam Y; in add. U 36 nullius H siquidem] cum add. K(sl.) | tam] iam K 37 istam L C QMa X; illa Y | concluderit μ ; ita add. κ^2 38 pavefactus ... trinam om. μ 39 eius negationem tr. κ^2 ; in negationem (negatione Ma X) Christi μ ; negationem Christi $\lambda mia mip$ | eius om. W | moriturum $\lambda^2 mia$; se praem. L(sl.) CFK μU ; se add. λ (exc. U) edd 40 qui] quid S; quod λ^1 | tunc om. P 41 poenitudinis] plenitudinis P 42 hanc] eam μ 43 conferre iter. L(ac.) | ab] ad K

explendae passionis proposito deterrebat, ita nec beatum Petrum
ulla tunc formido superaret.

45

47. Sed haec stabilitas illius tantummodo propria fuit, qui
solus vere potenterque dicebat: *Potestatem habeo ponere animam*
mip 714 *meam et potestatem habeo iterum sumere eam*. In ceteris vero ho-
minibus, donec *caro concupiscit adversus spiritum et spiritus adver-*
sus carnem, et donec *spiritus quidem promptus est, caro autem* 5
infirmum, incommutabilis animi fortitudo non potest reperiri,
quoniam non huius, sed alterius vitae est verae pacis perfecta et
mia 1126 *secura felicitas*; in praesentis autem agonis incerto, ubi tota vita
temptatio est et ab insidianti superbia nec ipsa est tuta victoria,
mutabilitatis periculo non caretur. Et licet innumeris sanctis suis 10
donet virtutem perseverandi usque in finem divina protectio, a
nullis tamen aufert quod ipsis repugnat ex ipsis, ut in omnibus
studiis eorum atque conatibus semper inter se velle et nolle decer-
tent. Quam compugnantiam idem beatissimus Petrus etiam in
ipsa palmarum omnium consummatione perpessus est, siquidem 15
hoc ipsi dominus protestetur et dicat: *Amen, amen, dico tibi,*
quando iuvenis eras, praecingebas te et ambulabas ubi volebas; cum
autem senueris, extends manus tuas et alius te praecinget et ducet

47, 2sq. Ioh. 10, 18 4sq. Gal. 5, 17 5sq. Matth. 26, 41 8sq. tota ... est] cf.
Iob 7, 1 16–20 Ioh. 21, 18–19

$\kappa (WPLC + \kappa^1 [ADFTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS\lambda^1\lambda^2)$
47, 4 donec inc. Do

44 explendam P

47, 2 ponendi ... sumendi κ 3 et potestatem habeo om. K 4 donec] igitur
add. Do 5 quidem spiritus tr. D(ac.) 6 formido λ (exc. NS); firmitudo mia
7 pacis om. λ^2 mia 8 felicitatis L(ac.) | ubi] nisi λ^1 | vita om. VY 9 insidi-
antis κ (exc. R) Mmip; insidiant G; s. diaboli add. C(sl.) | ipsi λ^1 | tuta victo-
ria est tr. I(ac.) | tota UY 10 non] est add. N(ac.) | caret H; careret SUY
sanctis om. κ ; s. fidelibus add. C(sl.) 12 tamen] iam G | aufertur κ Do | ex
ipsis] eternis λ^1 13 eorum om. Ma | inter] in μ | decertet $\mu\lambda$ (exc. N) mia
14 idem] ipse Do | in om. YZ | in ipsa om. U 15 omnium palmarum tr.
M | consummationem U | siquidem ... 18 tuas] secundum hoc quod ei prae-
dictus est Do 16 ipse $\kappa^2\lambda$ mia | protestatur WT $\kappa^2\lambda^1$ | dicit W κ^2 17 nole-
bas S 18 manum tuum O | cinget WPF(ac.) ODo κ^2 Br B

quo tu non vis. Hoc autem dixit significans, qua morte glorificaturus
 20 esset deum.

48. Quis ergo ambigat, quis ignoret hanc fortissimam
 petram, quae ab illa principali petra communionem et virtutis
 sumpsit et nominis, hoc desiderium semper habuisse, ut ei mo-
 riendi pro Christo constantia donaretur? Verumtamen ita inevi-
 5 tabilis erat oblectatio trepidationis, ut vir martyrii avidissimus
 adepturus quidem denuntiaretur victoriam passionis, sed non
 sine temptatione formidinis. Merito igitur non solum ab inci-
 pientibus, verum etiam a provecis sanctis uniformiter domino
 supplicatur et dicitur: *Ne nos inferas in temptationem, sed libera*
 10 *nos a malo*. Universis enim qui in fide et dilectione permanent ab
 ipso donatur, ne in temptatione superentur, ipsamque victoriam
 iisdem quibus eam impertit ascribit, ut quamvis auxilio dei stete-
 rint, tamen quia in se habebant unde caderent, ipsorum sit meri-
 tum quod steterunt. Igitur sicut qui crediderunt iuvantur ut in
 15 fide maneant, sic qui nondum crediderunt iuvantur ut credant, et
 quemadmodum illi in sua habent potestate ut exeant, ita et isti in
 sua habent potestate ne veniant, fitque manifestum, quod diversis

48, 1–3 hanc ... nominis] cf. Leo M., epist. 28, 5 (PL 54, 773A; v. p. 37)
 2–4 petram ... donaretur] cf. Matth. 16, 18 9sq. Matth. 6, 13
 14–20 igitur ... reluctantur] Hincm., praed. lib. arb. (PL 125, 260A)

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu(QG Ma X) \lambda(MVHNS \lambda^1 \lambda^2)$
 19 vis des. Do 48, 7 merito inc. Do

19 hoc] haec Ma | dicebat κ | clarificaturus κMBr

48, 1 amiat L 2 et om. Ma (pc.) M (pc.) U 4 pro Christo om. UY 5 ob-
 lectatio WPLC κ^2 ; abluctatio U | viro (vir ac. F) martyrii avidissimo
 adepturo κ^1 (v. p. 63) | avidissimus martyrii tr. Br (ac.) B (ac.) 6 adepturus]
 adepturis L | victoria L κ^1 (pc. F) 8 verum] sed Ma U | provecissimis $\mu \lambda$
 edd | domino om. μ 9 inferas λ (exc. YZ) mia mip; vel inferas add.
 V (sl.); et inferas add. U 11 superentur] ut qui gloriatur in domino glorie-
 tur add. V (mg.) λ^2 edd | victoriam] gloriam λ^2 mip 12 isdem KU | eam om.
 Do | impartit Ma UE | dei auxilio tr. P 13 habeant I 14 ut ... 15 iuvantur
 om. CKN (ac.) 15 sic] et add. λ | sic qui] sicut X 16 habent in sua tr. X
 suam UY | habent om. M (ac.); habeant U | potestatem PU (ac.) | ut ... 17
 potestate om. Ma (ac.) U | ita ... 17 ne om. N (ac.) | et] ut P (ac.) 17 potesta-
 tem P (ac.) Z | ne] ut non P | quod] de add. J

atque innumeris modis *omnes homines vult deus salvos fieri et in*
mip 715 agnitionem veritatis venire; sed qui veniunt dei auxilio diriguntur,
 qui non veniunt sua pertinacia reluctantur.

20

(XXIX.) 49. Quamvis enim multi amantes tenebras suas
 splendorem non recipiant veritatis et multi qui illuminati fuerant
 tenebrescant, *verbum tamen dei manet in aeternum* et de promissio-
 nis veritate nihil excidit. Intrat cotidie praescita et promissa
 gentium plenitudo et in Abrahae semine omnis gens, omnis tri- 5
 bus, omnis lingua benedicitur. Quod enim pater filio dedit, filius
 non amittit neque quisquam potest de manu eius rapere quod
 accepit. *Firmum fundamentum dei stat*, et mansuri in aeternum
 templi aedificatio non vacillat praetenta super omnes veritate et
 misericordia dei, a quo, quod et nemini negatur et nulli debetur, 10
 in his quos promisit efficitur. Ipse enim *operatur omnia in omni-*
bus, sed *omnia* procul dubio iusta et bona: *Universae enim viae*
mia 1127 domini misericordia et veritas. Qui sicut praescivit ante saecula,
 quanta totius mundi hominum multitudo vel communibus adiu-
 ta donis vel specialibus adiuta praesidiis, declinans tamen ab itine- 15
 re veritatis et vitae ingressura esset latitudinem erroris et mortis,
 ita semper praecognitum habuit, quantus piorum numerus per
 opem gratiae et per servitutem oboedientiae ad aeternam beatitu-
 dinem pertineret, ut nullo excidente de plenitudine promiss-

18sq. 1 Tim. 2, 4

49, 3 Is. 40, 8 (LXX) 4sq. intrat ... plenitudo] cf. Rom. 11, 25 5sq. in ...
 benedicitur] cf. Gen. 22, 18; 26, 4 6–8 quod ... accepit] cf. Ioh. 6, 39; 10, 29
 8 2 Tim. 2, 19 11sq. 1 Cor. 12, 6 12sq. Ps. 24, 10

κ (WPL C + κ^1 [A D F J T O I] + κ^2 [R K]) Do μ (Q G Ma X) λ (M V H N S λ^1 λ^2)
 20 reluctantur des. Do 49, 12 universae inc. Do 13 veritas des. Do

18 fieri salvos tr. Ma 19 auxilio dei tr. M (ac.)

49, 1 enim] *autem μ λ (exc. N) mia 3 tamen] autem K (del.) Br | domini A
 D T O μ 4 intra P | promissa] praecognita κ^2 5 omnes gentes O 6 omnis
 om. Q (ac.); et add. Q G Ma; et praem. X | filio pater tr. U 7 eripere λ mia
 8 dei om. L (ac.) 9 templi om. W 10 quo] et add. O E (ac.) | et¹ quo I
 11 in¹ om. V B | his] iis V B a mip 13 misericordia] sententia U Z | praes-
 cit λ^1 14 adiuta] usa λ edd 15 bonis Ma (ac.) 17 cognitum P K 18 servi-
 tutem om. L (ac.) | oboedientiae servitutem tr. κ^2

- 20 sorum, qui nec proventu erat fallendus nec auxilio defuturus, eos
glorificaret pro omnibus, quos elegit ex omnibus. Universitati
quippe hominum, quod abunde probavimus, ita multiplex atque
ineffabilis bonitas dei consuluit semper et consulit, ut neque ulli
25 pereuntium excusatio suppetat de abnegato sibi lumine veritatis
neque cuiquam sit liberum de sua iustitia gloriari, cum et illos
propria nequitia demergat ad poenam et istos dei gratia perducatur
ad gloriam.

- (XXX.) 50. Quod itaque in principio secundi huius volu-
minis insinuavimus, hoc nunc iterum commendamus, ut cum de
gratae profunditate et altitudine disputatur, tribus illis saluber-
rimis et veracissimis definitionibus simus innixi, quarum una
5 profitetur aeternum et proprium divinae esse bonitatis, ut *omnes
homines salvos fieri velit et in agnitionem veritatis venire*; alia si-
mul praedicat omnem hominem, qui salvus fit quique in agnitio-
nem veritatis venit, dei auxilio iuvare et regi utque in fide *quae*
per dilectionem operatur permaneat, custodiri; tertia vero tempe-
10 ranter et sobrie protestatur non omnem voluntatis dei compre-
hendi posse rationem et multas divinorum operum causas ab
humana intelligentia esse subductas, ut cum in temporibus, in
nationibus, in familiis, in parvulis, in nondum natis et geminis
quaedam aut varie aut insigniter gesta noscuntur, non ambigamus
15 ea ex illis esse, quae iustus et misericors deus in hoc transituro

50, 1 in principio] cf. cap. 1 5sq. 1 Tim. 2, 4 8sq. Gal. 5, 6

$\kappa (WPLC + \kappa^1 [ADF] TOI) + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS \lambda^1 \lambda^2)$
21 universitati inc. Do 27 gloriam des. Do

20 nec¹] in haec *P*(pc. in hac) | *provectu *Oμλ edd* | erant *P*(ac.) 21 pro]
prae *Pλ edd* 22 quod abunde probavimus om. Do 23 bonitas om. *Ma*
consulit *KS*; consul *V* | semper et consulit om. *V*(ac.) | et] que *I* | consuluit
OK | illi *P*; om. *D*(ac.) 25 cui *TO* | cumque illos *I* 26 dimergat *W*
50, 2 insinuamus *L*(ac.) | haec *Ma* | nunc om. *μ* | commendamus] tribus illis
saluberrimis add. *Y* 3 profunditatem *P* 5 esse divinae tr. *κ*² | bonitatis]
potestatis *κ*²; voluntatis *μ* 7 fit] sit *T* 8 veritatis om. *J*(ac.) | utque] atque
GX; atque ut *QMa*; quia *H* 11 operum om. *QG* (mg. iudiciorum) *X*
13 in³ om. *V*(ac.) | genitis *λ*² *mia* 14 varie] van(a)e *PCR*; naturae *W*

saeculo noluit sciri. Quod quidem ad utilitatem nostram dispositum sentiendum est ut, quoniam *spe salvi facti sumus*, cui prae-
paravit deus *quod oculus non vidit nec auris audivit nec in cor hominis ascendit*, sicut constanter credimus videndum quod non-
dum videmus, ita patienter exspectemus intellegendum quod 20
nondum intellegimus. Si ergo cesset insidiosa malignitas, si insolens praesumptio conquiescat his recte, ut arbitror, pertractatis, nullius superest causa certaminis neque ultra necesse est nos in-
terminabilibus quaestionibus occupari.

(XXXI.) 51. Elaboratum est enim, quantum dominus adiu-
vit, ut non solum in novissimis diebus, sed etiam in cunctis retro
saeculis probaretur gratiam dei omnibus hominibus affuisse
providentia quidem pari et bonitate generali, sed multimodo
mia 1128 opere diversaque mensura, quoniam sive occulte sive manifeste 5
ipse est, ut apostolus ait, *salvator omnium hominum, maxime fidelium*. Quae sententia subtilissimae brevitatis et validissimi
roboris si tranquillo consideretur intuitu, totam hanc de qua
agimus controversiam dirimit. Dicendo enim: *Qui est salvator omnium hominum*, confirmavit bonitatem dei super universos 10
homines esse generalem, adiciendo autem: *maxime fidelium*, ostendit esse partem generis humani, quae merito fidei divinitus
inspiratae ad summam atque aeternam salutem specialibus bene-

17 Rom. 8, 24 18sq. 1 Cor. 2, 9
51, 6sq. 1 Tim. 4, 10

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QG Ma X)\lambda(MVHNS\lambda^1\lambda^2)$

16 positum μ 17 ut *om.* $\kappa^2\mu$ | *spe*] saepe *C(ac.)*; *om.* λ | *cui*] quibus $WC\kappa^2$
 $\lambda^2 ba$ 19 constantes *P* 20 expectamus $\kappa(exc. C)$ 21 sic ... sic *K* 22 re-
tractatis κ (*sed cf. supra cap. 14, 2*) 23 superest] est *R(ac.)* | interterminalibus *P*
 $\mu(ac. G)$

51, 1 elaboratum] et laborantum *Ma* | in quantum μ 2 in¹ *om.* $\kappa(exc. WP$
F)YZ | recto *H* 3 gratia *P* 4 pari *om.* *W* | multimoda *C*; multitudo *I*
5 opere *om.* *C* | sive¹] si ut *P(ac.)* 6 *ait apostolus *tr. \mu* | hominum] et *add.*
 κ^2 8 considerentur *P* | tota *Ma* 9 *egimus $\mu\lambda(exc. U)$ *mia* | omnium
salvator *tr. P* 10 hominum *om.* $\kappa(exc. \kappa^2)$ 13 inspirante *O* | salutem *om.*
Ma(ac.); vitam *U*

ficiis provehatur. Quod utique nulla iniquitate agitur iustissimi et
 15 misericordissimi dei, cuius iudicium in his dispensationibus non
 cum arrogantia discutiendum, sed cum tremore laudandum est,
 (XXXII.) siquidem in ipsis quoque fidelium populis, quod iam *mip 717*
 superius ostensum est, non eadem omnibus nec paria conferantur
 et ante ulla humanorum pondera meritorum dissimillima divino-
 20 rum mensura sit munerum.

52. Si enim de parentum carnalium iudiciis conqueri non
 audemus, cum aliquos filios suos ante ulla morum examina, ante
 aliqua pietatis obsequia indulgentiore amplectuntur affectu, si in
 dominis quoque erga famulos libera est dispositio nec iuste a
 5 quoquam reprehenditur qui de unius condicionis familia quos-
 dam sibi, quos benignius honestaret et quos liberalius erudiret,
 elegit, numquid de summi patris et veri domini benevolentissima
 aequitate causandum est, quod in magna domo eius innumeris
 differentiis universa variantur, cumque nemo aliquid boni habeat
 10 quod non ille donaverit, non omnes tamen iisdem virtutibus
 micant aut eadem charismatum dote ditantur? Nec possumus
 hanc diversitatem graduum causis aptare meritorum, cum totius
 boni meriti principalis causa sit gratia, de cuius opibus sumitur
 quidquid in singulis probabile reperitur.

(XXXIII.) 53. Sicut ergo de his quae intra ecclesiam multi-
 formiter spiritus sanctus operatur, impium est ullam querelam

18 superius] *cf.* cap. 9

$\kappa (W P L C + \kappa^1 [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
 51, 14 quod *inc. Do* 16 est *des. Do*

15 non *om. U* 16 cum¹ *om. Ma*; sine *U* 17 ipsis] his κ^2 | quoque *om. W*
 λ^1 | fidelium] quoque *add. W (sl.)* 18 conferuntur κ^2 19 dissimilia *I*
Ma (ac.) U; dissimilis *Ma (pc.)* | sit divinorum mensura *tr. W* 20 fit κ^2

52, 1 conquiri *L* 2 audemus] a simili *add. C (mg.)* 3 aliqua] ulla κ^2 ; alia
 λ^1 | indulgentiori μ | effectum *L* | si *om. \lambda mia* 4 ne *L* 6 benignus *U*; *om.*
R (ac.) | benignius ... quos² *om. Z* 7 et veri domini *om. U* | benevolentis
Ma (pc. benevolentis) 8 causandum] curandum *O* 10 ille] illi κ^2 | tam *N*
 12 hanc *om. A T* | optare *WP* 13 gratia sit *tr. M* | cuius] gratia *add. Ma*
 14 probabile *om. L (ac.)*

53, 1 ergo *om. \kappa^2* | his] iis *E mip* 2 impius *W (ac.)*

corde concipere, ita etiam de illa providentia quae infidelibus
 praesidet nullatenus murmurandum est, quoniam iustus et bonus
 arbiter nec voluntatis iniquae est nec discretionis incertae, ut sub
 immensa omnipotentis dei misericordia atque iustitia putemus
 quod quisquam pereat, qui perire non debeat. Nulla pars mundi
 ab evangelio vacat Christi, et licet illa generalis vocatio non qui-
 escat, tamen etiam ista specialis iam universis est facta communis:
 Ex omni gente, ex omni condicione adoptantur cotidie milia
 senum, milia iuvenum, milia parvulorum, et effectibus gratiae
 Christianae etiam ipsa quibus mundus atteritur arma famulantur.

54. Quam multos enim qui in tranquillitate pacis sacramen-
 tum baptismatis suscipere differebant, ad aquam regenerationis
 confugere instantis periculi metus impulit, et lentis tepidisque
 animis quod diu cohortatio quieta non suasit, minax subito
 terror extorsit! Quidam ecclesiae filii ab hostibus capti dominos
 suos Christi evangelio manciparunt, et quibus condicione bellica
 serviebant, iisdem fidei magisterio praefuerunt. At alii barbari
 dum Romanis auxiliantur, quod in suis locis nosse non poterant,
 in nostris didicere regionibus et ad sedes suas cum Christianae
 religionis iustificatione remearunt. Ita nihil obsistere divinae
 gratiae potest, quominus id quod voluerit impleatur, dum etiam

53, 4–7 nullatenus ... debeat] Hincm., praed. lib. arb. (PL 125, 260B–C)

$\kappa (WPLC + \kappa' [ADFTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS\lambda^1 \lambda^2)$
 53, 4 quoniam *inc. Do* 7 debeat *des. Do*

4 praesidet] possidet *O* | murmurandum] praesumendum *W* | quoniam] et
add. TO\lambda^2 mia mip 5 nec] ne *A (ac.)* 6 omnipotentis dei misericordia]
 misericordia eius κ 8 illa *om. K* 9 etiam *om. J (ac.)* | universis] omnibus
 κ (*sed cf. supra cap. 51, 10*) | facta est *tr. ADOQ (ac.) G (pc.)* | communis] et
add. \lambda (exc. U\lambda^2; sl. V); et praem. \lambda^2 mia 10 gente] et *add. mip* | adaptantur
 λ^2 12 arma atteritur *tr. Ma*

54, 2 aquam] quam *I (ac.)* 3 confungere *O (ac.)* 4 subitor *Br*; subite *mip*
 5 dominis suis *P (pc.)* 6 emanciparunt *S* | et *om. WPLC* | et ... 7 praefue-
 runt *om. \lambda^1* 7 at] ut *P* 8 auxiliabantur μ | nosse] posse κ^1 ; noscere *N*
 9 didicere] *cognovere κba 10 institutione $\lambda^2 edd$ | remearunt] *redierunt
 μ 11 dum ... 12 vertuntur *om. R (ac.)*

mip 718
mia 1129

discordiae ad unitatem trahunt et plagae in remedia vertuntur, ut ecclesia unde metuit periculum, inde sumat augmentum. Ad quoslibet igitur rerum humanarum exitus nostra se convertat
 15 inspectio, nulla saecula, nulla negotia, nullos generationum ortus atque decessus ab aeternis et inscrutabilibus iudiciis dei vacare reperiet.

55. Omnes varietatum compugnantiae et universae dissimilium proventuum causae, quas investigare et discernere non valemus, in illa aeterna scientia simul notae simulque divisae sunt et nihil ibi inordinatum est etiam de necdum existentium qualita-
 5 tibus actionum, quoniam non est in deo accidens motus aut nova voluntas aut temporale consilium, nec cogitatio eius cum rerum mutabilium inaequalitate variatur, sed cuncta pariter tempora et temporalia sempiterno ac stabili comprehendit intuitu et omni-
 10 bus omnia iam retribuit, qui quae sunt futura iam fecit. Hinc illud est beati Pauli apostoli scribentis ad Ephesios: *Benedictus deus et pater domini nostri Iesu Christi, qui benedixit nos in omni benedictione spiritali in caelestibus in Christo, sicut elegit nos in ipso ante mundi constitutionem, ut essemus sancti et immaculati in conspectu eius in caritate; qui praedestinavit nos in adoptionem*
 15 *filiorum per Iesum Christum in ipso secundum propositum voluntatis suae, in laudem gloriae gratiae suae et cetera, quae sub eiusdem sensus praedicatione connectit docens donum atque opus gratiae*

54, 16 inscrutabilibus iudiciis] cf. Rom. 11, 33

55, 5–33 non ... aeterna] Hincm., praed. lib. arb. (PL 125, 117B–D) 10–16 Eph. 1, 3–6

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

12 unitatem] bonitatem $P(ac. nitatem)$ | trahuntur $WP\kappa^1$ 13 meruit YZ
 14 quoslibet] quos licet Ma | humanarum rerum $tr. K$ | se nostra convertat
 $tr. Q\lambda$ (convertat nostra $ac. M$) mia 15 nullus WP 16 et] *atque κba | dei
 $om. \mu$ 17 reperietur WU

55, 2 proventuum ba 3 diversae KYZ 4 nil P | de nedum $W(ac.)$; donec
 $dum P$ | adsistentium P 5 metus N 9 tribuit M | quae sunt] quaerunt W
 P | futurae P | iam²] quae W 12 in¹ $om. \lambda^1$ | in² $om. W$ 15 in ipso] domi-
 num nostrum $\mu\lambda mia$; $om. mip$ 16 in ... suae² $om. P(ac.)$ | cetera] cuncta O
 17 participatione K | consistit I | donens $P(ac.)$

in aeterno dei semper mansisse consilio omnesque adoptionis
 filios non solum in eo tempore, quo iam existentes vocati sunt,
 sed etiam priusquam mundus constitueretur electos. In qua 20
 electione quidquid hominum in Christo praecognitum non est,
 nulla eidem ratione sociabitur; omnes enim qui in regnum dei de
 cuiuslibet temporis vocatione venturi sunt, in ista quae saecula
 cuncta praecessit adoptione signati sunt, et sicut nullus infidelium
 in hac sorte numeratus, ita nullus piorum ab hac benedictione 25
 discretus est. De plenitudine quippe membrorum corporis Chri-
 sti praescientia dei quae falli non potest nihil perdit, et nullo
 detrimento minui potest summa praecognita atque in Christo
 ante saecula aeterna praelecta, sicut ad Timotheum scribens
 apostolus dicit: *Collabora evangelio secundum virtutem dei, qui 30*
nos liberavit et vocavit vocatione sancta non secundum opera
nostra, sed secundum suum propositum et gratiam, quae data est
nobis in Christo Iesu ante tempora aeterna.

(XXXIV.) 56. Contra hanc invictae veritatis splendidissi-
 mam lucem solent quidam non sobrie dicere superfluo ad acqui-
 rendam bonorum operum merita laborari, frustra etiam orationi-
 bus quibus deus exorandus speratur insisti, si ex incommutabili
 proposito eius Christianae gratiae subsistit electio nec aliter 5
 quidquam procedere potest, quam omnipotentis voluntate dispo-
 situm est. Sed qui hoc ingeniose arbitrantur opponere, non

30–33 2 Tim. 1, 8–9

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

18 semper dei *tr.* $K\mu\lambda$ *edd* 19 in *om.* κ^1 (*pc. F*) 20 constitueret *I*; *conde-
 retur $\mu\lambda$ (conderet *HSZ*) *mia* 22 sociatur *I* | regno *K* 23 temporibus *P*
 24 adoptionem λ^1 25 numeratur κ^1 (*exc. D*) *ba mip*; est *add. UY* | numera-
 tus ... benedictione *om. H(ac.)* | benedictione sorte λ *mia* 26 corporis
 Christi membrorum *tr. W(ac.)* 28 atque] ante *TOBr* 29 praelecta μ ;
 parte electa *YZ* 30 dicit] ait *W* | collaboro *W* 31 secundum] solum *L*
 32 vestra *D* | gratia *P* | est] in *add. Ma* 33 vobis *O* | in Christo Iesu *om. \kappa*
 56, 2 ad *om. Ma* | acquirendo *P*; acquirendam λ^1 3 merito *P* | liberari *L*;
 liberati *I* | orationibus *iter. L(ac.)* 4 orandus *I(ac.)* | incommutabilis *P*
 6 quae *P* 7 hoc (haec *C*) ingeniose (ingenio se κ^2) κ *ba mip*; *ingeniose hoc
tr. \mu U; se ingeniose hoc λ (*exc. U*) *mia*

intelligunt scientiam dei, quae et praeterita et praesentia et futura complectitur, tempore non teneri et tam in conspectu eius astare
 10 ea quae gerenda sunt quam illa quae aut geruntur aut gesta sunt. Quod cum verissimum sit, non indiget mora cernendi et discernendi illa virtus, quae perpetuo veroque contuitu creata et creanda, orta et oritura, acta et agenda simul aspicit, et quidquid in universitate rerum per saecula praefinita evolvitur ac multimodis
 15 varietatibus explicatur, id totum in eo iam ordine comprehendit, quem ex ipsius summo illo perfectoque iudicio mundi huius finis accipiet.

57. Haec autem aeterna et semper tranquilla cognitio nulla nos urget necessitate peccandi, nec inde manat iniquitas unde iustitia, quia cum bonus deus omnia bona fecerit et mali nulla sit omnino natura, a liberis voluntatibus, quas utique bonum fuit
 5 liberas fieri, spontanea est orta transgressio, et natura mutabilis, cuius incolumitas ab incommutabili pendebat essentia, a summo se bono, dum propriis delectatur, abruptit; cui nunc ruinae medetur gratia dei, (XXXV.) et propterea *Iesus Christus venit in hunc mundum, ut solvat opera diaboli*; quae utique sic solvuntur, ut in
 10 destructionem eorum etiam ab his quibus succurritur laboretur, quoniam et hoc a salvante donatur. Ideo beatus apostolus: *Non solum autem, inquit, sed et gloriamur in tribulationibus scientes*

57, 8sq. 1 Tim. 1, 15 + 1 Ioh. 3, 8 11–16 Rom. 5, 3–5

$\kappa (W P L C + \kappa^1 [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
 57, 3 quia *inc. Do* 11 apostolus *des. Do*

8 et praesentia *om. V(ac.)* 10 aut quae *tr. L C*; quae ut *R*; quae *K U* | sunt² *om. Ma(ac.)* 11 indigne *M V H N Y Z*; digne *S* | et discernendi *om. P(ac.)*
 12 virtus *om. Ma(ac.)* | perpetue λ^1 | veroque] unoque λ^1 14 rerum *om. \kappa* (*sed cf. Prosp., in psalm. 144, lin. 80; 148, lin. 6*) | praefinite volvitur μ
 15 iam in eo *tr. \kappa^2* 16 mundus *U* | mundus finem accipiet *U*
 57, 2 manet *Q(ac.)* 3 mala κ^1 *Do* 4 quas *om. Q(ac.)* 6 cuius] quibus *L*
 essentia] quae *add. K* | assummo *H* 7 proprie (proprio λ *mia mip*) perverse
 $\mu \lambda$ *mia mip* | abruptit λ^1 | cui] cuius κ^2 8 et] nam *Do* 9 voluntur λ^1
 10 *destructione $\kappa^2 \mu \lambda$ (*exc. Br*) *edd* | his] iis *Edd* | succurritur] suboritur *P*
 11 quoniam *om. Q(ac.)* | a] ad *P* | salvanter *P*; salvatore *U Y* 12 autem *om. \kappa* (*exc. W P*)

quod tribulatio patientiam operatur, patientia autem probationem, probatio vero spem; spes autem non confundit, quia caritas dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis. Itemque idem ad Ephesios: Gratia, inquit, salvati estis per fidem, et hoc non ex vobis. Dei enim donum est, non ex operibus, ne quis gloriatur. Ipsius enim sumus figmentum creati in Christo in operibus bonis, quae praeparavit deus, ut in illis ambulemus. Deus ergo his quos elegit sine meritis, dat unde ornentur et meritis, et frustra dicitur, quod ratio operandi non sit electis, cum etiam ad hoc ut operentur electi sint; virtutum quippe munera otiosa esse non possunt, quoniam, sicut veritas ait, *omni habenti dabitur, non habenti autem etiam quod habet auferetur ab eo*. Non igitur ad hoc datur continentia, ut concupiscentiis non repugnet, nec ideo cuiquam tribuitur sapientia et intellectus, ut non die ac nocte in domini lege meditetur. Quid agit donum dilectionis, si benevolentiae sollicitudo non vigilat? Quis fructus est patientiae, si non habet fortitudo quod toleret? Aut quomodo in Christo pie vivere ostenditur, qui nulla persecutione pulsatur? Vel pax, quae est a deo et cum deo, numquid bene quietata est, si non discordat a mundo? Aut amor dei potest sine diaboli inimicitii obtineri?

16–19 Eph. 2, 8–10 23sq. Matth. 25, 29 26sq. die ... meditetur] cf. Ps. 1, 2 29 in ... vivere] cf. 2 Tim. 3, 12

$\kappa(WPLC + \kappa'[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
16 ad Ephesios inc. Do

13 patientiam operatur om. S 14 vero] autem $W\lambda mia$ 15 per] ipsum add. Ma | sanctum om. Ma 16 item Y; om. U | ipse Ma | Ephesios] scribens add. Do | salvi λ (exc. λ^2) 17 non hoc tr. M | enim om. N 18 figmentum] munera add. N(ac.) | in Christo om. Do | Christo] Iesu add. GVHU 19 in om. MV(ac.) 20 eligit M(pc.) VE | ornantur K | et² om. W 21 sit] in add. $\lambda mia mip$ | ad huc P; ut add. A(ac.) 22 ut om. P | operentur ut tr. λ | sunt P | quippe] quoque K 24 habenti] habens PLCF(ac.) K | etiam autem tr. K | aufertur WLD FR μ 25 ut] cum add. X 27 domini] dei κ (exc. WP) | lege domini tr. Do U 28 sollicitudo om. Do(ac.) | paenitentiae WP; paenitentis L(ac.); sapientiae O 29 quomodo] quo Ma 30 ostenditur] creditur κ^1 Do | a deo om. Do 31 et cum deo om. W | deo²] domino P | numquid ... 32 mundo om. P | discedat κ^1 Do 32 poterit $\mu\lambda mia$ diaboli om. K | inimicitii W(ac.) L(ac.) | optineri P

Neminem prorsus dei gratia intemptabilem facit, neque ob hoc caelestium armorum praesidio a dextris et sinistris instruitur mia 1131
 35 Christiana militia, ut nullo cum hoste confligat, cum laudabilius sit atque felicius pugnantiem non potuisse vinci quam desidem non potuisse temptari.

(XXXVI.) 58. Orationum vero sollicitudinem divinae electionis proposito non resolvi uno testimonio evidenter probabo, ut cetera studio brevitatis omittam. In libro igitur Tobiae ad filium eius Tobiam Raphael angelus dicit: *Memor esto mandatorum* mip 721
 5 *patris tui, quoniam praecepit tibi accipere debere uxorem de genere patris tui. Et nunc audi me, frater: noli computare daemonium illud, sed postula eam. Et scio quia dabitur tibi hac nocte uxor, et cum introieris in cubiculum, tolle de iecore piscis illius et impone super carbones, et odor manabit, et odorabitur illud daemonium et*
 10 *fugiet et non apparebit circa illam omnino in perpetuum. Et cum coeperis velle esse cum illa, surgite primum ambo et deprecamini dominum caeli, ut detur vobis misericordia et sanitas. Et noli timere; tibi enim destinata est ante saecula, et tu eam sanabis.*

59. Quamvis ergo quod statuit deus nulla possit ratione non fieri, studia tamen non tolluntur orandi nec per electionis propositum liberi arbitrii devotio relaxatur, cum implendae voluntatis mia 1132

58, 4–13 Tob. 6, 16–18 (LXX)

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu (QG Ma X) \lambda (MVHNS \lambda^1 \lambda^2)$
 36 *post pug- des. $\mu(ac. G)$*

34 caelestium armorum praesidio *om. Do | et]* a *add. ADTOU mip | sinistris]* armis caelestibus *add. Do* 36 felicius] hic deficit in vetustissimo codice dicitur esse beati Augustini opus et sic titulus est in exemplari aliqui vero dubitant non esse opus beati Augustini *add. X(mg.)*

58, 1 vero] igitur *Do* | sollicitudine *WPLRV* 2 propositum *Do* | resolvit *Do* 3 cetera] cuncta *O* | Tobis *PLCJ* κ^2 5 debere *om. mip* 6 copulare *UY* 7 scito λ *edd* | quia] quoniam *C* λ *edd* | dabit *I* 8 cum] quando *P* intraveris λ (intraveris *H*) *edd* 9 illud] illa *P* 10 ullam *PS*; illa *H* | in perpetuo λ (exc. λ^2) 11 esse velle *tr. YZ* | ambo *om. λ^1* | et] orate et *add. λ^1* | deprecabimini *TO* 12 nolite *PG* λ *mip* 13 sanabis] fruaris λ^1

59, 1 *deus statuit *tr. WP* | non fieri] subverti λ^1 (reverti *U*) 2 elationis *C(ac.)* 3 relaxatur] tollitur *U*

dei ita sit praeordinatus effectus, ut per laborem operum, per
instantiam supplicationum, per exercitia virtutum fiant incre- 5
menta meritorum, et qui bona gesserint, non solum secundum
propositum dei, sed etiam secundum sua merita coronentur. Ob
hoc enim in remotissimo ab humana cognitione secreto prae-
finitio huius electionis abscondita est, (XXXVII.) et de nullo ante
ipsius finem pronuntiari potest quod in electorum gloria sit futu- 10
rus, ut perseverantem humilitatem utilis metus servet, et qui stat
videat ne cadat, ac si forte aliqua victus temptatione corruerit,
non absorbeatur tristitia nec de eius miseratione diffidat, qui
allevat omnes qui ruunt et erigit omnes elisos. Dum enim in hoc
corpore vivitur, nullius est negligenda correctio, nullius despe- 15
randa reparatio. Oret itaque sancta ecclesia et pro his qui credi-
derunt gratias agens proficientem eis perseverantiam petat, pro
his autem qui extra fidem sunt poscat ut credant; nec ideo ab ob-
secrationibus cesset, si pro aliquibus exaudita non fuerit: Deus
enim qui omnes vult in agnitionem veritatis venire, non potest 20
quemquam sine iustitia refutare.

59, 11sq. qui ... cadat] cf. 1 Cor. 10, 12 13 absorbeatur tristitia] cf. 2 Cor.
2, 7 13sq. qui ... elisos] cf. Ps. 144, 14 14–16 dum ... reparatio] cf. Leo M.,
serm. 34, 5, 184–185 (v. p. 37) 19sq. deus ... venire] cf. 1 Tim. 2, 4

$\kappa(WPLC + \kappa^1[ADFI] + \kappa^2[RK]) Do G(pc.) \lambda(MVHNS\lambda^1\lambda^2)$

4 per¹ om. YZ | roborem P 5 per] et YZ 6 secundum om. D(ac.) 7 se-
cundum om. PF(ac.) κ^2 | suo merito κ^2 8 remotissimo] novissimo Do
praeiniti I(ac.) 11 perserantem W(ac.) P(ac.) 12 ac] et W λ edd | virtus
K; vinctus U 14 corruunt PLCTO Do κ^2 edd | enim WPG; om. cett.
15 correctio KY | nullius²] est add. λ edd 16 reparatio] concludit add. Y
Z | his] iis Eedd 18 his] eis Eedd | fide P | ab om. YZ 20 vult omnes tr.
G | in] ad λ (exc. U) | in ... venire] salvos fieri U | veritatis om. V(ac.)
explicit ... Prosperi (om. L) de vocatione omnium gentium WPLCR; ex-
plicit ... Prosperi ... de vocatione gentium κ^1 (exc. A) G; de vocatione
omnium gentium ... explicit VHNBr; explicit ... Ambrosii de vocatione
omnium gentium λ^1 BE; deest in ceteris (v. p. 45–56)

LIBER PRIMUS

mia 1073 (I.) 1. Inter defensores liberi arbitrii et praedicatores gratiae
mip 648/9 dei magna et difficilis dudum vertitur quaestio: Quaeritur enim,
mia 1074 utrum velit deus omnes homines salvos fieri, et quia negari hoc
non potest, cur voluntas omnipotentis non impleatur inquitur, 5
cumque hoc secundum voluntatem hominum fieri dicitur, gratia
videtur excludi; quae si meritis redditur, constat eam non donum
esse, sed debitum. Unde iterum quaeritur, cur hoc donum, sine
quo nemo salvus est, ab eo qui omnes salvari vult non omnibus
conferatur, atque ita contrariarum disputationum nullus termi-
nus reperitur, dum non discernitur, quid manifestum, quid sit oc- 10
cultum. De hac igitur compugnancia opinionum qua mensura et
temperantia sentiendum sit, quantum dominus adiuverit, annitar
inquirere exercens atque discutiens modulum facultatis meae in
his quae cordi meo sobrie, quantum arbitror, inhaeserunt, ut si in
eas regulas processerit stilus quae nihil offensionis, nihil habeant 15
pravitatis, non solum nobis, sed et aliis utile sit ad aliquem nos
limitem pervenisse, quem non debeamus excedere.

2. Primitus itaque de voluntatis humanae motibus et gradi-
bus disputandum est; inter quam et gratiam dei quorundam non

1, 3 velit ... fieri] *cf.* 1 Tim. 2, 4

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

1 Prosperi de vocatione omnium gentium $W\kappa^2G$; Prosperi de vocatione
gentium $C(ac)\kappa^1$; de libero arbitrio et gratia Q ; de libero arbitrio et gratia
Augustini Ma ; Augustini ... de libero arbitrio X ; Prosperi de gratia (dei *add.*
 M) et libero arbitrio $C(pc)M$; Ambrosii ... de vocatione omnium gentium
 λ (*exc. M*); *deest in PL* (*v. p. 45sq.*)

1, 3 homines *om. U* | hoc negari non *tr. C* κ^2 (*om. hoc K*) NU ; negari non
hoc *tr. Br* (*ac.*) $B(ac.)$ 4 non² *om. V* (*ac.*) 5 voluntates $GMaX\lambda mia$ | dici-
tur] indicitur H ; videatur λ (*exc. H*) mia 9 contrarii H ; contrarium X | sus-
pitionum λ^1 10 manifestum] sit *add. G* | quid²] vel *add. R* 12 senti-
endum] sciendum Ma | in quantum $GMaX$ | iuverit G | nitar Ma 13 mo-
dum BrB 14 inhaesere I

2, 2 quam] s. voluntatem *add. C* (*sl.*) | non *om. H*

sana discretio est aestimantium, quod praedicatione gratiae libe-
rum negetur arbitrium, nec advertentium eadem regula sibi posse
5 obici, quod gratiam negent, cum eam humanae voluntatis non
ducem volunt esse, sed comitem. Si enim tollitur voluntas nisi
ipsa est verarum origo virtutum, tollitur gratia nisi ipsa est bono-
rum causa meritorum. Sed iam auxiliante Christo quod tractan-
dum concepimus inchoemus.

(II.) 3. Omni animae humanae, quantum intellegere atque
experiri datur, naturaliter qualiscumque inest voluntas, qua aut *mip 650*
appetitur quod placet aut declinatur quod displicet. Huius volun-
tatis, quantum ad naturalem pertinet motum ex vitio primae
5 praevaricationis infirmum, genera sunt duo, secundum quae
voluntas hominis aut sensualis aut animalis est. Sed cum adest
gratia dei, accedit ei per donum spiritus tertium genus, ut possit
fieri spiritalis et per hunc excellentiorem motum omnes affectus
undecumque nascentes supernae rationis lege diiudicet.

(III.) 4. Sensualis igitur voluntas, quam et carnalem possu-
mus dicere, non erigitur supra eum motum qui de corporis
sensibus nascitur, qualis est in animis parvulorum, qui licet nullo
iudicio rationis utantur, ostendunt tamen aliquid se velle, aliquid

2, 5sq. non ... comitem] *cf.* Sen., vit. b. 8, 1 (... rectae ac bonae voluntatis
non dux, sed comes sit voluptas)

$\kappa (W P L C + \kappa^1 [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
3, 1 omni *inc. Do*

3 existimantium *O (ac.) YZ \lambda^2 edd*; extimantium *O (pc.) I* 4 negetur (*sic*)
L | advertunt λ^1 6 sed *om. Z* | si] *sic Camb., Thuan.* | nisi ... 7 nisi] ubi ...
ubi *G M a X \lambda^2 mia*; ubi ... non λ^1 7 ipsa¹ *om. S* | virtutum] si *add. G X \lambda^2*
mia | est² *om. Z* 8 Christo] domino *W*; ipso λ^1 | tractando λ (*exc. HN*)
9 cepimus κ^2 | inchoemus] explicit prologus incipit liber primus *add. \kappa^1*
3, 1 humanae animae *tr. A (ac.)* | humanae *om. L C* 2 naturalis *O* | inest]
vis λ^1 | voluntas] est *add. Y* | aut *om. Z* 3 appetit κ^1 *Do* | declinat κ^1 *U*;
declinet *Do* 4 quantum *iter. X* | motum pertinet *tr. M (ac.)* 5 quae *om.*
H (ac.); quod *P* 7 dei] et *add. E* | spiritus] sancti *add. C (sl.)* 8 fieri] spiri-
talis *add. V (sl.)*

4, 3 qui] s. parvuli *add. C (sl.)* | ullo *O* 4 ostenduntur *Y*

nolle, cum videndo, audiendo, odorando, gustando, tangendo et 5
 ea quibus delectantur amant et ea quibus offenduntur oderunt.
 Quid est autem amare nisi velle, aut quid est odisse nisi nolle?
 Habent ergo etiam ipsi voluntatem suam, quae etsi providendi et
 consulendi impos atque ignara sit, in his tamen amat agere quae
 carnis sensibus blandiuntur, donec vigor rationalis ingenii per 10
 maturiora ministeria corporis excitetur et ad famulantium sibi
 membrorum usum non alieno nutu, sed sua lege moveatur.

(IV.) 5. Ab hoc ergo sensuali appetitu, in quo remanent hi
 quos etiam in annis maioribus excordes videmus et fatuos, ad ani-
 malem surgitur voluntatem, quae priusquam spiritu dei agatur,
 etiamsi supra sensualem motum sese attollere potest, tamen sine 5
 summi amoris participatione in terrenis occiduisque versatur. In
 mip 651 hac humana ingenia, etiamsi corporeae voluptati non turpiter
 mia 1076 serviant et cupiditates suas iustitiae atque honestatis legibus tem-
 perent, nihil supra mercedem gloriae temporalis acquirunt, et
 cum praesentem vitam decenter exornent, aeternae tamen beati-
 tudinis praemium non habent, quia rectas actiones et bona studia 10
 sua non ad eius laudem atque honorem referunt, a quo accepe-
 runt ut sublimius saperent et excellentius ceteris enitescerent.
 Cum enim quidam non solum ad instituta utilissimarum artium
 et doctrinas liberalium disciplinarum, sed etiam ad inquisitionem

$\kappa(WPLC + \kappa^1[ADFTJOI] + \kappa^2[RK]) Do \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$
 4, 6 oderunt *des. Do* 5, 1 ab] *inc. Do* 5 versatur *des. Do*

5 nolle] se *praem. U* | odorando *om. U* 6 oderunt *om. H(ac);* odiunt
 κ^1 (*exc. T*) *Do*; oderint *WG* 7 autem est *tr. CFl edd; lnp. Q* | aut] et κ (*exc.*
WPO) *ba* | est² *om. U*; et *Z* 8 etiam *om. Y(ac.)* | ipsi] s. parvuli *add.*
C(sl.) | quia *U* | etsi] et *C* 9 consolendi *P(ac.)* | impotens κ (*v. p. 59*) | sit]
 est *WCDJO* $\kappa^2 GXMHNSUY$ | amat] s. voluntas parvulorum *add. C(sl.)*
 10 rationalis *L* κ^2 12 usu *U* | nutu] motu *GMaXl* (*exc. M; moto B*)
 5, 1 adhuc *X* 5 summi] sui λ^2 | terrenis] s. rebus *add. C(sl.)* 6 etiam
 ingenia si *tr. l mia* | non *iter. S(ac.)* 8 acquirent *Ma* 9 praesentem diem
 decenter vitam *X(ac.)* | exhorrent *W(ac.)L*; exhorreant *R*; exhorneant *K* (*v.*
p. 64) | tamen *om. M(ac.)* 10 qui *W* 12 ut] in ipsa animali discretione
add. GMaXl mia | excelsius *W* 13 ad] ab *U* | utilissimarum] utilis vel
praem. U 14 quisionem *V(ac.);* inquisitiones *S*

- 15 summi boni aciem mentis intenderint et *invisibilia* dei *per ea quae facta sunt intellecta* conspexerint, non agentes tamen gratias deo nec confitentes illum sibi esse huius facultatis auctorem, sed *dicentes se esse sapientes*, hoc est non in deo, sed in semetipsis gloriantes, quasi ad veritatis inspectionem suis studiis atque rationibus
 20 propinquassent, *evanuerunt in cogitationibus suis*, et quod illuminante dei gratia invenerant, obcaecante superbia perdiderunt relapsi a superna luce in tenebras suas, hoc est ab incommutabili atque aeterno bono ad mutabilem corruptibilemque naturam. Cum ergo tales in amorem sui recidunt et ita sibimet placent, ut
 25 totum, quod in se laudabile iudicant, non ad dona dei referant, sed sibi vindicent et studio propriae voluntatis ascribant, procul ab illa spiritali exulant voluntate et nihil in se habent, quo ad vitam provehantur aeternam, incipientes in semetipsis etiam illa temporalia dei dona corrumpere et a bono eorum usu in consuetudinem innumerabilium transire vitiorum.

(V.) 6. Quamvis enim scriptum sit, quod *cum dispertiret excelsus gentes quemadmodum dispersit filios Adam, statuit terminos gentium secundum numerum angelorum dei et facta est portio domini populus eius Iacob, funiculus hereditatis eius Israel*, et scriptum
 5 sit dominum dicere ad Israel: *Eritis mihi sancti, quia ego sanctus sum dominus deus vester, qui segregavi vos ab omnibus gentibus esse mihi*, et quamvis scriptum sit in libro Esther dicente Mardocheo: *Gratias tibi, domine, quoniam fecisti nova signa et prodigia*,

5, 15sq. Rom. 1, 20 17sq. Rom. 1, 22 20 Rom. 1, 21
 6, 1–4 Deut. 32, 8–9 (LXX) 5–7 Lev. 20, 26 8–10 Est. 10, 9–10 (3f–g; LXX)

$\kappa(WPLC + \kappa^1[ADF]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

17 sibi esse *post* facultatis *tr. P* 19 sui *K(ac.)* | rationibus] orationibus *P*
 20 suis *om. P(ac.)* 22 in] ad λmia | hoc est *om. W* | ab *om. N* 23 mirabilem *X* 25 non ... 26 vindicent *om. Y(ac.)* | dona] bona *NBrB* | dei *om. \kappa^2*
 27 ipsa *Ma* | exultant *IS(ac.)* | habeant *W* 28 aeternam] ad *praem. N(ac.) S*
 6, 1 dispartiret λ^1 ; dispersit *C* 3 dei *om. QMa* | domini] dei κ^2 4 populus eius] plura enim λ^1 | funiculum *W* | eius²] enim *Y* | et] cum *add. \kappa^2* | et ... 5 Israel *om. TS(ac.)* 5 sanctus *om. V(ac.)* 8 gratia *U*

*qualia non sunt facta in gentibus; dividens omne saeculum in sortes
duas elegisti unam tibi populi tui, relinquens aliam gentibus, et* 10
mip 652 *Paulus et Barnabas dicant: Et nos mortales sumus similes vobis*
homines, annuntiantes vobis converti ad deum vivum, qui fecit cae-
lum et terram et mare et omnia quae in eis sunt, qui in praeteritis
generationibus dimisit omnes gentes ingredi vias suas; quamvis ergo
haec et multa similia veritatis scriptura pronuntiet, secundum 15
ipsam tamen credimus et piissime confitemur, quod numquam
universitati hominum divinae providentiae cura defuerit. Quae
licet exceptum sibi populum specialibus ad pietatem direxerit in-
stitutis, nulli tamen nationi hominum bonitatis suae dona sub-
traxit, ut propheticas voces et praecepta legalia convincerentur in 20
mia 1077 *elementorum obsequiis ac testimoniis accepisse; unde et inexc-*
sabiles facti sunt, quia deos sibi dei dona fecerunt, et quae creata
erant ad utendum, venerati sunt ad colendum.

(VI.) 7. In quam impietatem etiam illa gens quam sibi ab
omnibus gentibus dominus segregavit tota transisset, nisi miseri-
cordiae suae propositum sustentandis electorum lapsibus praeten-
disset. Nam plenae sunt paginae veteris testamenti de Israeliticae
defectionis relatu, ut aperte appareat divinae semper fuisse gra- 5
tiae, quod non omnis ille populus discessit a domino. Ita humana
natura in primi hominis praevaricatione vitata etiam inter bene-
ficia, inter praecepta et auxilia dei semper in deteriorem est pro-

11–14 Act. 14, 14–15 15–7, 9 secundum ... dimitti] Hincm., praed. lib.
arb. (PL 125, 256B) 21–23 unde ... colendum] cf. Rom. 1, 20. 25

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
7, 6 humana inc. Do

10 tibi unam tr. κ^2 11 dicebant $WPLC\kappa^2$; dixerint $ADFT$; dixerunt JOI ;
dicunt U | et² om. U | homines similes vobis tr. O 12 homines] omnes
 H | deum] dominum P 13 et² om. $ADTK\mu$ | in² om. κ (exc. κ^2) 14 in-
gredi] in add. Ma | ergo om. $Ma(ac)$ 15 et] etiam Z | secundum ... 16
credimus] credimus tamen κ 16 pie U 17 qui P 19 ulli O | suae] et add.
 P 22 facti om. κ^1 (exc. TI) | quia] qui G | dei om. $L(ac)\lambda^1$
7, 1 pietatem O | etiam] et I 3 suae om. U | sustentantis κ (exc. CK ; ac. W)
5 defensionis $X(ac)$; dilectionis λ^1 | elatu U | ut] et U 6 quod] qui S
8 est] esse U | proclivior] partem add. $X(ac)$

clivior voluntatem, cui committi non est aliud quam dimitti.

- 10 Haec itaque voluntas vaga, incerta, instabilis, imperita, infirma ad efficiendum, facilis ad audendum, in cupiditatibus caeca, in honoribus tumida, curis anxia, suspicionibus inquieta, gloriae quam virtutum avidior, famae quam conscientiae diligentior et per omnem sui experientiam miserior fruendo his quae concupiverit
15 quam carendo, nihil in suis viribus habet nisi periculi facilitatem, quoniam voluntas mutabilis, quae non ab incommutabili voluntate regitur, tanto citius propinquat iniquitati, quanto acrius intenditur actioni.

8. Quamdiu ergo homini ea placent quae deo displicent, voluntas eius animalis est, quia etiamsi in bonis moribus agat, male adhuc vivit si non in dei gloria vivit. Hoc est enim proprium et praecipuum piorum, ut in domino glorientur nec se nisi in deo
5 diligant. Bene enim se amant, qui in se opera dei amant; nam et deus hoc amat in nobis quod ipse fecit, et hoc odit quod ipse non fecit. Si ergo opus dei amamus in nobis, bonam voluntatem recte amamus in nobis, quae utique si opus dei non esset, amanda non esset. Quis autem homo nisi malae voluntatis bonam in se non
10 amet voluntatem, quae superni agricolae prima plantatio est? Dicente enim veritate: *Omnis plantatio quam non plantavit pater* mip 653

8, 4 in domino gloriantur] cf. 2 Cor. 10, 17 11sq. Matth. 15, 13

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu(QG Ma X) \lambda(MVHNS \lambda^1 \lambda^2)$
8, 3 vivit² des. Do

9 voluntate O | aliud om. Y(ac.) 10 haec om. U | voluntas] s. est add. C(sl.) | ad ... 11 audendum om. Do 11 deficiendum λ^1 | audiendum PTO KG(pc.) Ma X S λ^1 12 curas P(ac.) | gloria X | quam] plus praem. R 13 avidique PL(ac.); avida WL(pc.) C(ac.) κ^2 | scientiae κ (exc. O; scientia P) Do 14 concupierit Do 15 nihil ... facilitatem om. C | viribus om. G Ma X | habet viribus tr. Q $\lambda^1 \lambda^2$ | habet om. S(ac.); habens Ma | periculis P facultatem κ (exc. CI) Do edd 17 carius P

8, 1 ea homini tr. X 2 eius] enim YZ | moribus] operibus U 3 dei gloriam P $\mu \lambda$; gloria dei tr. κ^1 (exc. FI) κ^2 ; gloriam dei Do | enim] autem P 5 se² om. G(ac.) | dei opera tr. G 7 recte om. C 8 amanda non esset om. S(ac.) 9 nisi] si Ma(ac.) | malae voluntas G(ac.); malus U; fuerit add. λmia | in se om. μ 10 amet] habet κ^2 11 plantaverit YZ

meus eradicabitur, quidquid non est eradicandum, manifestum est a patre esse plantatum. Bona autem voluntas omnium virtutum germen est primum; quae innixa origini suae in illa aeterna et incommutabili voluntate requiescit, ut vere sit spiritalis quoniam
 15 *qui adhaeret deo unus spiritus est*, dum per communionem illuminantis et illuminati, iustificantis et iustificati, regentis et subditi omnis actio ad unum refertur et quod ad unum refertur utriusque est, quia nec a deo alienari potest quod dedit nec ab homine quod accepit.
 20

(VII.) 9. Hic tractandum videtur utrum cum bonae voluntatis esse homo incipit, eadem quae in ipso erat corrigatur voluntas, an alia ei quam non habebat et quae priori repugnet indatur.
 mia 1078 Quod ut evidentius appareat, altius id non pigeat inquirere: Omnes homines in primo homine sine vitio conditi sumus et
 5 omnes naturae nostrae incolumitatem eiusdem hominis praevaricatione perdidimus; inde tracta mortalitas, inde multiplex corporis animique corruptio, inde ignorantia et difficultas, curae inutiles, illicitae cupiditates, sacrilegi errores, timor vanus, amor noxius, iniusta gaudia, paenitenda consilia et non minor miseria-
 10 rum multitudo quam criminum. His ergo atque aliis malis in naturam humanam irruentibus, fide perditā, spe relicta, intelligentia obcaecata, voluntate captiva nemo in se unde repararetur

16 1 Cor. 6, 17

$\kappa (WPLC + \kappa^1 [ADFJTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS\lambda^1 \lambda^2)$
 13 bona *inc. Do* 16 est *des. Do* 9, 5 in *inc. Do* 11 criminum *des. Do*

12 meus *om. U*; *caelestis *add. $\kappa^2 \mu \lambda$* | quidquid] enim *add. λ^1* 13 patre] non *add. X(ac.)* 14 quae primum *tr. I* | originis *X* | in illa] nulla *XS*
 15 ut *om. S* | sit vere *tr. κ^1* 16 domino *QGMa* 18 unum¹] virum *Z*
 et ... refertur² *om. N(ac.)*
 9, 2 eadem] in specie *add. V(mg.) λ^1* 3 datur *WPLR*; detur *C κ^1 K λ mia mip*; videatur *MaX(ac.)* 4 quod ... inquirere *om. X* | ut *om. P(ac.)* 5 in] quia enim *praem. Do* | et *om. Do* 7 tractata *T*; est *add. Ma* | inde²] unde *P*
 8 animaeque *QG* | ignorantia et] ignorantiae *μ* | curae] causae *O* 9 sacrilegi errores *om. Do* 10 obnoxius *V* 12 humanam] malam *X(ac.)* | perditā fide *tr. N* 13 pareretur *P(ac.)*; reparetur *L(ac.) J(ac.) κ^2 Q(ac.) V(ac.)*; repareret *N*

- invenit, quia etsi fuit qui naturali intellectu conatus sit vitiis
 15 reluctari, huius tantum temporis vitam steriliter ornavit, ad veras
 autem virtutes aeternamque beatitudinem non profecit. Sine
 cultu enim veri dei etiam quod virtus videtur esse peccatum est,
 nec placere ullus deo sine deo potest; qui vero deo non placet, cui
 nisi sibi et diabolo placet? A quo cum homo spoliaretur, non *mip* 654
 20 voluntate, sed voluntatis sanitate privatus est, quia nec retrudi ab
 innocentiae statu posset, nisi voluntate peccaret. Quae ergo
 natura erat bona, qualitate facta est mala, et ille animi motus qui
 numquam potest sine aliquo esse amore, hoc est sine aliqua
 voluntate, non perdidit appetitum, sed mutavit affectum id reci-
 25 piens desiderio, quod debuit refutare iudicio. Cum igitur homo
 ad pietatem redit, de quo ideo dictum est: *Spiritus vadens et non*
revertens, quia nisi illum deus converteret, non rediret, cum fit
 novum figmentum novaque creatura: non alia in illo creatur
 substantia, sed eadem quae fuerat labefacta reparatur, nec aliud ab
 30 eo aufertur nisi quod natura non habuit.

(VIII). 10. Fuit enim in Adam natura sine vitio, qui per
 voluntatis inoboedientiam mala multa contraxit et in posteros
 magis magisque multiplicanda transfudit; quae ut vincantur atque
 in nihilum deducantur, non efficit nisi gratia salvatoris, qui opus

9, 26sq. Ps. 77, 39

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QG Ma X)\lambda(MVHNS\lambda^1\lambda^2)$
 16 sine *inc. Do* 29 reparatur *des. Do*

14 invenit *om. V(ac.)* 15 vitam] optime *add. \lambda^1* 16 autem] tamen *YZ*
 aeternam *X* 18 deo ullus *tr. A(ac.)* | deo²] fide *Do* | cui ... 19 placet *om.*
H(ac.) 19 quo] s. diabolo *add. C(sl.)Do* 20 voluntatem *P(ac.)* | nec *om.*
P | *detrudi $\mu\lambda$ *edd*; extrudi κ^1 (eo trudi *F*) *Do* 21 statu] non *add. P*
 22 mala facta est *tr. \lambda^1* 23 potest *om. W(ac.)*; potuit *Do* | aliqua *om. U*
 24 perdit *K(ac.)* 25 refutari *W* 27 rediens *PDo\kappa^2H\lambda^2edd* | deus illum *tr.*
Do | cum *om. E* 28 illo] eo *CDo\lambda^2edd* | creatur] creata est *Do* 29 eadem]
 ea *QG* | labefactata *RQHBrEedd* 30 nisi] vitium *add. \mu\lambdaedd* (*v. p. 65*)
 quod *om. JR* | natura] s. malum *add. C(sl.)* | non *om. R(ac.)*
 10, 1 sine] sive *mip* 3 multiplicando κ | quae] s. mala *add. C(sl.)* 4 in] ad
S | qui ... 5 reparat *om. \mu*

suum opere suo reparat. Sicut enim dicit Iohannes apostolus: *In* 5
hoc apparuit filius dei ut solvat opera diaboli, et sic rumpit vincula
captivi, sic vestit nuditatem spoliati, sic sanat vulnera sauciati, ut
quod in ipso agit, etiam per ipsum geratur, cui utique contra
hostem non expedit sine protectore conflare; cum illo enim
habet certamen a quo aliquando superatus est. Non ergo fidat 10
viribus suis, quae etiam cum essent integrae non steterunt, sed
per illum quaerat victoriam, qui solus non est victus et omnibus
vicit, et si quaerit, non dubitet quaerendi affectum ab illo se acce-
pisse quem quaerit, nec quia spiritu dei agitur, ideo se putet
liberum arbitrium non habere, quod ne tunc quidem perdidit 15
quando diabolo voluntate se dedit; a quo iudicium voluntatis de-
pravatum est, non ablatum. Quod ergo non interfectum est per
vulnerantem, non tollitur per medentem; vulnus sanatur, non
natura removetur, sed quod in natura periit, non restituitur nisi
mia 1079 ab auctore naturae, apud quem quod perdidit natura non periit. 20

11. Aeterna est enim sapientia, aeterna veritas, aeterna
bonitas, aeterna iustitia, omnium denique virtutum lumen aeter-
mip 655 num est, totumque quod virtus est deus est; qui si non operatur in
nobis, nullius possumus participes esse virtutis. Sine hoc quippe

10, 5sq. 1 Ioh. 3, 8 8–17 cui ... ablatum] Hincm., praed. lib. arb. (PL 125, 336A) 14 spiritu dei agitur] cf. Rom. 8, 14

$\kappa (W P L C + \kappa' [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
10, 10 non *inc. Do* 19 removetur *des. Do* 20 naturae] *des. \lambda*

5 sic *N* 6 apparet *P* | opus *U* | sicut λ^2 *mia* | rupit *WP*; opus *add. U*
7 nuditatem] necessitatem *Ma (ac.)* | sic² ... sauciati *om. J (ac.)* 8 ipso]
Christo *Z* | cui] cuique *Z* 9 hostem] *suum *add. \mu \lambda edd* | protectione *I*
habet enim *tr. L C* 10 certamina *P* | a *om. P (ac.) M (ac.)* | est] sum *Br B*
fidat] de *add. IN \lambda^2 mia mip*; homo *add. Do* 11 viribus] operibus *U* 12 qui
om. S (ac.) 13 si] s. victoriam *add. C (sl.)* | effectum *W (ac.)* | se ab illo *tr. C*
Do \kappa^2 | illo] eo μ 14 quem] quae *W* | queritur λ^1 ; haec *add. Y* | dei spiritu
tr. W | putet se *tr. U* 15 ne] nec κ^1 *Do* | tunc] qui *add. S (ac.)*; etiam *X*
16 perdidit *Q* 17 interfectum] ereptum κba (*v. p. 59*) 19 renovatur
P (pc.) | periit] s. sanitas *add. C (sl.)* 20 apud ... 16, 10 veniunt *om. \lambda*
11, 1 enim est *tr. K (ac.)* 3 qui] quod *K* 4 possimus *P (ac.)*

- 5 bono nihil est bonum, sine hac luce nihil est lucidum, sine hac sapientia nihil sanum, sine hac iustitia nihil rectum. Dicit enim per Isaiam dominus: *Ego sum, ego sum deus, et non est praeter me qui salvet*, et Ieremias: *Scio, inquit, domine, quia non est in homine via sua, nec viri est ut dirigat iter suum*. Homo namque mortalis
- 10 damnata in Adam origine carnaliter natus ad spiritalem novi generis dignitatem nisi spiritu sancto regente non pervenit, sed nec ullo hanc desiderio appetit qui calorem ipsius desiderii non accepit, de quo dicit dominus: *Ignem veni mittere in terram, et quid volo nisi ut ardeat?* Ignis autem iste dilectio est dei, quam
- 15 amator mundi non potest captivo corde concipere; plenus est enim amore vanitatum, quas etiamsi potuerit ex aliqua parte vitare et transcens temporalibus ac visibilibus ad aeterna et invisibilia intellegenda profecerit, si a colendis quoque simulacris recesserit et venerari caelum ac terram omniaque mundi huius
- 20 elementa destiterit, fidem tamen dilectionemque Christi conturbatus de ipsa eius humilitate non capiet et scandalum dominicae nativitatis ac mortis proprio iudicio non evincet. Propter sapientiam enim mundi resistentem sapientiae dei, ut superbia de se praesumentium caecaretur, *placuit deo per stultitiam praedicationis*
- 25 *salvos facere credentes*. Unde qui doctrinis saecularibus tument, ridendam magis quam adorandam crucem Christi existimant, et quanto sublimius quisque ad humanarum disciplinarum instituta

11, 7sq. Is. 43, 11 8sq. Hier. 10, 23 13sq. Luc. 12, 49 23sq. superbia ... praesumentium] cf. Iud. 6, 15 24sq. 1 Cor. 1, 21

$\kappa(WPLC + \kappa^i[ADFTOI] + \kappa^r[RK])\mu(QGMaX)$

5 nihil¹] etiam *add. X(ac.)* | est² *om. WPA TQmia* 7 ego sum¹ *om. PQG X* | dominus $\kappa^2\mu ba$ 9 sua] *eius *QG X* | nec] neque *QG* | dirigat] dirigatur *K* 11 nisi] in *add. P* 12 hanc ullo *tr. Q(ac.)G* | quia κ^2 | qui ... 13 accepit *om. Ma* 13 accepit] a deo *add. WLCDF(ac.)I\kappa^2Ma ba mip* | *dominus dicit *tr. \mu* 15 corde captivo non potest *tr. mip* | corde captivo *tr. P ba* | enim est *tr. QGX* 16 quam *X(ac.)*; s. vanitatis *add. C(sl.)* | etiamsi] si *F(ac.)*; etsi *T* 17 temporalibus] corporalibus $\kappa^i mia$ 18 intellegendo *ba mip* 21 eius ipsa *tr. \kappa(sed cf. lib. 2, 47, 15; 51, 17)* 26 *existimant crucem Christi *tr. \mu* 27 instituta] iustitiam *K*

conscendit, tanto magis praedicationis nostrae humilia et infirma fastidit; nec mirum, si evangelio crucis Christi philosophia genti-
lis obnititur, cui etiam Iudaica eruditio reluctatur.

30

12. Nec docti igitur nec indocti nec cuiuslibet stirpis aut ordinis humana ad deum ratione ducuntur, sed omnis homo qui ad deum convertitur, dei primum gratia commovetur; non enim ipse sibi lumen est nec cor suum radio propriae lucis accendit. Si enim beatus Iohannes, quo nemo hominum maior natus est, *non* 5

erat lumen, quia non suo splendore lucebat, sed de illo vero lumine, *quod illuminat omnem hominem venientem in hunc mun-*
dum, ut lux esset acceperat, quis ille erit, qui tot opinionum collutationes, tot vincula consuetudinis, tot praeiudicia vetusta-
tis suo tantum arbitrio usus abrumpat et sola voce extrinsecus 10

mip 656

sonante doctoris hoc tantum de gratia habeat quod audivit, et totum de voluntate quod credidit? Quod si ita esset, nihil inter gratiam legemque distaret, nec indulgentiae quemquam spiritus vivificaret, si occidens littera permaneret. Lex enim quod fieri aut non fieri iubet, non praestat ut aut fiat aut non fiat, quoniam 15

mia 1080

severitati eius non libertate, sed timore servitur. Dominus autem ut legem non solveret sed impleret, per gratiae auxilium efficax fecit legis imperium et multiplicando clementiam sustulit poenam, ut peccatum non ulciscendo plecteret, sed remittendo dele-
ret. Unde adulteram ex legis constitutione lapidandam et veritate 20

12, 5 quo ... est] cf. Matth. 11, 11 5–8 Ioh. 1, 8–9 13sq. spiritus ... littera]
cf. 2 Cor. 3, 6 17 legem ... impleret] cf. Matth. 5, 17 20sq. unde ... gratia]
cf. Ioh. 8, 1–11

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)$ 12, 1 nec¹] inc. Do
3 commovetur des. Do

29 si om. P | crucis Christi om. μ

12, 1 nec³ om. ba mip 2 ratione ad deum tr. ba mip | ratione om. R (ac.)
4 cor suum] cursum κ (exc. WK; vel cor suum sl. C; cursu I) mia | radio om.
W(ac.); post lucis tr. W(pc.) 7 quod] quo D 9 praeiudicia] pro iustitia P
10 arbitrio] iudicio κ edd 11 hoc ... gratia] de gratia solum (hoc solum X)
 μ | habebat QMa(ac.) 13 distaret] differret μ 16 severitati] ei W 19 re-
mittendo] redimendo P

liberavit et gratia, cum executores praecepti de conscientiiis territ-
 trementem ream sub illius iudicio reliquissent, qui venerat quae-
 rere et salvum facere quod perierat; et ideo inclinatus, id est ad
 humana demissus et in opus nostrae reformationis inflexus digito
 25 scribebat in terra, ut legem mandatorum per gratiae decreta
 vacuaret et ostenderet se esse qui dixerat: *Dabo leges meas in sensu
 ipsorum et in corde ipsorum scribam eas.* Quod utique cotidie facit,
 dum cordibus vocatorum suam inserit voluntatem et stilo spiri-
 tus sancti, quidquid in animae paginis diabolus invidendo falsavit,
 30 veritas miserando rescribit.

13. Cum igitur verbum dei per ministerium praedicantium
 auribus carnis infertur, miscetur operatio potentiae divinae cum
 sono vocis humanae, et qui incitavit evangelizantis officium,
 audientis quoque format affectum: dulcescit animae cibus verbi,
 5 veteres tenebrae nova luce pelluntur et obtutus interior caligine
 antiqui erroris exiit. Transit animus de voluntate in volunta-
 tem: etsi illa quae pellitur aliqua cunctatione remoratur, ea tamen
 quae gignitur electiora quaeque sibi vindicat, ut lex peccati et lex
 dei diversas atque discretas in eodem homine habeant mansiones,
 10 et concupiscente carne adversus spiritum, carnis autem concupis-
 centiis spiritu repugnante per exteriora quidem insidiari tempta-
 tor audeat, sed mens auxilio dei munita praevaleat. Ad magnam

22sq. venerat ... perierat] cf. Luc. 19, 10 23–25 inclinatus ... terra] cf. Ioh. 8, 6 26sq. Hier. 31, 33

13, 10sq. et ... repugnante] cf. Gal. 5, 17 12–14 ad ... infirmitas] Gelas., adv. Pelag. (coll. Avell., epist. 97) 47

$\kappa(WPLC + \kappa'[ADFTOI] + \kappa'[RK]) \mu(QGMaX)$ 13, 4 dulcescit inc. Do

22 qui] nec add. A(ac.) 24 dimissus L | digitis P | scribebat digito tr. TO
 25 scribat L(ac.) | terram mip 26 sensum P 27 eas] eos P(ac.) 29 diabo-
 lus om. R(ac.) | videndo G

13, 4 format μ ; *firmavit WPLC(ac.) $\kappa^2 ba mip$; formavit C(pc.) $\kappa^1 mia$
 dulcescit] enim add. $\kappa(exc. PC) mia mip$ 5 et ... 6 exiit om. Do 7 ali-
 qua] absque Do | moratur $\kappa^1 mia$ 8 lectiona μ | quaeque] quae P(ac.)
 9 habebant A(ac.) 10 adversum μ | carnis etiam LADOI mip; carnisque μ
 12 munita] munda W; multa P; mutata I

enim utilitatem fidelium materia est servata certaminum, ut non superbiat sanctitas, dum pulsatur infirmitas; unde et apostolus dicit: *In magnitudine revelationum ne extollar, datus est mihi angelus Satanae qui me colaphizet. Propter quod ter dominum rogavi ut discederet a me, sed dixit mihi: Sufficit tibi gratia mea. Nam virtus in infirmitate perficitur.* 15

14. Quaerat ergo dominus imaginem suam et errantem
 mip657 ovem bonus pastor inveniat nec dedignetur aegram diuque in
 invio fatigatam umeris suis ferre et non revocando tantum, sed
 etiam portando salvare! Quaerat dominus imaginem suam et
 omnium quae in eam inciderunt sordium concretione deterasa 5
 speculum humani cordis enubilet! Scriptum est enim: *Quis potest
 facere mundum de immundo conceptum semine? Nonne tu qui solus
 es?* Quaerat dominus imaginem suam, ut in renovatione ac iustifi-
 catione eius gratia reformantis appareat, sicut in se factum Paulus
 apostolus protestatur et dicit: *Eram autem ignotus facie ecclesiis* 10
*Iudaeae quae erant in Christo. Tantum auditum habebant, quod is,
 qui persequabatur nos aliquando, nunc evangelizat fidem quam*
 mia 1081 *expugnabat, et in me clarificabant deum.* Sic ergo tunc Christianus
 populus didicerat et illi primitivi ecclesiae, quorum erat unum
 cor et una anima, sic credebant, ut cum viderent quempiam ad 15
 agnitionem veritatis ab errore conversum, glorificarent deum et
 fidem illuminati confiterentur muneris esse divini. Ipse quoque

15–18 2 Cor. 12, 7–9

14, 1 imaginem suam] cf. Gen. 1, 27 1–4 errantem ... salvare] cf. Luc. 15, 4–5 6–8 Iob 14, 4 10–13 Gal. 1, 22–24 14sq. erat ... anima] cf. Act. 4, 32

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK]) Do \mu(QGMaX)$ 18 perficitur des. Do

13 servata μ et codd. Gelasii; reservata κ 14 dumne Ma (ac.) 15 magnitudinem P (ac.) | extollatur I 17 dicit R | gratia mea tibi tr. P

14, 2 nec] ne P 3 fatigatam] ovem add. Q (sl.) | non om. Ma 5 ea P 7 qui om. Ma (ac.) 8 revocatione K 12 nos] vos W (ac.) P (ac.) LC (ac.) | aliquando nos tr. ADTOMia 13 sic] si WPL (ac.) CADTOR (ac.) mia | populus Christianus tr. X (ac.) 14 quorum om. G (ac.); quibus add. G (mg.) 15 anima una tr. AT κ^2 mia | ut] et TO 17 illuminati] correcti WP (quam recti) LCFJI κ^2 edd; correpti ADTO (sed cf. cap. 16, 6)

dominus discipulos suos, magistros omnium gentium, sic docebat
dicens: *Sic luceat lumen vestrum coram hominibus, ut videntes*
20 *opera vestra bona magnificent patrem vestrum qui in caelis est.*

(IX.) 15. Fixa ergo hac fide in cordibus nostris immobiliter-
que fundata, qua saluberrime credimus omnia bona ac maxime ea
quae ad vitam aeternam provehunt dei munere haberi, dei mu-
nere augeri, dei munere custodiri, puto quod pius sensus non
5 debeat in ea quaestione turbari, quae de omnium et de non om-
nium hominum conversione generatur, si ea quae clara sunt non
de his quae occulta sunt obscuremus, et dum procaciter insis-
timus clausis, excludamur ab apertis, cum sufficere debeat, ut in
eo in quod pervenimus ambulemus non ignorantes nec aliquid
10 aliquatenus ambigentes omne principium et omne profectum
boni meriti unicuique homini ex dei donatione conferri nec
posse fieri, ut qui omnes vult salvari nullis causis existentibus
plerosque non salvet, sed has causas nostrae scientiae non patere.
Quae utique non fuissent occulta, si debuissent esse manifestae,
15 ut exerceatur per omnia fides earum rerum quae non videntur et
pie semper de iustitia dei, etiam cum eam non intellegimus,
sentiamus. Quid enim mirum si quidam ad vitae sacramenta non
veniunt, cum plerique qui videbantur venisse discedant? De
quibus dicitur: *Ex nobis exierunt, sed non erant ex nobis. Si enim*
20 *fuissent ex nobis, mansissent utique nobiscum.* Quorum similes
sunt et illi qui profitentur *se deum scire, factis autem negant.* Nam *mip* 658

19sq. Matth. 5, 16

15, 8sq. in ... ambulemus] cf. Phil. 3, 16 17–19 quid ... nobis?] Hincm.,
praed. lib. arb. (PL 125, 256C) 19sq. 1 Ioh. 2, 19 21 Tit. 1, 16

$\kappa(WPLC + \kappa^1[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)$

19 videntes] videant O 20 est in caelis tr. μ

15, 1 nostris] vestris DMa | humiliterque $\kappa^1 mia$ 2 ea om. I 3 munere¹]
munera L | munere²] munera L; om. Ma 4 quod om. $\kappa^1 mia$ 5 in ea] mea
Ma | non de tr. κmia 6 non post si tr. K 8 ab om. P | in eo] adeo μ 9 in
quo WPKba; quo C | non ... 17 sentiamus om. $\kappa mia mip$ (v. p. 57sq.)
10 aliquatenus] aliter Ma | profectum] perfectum Ma 18 perveniunt mip
cum ... discedant om. C 20 fuerunt X | permansissent κ^2 21 et om. mip

cum scriptum sit: *Omnis qui invocaverit nomen domini salvus erit*, de quibusdam tamen dominus ait: *Non omnis qui dicit mihi: Domine, domine, introibit in regnum caelorum*, et: *Multi mihi dicent in illa die: Domine, domine, nonne in nomine tuo propheta-* 25
vimus et in nomine tuo daemonia eiecimus et in nomine tuo vir-
tutes multas fecimus? Et tunc dicam illis: Numquam vos cognovi;
discedite a me, operarii iniquitatis! Tales non invocant nomen
domini, quia non habent *spiritum adoptionis filiorum*, in quo
clamamus: *Abba, pater.* 30

16. *Nemo autem potest dicere dominum Iesum nisi in spiritu sancto*, et *quicumque spiritu dei aguntur, hi filii sunt dei*, qui ad deum per deum veniunt et salvari volentes omnino salvantur, quia ipsum desiderium salutis ex dei inspiratione concipiunt et nullo segnitiae tepore torpescunt, quoniam a dei dilectione non 5
excidunt, et per illuminationem vocantis in agnitionem veniunt veritatis. Sunt enim filii promissionis, merces fidei, spiritale semen Abrahae, genus electum, regale sacerdotium, praescitum et praeordinatum in vitam aeternam, sicut testatur spiritus sanctus per Ieremiam prophetam dicens: *Ecce dies veniunt, dicit dominus,* 10
et disponam domui Israel et domui Iuda testamentum novum, non

22sq. Rom. 10, 13 23sq. Matth. 7, 21 24–28 Matth. 7, 22–23 28–16, 7
tales ... veritatis] Hincm., praed. lib. arb. (PL 125, 256C) 29sq. Rom. 8, 15
16, 1sq. 1 Cor. 12, 3 2 Rom. 8, 14 8 genus ... sacerdotium] cf. 1 Petr. 2, 9
10–21 Hier. 31, 31–34

$\kappa(WPLC + \kappa^I[ADFTOI] + \kappa^2[RK])\mu(QGMaX)$ 16, 10 dicit] inc. λ
(MVHNS $\lambda^I\lambda^2$)

22 domini om. G(ac) 23 tamen om. Pmia | ait] *dicit μ | non om. C
24 intrabit POedd | caelorum] sed qui facit voluntatem patris mei qui in
caelis est ipse intrabit in regnum caelorum (Vulg.) add. kedd (v. p. 59sq.)
mihi om. μ | dicent mihi tr. O 25 dicunt WL 26 tuo² sl. Ma 27 vos
novi C; novi vos ba mip 29 qua L 30 clamant μ (clamavit X)
16, 1 Iesum om. Ma 2 quaecumque X | dei sunt tr. μ 4 desiderium salutis
iter. L(ac) | et ... 6 excidunt om. kedd (v. p. 58) 5 tepore] tempore Ma(ac)
X 7 mercedes P 8 praescium W(ac) PL; et praescitum add. O 10 veni-
ent R 11 novum] esse add. K(ac) | non om. P(ac)

- secundum testamentum quod disposui patribus eorum in die qua apprehendi manum eorum, ut educerem illos de terra Aegypti, quia ipsi non perseveraverunt in testamento meo et ego neglexi eos, dicit dominus. Quia hoc est testamentum quod disponam domui Israel* mia 1082
 15 *post dies illos, dicit dominus. Dabo leges meas in sensu ipsorum et in corde ipsorum scribam eas et ero illis in deum et ipsi erunt mihi in populum. Et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens: Cognosce dominum, quia omnes*
 20 *cognoscent me a pusillo eorum usque ad magnum, quia propitius ero iniquitatibus eorum et peccatorum eorum memor non ero. Et iterum: Et dabo illis viam alteram et cor aliud, ut me timeant omnes dies in bonum ipsis et filiis eorum post eos, et constituam illis testamentum aeternum, quod non avertam post eos, et timorem meum*
 25 *dabo in cor eorum ne discedant a me et visitabo eos ut bonos eos faciam. Per Isaiam quoque dominus de gratia sua, qua ex omnibus hominibus novam facit creaturam, eadem praenuntiat dicens: Ecce faciam nova quae nunc orientur et cognoscetis ea et faciam in deserto viam et in sicca terra flumina. Benedicent me bestiae agri,* mip 659
 30 *sirenae et filiae struthionum, quod dederim in deserto aquam et flumina in sicca terra ad potandum genus meum electum, populum*

22–26 Hier. 32, 39–41 (LXX) 27–32 Is. 43, 19–21 (LXX)

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

12 in ... 13 eorum om. P 13 illos] eos DTOM 14 eos neglexi tr. λ^2 edd
 15 quia ... 16 dominus om. H(ac.) | est om. $\mu VH(pc.)NSU$ | disposui UY
 16 illos dies tr. Y | dixit WLCRMVNSYZ | eorum BrB 17 eas] eis Y
 Z | ipsi] ipsa VNS | mihi erunt tr. μ 18 non om. M(ac.) U; ideo Z | unus-
 quisque¹] quisque unus tr. H | proximum ... unusquisque² om. P | fratrem
 suum unusquisque tr. S 19 deum UY 21 peccatum W(ac.) A | non me-
 mor tr. WFB r | et iterum om. $\lambda mia mip$ 23 ipsis] ipsius H | filiis] in
 praem. μ | ipsorum AJ(pc.) TO | et² ... 24 eos om. R(ac.) μ 26 Isaiam]
 prophetam S | *de gratia sua dominus tr. $\kappa\lambda$ edd | de] docens Ma(ac.) | qua]
 quia L 27 *creaturam facit tr. κ (fecit PLCF) λ edd; de libero arbitrio add.
 λ^1 | pronuntiat S | dicens] docens J(pc.) 28 faciam¹] facio P | nunc om. H;
 non S | oriuntur κ (exc. W) | cognosces H(ac.) 29 via L | agri] et add. κ^2
 30 sirenaeque A 31 in sicca terra flumina tr. μ | siccam terram P | meum
 genus tr. λ^1

meum quem mihi acquisivi, ut enarrent virtutes meas. Et iterum: Per memetipsum iuro, nisi exiet de ore meo iustitia, et verba mea non avertentur, quia mihi flectetur omne genu et confitebitur omnis lingua deo.

35

17. Si ergo impossibile est ista non fieri, quia nec incerta praescientia dei est nec mutabile consilium nec inefficax voluntas nec falsa promissio, omnes isti de quibus haec praedicta sunt sine cuiusquam exceptione salvantur. Dat enim leges suas in sensum ipsorum easque in cordibus eorum digito suo scribit, ut agnitionem dei non doctrinae humanae opere, sed magisterio summi eruditoris accipiant, quia *neque qui plantat neque qui rigat est aliquid, sed qui incrementum dat deus*. Omnes hi a pusillo usque ad magnum cognoscunt deum, quia ut venirent ad Christum, a patre audierunt atque didicerunt; omnes educti ab errore diriguntur in viam vitae, omnibus corde mutato recta sapere et recta velle donatur, omnibus timor, quo in mandatis dei erudiantur, inseritur. Fit in deserto via et terra arida fluminibus irrigatur, ut qui prius ad confitendum deum os non aperiebant et velut muta atque irrationabilia animalia in feritatem transierant bestiarum, divinatorum eloquiorum fontibus inundati benedicant et laudent deum enarrantes virtutes et mirabilia misericordiae eius, qui elegit eos et in filios adoptavit ac novi testamenti fecit heredes.

5

10

15

33–35 Is. 45, 23

17, 4sq. dat ... scribit] cf. Hier. 31, 33 7sq. 1 Cor. 3, 7

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

33 me ipsum $DFJIK^2\mu Br Bmia$; ipsum me λ (exc. BE ; pc. Br) | nisi] ubi Ma | exhibit $\lambda^2 mia$ | mea om. $R(ac)$

17, 1 si] sic R | non om. $U(ac)$ 4 exceptio $X(ac)$; expectatione O | sensu κba 6 dei om. κ^2 9 cognoscunt μEdd ; cognoscent $cett.$ 11 omnes κ^2 12 donantur K | quo] qui P | erudiantur] custodiantur κ (custodiatur pc. P) λba (sed cf. lib. 2, 45, 8) 13 viae $P(ac)$ | et om. P | terra] tota κ^1 | ut]*et μ 14 deum om. WI | aperibant $L(ac)$ | muti Y 15 transierat $L(ac)$ 16 inundati] mundati $DSUZ Br E mia mip$ | *benedicunt et laudant $\mu\lambda$ (exc. M)

18. Si autem, ut apostolus loquitur, *hominis confirmatum testamentum nemo spernit aut superordinat*, quomodo fieri potest, ut ex ulla parte divina promissio resolvatur? Manet prorsus et cotidie impletur quod Abrahae dominus sine condicione promisit, sine lege donavit, quia etsi quidam quibus haec praedicata sunt, non crediderunt, incredulitas eorum fidem dei non evacuat; *est enim deus verax, omnis autem homo mendax*. Et illi quidem mia 1083 qui audito evangelio credere noluerunt, inexcusabiliores facti sunt, quam si nullum praeconium veritatis audissent; sed certum
- 10 est eos apud praescientiam dei Abrahae filios non fuisse nec in illorum sorte numeratos, de quibus dictum est: *Benedicentur in semine tuo omnes tribus terrae*. Credituros enim promisit qui dixit: *Et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens: Cognosce dominum, quia omnes cognoscent me a pu-* mip 660
- 15 *sillo eorum usque ad magnum*; reconciliandos promisit, qui dixit: *Propitius ero omnibus iniquitatibus eorum et peccatorum eorum memor non ero*; oboedituros promisit qui dixit: *Dabo illis viam alteram et cor aliud, ut timeant me omnes dies*; perseveraturos promisit qui dixit: *Timorem meum dabo in cor eorum, ne disc-*
- 20 *dant a me, et visitabo eos ut bonos eos faciam*; postremo omnes sine cuiusquam exceptione promisit qui dixit: *Per memetipsum iuro, nisi exiet de ore meo iustitia, et verba mea non avertentur, quia mihi flectetur omne genu et confitebitur omnis lingua deo*.

18, 1sq. Gal. 3, 15 7 Rom. 3, 4 11sq. Gen. 28, 14 13–15 Hier. 31, 34
 16sq. Hier. 31, 34 17sq. Hier. 32, 39 19sq. Hier. 32, 40–41 (LXX)
 21–23 Is. 45, 23

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

18, 1 confirmatum] est *add. U* 3 nulla *Ma(ac)* | dissolvatur κ^2 5 quibus
iter. S(ac) | praedicta *MaYZ* 6 incredulitas] tamen *add. L(sl)C* | dei
 fidem *tr. P* 7 quidem] autem *K* 8 evangelio audito *tr. Ma* | inexcusabiles
K 9 audissent veritatis *tr. Y* | audivissent *Ma* | certe *P* 10 eos *om. μ*
 apud eos *tr. K(ac)* | praescientiam] presentiam *Y* 13 et] nec μ 16 omni-
 bus *om. Xλ edd* | eorum² *om. WL κ¹(exc. F)* 17 non ero memor *tr. X*
 illis *WP*; eis *Cμ; om. cett.* 18 omnes] per *praem. μ* | omnibus diebus *K*
 21 promisit] credituros *add. κ²ba* | qui dixit] dicens *U* 22 exhibit λ^2 *mia*
 advertentur *G* 23 confitetur *J(ac)*; confiteatur *U*

19. Hic si dicamus non fieri quod deus iuravit esse faciendum, falsitatem deo – quod absit – et mendacium ascribimus veritati. Si autem, ut pietas fidesque persuadent, dei verba non excidunt et fit omnino quod statuit, quomodo nobis veracis promissionis firmitas apparebit, cum multa adhuc hominum 5 milia daemoniis serviant et idolis genuflectant, nisi huiusmodi denuntiationes dei secundum illam incommutabilem scientiam editas noverimus, in qua apud illum iam universitas humana discreta est, et sive de bonis sive de malis loquatur, ita unius partis meminit, quasi neminem hominum praetermittat? Nam 10 cum dicit apostolus: *Vetera transierunt, ecce facta sunt omnia nova*, numquid non omnes homines videtur dixisse renovatos? Aut cum dicit: *Quia in ipso complacuit omnem plenitudinem habitare et per ipsum reconciliari omnia in ipso*, numquid non ita loquitur, quasi neminem velit extorrem huius reconciliationis 15 intellegi? Aut cum ait: *Novissimis istis diebus locutus est nobis in filio, quem constituit heredem universorum*, numquid aliud sonat forma sententiae quam omnes homines in Christi hereditatem a patre esse transcriptos secundum prophetiam David dicentis: *Postula a me, et dabo tibi gentes hereditatem tuam et possessionem 20 tuam terminos terrae*? Dicente autem domino: *Si exaltatus fuero a terra, omnia traham ad me*, nonne universorum videtur promissa conversio? Aut cum de ecclesia prophetatur et dicitur: *Omnis*

19, 3sq. dei ... excidunt] cf. Rom. 9, 6 11sq. 2 Cor. 5, 17 13sq. Col. 1, 19–20 16sq. Hebr. 1, 2 20sq. Ps. 2, 8 21sq. Ioh. 12, 32 23–25 Is. 40, 4

$\kappa(WPLC + \kappa^l[ADFTOI] + \kappa^2[RK])\mu(QGMA X)\lambda(MVHNS\lambda^1\lambda^2)$

19, 1 dicamus] per haec add. *H* | non om. *W* 2 quod absit om. *U* | adscribamus *Ma* 3 fides pietasque *WUY* | persuadet $\kappa(exc. W)$ 4 et] ut *U* 5 hominum milia adhuc tr. $\kappa(exc. W)$ 7 scientiam] dei *praem. Ma* 9 ut μ 10 meminit] neminem *O* | hominem *P(ac.)* | praetermittatur *H* 11 transierunt] et add. κ^2 12 non om. *X* | homines omnes tr. *K(ac.)* 14 ipsum] eum *CJ\kappa^2* | numquid non] non *W(ac.)P*; nonne *W(pc.)LC* 15 velit neminem tr. *G(ac. om. neminem)* | exsortem $\mu\lambda edd$ (v. p. 65) 16 agit *L*; dicit *S* 17 filio] suo add. *I* 18 hereditate *P\lambda mia mip* 21 autem] enim $\lambda^2 mia$ 22 ad me traham tr. $\lambda(exc. U\lambda^2)$ | me] ipsum add. *O\kappa^2* | nonne] in me *X*

- vallis replebitur et omnis mons et collis humiliabitur et erunt omnia*
 25 *prava in directa et aspera in vias planas, numquid ullus hominum*
videtur omissus, qui non significatus sit Christo esse subdendus?
Quid cum dicitur: Et veniet omnis caro in conspectu meo ut ad-
orent in Ierusalem, dicit dominus? aut illud: Et erit in diebus illis, mip 661
effundam de spiritu meo super omnem carnem? aut illud: Allevat mia 1084
 30 *dominus omnes qui corruunt et erigit omnes elisos? Numquid non*
ita pronuntiatum est, quasi ab hoc dei munere nemo discretus
sit?

20. Habet ergo populus dei plenitudinem suam, et quamvis
 magna pars hominum salvantis gratiam aut repellat aut negligat,
 in electis tamen et praescitis atque ab omnium generalitate discre-
 tis specialis quaedam censetur universitas, ut de toto mundo totus
 5 mundus liberatus et de omnibus hominibus omnes homines vide-
 antur assumpti, sicut etiam cum de impiis sermo est, ita locu-
 tionem suam divinus stilus ordinat, ut ea quae de quadam parte
 dicuntur, ad omnes homines pertinere videantur, veluti est illud
 quod ait Iohannes baptista: *Qui de caelo venit, super omnes est.*
 10 *Quod vidit et audivit testificatur, et testimonium eius nemo accipit,*
aut illud apostoli: Omnes quae sua sunt quaerunt, non quae Iesu
Christi, aut illud quod psalmus Davidicus canit: Dominus de caelo
prospexit super filios hominum, ut videat si est intellegens aut requi-

27sq. Is. 66, 23 (LXX) 28sq. Ioel 2, 28 29sq. Ps. 144, 14
 20, 9sq. Ioh. 3, 31. 32 11sq. Phil. 2, 21 12–15 Ps. 13, 2–3

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

24 adimplebitur κ (exc. κ^2 ; adimpletur P); implebitur $\kappa^2 M\lambda^1 BrB$ | et¹ ... hu-
 miliabitur *om.* κ | omnia *om.* $\lambda^2 mia mip$ 26 emissus L 27 qui DTO
 28 aut ... 29 carnem *post elisos (lin. 30) tr. λ (exc. $Z\lambda^2$)* 29 illud] aliud λ^1
 30 non *om.* U 31 ab] ad MaX | munere dei *tr. ADT* | nemo *om.* O
 20, 2 appellat κ^2 3 in electis] intellectis μ | ab] ad X | generaliter $VYZBE$
mip 4 specialiter U 6 de *om.* $R(ac)$ 8 videatur $PLF(ac)R(ac)$ | velut μ
 9 quod ait] quando ut P | est] et *add.* $O\mu$ 10 quod] qui H | audivit] hoc
*add. $\kappa^2(pc.R)U$; te *add.* S | testatur TO | eius] enim λ^1 | accepit R 11 sunt*
om. $Z mip$ 12 quod] qui S 13 aut *om.* $P(ac)$

rens deum. Omnes declinaverunt, simul inutiles facti sunt. Non est qui faciat bonum, non est usque ad unum.

15

21. His igitur et aliis documentis, quae possunt ab inquirentibus numerosiora proferri, non dubie demonstratur interdum et pro parte terrae omnem terram et pro parte mundi totum mundum et pro parte hominum omnes homines nominari; quorum tamen discretionem plerumque scriptura cito aperit, ut sensus legentis ab universitatis appellatione ad partem quae intellegenda est transferatur, sicut est illud apostoli dicentis: *Praedicamus Iesum Christum crucifixum, Iudaeis quidem scandalum, gentibus autem stultitiam, ipsis vero vocatis Iudaeis atque Graecis Christum dei virtutem et dei sapientiam.* Numquid ipsis Christus virtus quibus scandalum aut ipsis sapientia quibus stultitia? Sed quoniam quidam ex iisdem iustificabantur fide, quidam autem sua impie- tate obdurabantur, unum credentium et non credentium genus sub vocatorum appellatione discrevit, ut quos a fide significabat alienos, eos, quamvis audissent evangelium, ostenderet vocationis extraneos.

mip 662

(X.) 22. Hanc regulam per Isaiam promit sermo divinus dicens: *Ducam caecos in viam quam non noverunt, et semitas quas nesciunt calcabunt, et faciam illis tenebras in lucem et prava in*

21, 7–10 1 Cor. 1, 23–24

22, 2–4 Is. 42, 16

$\kappa(WPLC + \kappa^l[AD F]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^l\lambda^2)$

21, 1 igitur] ergo O 2 numerosi L (ac.) | demonstrantur UY; monstratur D (ac.) 3 et ... mundum om. H (ac.) | totum] omnem WAD TOKX (ac.) U 4 et ... hominum om. Y 5 cito om. κ^l 6 legentis om. R (ac.) | universitate S 7 est²] et Q | dicentes S 8 Christum Iesum tr. KX | Christum] et hunc add. AD TO 9 atque Graecis om. κ^2 10 ipsis] est add. Cba mip | *virtus Christus tr. κ 11 sapientiam UY 12 iisdem] iis P κ^2 ; ipsis FBba mip iustificantur N | quidam² ... 13 credentium¹ om. R (ac.), post suam (cap. 22, 14) tr. R (pc.) 13 odorabuntur L (ac.); obdurantibus X (ac.) | unum] unde K | non] erit add. H (ac.) | credentium² om. I 22, 1 hac regula W λ (exc. λ^l) mia mip; haec regula P (ac.) L (ac.) | promittit κ (promittitur P) λ (exc. λ^2) edd 2 educam λ 3 eis AD | in lucem] illucescere λ^2 | luce Y

- directum. Haec verba faciam, et non derelinquam eos. Sed quod*
 5 *sequitur: Ipsi autem conversi sunt retro, ad partem quandam generis ipsorum referendum est, non ad eos de quibus ait: Non derelinquam eos. Iterum dicit dominus ad Iacob: Noli metuer quia tecum sum. Ab oriente adducam semen tuum et ab occasu colligam te. Dicam Aquiloni: Adduc, et Africo: Noli vetare, adduc filios meos*
 10 *de terra longinqua et filias meas a summo terrae, omnes in quibus vocatum est nomen meum. In gloriam enim meam paravi illum et finxi et feci illum; quod autem sequitur: Et produxi plebem caecam, et oculi eorum sunt caeci et surdas aures habent, non potest eis ulla*
 15 *ratione congruere, quos in gloriam suam parasse se dicit. In his quippe omnibus verbis, quae de uno hominum genere dicuntur, aliis personis priora, aliis posteriora conveniunt.*

mia 1085

23. Apud apostolum quoque quod in parte populi agitur, sub totius populi nuncupatione narratur et in reliquiis plenitudo censetur. Cum enim de Iudaeorum obcaecatione dissereret et quosdam ex ipsis gratia salvos fieri demonstraret, *Dico ergo, inquit, numquid repulit deus populum suum? Absit. Nam et ego Israelita sum, ex semine Abraham, de tribu Benjamin; non repulit deus plebem suam quam praescivit.* Plebs ergo praescita, plebs non repulsa hi sunt qui in Christo iustificati sunt, et quod de omni

5 Is. 42, 17 6sq. Is. 42, 16 7–12 Is. 43, 5–7 12sq. Is. 43, 8
 23, 4–7 Rom. 11, 1–2

$\kappa(WPLC + \kappa'[ADFI]TOI) + \kappa^2[RK]) \mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

4 et] ut K 6 eas P(ac.) | de om. VN λ^1 E 7 *ad Iacob dominus tr. μ | metuere] timere (Vulg.) K λ^1 8 ducam Ma U | occidente (Vulg.) κ ba 9 adduc¹] educ P; adhuc Ma XNU | adduc²] educ P; adhuc Ma (ac.) N; aduc Ma (pc.) 11 in] ad μ | enim] nam X 12 quod] quid U | sequitur] requiritur W(ac.) 13 eorum ... surdas] ei (eis R) sunt surdam et κ^2 | ulla] nulla U 14 suam] fide quidam autem sua impietate obdurabuntur animus credentium (cap. 21, 12–13) add. R 15 de om. P | uno] omni S 23, 3 et ... 4 demonstraret om. Z 4 salvos fieri gratia tr. U 5 numquid ... 6 Benjamin iter. K(ac.) | repellit LJ | deus] dominus OK | Israelita sum] Israelitarum P(ac.) 6 de om. L | non] numquid κ^2 | dominus ADO 7 praesciit W; praescit L 8 qui ... sunt² om. I | quod] quid S

Israele dici videtur, in his tantum quos sibi gratiae electio reli-
 quos fecit ostenditur, sicut sequentia apostolici sermonis enar- 10
 rant; adiungit enim et dicit: *An nescitis in Elia quid dicit scriptura,*
quemadmodum interpellat deum adversus Israel? Domine, prophe-
tas tuos occiderunt, altaria tua suffoderunt, et ego relictus sum solus,
et quaerunt animam meam! Sed quid dicit illi responsum divinum?
Reliqui mihi septem milia virorum, qui non curvaverunt genu ante 15
Baal. Sic ergo, inquit, et in hoc tempore reliquiae per electionem
gratiae salvae factae sunt. Si autem gratia, iam non ex operibus; alio-
quin gratia iam non est gratia. Non ergo omnis Israel reprobatus
nec omnis electus est, sed partem caecitas voluntaria avertit, par-
tem sibi illuminatio gratuita reservavit, et tamen ita de eis sermo 20
habetur, ut et in his qui pereunt et in his qui salvi fiunt nulla to-
tius generis videatur facta discretio. Nam cum legitur: Secundum
evangelium quidem inimici propter vos, secundum electionem
autem dilecti propter patres, ita locutio sonat, tamquam eosdem
dicat dilectos quos dixit inimicos; sed hanc caliginem apostolus 25
ipse deterisit dicendo: Quia caecitas ex parte in Israel contigit, ut
unum genus in duas species intellegeremus esse divisum et om-
nem hominem, omnem plenitudinem, omnem Israelem non sem-
per ad universitatem, sed plerumque ad partem esse referendum.

11–18 Rom. 11, 2–6 22–24 Rom. 11, 28 26 Rom. 11, 25

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

9 Israel *LF* | dici] electi *U* 11 an ... scriptura *om. Y(ac.)* | Eliam *L\kappa^1(exc. J I)K\mu*; Elys *BrB* 12 interpellat deum *om. U* 13 altario tuo *O* 14 illis *N UY*; ille *S* | divinum responsum *tr. F(ac.)K* 15 genua $\kappa(exc. W)$ *mip*; sua *add. O* | ante *om. Q(ac.)Ma\lambda(exc. E)mia mip* 16 sic] si *P(ac.)* | inquit *om. \kappa ba* | in *om. P* | per] secundum $\kappa YZ ba mip$ 17 gratiae *om. O* | salvae *om. P(ac.)LDFJImip* | non *om. G(ac.)* 18 iam *om. U* | ergo *om. J* 19 est *om. \kappa^1* | voluntaria *om. \kappa(exc. T)* 20 ita *om. R(ac.)* | eis] his *O* 21 habeatur *P* | et¹ *om. Ma mip* | in¹] et *add. W* 22 nam cum] numquam *P(ac.)*; nam quod *P(pc.)* 23 vos] nos *OS* 24 autem] dei *add. \kappa* | propter *om. F(ac.)* 25 dilectos] electos μ 26 ipse] idem *BrB* | in *om. Ma(ac.)M(ac.)* 28 hominem] non *add. K*

- (XI.) 24. Inter has autem formulas locutionum etiam illam in scripturis dictionem debemus advertere, qua id quod ad diversorum temporum homines pertinet ita promitur, quasi de una et eiusdem aetatis generatione dicatur, sicut est quod sanctus Petrus
- 5 apostolus scribens sui et futuri temporis gentibus ait: *Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis, ut virtutes annuntietis eius qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus, nunc autem populus dei; qui non consecuti misericordiam, nunc autem misericordiam conse-*
- 10 *cuti.* Numquid cum haec praedicarentur, adhuc illi homines permanebant quos omnes deus in praeteritis generationibus dimiserat ingredi vias suas, et idem ipsi qui prius traditi fuerant voluntatibus suis nunc de tenebris in lumen admirabile vocabantur? Nonne illi iam defecerant in ignorantia sua, iam in hoc mundo
- 15 non erant, nec ab errore ad veritatem reditus olim mortuis suppetebat? Et tamen quod post multa saecula agebat gratia in posteris impiorum sic loquendi consuetudo perstrinxit, ut ipsi videantur nunc eligi qui prius fuerant derelicti. Pertinent autem haec non ad eosdem homines, sed ad eiusdem generis homines, et vocatio
- 20 quae illuxit prope mundi finem, ad praeteritam non recurrit aetatem. Ita modo quodam et ipsi et non ipsi sunt de quibus et

mia 1086

24, 5–10 1 Petr. 2, 9–10 11sq. quos ... suas] cf. Act. 14, 15

$\kappa(WPLC + \kappa^t[ADFFJOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^t\lambda^2)$

24, 2 dictionum $P(ac.)$ | qua] quia $\kappa(exc. WK)$; quae BrB 3 promittitur P $T\lambda mia$ | et *om.* $QMSY$ 5 sui ... futuri *post* gentibus *tr.* U | temporis *om.* UY | autem] estis *add.* BrB 7 ut] et $V(ac.)U$ | annuntietis *om.* $V(ac.)$ | ei λ^t | nos S 8 populus^{1]} dei *add.* $C\kappa^t(exc. O)$ | nunc autem populus *om.* $WLF(ac.)$ | dei *post* misericordiam *tr.* W 9 consecuti^{1]} secuti $V(ac.)$ | nunc *om.* S 10 praedicarentur haec *tr.* $\lambda ba mia$ 12 ipsi idem *tr.* $Br mia$ | voluntatibus K 13 nunc *om.* κ^t | vocantur C ; vocabuntur ba 14 illi iam] illuminata $H(ac.)$; illuminaria $H(pc.)$ | defecerant iam *tr.* SBr | in ignorantia sua *om.* $\mu\lambda(exc. Y) mia$ | ignominia $\kappa^t Y$ 16 agebat *om.* $\lambda^2 mia$ | gratia *om.* I 17 sic] sit $\lambda^2 mia$ | loquendo $P(ac.)Ma$ 18 elegi $X(ac.)YZ$ 19 eosdem] eos quidem μ | gentis $\mu\lambda mia$ 20 quae] qua P ; quam L | non *om.* $J(ac.)$ 21 et ipsi *om.* K | ipsi non *tr.* R

quibus ista dicuntur, dum in aliquo specialia a generalibus non dividuntur, in aliquo vero a communibus separantur.

mip 664

(XII.) 25. Sed cum haec legerint vel audierint qui amant calumniosa certamina, dicent nos per huiusmodi disputationes apostolo contradicere definienti, quod *deus omnes homines velit salvos fieri et in agnitionem veritatis venire*. Quam particulam verborum apostoli ita nos integre pleneque suscipimus, ut nihil ei de praecedentibus sive subiectis quae ad ipsam pertinent subtrahamus, quoniam ut cetera divinorum eloquiorum testimonia sequestremus, hic locus sufficit ad evacuandum quod calumniose obiciunt et ad defendendum quod impie diffitentur. Scribens itaque ad Timotheum magister gentium Paulus apostolus ait: 10
Obsecro igitur primo omnium fieri obsecrationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus et omnibus qui in sublimitate sunt, ut quietam et tranquillam vitam agamus in omni pietate et castitate. Hoc enim bonum est et acceptum coram salvatore nostro deo, qui omnes homines vult salvos fieri et in agnitionem veritatis venire. Unus enim deus et unus mediator dei et hominum, homo Christus Iesus, qui dedit redemptionem semetipsum pro omnibus. 15

26. De hac ergo doctrinae apostolicae regula, qua ecclesia universalis imbuatur, ne in diversum intellectum nostro evage-

25, 1–27, 9 sed ... succubuit] Hincm., praed. lib. arb. (PL 125, 256D–258A) 3sq. 1 Tim. 2, 4 11–18 1 Tim. 2, 1–6

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

22 dicuntur] in aliquo a communibus non separantur add. U | speciali *WQ MaX* λ *mia*; speciales *R* | non om. *M(ac)* 23 vero om. λ^1 | communibus] non add. λ^1

25, 1 sed] et *Ma* | haec] hoc *Ma* | legerint haec tr. λ *ba mia* 2 nos om. *F(ac)* 3 vult *I* 4 veritatis iter. *J* 5 pleneque] vereque μ | suscepimus *PL* κ^1 6 ipsa *R* 7 ut om. κ^2 | testimonia eloquiorum tr. *U* 8 *sufficit locus tr. μ | vacuandum *Y* | calumniose ... 9 quod om. *H(ac)* *Br* 10 magister gentium om. λ *mia mip* | apostolus Paulus tr. *PV* 11 primum *K* 15 salvatore] salutare *PLFJIQMa* λ *mia*; salvatori *CD* | deo nostro tr. *I* | in] ad μ 26, 1 ergo] a add. *P(ac)* | quae *P(ac)*; quod *S* | universalis ecclesia tr. κ^2 2 imbuatur ... 3 ecclesia om. *S* | intellectu *PMV* λ^1 | evagemur *VY* λ^2 *ba mia*

- mus arbitrio, quid ipsa universalis ecclesia sentiat requiramus, quia nihil dubium esse poterit in praecepto, si oboedientia concordet in studio. Praecepit itaque apostolus, immo per apostolum dominus qui loquebatur in apostolo, *fieri obsecrationes, postulationes, gratiarum actiones pro omnibus hominibus et pro regibus ac pro his qui in sublimitate sunt*. Quam legem supplicationis ita omnium sacerdotum et omnium fidelium devotio concorditer
- 10 tenet, ut nulla pars mundi sit, in qua huiusmodi orationes non celebrentur a populis Christianis. Supplicat ergo ubique ecclesia deo non solum pro sanctis et in Christo iam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro *mia 1087*
- 15 omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius persequuntur, pro Iudaeis quorum caecitati lumen evangelii non refulget, pro haereticis et schismaticis qui ab unitate fidei et caritatis alieni sunt. Quid autem pro istis petit nisi ut relictis erroribus suis convertantur ad deum, accipiant fidem, accipiant caritatem et de ignorantiae tenebris liberati in agnitionem veniant veritatis? Quod quia ipsi praestare sibi nequeunt
- 20 malae consuetudinis pondere oppressi et diaboli vinculis alligati, neque deceptiones suas evincere valent quibus tam pertinaciter inhaeserunt, ut quantum amanda est veritas, tantum diligant falsitatem, misericors dominus et iustus pro omnibus sibi vult
- 25 hominibus supplicari, ut cum videmus de tam profundis malis innumeros erui, non ambigamus deum praestitisse quod ut

26, 19sq. in ... veritatis] cf. 1 Tim. 2, 4 24 misericors ... iustus] cf. Ps. 114, 5

$\kappa(WPLC + \kappa^l[ADFTOI] + \kappa^r[RK])\mu(QGMaX)\lambda(MVHNS\lambda^l\lambda^2)$

3 quid] in *add.* $\lambda^2 mia$ 4 esse dubium *tr.* $L CFJ I \kappa^2$ | concordat *PCAJOR*
 5 in *om.* κ 6 deus *Ma* | apostolum *WPL* | obsecrationes] et *add.* $\lambda ba mia$
 postulationes] et *add.* *M* 7 et *om.* $\lambda^2 mia mip$ | pro² *om.* μ 8 eis μ 9 devotio fidelium *tr.* μ | devotio] de novo *UY* 10 tenent *Ma* | pars *om.* *F(ac.)*
 11 a populis] apostolis *P(ac.)* 12 renatis κ^2 16 evangelium *P* | refulget] et *add.* *X* | ab] omni *add.* *Ma* 17 unitate] bonitate *R* | caritate *S* 18 fidem]
 autem *add.* *S* 19 cognitionem κ^2 21 male *edd* | pressi κ^l | obligati κ^2
 22 valeant *J(ac.)* 24 *et iustus dominus *tr.* $\mu \lambda edd$ 25 hominibus] omnibus *P(ac.)* 26 quod] pro *add.* *Ma*

praestaret oratus est, et gratias agentes pro his qui salvi facti sunt, speremus etiam eos qui necdum illuminati sunt, eodem divinae gratiae opere eximendos de potestate tenebrarum et in regnum dei, priusquam de hac vita exeant, transferendos.

30

(XIII.) 27. Quodsi aliquos, sicut videmus accidere, salvantis gratia praeterierit et pro eis oratio ecclesiae recepta non fuerit, ad occulta divinae iustitiae iudicia referendum est et agnoscendum est secreti huius profunditatem nobis in hac vita patere non posse; *ex parte enim scimus et ex parte prophetamus et videmus* 5 *nunc per speculum in aenigmate* nec sapientiores aut scientiores beatissimo apostolo sumus, qui cum de gratiae potentia disputaret, magnorum mysteriorum ingressus arcanum his quae impossibile erat enarrare succubuit. Cum enim dixisset: *Nolo enim vos ignorare, fratres, mysterium hoc, ut non sitis vobis ipsis sapientes, quia caecitas ex parte in Israel contigit, donec plenitudo gentium intraret et sic omnis Israel salvus fieret, sicut scriptum est: Veniet ex Sion qui eruet et avertet impietates ab Iacob, et hoc illis a me testamen-* 10 *tum, cum abstulero peccata eorum. Secundum evangelium quidem inimici propter vos, secundum electionem vero dilecti* 15 *propter patres; sine poenitentia enim sunt dona et vocatio dei. Sicut enim aliquando et vos non credidistis deo, nunc autem misericordiam consecuti estis propter illorum incredulitatem, ita et isti nunc*

27, 5 1 Cor. 13, 9 5sq. 1 Cor. 13, 12 9–21 Rom. 11, 25–32

$\kappa(WPLC + \kappa^t[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

27 iis *Ma* 28 necdum] nondum *Ma\lambda* (nundum *N*) *mia* 29 opera *W* (ac.) et ... 30 transferendos] ut ... transferantur $\mu\lambda mia$ (sed cf. cap. 33, 4)

27, 2 ecclesiae oratio *tr. K* 3 est *om. \lambda mia mip* 4 est *om. \kappa* (exc. *WP*) *ba mip* | nobis *om. Ma* (ac.) 5 posse] et *J* (ac.) 6 aut scientiores *om. O* 7 sumus beatissimo apostolo *tr. K* | cum *om. Ma* (ac.) 8 his] iis *E ba mip* quae] qui *S* | impossibilia *L* (pc.) *G*; *sibi *praem. \mu* 9 erant *PLCR* | narrare *V\lambda^1* | enim² *om. MVNBr B mia* 10 non *om. V* (ac.) 11 in *om. Ma* (ac.) 13 eruat $\kappa^2 S\lambda^2 edd$ | avertat $\kappa^2 \lambda$ (exc. *MVY*) *edd* | impietatem κ^2 | ab *om. P* illis hoc *tr. K* (ac. *om. hoc*) | testamentum a me *tr. M* 15 vos] nos *S* | electiones *S* | electionem vero] autem electionem κ^2 (electionem autem *K* [pc.]) 16 enim *om. K* | dei *om. TO* 17 aliquanto *H* | creditis *D* 18 illarum *H* nunc] nec *S*

non crediderunt in vestra misericordia, ut et ipsi misericordiam consequantur. Conclisit enim deus omnia in incredulitate, ut omnium misereatur. –

28. Cum ergo haec divinorum operum mysteria supra mensuras humanae intelligentiae excellentia quodam mentis suae profudisset excessu, totam expositionis rationem transtulit ad stuporem et admirator eorum quae protulerat exclamavit et dixit:

5 *O altitudo divitiarum sapientiae et scientiae dei! Quam incomprehensibilia sunt iudicia eius et investigabiles viae eius! Quis enim cognovit sensum domini aut quis consiliarius eius fuit aut quis prior* mip 666
dedit illi et retribuetur ei, quoniam ex ipso et per ipsum et in ipso mia 1088
sunt omnia? Ipsi gloria in saecula. Amen. Praemissa enim docentis assertio locum dabat multimodae quaestioni, ut variatae per tot

10 populos ac tempora gratiae causa quaereretur, cur scilicet anterioribus saeculis dimissae essent omnes gentes ingredi vias suas uno tantum Israele, qui divinis eloquiis erudiretur, excepto et ad cognitionem veritatis electo, cuius infidelitas locum tandem

15 salvandis gentibus fecerit, tamquam si unus populus in fide sui generis permaneret, misericordia dei ceteris se nationibus praestare non posset; cur denique ipsi quorum diminutio salus gentibus est, ab obcaecatione sua non liberentur priusquam ingrediat

20 tur gentium plenitudo, quasi illuminari cum omnibus nequeant, qui omnes facta omnium gentium adoptione salvandi sunt, aut

28, 5–9 Rom. 11, 33–36 9–29, 6 praemissa ... refutetur] Hincm., praed. lib. arb. (PL 125, 258A–C) 11sq. anterioribus ... suas] cf. Act. 14, 15 17sq. ipsi ... est] cf. Rom. 11, 12 18sq. ab ... plenitudo] cf. Rom. 11, 25

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

19 non om. *M(ac.)* | vestram misericordiam *P* 20 incredulitatem κ^1
 28, 1 divinarum *H* | super *LK*; om. κ^1 2 excellentiae *W*; excellentiaeque *C*; excellenti μ | quadam *MaE* 3 ad] in $\kappa ba mip$ (sed cf. supra cap. 21, 6–7)
 6 vestigabiles *L(ac.)* 8 ei om. *R(ac.)* | in om. *R(ac.)* 9 gloria om. *Ma(ac.)*
 saecula saeculorum $\mu\lambda^2 mia$ 10 multimodae] multitudo de *S(ac.)* | quaestio-
 nis *K* | varietate *OS(pc.)* 11 gratiae] *dei add. $\mu\lambda mia mip$ | causa om. *U*
 12 omnes gentes om. *K* (gentes suppl.) 14 electio *P(ac.)B* | tandem locum
 tr. *K* 16 nationibus se tr. κH 17 deminutio *WP(ac.)Q(ac.)* | *gentium κ
ba mip 19 plenitudo] multitudo *Ma(ac.)* 20 acta *mip*

quomodo omnis Israel sublata obcaecatione salvandus sit, cuius innumerabilis multitudo in sua infidelitate deficiens ad tempora salvandis promissa non pervenit, vel quomodo ipsarum gentium, quarum prius non est facta vocatio, dicatur nunc ingredi plenitudo, cum tanta promiscuae aetatis et condicionis hominum milia in omnibus nationibus quae sunt sub caelo sine Christi iustificatione moriantur? Sed horum mysteriorum iudiciorumque causas pius et doctus magister maluit ad altitudinem divitiarum sapientiae dei scientiaeque suspendere quam iustissimae veritatis et misericordissimae bonitatis subtractum ab humana cognitione secretum temeraria inquisitione discutere, nihil omit- tens de his quae non oportet ignorari, nihil contrectans de his quae non licet sciri.

(XIV.) 29. Multa enim sunt in dispensatione operum divi- norum, quorum causis latentibus soli monstrantur effectus, ut cum pateat quod geritur, non pateat cur geratur negotio in me- dium deducto et in occultum ratione subducta, ut in eadem re et de inscrutabilibus praesumptio comprimatur et de manifestis fal- sitas refutetur. Neque enim si nescio cur ille Graecus creetur, hic barbarus, iste in divitiis, ille in egestate nascatur, hunc valida proceri corporis pulchritudo sublimet, illum debiliū membro- rum exilitas contracta deformet, iste a catholicis editus in verita- tis cunabulis nutriatur, ille haereticorum progenies cum ipso

mip 667

29, 1–30, 34 multa ... faciet] Ratramnus, De divina dispositione 1 (PL 121, 27C–28D)

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

22 tempora] ipsa λ^1 23 salvantis $WPLC\kappa^2$ 24 quarum *om.* $V(ac)$ | prior $AFJO$ | non est prius *tr.* R | dicitur K 25 tanta] tot *mip* | promiscua PY 27 iudiciorum mysteriorumque W 28 doctus] et *add.* L | divitiarum *om.* μ 31 conditione κ | discutere] et *add.* YZ 32 his¹ iis Ma 33 non licet *om.* Y ; non oportet Z

29, 1 in *om.* $Ma(ac)$ | divinorum operum *tr.* $CYba\ mip$ 2 monstratur $C(ac)$ | affectus $LC(ac)$ 3 negotium λ^1 4 educto Ma | occulto K 6 enim *om.* $J(ac)$ | creatur $KHB\ mip$; crearetur P 7 in divitiis iste *tr.* $K(ac)$ 9 a *om.* $P(ac)$

lacte matris hauriat virus erroris, si denique mille alias differen-
tias in habitu corporum, in qualitatibus animorum, in condicione
temporum, in more regionum diiudicare non possum, ideo quod
15 omnium horum deus sit conditor atque ordinator ignoro? Qui
utique singulorum hominum ita et corpora creavit et spiritus, ut
praeter illam secuturam ex uniuscuiusque studio voluntariam
diversitatem ipsa conditionis exordia dissimillima numerositate
variaret.

30. Turbarent autem nos et in diversum distraherent mul-
tae vaniloquorum opiniones, qui de incognoscibilibus definire in-
convenientia praesumpserunt et has originales inaequalitates fati,
quae nulla sunt, et sideribus deputarunt, nisi certissima notitia
5 teneremus deum creatorem de elementis originalibus, prout vult,
vas unumquodque formare et unam naturam animarum et unam
naturam corporum placitis sibi temperare mensuris. Quae utique
opera dei humanae intelligentiae non subtraherentur, si innotes-
cere debuissent, et manifestaretur cur ita quidque fieret, nisi quod
10 ita fieret scire sufficeret. Dicit dominus ad Moysen: *Quis dedit os
homini et quis fecit mutum et non audientem, videntem et caecum?*
Nonne ego dominus deus? et per Isaiam: *Nonne ecce ego fecundam
et sterilem feci, dixit deus;* in libro Ecclesiastico legitur: *Bona et
mala, vita et mors, paupertas et honestas a deo sunt,* et Iob dicit:

mia 1089

30, 10–12 Exod. 4, 11 12sq. Is. 66, 9 13sq. Sir. 11, 14

$\kappa(WPLC + \kappa'[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

13 tempore $P(ac)$ | ideo quod] ideoque VY 14 illorum U ; morum YZ
sit deus $tr. Y$ 15 et¹ $om. I$ 16 sculpturam λ^1 17 exordio λ | numerositate
 $om. M(ac)$; universitate Y

30, 1 et] ut Ma 2 definire] devenire λ ; in $add. \lambda$ ($exc. MU$) 4 deputare Ma
5 tenemus Y | originalibus] naturalibus originalibus μ ; naturalibus λ 6 vas
 $om. C$ | unumquoque $P(ac)$ | et¹ ... animarum $om. S(ac)$ | et¹ ... 7 mensuris
 $om. \kappa^1$ | et² $om. L C \kappa^2 GX\lambda$ ($exc. SZ Br$) $ba mia$ 7 quae utique] quaecum-
que W 8 non subtraherentur] cognoscibilia essent $\mu\lambda$ ($v. p. 65$) 9 mani-
festantur TO | quidque] quodque Y 10 dixit O 11 et² $om. Ma$ 12 deus]
tuus $add. YZ$ | ecce ego] ego feci μ (ego fieri feci Ma) | fecundum λmip
13 feci $om. \mu$ | dicit $F\lambda^2 ba mip$ | dominus $WFOGXZ\lambda^2 ba mip$

Abundant tabernacula praedonum et audacter provocant deum, 15
cum ipse dederit omnia in manibus eorum. Et idem de omnium
rerum humanarum profectu et defectu disputans omnesque
mutationes ad iudicia dei referens, Apud ipsum est, inquit, sapien-
tia et fortitudo, ipse habet consilium et intelligentiam: Si destruxerit, 20
nemo est qui aedificet, si incluserit hominem, nullus est qui aperi-
at; si continuerit aquas, omnia siccabuntur, si emisit eas, subvertent
terram. Apud ipsum est fortitudo et sapientia; ipse novit et decipien-
tem et eum qui decipitur; adducit consiliarios in stultum finem et
iudices in stuporem. Balteum regum dissolvit et praecingit fune renes
eorum. Ducit sacerdotes inglorios et optimates supplantat commu-
tans labium veracium et doctrinam senum auferens, effundens de-
spectionem super principes et hos qui oppressi fuerant relevans; qui
mip 668 revelat profunda de tenebris et producit in lucem umbram mortis,
qui multiplicat gentes et perdit eas et subversas in integrum restituet,
qui immutat cor principum terrae et decipit eos, ut frustra incedant 30
per invium. Palpabunt quasi in tenebris et non in luce, et errare eos
faciet quasi ebrios. Et iterum idem dicens voluntatem dei irritam
esse non posse, Ipse enim, inquit, solus est, et nemo avertere potest
cogitationem eius, et anima eius quodcumque voluerit hoc faciet.

(XV.) 31. Liberatur pars hominum parte pereunte, et si hoc voluntatum meritis velimus ascribere, ut malos neglexisse gratia, bonos autem elegisse videatur, resistet nobis innumerabilium

15sq. Iob 12, 6 18–32 Iob 12, 13–25 33sq. Iob 23, 13

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

15 abundant] habitabant *H* 18 mutationes] disputationes *W* | dei *om.*
R(ac.) 20 nemo] non *P\kappa^1Ma* | qui² *om.* *J(ac.)* 24 dissolvit *Q* | praecinxit
P | renes] funes *X* 25 ducet *LK(ac.)* 26 confundens *I*; effundet μ | dis-
 pectionem *L* 27 hos] eos $\mu H\lambda^2$ *ba mip* 28 relevat *P* | umbras μ ; umbra *S*
 29 perdet $\kappa(\text{exc. } W\kappa^2)\lambda(\text{exc. } MU)$ | subversa $\kappa^1(\text{exc. } FI)$ | restituit *R*
 30 decepit *K(ac.)* 31 invium] qui *add. N* | eas *P* 32 idem] item *C* | volun-
 tatem] autem *add. Ma* 33 esse] est *X* 34 et anima] quodcumque *S* | ani-
 mae μ | hoc *om. R* | faciet] fiet $\kappa(\text{exc. } P\kappa^2)\lambda$ *mia mip*; et *add. S*
 31, 1 liberator *W(ac.)* 2 voluntarium *Y* | voluerimus κ *ba mip* (*sed cf. cap.*
43, 5) | malos *om. P(ac.)* | gratiam (?) *W* 3 resistit κ^2

- causa populorum, quibus per tot saecula nulla caelestis doctrinae
 5 annuntiatio coruscavit, nec meliores fuisse eorum posteros possu-
 mus dicere, de quibus scriptum est: *Gentium populus qui sedebat
 in tenebris lucem vidit magnam, et sedentibus in tenebris et umbra
 mortis lux orta est illis*, et ad quos apostolus Petrus dicit: *Vos
 autem genus electum, regale sacerdotium, gens sancta, populus acqui-*
 10 *sitionis, ut virtutes annuntietis eius qui de tenebris vos vocavit in*
tam admirabile lumen suum. Qui quondam non populus, nunc mia 1090
autem populus dei; quorum aliquando non misertus est, nunc autem
miseretur. Non ergo meritis minorum tribuitur quod non me-
 ruere maiores. Par enim impietas et patres accusabat et filios
 15 eademque ignorantiae caecitas omnes simul in eosdem mergebat
 errores, sed cur illorum non misertus et horum misertus sit deus,
 quae scientia comprehendere, quae potest investigare sapientia?
 Latet discretionis istius ratio, sed non latet ipsa discretio; non
 intellegimus iudicantem, sed videmus operantem. Quid calumni-
 20 amur iustitiae occultae, qui gratias debemus misericordiae mani-
 festae? Laudemus et veneremur quod agitur, quia tutum est ne-
 scire quod tegitur.

31, 6–8 Is. 9, 2 (Matth. 4, 16) 8–13 1 Petr. 2, 9–10

$\kappa (WPLC + \kappa^1 [ADFJTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS \lambda^1 \lambda^2)$
 31, 16 sed inc. Do

4 nulla om. κ (exc. WTR); illa V 5 coruscavit] non praem. W(sl.) κ^1 6 de
 om. H(ac.) | quibus] etiam add. I 7 vidit lucem tr. OIM | lucem ... tene-
 bris² iter. S 8 illis] eis K | Petrus apostolus tr. K | dicit om. S | nos Ma(ac.)
 9 autem] estis add. R 10 ut om. P | vocavit vos tr. λ^1 11 tam om. κ (exc.
 P) | nunc] nec S | nunc autem populus om. Ma 12 populi mip | est misert-
 us tr. λ^2 mia mip 13 miseretur] est misertus Br B | meruerunt Ma UY
 15 in] et Ma 16 sed] si Do | non om. μ | et om. κ ba mip | sit misertus tr.
 mip 17 quae scientia comprehendere om. J(ac.) | sapientia] scientia K
 18 huius K 19 videamus TODo | quid] quod X 21 laudemur L; lauda κ^1
 mia; lauda igitur Do | venemur P(ac.); venerare κ^1 Do mia | totum P; tuum
 JI 22 quod] quia S | tegitur] et certissimum habe nihil aliter deum voluisse
 facere quam fecit add. Do (cf. cap. 34, 17–18)

mip 669

(XVI.) 32. Respice autem et ad universalem multitudinem parvulorum, in quibus excepto illo, quo in damnationem nascitur gens humana, delicto nec praeterita possunt merita nec futura censerī. Omnes enim de quibus nunc loquimur ante ullum intelligentiae usum, ante liberum voluntatis arbitrium alii ad aeternam beatitudinem regenerati, alii ad perpetuam miseriam transeunt non renati. Si originalem culpam fateris, omnis numerus in reatu est; si moralem innocentiam quaeris, omnis summa sine vitio est. Non invenit quod discernat humana iustitia, sed habet quod eligat inenarrabilis dei gratia. In abscondito est consilium, sed non latet donum; opus exserit pietas, causam obscurat potestas. Sed tam indubitabile est quod non videtur quam quod videtur, quia auctori manifesti operis negari confessio etiam ignotae non potest aequitatis.

(XVII.) 33. Quodsi et ad illos dirigas mentis intuitum, qui longam agentes in flagitiis et sceleribus aetatem sacramento baptismatis Christi in ipso vitae fine renovantur et sine ullo suffragio bonorum operum in regni caelestis consortium transferuntur, quo intellectu divinum iudicium comprehendes, nisi ut indubitanter agnoscas gratuita esse dei munera, et sicut nulla sunt tam detestanda facinora, quae possint gratiae arcere donum, ita nulla posse tam praeclara opera existere, quibus hoc quod gratis tribui-

$\kappa(WPL C + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu(QG Ma X) \lambda(MVHNS \lambda^1 \lambda^2)$
32, 14 aequitatis des. Do

32, 1 et om. *D(ac.)* | universam *mip* 2 in¹] ex *Do* | excepto ... 5 arbitrium
om. *Do* | gens nascitur *tr. M(ac.)* 3 genus humanum κ^2 4 illum *L C \mu Y*
5 usum om. *TO* | liberum] illum *Ma* 6 perpetuam] beatitudinem *add. I*
8 si ... 9 est om. *Ma(ac.)* | mortalem *X* 9 sine] in *Do* | vitio om. *M(ac.)*
10 gratia dei *tr. \lambda mia* | in ... 11 donum *post* non dubium est (*cap. 34, 14*) *tr.*
 κ^2 (*pc. K; ac. R*); *post* alieni sunt (*cap. 34, 11*) *tr. K(ac.)*; *post* debeat (*cap.*
34, 15) *tr. R(pc.)* 11 opus] dei *praem. \kappa^2* | causam obscurat potestas om. *N*
obscurat] observat *K* 12 quod²] non *add. Ma(ac.)* 13 auctorem ... negare
C(pc.) 14 incognitae λmia
33, 1 ad om. *I* | dirigis *JTO* 2 longam] vitam *add. P(sl.)* | flagitii *X*
attamen *P* | sacramenta *P(ac.)* 5 comprehendens *A(ac.) DJT(ac.)* | ut om.
O 8 possunt *G* | quibus] s. operibus *add. C(sl.)* | hoc] de *add. H(ac.)*

tur per retributionis iudicium debeat? Vilesce-
 10 tio sanguinis Christi nec misericordiae dei humanorum operum
 praerogativa succumberet, si iustificatio, quae fit per gratiam,
 meritis praecedentibus deberetur, ut non munus largientis, sed
 merces esset operantis.

34. Unde autem posset probari, quod ad evacuandum origi-
 nale peccatum nulla idonea esset industria, nisi et impii et faci-
 norosi per lavacrum Christi assumerentur in regnum agnosce- *mip 670*
 rentque qui in sua iustitia gloriantur, quam nihil dignum agere
 5 possint adoptione filiorum dei, si ad regenerationis non perve-
 nerint sacramentum, cum eadem qua scelestissimi peccatores
 condicione teneantur, pares futuri in sanctificatione si adfuerit
 regeneratio, simul perituri si cessarit ablutio? Si ergo etiam ex
 nequissimis in ipso vitae exitu gratia invenit quos adoptet, cum
 10 tamen multi, etiam qui minus nocentes videntur, doni huius
 alieni sunt, quis hoc aut sine dispensatione dei fieri aut sine
 profunda dicat aequitate decerni? Quod utique non ideo iniquum *mia 1091*
 est, quia occultum est, sed ideo aequum est, quia iudicium dei
 esse non dubium est. Quod enim ab illius pendet arbitrio qua
 15 sententia iudicari debeat, priusquam iudicetur, incertum est; cum
 autem res ad finem suum venerit, nemini liberum est de exitu
 conqueri, quia certissimum est nihil aliter deum facere debuisse

$\kappa(WPLC + \kappa^1[ADFF]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

9 redemptionis *X* 12 debetur *Ma* 13 esset] est *P*

34, 1 probari possit *LC(ac.)* κ^2 ; probari posset *tr. C(pc.)* $\kappa^1 Hba mip$ 2 ido-
 nea nulla *tr. K* 3 in] ad κ^2 | regnum] nisi *add. C(sl.)* 4 qui] quae *X* | in
om. K 5 possunt *Y* | adoptionem λ^1 | pervenerunt *OVUY\lambda^2*; pervenerit
K 7 adfuit *W(ac.) LC(ac.) F(ac.)* 8 regeneratio] misratio κ | peritur *L*
 cessaverit $K\lambda^2 mia mip$ | ex] et *Ma* 9 *invenit gratia *tr. \mu* | quos] quod *P*
 10 minus] sunt *add. T* | *videntur nocentes *tr. \mu* 11 sint *DFJKGMaX*
mia; sequitur in abscondito est consilium sed non latet donum (*cf. cap.*
32, 10–11) *add. K(ac.)*; post est (*lin. 14)* *add. \kappa^2(ac. R; pc. K)*; post debeat (*lin.*
15) *add. R(pc.)* | quis] quae *E*; qui *Ma* | dei dispensatione *tr. \kappa^2* 12 ideo]
 video *Ma* 13 est¹ *om. \mu* 14 esse *om. X* 16 suum finem *tr. O\mu* 17 quia]
 et *Do* | est] habe *Do* | deum *om. Q(ac.) X* | debuisse deum facere *tr. Q(pc.)*
GMa; deum debuisse facere *tr. Do*

quam fecerit; qui multimodae vocationis varietatem ad unam gratiam pertinentem etiam illa regula evangelicae comparationis astruxit, qua ostendit patremfamilias diverso tempore conducen- 20 tem operarios vineae sub denarii pactione: Ubi sine dubio hora undecima intromissi in vineam et totius diei operariis aggregati istorum de quibus nunc loquimur praeferunt sortem, quos ad commendandam gratiae excellentiam in defectu diei et conclusionem vitae divina indulgentia muneratur non labori pretium 25 solvens, sed divitias bonitatis suae in eos quos sine operibus elegit effundens, ut etiam hi qui in multo labore sudarunt nec amplius quam novissimi acceperunt, intellegant donum se gratiae, non operum accepisse mercedem.

35. Unde si et nos adversum patremfamilias murmuremus, eo quod novissime vocati totius diei operariis exaequantur nec
mip 671 amplius multa opera quam paene nulla mereantur, dicetur nobis, quod uni eorum responsum est: *Amice, non facio tibi iniuriam; nonne ex denario convenisti mecum? Tolle quod tuum est et vade.* 5 *Volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi de re mea facere quod volo? Aut oculus tuus nequam est, quia ego bonus sum?* Certe huic calumniatori iniusta videbatur haec largitas, et quid eruditionis retulit? quid rationis accepit? Non est ei dispensationis revelata iustitia nec ad inspectionem secreti latentis 10

34, 20sq. patremfamilias ... pactione] cf. Matth. 20, 1–16

35, 4–8 Matth. 20, 13–15

$\kappa(WPLC + \kappa^l[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^l\lambda^3)$

20 patrifamilias *P(ac.)* 21 pactione denarii *tr. R\mu\lambda edd* | pactione] quo vitae aeternae significatur aequalitas *add. \mu\lambda mia mip* 22 et *om. VNSUZ* aggregatis $\kappa(exc. CK)$; exaequati $\mu\lambda mia$ 23 nunc de quibus *tr. \lambda^l* | loquitur *S* 25 muneravit *BrB*; numeravit *GSUY*; numerat *K* | laboris *K(pc.)U* 26 operibus] legis *add. \kappa* | eligit *MaMVS* 27 ut] et *X(ac.)* | amplius] quidquam *add. \mu* 28 se donum *tr. M(ac.)* | gratiae se *tr. U*
 35, 1 murmuramus *QMa* 2 exaequemur *W*; coaequantur *L Ma\lambda mia mip*; coaequemur *QGX* 3 multa *iter. P* 4 responsum] dictum *AD(ac.)TO* 6 dare novissimo *tr. Y* | aut] an *U* 7 mea re *tr. O* | aut] an κ^l 9 quid²] quod *X* 10 dispensationis] huius *add. \mu\lambda edd* | inspectione *I*

admissus est, sed ut a discutiendis dei iudiciis abstinere, opposita est miserantis bonitas et volentis potestas, quasi illi et ab apostolo diceretur: *O homo, tu quis es qui respondeas deo? Numquid dicit figmentum ei qui se finxit: Quare me sic fecisti?*

- (XVIII.) 36. Omnibus ergo hominibus cuiuslibet gentis et generis, cuiuslibet condicionis et aetatis causa percipiendae gratiae voluntas dei est, apud quam ratio electionis abscondita est ab ea gratia incipientibus meritis quam acceperere sine meritis. Quae
 5 si possent bona esse sine gratia, non diceretur: *Nisi quis renatus fuerit ex aqua et spiritu sancto, non intrabit in regnum caelorum*, et: *Nisi manducaveritis carnem filii hominis et biberitis sanguinem eius, non habebitis vitam in vobis*, sed diceretur: 'Nisi quis fuerit iustus et bonus, beatus in aeternum esse non poterit', nec opus
 10 esset per aquam et spiritum renasci, si per mandatum sufficeret erudiri, et evacuaretur fides quae credit per baptismum omnia peccata dimitti, si gratia non malis et impiis, sed bonis et rectis doceretur impendi. Origo itaque verae vitae veraeque iustitiae in regenerationis est posita sacramento, ut ubi homo renascitur, ibi
 15 etiam ipsarum virtutum veritas oriatur et incipiant ad perpetuam gloriam proficere per fidem, quae vix ad temporalem vanae laudis poterant pervenire mercedem. mia 1092

13sq. Rom. 9, 20

36, 5sq. Ioh. 3, 5 7sq. Ioh. 6, 54 11 evacuaretur fides] cf. Rom. 3, 3

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
 36, 1 omnibus] *inc. Do* 15 oriatur *des. Do*

11 abstinere] obtineret O | apposita X 12 est] ei *add.* κ (*exc. W*) λ *edd* | bonitas miserantis *tr.* U (*pc.*) λ^2 *edd* | bonitas *om.* Q 13 qui] ut O 14 se] sic U | sic *om.* G | fecisti sic *tr.* λ^2 *edd*

36, 1 ergo] igitur H | gentis et *om.* λ mia 2 generationis P 3 voluntatis Q S (*ac.*) | quem κ^2 4 ea] eo L C; vel a deo *add.* C (*sl.*) | gratia] datur *add.* C quam ... meritis² *om.* U | acceperunt X | quae] s. merita *add.* C (*sl.*) 5 renatus] venatus S 6 intrabit] potest introire O 7 eius sanguinem *tr.* ADTO κ^2 8 dicitur P 10 per aqua et spiritu L (*ac.*); aqua et spiritu L (*pc.*) C; per aquam spiritum F (*ac.*); per aquam spiritu κ^2 (*v. p. 64*) | nisi Br B 12 non] et *add.* μ 15 incipiunt VHN Y | de perpetua gloria R 16 quae] qui X λ^2 mia mip; s. virtutes *add.* *sl.* C 17 poterat Ma

37. Sive enim Iudaeus legis scientia tumens sive Graecus studio sapientiae naturalis inflatus, priusquam iustificetur per fidem Christi, conclusus est sub peccato, et si in sua infidelitate perstiterit, *ira dei manet super eum*, illa scilicet in Adae praevaricatione contracta, de qua apostolus loquitur dicens: *Cum essetis mortui delictis et peccatis vestris, in quibus aliquando ambulastis secundum saeculum mundi huius, secundum principem potestatis aëris huius, spiritus qui nunc operatur in filiis diffidentiae, in quibus et nos aliquando conversati sumus in desideriis carnis nostrae facientes voluntatem carnis et cogitationum et eramus natura filii irae, sicut et ceteri; et iterum: Qui eratis in illo tempore sine Christo alienati a conversatione Israel et hospites testamentorum, promissionis spem non habentes et sine deo in mundo; et iterum: Eratis aliquando tenebrae, nunc autem lux in domino; et iterum: Gratias agentes patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de tenebris et potestate tenebrarum et transtulit in regnum filii dilectionis suae; et iterum: Eramus enim et nos aliquando insipientes, increduli, errantes, servientes desideriis et voluptatibus variis, in malitia et invidia agentes, odibiles, odientes invicem. Cum autem benignitas et humanitas apparuit salvatoris nostri, non ex operibus iustitiae quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis spiritus sancti, quem effudit in nos abunde per Iesum Christum sal-*

37, 4 Ioh. 3, 36 5–11 Eph. 2, 1–3 11–13 Eph. 2, 12 13sq. Eph. 5, 8
14–17 Col. 1, 12–13 17–25 Tit. 3, 3–7

$\kappa(WPLC + \kappa^1[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

37, 1 sive¹] sine S | scientiae Z 4 eum] illum κ 5 loquitur apostolus tr.
U | cum] et vos praem. $\mu\lambda$ edd 6 peccatis et delictis tr. W | vestris] nostris
S 7 saeculum secundum tr. D | principes λ (exc. λ^2) 8 huius aëris tr. N
nunc] non S | operatur nunc tr. TO | filios $I\kappa^2\lambda^2$ edd 10 cognitionum
P(ac.)LDF | naturae X(ac.) 11 et¹ om. κ^2 | quia mip; quod X | in *om.
 κ (exc. W) λ 12 promissiones S 13 eratis] enim add. WPLCOK 14 au-
tem om. Ma 15 parte P(pc.) 16 et¹ om. S 17 enim om. U 19 et invidia
om. D(ac.) 20 invicem] cum add. U 21 nostri] dei add. κ^2 22 suam om.
L(ac.)H | nos om. F(ac.) | regenerationis] et renovationis add. ADTO

vatorem nostrum, ut iustificati gratia ipsius heredes simus secundum
 25 *spem vitae aeternae*. (XIX.) Et ut brevissime pateat qualis sit
 natura humana sine gratia, dicat Iudas apostolus, quid agat vel
 ignorantia imperitorum vel doctrina sapientium: *Hi autem*,
 inquit, *quaecumque quidem ignorant, blasphemant, quaecumque*
 30 *autem naturaliter velut muta animalia norunt, in his corrumpun-*
tur; dicat etiam sub verbis Zachariae evangelista Lucas, ante
 illuminationem gratiae in qua humanum genus nocte versetur et
 de quibus ignorantiae tenebris dei populus eruatur: *Et tu*, inquit,
puer, propheta altissimi vocaberis; praeibis enim ante faciem domini
parare vias eius ad dandam scientiam salutis populo eius in remissio-
 35 *nem peccatorum ipsorum propter viscera misericordiae domini, in*
quibus visitavit nos oriens ex alto lucere his, qui in tenebris et in
umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

(XX.) 38. Haec autem viscera misericordiae dominus non
 ad unius tantum populi redemptionem, sed ad omnium natio-
 num impendit salutem dicente evangelista: *Quia Iesus moriturus*
erat pro gente, non tantum pro gente, sed etiam ut filios dei dispersos mip 673
 5 *congregaret in unum*. Hoc enim agit illa vox domini, quae per mia 1093
 quandam pietatis tubam toto terrarum orbe resonantem omnes
 homines et invitat et convenit. Nam cum dixisset: *Confiteor tibi,*
pater, domine caeli et terrae, quia abscondisti haec a sapientibus et

27–30 Iud. 10 32–37 Luc. 1, 76–79 32–40, 12 tu ... negligenda] Hincm.,
 praed. lib. arb. (PL 125, 334C–336A)

38, 3–5 Ioh. 11, 51–52 7–10 Matth. 11, 25–26

$\kappa(WPLC + \kappa^1[ADFFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

24 ut] et S 26 sine] sive S | quid agat om. M(ac.) 28 quidem ... quaecum-
 que² om. P(ac.) 29 velut] ut λ^2 mia | muta om. K 30 etiam] autem WPJ
 OR 31 gratiae om. F(ac.) 34 salutis om. X(ac.) | populo] plebi O κ^2
 35 ipsorum] suorum U | domini om. μ ; dei nostri κ^2 36 in² om. WADFT
 KGMNSYB

38, 1 non om. O 2 redemptiones S | ad² om. λ^2 mia 4 gente¹] *et add. C
 OI $\kappa^2\mu$ | non ... gente² om. V(ac.) E(ac.) | ut filios etiam tr. A | dispersos]
 qui erant dispersi κ^2 5 agit] ait $\kappa^2\lambda^1$ | vox illa tr. κ^2 | quae] qui P 6 quan-
 tum N 7 confitebor mip 8 domine om. W(ac.); rex add. I | qui Km

prudentibus et revelasti ea parvulis. Ita, pater, quoniam sic beneplacitum est ante te, addidit: Omnia mihi tradita sunt a patre meo et nemo novit filium nisi pater neque patrem quis novit nisi filius et cui voluerit filius revelare, ac deinde adiecit: Venite ad me, omnes qui laboratis et onerati estis, et ego vos reficiam. Tollite iugum meum super vos et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris. Iugum enim meum suave est et onus meum leve est. Iohannes vero baptista in evangelio Iohannis prophetico spiritu protestatur dicens: Qui de caelo venit, super omnes est, et quod vidit et audivit testificatur, et testimonium eius nemo accipit. Qui accipit testimonium eius, signavit quoniam deus verax est. Igitur quantum attinet ad humani generis caecitatem longa ignorantiae et superbiae nocte contractam, venit in mundum creator mundi et mundus eum non cognovit; lux lucet in tenebris et tenebrae eam non comprehenderunt. Qui super omnes est, quod vidit et audivit testificatur, et testimonium eius nemo accipit. Sed quia non frustra deus dei filius venit in mundum et dedit semetipsum pro omnibus et mortuus est non tantum pro gente, sed etiam ut filios dei dispersos congregaret in unum, et universis dicit:

10–12 Matth. 11, 27 12–16 Matth. 11, 28–30 17–20 Ioh. 3, 31–33
 20–39 igitur ... facere] Hincm., praed. lib. arb. (PL 125, 473B–474A)
 22 Ioh. 1, 10 22sq. Ioh. 1, 5 23sq. Ioh. 3, 31. 32 25sq. dedit ... omnibus]
 cf. 1 Tim. 2, 6 26sq. Ioh. 11, 52

$\kappa(WPLC + \kappa^t[ADFI]TOI) + \kappa^2[RK])\mu(QGMA X)\lambda(MVHNS\lambda^1\lambda^2)$

9 placitum fuit *M*; erat beneplacitum μ 10 ante] coram μ | te] et *add. UY*
 11 quis] quisquam *LCK*¹ | nisi² *om. L* | et] vel *U* 12 voluerit ... revelare
om. Ma(ac.) | ac] et λ^2 *mia* 13 vos *om. L(ac.)* | reficiam vos *tr. L(pc.)CK*¹
 15 invenitis *J(ac.)* 16 Iohannis] evangelistae *add. U* 18 et¹ **om. K(ex. W)* λ *edd* | quod] qui *X* 19 accipit¹] accepit *D(ac.)UY* | qui] autem *add. P(sl.)C* | accipit²] accepit *U* | testimonium eius *om. O* | eius *om. K*² | significavit *Ma* | quia κ^2 *U* 20 igitur] ideo *U* | quoniam *P* 21 in] *hunc *add. \mu* λ *edd* 23 cognoverunt *U* | omnes *om. H* 24 quod *om. H*; qui *Y*; quid *S* vidit] vult *X*; qui *add. H* | et¹] ac *add. X(ac.)* | testatur *TO* | nemo] s. infidelium *add. C(sl.)* | accepit *DTOUY* 25 deus *om. U* | dei] dicit *Y* | et *om. \mu\lambda* 26 et mortuus] *mortuusque $\mu\lambda$ (mortuus quia *H*; mortuosque *U*; mortuus *VY*) *mia*

Venite ad me, omnes qui laboratis et onerati estis, et servato sibi incognoscibilis electionis arbitrio dat sui patrisque notitiam quibus
 30 *eam voluerit revelare, omnes filii lucis, filii promissionis, filii Abrahæ, filii dei, genus electum, regale sacerdotium, veri Israelitæ, præcogniti et præordinati in regnum dei, qui eos vocavit non solum ex Iudæis, sed etiam ex gentibus, testimonium eius qui de caelo venit accipiunt signantes, quia deus verax est, id est expresse*
 35 *significantes in sui salvatione, quoniam deus verax est implens et perficiens quod promisit Abrahæ omnium gentium patri, qui pollicente deo, quod heres futurus esset mundi, non haesitavit diffidentia, sed confortatus est fide dans gloriam deo et plenissime sciens, quoniam quod promisit, potens est et facere.*

39. Quis autem tam alienus est a fide Abrahæ, quis tam de-
 gener ab universarum gentium patre, qui promissionem dei aut *mip* 674
 non impleri aut ab alio præter eum qui promisit dicat impleri? Ille quidem erit mendax, deus autem est verax, et omnis qui acci-
 5 pit testimonium eius hoc signat, hoc indicat, quod per lucem illu-
 minantem factus est videns, factus oboediens, factus intellegens, sicut Iohannes evangelista testatur dicens: *Scimus, quia mundus totus in maligno positus est, et scimus, quia filius dei venit et dedit nobis sensum, ut cognoscamus verum deum et simus in vero filio eius.* *mia* 1094

28 Matth. 11, 28 28–30 servato ... revelare] cf. Luc. 10, 22 31 1 Petr. 2, 9
 32sq. Rom. 9, 24 37–39 Rom. 4, 20–21

39, 5sq. lucem illuminantem] cf. Ioh. 1, 9 7–9 1 Ioh. 5, 19–20

$\kappa(WPLC + \kappa'[ADFI]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

28 laborati *K* 29 notitiam *om. R (ac.)* 30 eum *mip* 31 viri κ (*exc. WPL*)
QGMa; ver(a)e *PSU* 33 etiam] et *I* 34 significantes λ | signantes ... est¹
om. Ma | id ... 35 est *om. V(ac.); post* quidem (*cap. 39, 4*) *tr. H* 35 est] et
add. S 37 quod] qui *S\lambda^1* 38 et *om. \mu* 39 qui *H* | est *om. W* | et *om. Ma*
M(ac.) VN\lambda^1

39, 1 quis² *om. \kappa* (*sed cf. lib. 2, 48, 1*) 2 patre] quam *add. \kappa^1(pc. F)* | promissione *L* 3 aliquo μ 4 verax] efficax *K* | accepit *P* 5 significat *U*; iudicat *Y* 6 videns] iudeus *S* | factus²] est *add. WP\kappa^2Ma\lambda* (*exc. U*) *mia* | factus³] est *add. P\kappa^2H\lambda^2mia* | factus intellegens *om. U* 7 Iohannes *om. Ma* | contestatur *H* | quia] quoniam *E* | totus *om. W*; omnis κ (*exc. WP*) 9 deum] dei *QX* | simus] essent id est permaneant (*cf. cap. 40, 3*) *X*

(XXI.) 40. Si vero quaeritur, cur salvator omnium hominum non omnibus dederit hunc sensum, ut cognoscerent verum deum et essent, id est permanerent in vero filio eius, quamvis credamus nullis hominibus opem gratiae in totum fuisse subtrac-
tam, de quo plenius in consequentibus disseremus, tamen ita
forte hoc velatum sit, sicut illud absconditum est, cur antea
omnibus gentibus praetermissis unum sibi populum, quem ad
veritatis cognitionem erudiret, exceperit. De quo iudicio dei si
non est conquerendum, multo minus de hoc, quod cum electione
omnium gentium geritur, murmurandum est. Quae enim deus
occulta esse voluit, non sunt scrutanda, quae autem manifesta
fecit, non sunt negligenda, ne et in illis illicite curiosi et in his
damnabiliter inveniamur ingrati.

41. Non autem ignoramus esse quosdam tam inconsideratae praesumptionis et tam superbae arrogantiae, ut quod praecipuus magister gentium *non ab hominibus neque per hominem*, sed divinitus eruditus supra mensuram scientiae suae longe et alte remotum esse confessus est, audeant falsi nominis temerare doctrina et nihil illic occultum, nihil velint esse secretum, ubi apostolus non quid sentiendum esset aperuit, sed quid non scrutan-

40, 1–12 si ... negligenda] Hincm., praed. lib. arb. (PL 125, 258C–D) 5 in consequentibus] cf. lib. 2, 7–9

41, 3 Gal. 1, 1

$\kappa (WPLC + \kappa^1 [ADFJTOI] + \kappa^2 [RK]) \mu (QGMaX) \lambda (MVHNS \lambda^1 \lambda^2)$
40, 10 quae inc. Do 13 ingrati des. Do

40, 1 hominum] et add. *Y* 2 dedit *Umip* 3 deum om. *Ma*; dei *Q* | deum ... eius om. *X* | manerent *Ma* (ac.) | vero om. *Y*; non add. *Z* | eius] si quaeratur add. λ^1 5 subsequentibus κ^2 ; sequentibus *H* λ^2 edd | disserimus *P*; disceramus *X* (ac.) 6 sit om. λ^1 | antea om. κ (exc. *W*) 7 omnibus gentibus om. *U* | praetermisit λ^1 | populum sibi tr. λ^2 *mia mip* 9 cum] de *G* 10 queritur *QGX* | est om. *DFOI* | enim] cum *I*; om. *Do* 11 noluit *S*; voluerit *I* 12 fecit om. *V* (ac.) | negligenda non sunt tr. *O* | neganda $\mu \lambda$ *mia* (sed. cf. lib. 1, 15, 3) | his] *istis $\mu \lambda$ edd
41, 1 quosdam esse tr. *DTO* | tam] ignorare add. *N* (ac.) 4 divinitis *P* 5 audiant *P*; audeat *Br* | doctrinam *MaH* 6 illac *D*; hic *Y* | velit *L* (ac.) *Ma* 7 aperuit ... 8 esset om. *Z*

dum esset ostendit. Nullis etenim, quod iam supra diximus,
 studiis, nullis ingeniis indagare concessum est, quo iudicio quove
 10 consilio deus incommutabiliter bonus, incommutabiliter iustus,
 semper praescius, semper omnipotens ideo *omnia in incredulitate*
concluserit, ut omnium misereatur, et tamen illis saeculis, quibus
 unum Israellem erudiebat, innumerabiles populos impiorum
 illuminare distulerit et nunc eundem Israellem, donec universitas
 15 gentium introeat, obcaecatum esse patiat, pereuntem in tot
 milibus nascentium atque morientium et salvandum in eis quos *mip 675*
 finis invenerit. Quo mysterio toto scripturarum corpore dilatato
 innotuit quidem nobis, quid factum sit, quid fiat quidve facien-
 dum sit, sed quare ita fieri placuerit, ab humanae intelligentiae
 20 contemplatione subtractum est.

(XXII.) 42. Isti autem qui nescire aliquid erubescunt et per
 occasionem obscuritatis tendunt laqueos deceptionis, omnem dis-
 cretionem, qua deus alios eligit aliosque non eligit – *multi enim*
vocati, pauci autem electi –, ad merita humanae referunt volun-
 5 tatis docentes scilicet neminem gratis, sed ex retributione salvari,
 quia naturaliter omnibus sit insitum, ut si velint, possint veritatis
 esse participes, eisque affluere gratiam, a quibus fuerit expetita.
 Quae definitio, ut interim de gratiae veritate taceatur, de his vi-
 detur aliquam ostentare ratiunculam, qui libero utuntur arbitrio,

8 supra] cf. capp. 28–29 11sq. Rom. 11, 32 14sq. donec ... introeat] cf.
 Rom. 11, 25
 42, 3sq. Matth. 20, 16

$\kappa(WPLC + \kappa'[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

8 etenim] enim μ | quod] quid $P(ac)$ | supra iam tr. $Ma\lambda^2mia$ | diximus
 om. Ma 10 concilio $E\text{ }mia$ | incommutabiliter bonus om. GZ 11 in om.
 Ma 13 Israel $X(ac)$ 14 distulerat $C(ac)\kappa^2$ 15 per eundem $W\text{ }Ma$
 16 quos] quod $W(ac)$ 17 *mundi finis $\mu\lambda edd$ | quod $K(ac)$ 18 quidem]
 quid est in H

42, 2 obscuritatis occasionem tr. U 3 alios deus tr. O | elegit alios tr. P
 elegit ... elegit $PAF(ac).TO\kappa^2UYba$; elegit ... eligit X | enim] sunt add. λ
 edd | vocati enim tr. A 4 autem] vero $KMaXUY$ | humana Q 5 tribu-
 tionem Ma 6 omnibus naturaliter tr. $ADTO$ | sit omnibus tr. W 7 eisque]
 eis $D(ac)$ 8 gratiae om. K | de his videtur om. P

mia 1095 de parvulis vero, quibus sine ullo bonae voluntatis merito in ori- 10
 ginali vulnere cum ceteris mortalibus causa communis est, nihil
 potest expositionis afferre, qua doceatur cur isti salvi fiant renati,
 illi pereant non renati sub illius providentia et omnipotentia, *in*
cuius manu est anima omnis viventis et spiritus universae carnis 15
hominis et cui dicitur: *Breves dies hominis sunt, numerus dierum*
eius apud te est. Non autem puto istos voluntatum patronos
 simplicitate ullorum tam impudenter usuros, ut aut fortuito ista
 dicant accidere aut non renatos asserant non perire. Aperte enim
 aut cum paganis convincerentur sentire de fato aut cum Pelagia-
 nis transfusum in posteros Adae negare peccatum; fato autem 20
 non baptizari parvulos nec Pelagiani potuerunt dicere, sed quia
 eos liberos a peccato ausi sunt profiteri, meruere damnari. Cum
 ergo de discretione omnium hominum quaestio ventiletur et ab
 omnibus hominibus parvuli nequeant separari simulque de totius
 aetatis hominibus veritas dixerit: *Filius hominis venit quaerere et* 25
salvare quod perierat, frustra profunditatem inscrutabilis gratiae
 per liberum arbitrium conantur aperire, qui causam electionis in
 eorum constituunt meritis qui eliguntur, et cum multa de maio-
 rum voluntate ac iudicio inepta et falsa protulerint, in parvulo-
 rum tamen discretione deficiunt nec possunt de eius quaestionis 30
 ratione reddita gloriari, quae de omnibus tractatur et non de
 omnibus expeditur.

13–15 Iob 12, 10 15sq. Iob 14, 5 25sq. Luc. 19, 10

$\kappa(WPLC + \kappa'[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

12 afferri $\mu\lambda$ edd | quae C(ac.) | doceat κ (exc. PCI; ac. L) | cur om. P
 13 pereant] paeniteant P 14 omnis om. M(ac.) 17 illorum K U λ^2 mia
 mip | fortuito W $\kappa^1\lambda$ (exc. V) ba mip; do add. I(ac.) 18 perire] recordare
 add. λ^1 19 convincentur F; convincantur D μ Y | consentire Ma | fatu P;
 facto XH 20 Adae negare] et denegare Ma | fatu P 21 baptizari] quos-
 dam add. μ | dicere potuerunt tr. M(ac.) 22 eos om. W 23 ergo] *autem
 $\mu\lambda$ edd | omnium om. GX | quaestio] autem add. N(ac.) 24 *nequeant
 parvuli tr. μ 28 qui] cum U | leguntur μ 30 eis Ma 31 omnibus] *homi-
 nibus add. $\mu\lambda$ (exc. U) mia mip | tractantur S

(XXIII.) 43. Multiformitas autem et magnitudo divinae gratiae probat istos contra veritatem, etiam quod de maiorum voluntatibus loquuntur, astruere eorumque persuasioni divinarum eloquiorum testimonia repugnare. Quae si omnia sermoni nostro velimus annectere, modus non erit disserendi; quae tamen se recordationi offerunt, non omittantur, ut quantum satis est, manifestetur omne hominis bonum meritum ab initio fidei usque ad perseverantiae consummationem donum atque opus esse divinum.

44. Igitur fides, quae bonae voluntatis et iustae actionis est genetrix, quo ipsa fonte nascatur, apostolus Paulus exponat, qui pro Romanorum fide deo gratias agit dicens: *Primum quidem gratias ago deo meo per Iesum Christum pro omnibus vobis, quia fides vestra annuntiatur in universo mundo*. Ad Ephesios quoque scribens, *Propterea, inquit, et ego audita fide vestra, quae est in domino Iesu et dilectione in omnes sanctos, non cesso gratias agens pro vobis, memoriam vestri faciens in orationibus meis, ut deus domini nostri Iesu Christi pater gloriae det vobis spiritum sapientiae et revelationis in agnitionem eius, illuminatos oculos cordis vestri, ut sciatis, quae sit spes vocationis eius, quae divitiae gloriae hereditatis eius in sanctis*. De fide etiam Colossensium similiter deo gratias agens, *Gratias agimus, inquit, deo et patri domini nostri Iesu Christi semper pro vobis orantes, audientes fidem vestram in Christo*

44, 3–5 Rom. 1, 8 6–12 Eph. 1, 15–18 13–16 Col. 1, 3–5

$\kappa(WPLC + \kappa'[ADFI]TOI) + \kappa^2[RK]) \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^2)$

43, 3 persuasione *P* 5 disserendo $\lambda^2 mia$ | tamen *om. K* 6 se] si *praem. M VHSUY*; sese *N* | offeruntur *Ma* | non] ne κ^2 | omittuntur *edd* 7 omne *om. mip* | fidei *om. Ma(ac.)* 9 divinum *om. I(ac.)*

44, 1 igitur agitur *X* | est et iustae actionis *tr. W* 2 qua *H* | exponit *WU* 3 per Romanorum fidem *Ma* 4 vobis omnibus *tr. N* | nobis *Ma* 5 fidem vestram *O* 6 nostra *S* 7 agens gratias *tr. \mu\lambda^1* | agens] agere κ^2 8 vobis] nobis *S* | vestri] nostri *S* | faciens] agens *U* | ut *om. I* | deus *post Christi tr. U* 9 nobis *S* 10 revelationem *X(ac.)* | in agnitionem] agnitione *K*; magnitudinem *QH(ac.)* | illuminatos] habere *add. \mu* | vestri] nostri *S* 11 divitiae] divinae *X* | gloriae] gratiae *Ma* 14 nobis *S* | nostram *S*; *om. J(ac.)* in ... 15 spem *om. R(ac.); post ambuletis (lin. 20) tr. R(pc)*

Iesu et dilectionem, quam habetis in sanctos omnes propter spem, 15
mia 1096 quae reposita est vobis in caelis. Et ut alia bona ab eodem bonorum
auctore percipiant, quid pro eis oret enarrans, Ideo, inquit, et nos
ex qua die audivimus, non cessamus pro vobis orantes et postulantes,
ut impleamini agnitione voluntatis eius in omni sapientia et intel-
lectu spiritali, ut ambuletis digne deo placentes, in omni opere bono 20
fructificantes et crescentes in scientia dei, in omni virtute confortati
secundum potentiam claritatis eius in omni patientia et longani-
mitate cum gaudio. Item ad Thessalonicenses, qui spiritu fidei
dilectionisque fervebant, Gratias agimus, inquit, deo semper pro
omnibus vobis, memoriam facientes in orationibus nostris sine inter-
missione, memores operis fidei vestrae et laboris et caritatis et susti-
nentiae spei domini nostri Iesu Christi ante deum et patrem
nostrum. Et infra: Ideo et nos gratias agimus deo sine intermissione,
quoniam cum accepissetis a nobis verbum auditus dei, accepistis non
mip 677 ut verbum hominum, sed, sicut est vere, verbum dei, qui operatur in 30
vobis qui credidistis. Potuitne plenius aut evidentius demonstrari
dei esse donum credentium fidem, quam ut ideo agerentur gratiae
deo, quoniam hi quibus verbum dei per homines praedicabatur
non quasi de hominum sermone dubitarunt, sed tamquam deo
loquenti per homines crediderunt, qui in ipsis est operatus ut 35
crederent?

17–23 Col. 1, 9–11 24–28 1 Thess. 1, 2–3 28–31 1 Thess. 2, 13

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

16 nobis *SU* 17 auctore] datore μ | perciant *O* 18 cessavimus κ (exc. *LCI*) | nobis *S* 19 agnitionem *P(ac.)\lambda^1* | eius] deus *I(ac.)* 20 ambuletis] in Christo Iesu et dilectione quam habetis in sanctos omnes propter spem (cf. *lin. 14–15*) add. *R(ac.)* | deo] per omnia add. κ^1 (*pc. F*) *mip* | bono om. μ 21 in¹ om. *WPL\lambda^2* | omni om. *Y\lambda^2 mip* 22 patientia] sapientia κ 23 fidei] dei *P* 24 fervebant] fruebantur *Ma*; serviebant *Brmia* | inquit agimus *tr. A D(pc.) T* | inquit om. *D(ac.)* 25 vobis] nobis *S* | memoriam] vestri add. *edd* 26 vestrae] nostrae *S* | et¹ om. *X(ac.)* 29 accepistis *W* 30 hominis κ 31 nobis *Ma* | demonstrare *W\kappa^2* 33 hi om. κ (exc. *WP*) *VH* | dei] domini μ | praedicabatur ... 35 homines *iter. V(ac.)* 34 sermone om. *V(ac.)* 35 ut] uti *O* 36 crederentur *G(ac.)X*

45. In secunda quoque ad eosdem Thessalonicenses epistola de fide in Christo proficientium ita apostolus loquitur: *Gratias agere debemus deo semper pro vobis, fratres, ita ut dignum est, quoniam supercrescit fides vestra et abundat caritas uniuscuiusque*
 5 *vestrum in invicem, ita ut et nosmetipsi in vobis gloriemur in ecclesiis dei pro patientia vestra et fide in omnibus persecutionibus vestris et tribulationibus, quas sustinetis in exemplum iusti iudicii dei, ut digni habeamini in regno dei, pro quo et patimini.* Petrus quoque apostolus ex deo haberi fidem praedicans ita scribit:
 10 *Scientes quod non corruptibilibus auro et argento redempti estis de vana vestra conversatione paternae traditionis, sed pretioso sanguine quasi agni incontaminati et immaculati Christi Iesu, praecogniti quidem ante constitutionem mundi, manifestati autem novissimis temporibus propter vos, qui per ipsum fideles estis in deum, qui*
 15 *suscitavit eum a mortuis et gloriam ei dedit, ut fides vestra et spes esset in domino.* Item idem in secunda epistola de fidei perceptione sic loquitur: *Simon Petrus, servus et apostolus Iesu Christi, his qui coaequalem nobis adepti sunt fidem per iustitiam domini et salvatoris nostri Iesu Christi.*

46. Unde autem habeatur spiritus fidei, Iohannes apostolus manifestissime docet dicens: *Omnis spiritus, qui confitetur Iesum in carne venisse, ex deo est et omnis spiritus, qui solvit Iesum, ex deo non est et hic est Antichristus.* Item idem dicit ab eo recipi evange-

45, 2–8 2 Thess. 1, 3–5 10–16 1 Petr. 1, 18–21 17–19 2 Petr. 1, 1
 46, 2–4 1 Ioh. 4, 2–3

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

45, 2 Christo] Iesu *add.* Q | perficientium P 3 debemus agere *tr.* μ | nobis S 4 supracrescit X(ac.) | nostra S 5 in¹ *om.* T | et ut *tr.* P | et *om.* κ^1 nobismetipsis P; *nos ipsi $\mu\lambda edd$ | nobis GS 6 ecclesia WU | deo N pro] in Ma 7 sustententes X 8 in *om.* κ (exc. W κ^2) | patiemini N(ac.)
 9 habere O | praedicans fidem *tr.* D 10 incorruptibilibus O 11 conversatione vestra *tr.* $\lambda mia mip$ 14 per ipsum *om.* R(ac.) | in] dominum *add.* X
 15 nostra S 16 dominum μ | idem] adhuc *add.* X(ac.) | de] pro Ma
 17 his ... 19 Christi *om.* Ma(ac.) 18 fidem *om.* Ma 19 nostri *om.* $\mu\lambda mia$
 46, 4 et *om.* WPLC | idem *om.* $\lambda^2 mia$ | dicitur P

lium, in quo est spiritus veritatis: *Nos, inquit, ex deo sumus. Qui* 5
novit deum audit nos; qui non est ex deo non nos audit. In hoc
mia 1097 cognoscimus spiritum veritatis et spiritum erroris. Item in Actibus
 apostolorum Petrus apostolus fidem per dominum nostrum
 Iesum Christum esse pronuntians, *Hunc, inquit, quem videtis et*
notis, confirmavit nomen eius et fides quae per eum est dedit inte- 10
gram sanitatem istam in conspectu omnium vestrum. De fide
 quoque Lydiae, cuius inter alias mulieres quae evangelium pariter
 audiebant dominus cor aperuit, ita in eadem narratur historia:
Die autem sabbatorum egressi sumus extra portam iuxta flumen, ubi
videbatur esse oratio, et sedentes loquebamur mulieribus quae con- 15
mip 678 venerant. Et quaedam mulier nomine Lydia, purpuraria civitatis
Thyatirenorum, colens deum, audivit; cuius dominus cor aperuit, ut
intenderet his quae dicebantur a Paulo.

47. Non autem ex humana sapientia esse fidem, sed ex
 inspiratione divina ipsius veritatis voce firmatur. Dicente enim
 domino ad discipulos suos: *Vos autem quem me esse dicitis?*
respondens Simon Petrus dixit: Tu es Christus filius dei vivi. Respon-
dens autem Iesus dixit ei: Beatus es, Simon Bar Iona, quia caro et 5
sanguis non revelavit tibi, sed pater meus qui in caelis est. Paulus
 vero apostolus hanc ipsam fidem secundum mensuram dari pro

5–7 1 Ioh. 4, 6 9–11 Act. 3, 16 14–18 Act. 16, 13–14
 47, 3–6 Matth. 16, 15–17

$\kappa(WPLC + \kappa^1[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

6 nos non audit *tr. X(ac) Br B* | audit nos *tr. ba mip* 7 agnoscimus *Ma*
 8 apostolus] per *add. UY* | per dominum (nostrum) *post esse tr. λ^2 mia mip*
 nostrum **om. κ (exc. W) λ (exc. λ^2) edd* 9 Christum *om. λ mia mip* 10 inte-
 gram *om. λ^1* 11 vestrum] nostrum *S*; id est domini Iesu Christi cuius etiam
 donum est ipsa fides per quam et dedit hanc ipsam integram sanitatem *add.*
V(mg.) 12 pariter] partem *X(ac)*; pater *U* 14 iuxta flumen *om. μ* 15 vi-
 deatur *S(ac)* | sedentibus *μ* 16 mulier quaedam *tr. W* | nomine] nomen
 est *H(ac)* 17 cor cuius dominus *tr. κ^1 (pc. F)*; cuius cor dominus *tr. F(ac)*
U 18 his *om. V(ac)*
 47, 1 ex² *om. K* 3 deo *N* | suos *om. μ* 4 tu es *om. H(ac)* | [vivi] et *add. C*
 5 autem *om. U* | quia *om. X*; qui *Z* 6 revelabit *Ma S* | est in caelis *tr. κ^1*
 7 mensuram] dei *add. N*

arbitrio largientis ita praedicat: *Dico enim per gratiam quae data est mihi, omnibus qui sunt inter vos non plus sapere quam oportet*
 10 *sapere, sed sapere ad sobrietatem, sicut unicuique divisit deus mensuram fidei.* Item idem unitatem rectae fidei et consensionem in honorem dei a deo esse commendans, *Deus autem, inquit, patientiae et consolationis det vobis idipsum sapere in alterutrum secundum Iesum Christum, ut uno animo, uno ore honorificetis deum et*
 15 *patrem domini nostri Iesu Christi.* Et infra: *Deus autem spei repleat vos omni gaudio et pace in credendo, ut abundetis in spe in virtute spiritus sancti;* quo testimonio non solum fides, sed etiam gaudium et pax et abundantia spei docentur nisi in virtute sancti spiritus non haberi.

48. Ad Ephesios vero scribens apostolus de divitiis gratiae pro malis bona retribuentis et de fide, quae non ex nobis, sed ex dei dono habetur, haec loquitur: *Deus autem, qui dives est in misericordia, propter nimiam caritatem suam qua dilexit nos et,*
 5 *cum essemus mortui peccatis, convivificavit nos Christo, cuius gratia salvi facti sumus, et conresuscitavit et consedere fecit in caelestibus in Christo Iesu. Gratia enim estis salvati per fidem, et hoc non ex vobis. Dei enim donum est, non ex operibus, ne quis gloriatur. Ipsius enim sumus figmentum creati in Christo Iesu in operibus bonis, quae*
 10 *praeparavit deus, ut in illis ambulemus.* Proprium ergo hoc habet nova creatura per gratiam, ut qui figmentum sunt dei, qui nativi-

8–11 Rom. 12, 3 12–15 Rom. 15, 5–6 15–17 Rom. 15, 13

48, 3–10 Eph. 2, 4–10

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

9 mihi] in *add. I* | nos *S* 10 deus divisit *tr. ADT* μ 11 confessionem κ (*v. p. 60*) 12 dei *om.* μ 13 solacii κ | sapere *om. D* (*ac.*) 14 animo uno *tr. D*; *unanimis $\mu\lambda$ *edd.* | honoretis *L C* κ^1 (*exc. O*) $\mu\lambda$ (*exc. M* λ^2) 15 Iesu Christi nostri *tr. H* 16 in² *om.* λ^2 *mia* | in³] et κH 18 et¹ *om. W* | spei] fidei κ^2
 48, 2 retribuentibus *X* 4 nimia *D* | suam caritatem *tr. \mu\lambda* (*exc. HN*)
 5 nos *om. L* κ^1 ; in *add. BrB* 6 cum resuscitavit *Ma YZ* 7 salvati estis *tr. K*
 8 ipsi *BrB* 9 quae] nobis *add. \kappa^2* 10 habet hoc *tr. N* 11 sunt] fidei *Ma* (*ac.*) | dei sunt *tr. TVN* λ^2 *mia mip*

tate caelesti conduntur in Christo, non otio torpeant nec desidia
 resolvantur, sed de virtute in virtutem per viam bonorum ope-
 rum ambulando proficiant. Hoc est enim fingi, hoc de vetere
 creatura novam fieri, hoc de imagine terreni hominis ad imagi- 15
 mia 1098 nem caelestis hominis reformari; quod totum sive palam per
 cooperatores gratiae sive occulte per subministrationem spiritus
 ille inchoat, ille auget et perficit, cuius agricultura, cuius aedifica-
 tio et cuius figmentum sumus.

mip 679 (XXIV.) 49. Abunde, quantum arbitror, his testimoniis,
 quamvis et alia documenta aggregari potuerint, demonstratum est
 fidem qua iustificatur impius nisi ex dei munere non haberi
 eamque nullis praecedentibus meritis tribui, sed ad hoc donari, ut
 principium possit esse meritorum, et cum ipsa data fuerit non 5
 petita, ipsius iam petitionibus bona cetera conferantur. Unde
 quaedam de plurimis assumenda sunt testimonia, quae in diversi-
 tate donorum ostendant gratiae largitatem.

50. Ex deo itaque esse, ut homo viam dei eligat et ut surgat
 a lapsu, psalmus Davidicus canit dicens: *A domino gressus hominis
 dirigentur, et viam eius volet. Cum ceciderit, non collidetur, quia
 dominus supponit manum suam.* Item quod duce deo veniatur ad
 deum: *Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et 5
 adduxerunt in montem sanctum tuum et in tabernacula tua.* Item
 quod in deo sit hominis fortitudo et dei voluntas praeveniat libe-

50, 2–4 Ps. 36, 23–24 5sq. Ps. 42, 3

$\kappa(WPLC + \kappa^1[ADFI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

12 caeleste *W(ac)P(ac)* | conduntur caelesti *tr. μ* | torpent *D* | desideria *N*
 13 dissolvantur *K* | in virtutem *om. H(ac)* | per ... 14 ambulando *post* profi-
 ciant *tr. λ² mia* 14 veteri *P(ac)κ²* 15 novam] fingere *add. X(ac)* | ad ...
 16 hominis *om. H(ac)* 16 sine ... sine *S*
 49, 2 aggregari *L* | potuerunt *TU* 4 *meritis praecedentibus *tr. μλ (exc.*
M) edd 6 iam] etiam *Q(ac)* | conferant *L*; consequantur *Xλ mip* | unde]
 itaque *add. λ mia*; quae *add. L (sl.)*
 50, 1 dei *om. M(ac)* | eliquat *S* | resurgat *W* 2 psalmus ... dicens] David
 dicit in psalmo *μ* 3 quia] quoniam *PLCJI* 4 item] *idem *add. μλ edd*
 duce] divine *H* | perveniatur *W* | ad deum] ad eum *W*; *om. L(ac)* 6 sanc-
 tum *om. κ²* | tabernaculo tuo *P* 7 deo] domino *Rλ*

randum: *Fortitudinem meam ad te custodiam, quia deus susceptor meus. Deus meus, voluntas eius praeveniet me.* In Proverbiis quoque legimus de sapientia et intellectu: *Quoniam dominus dat sapientiam et a facie eius scientia et intellectus.* Item in eodem libro de dispensationibus sapientiae dei, sine qua nullae rectae sunt actiones, ita dicitur: *Meum consilium et mea tutela; ego prudentia, mea autem virtus. Per me reges regnant et tyranni per me obtinent terram.* Item alibi, quod nemo recte possit incedere nisi domino dirigente: *A domino corriguntur gressus viri, mortalis autem quomodo intellegit vias suas?* Item alibi: *Omnis vir videtur sibi iustus, dirigit autem corda dominus,* et infra: *Praeparatur voluntas a domino.* Item ibidem de cogitatione atque consilio: *Multae cogitationes in corde viri, consilium autem domini obtinet.*

51. In libro vero Ecclesiastae dicitur, quod et habere necessaria et eis bene uti donum sit dei: *Non est, inquit, bonum homini nisi quod manducavit et bibit et ostendit animae suae bonum in labore suo. Et quidem hoc vidi ego, quia a manu dei est. Quoniam quis manducabit aut parcat absque illo?* Item in eodem libro legitur, quod corda et opera iustorum in manu sint dei et tantum in mip 680

8sq. Ps. 58, 10–11 10sq. Prov. 2, 6 13–15 Prov. 8, 14–15. 16 16sq. Prov. 20, 24 17sq. Prov. 21, 2 18sq. Prov. 8, 35 (LXX) 19sq. Prov. 19, 21 51, 2–5 Eccl. 2, 24–25 (LXX)

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa'[RK]) \mu(QG Ma X) \lambda(MVHNS \lambda^1 \lambda^2)$

8 fortitudinem] inquit *add. X* λ^2 *mia mip* | deus *om. Ma* 11 intellectus et scientia *tr. K* | item] et *add. Z* 12 sapientiae] domini *add. X(ac.)* | nullae *H;* ullae *U* | sunt rectae *tr. Ma MS* 13 sanctiones *W* | meum] est *add. P* | ego *om. κ^2* 14 autem mea *tr. κ^2* | autem *om. O* | virtus] et *praem. κ^2 (sl. R)* me¹] autem *add. GX* | obtinentur *H(ac.)* 15 *possit recte *tr. μ λ edd* | nisi] a *add. I* | domino] deo *D*; regente *add. N(ac.)* 16 diriguntur κ^1 (*exc. I*) μ (*pc. G*) *U* | mortale *S* | quomodo] quo deo *X*; quo *Y* 17 intellegit *PLC κ^2* ; intellegat κ^1 (*exc. A*) *U mip* | vir *om. OS λ^1* 18 dirigat *U* | reparatur *I* 19 cognitione *YBrB* | multae] autem *add. U* 20 domini *om. P(ac.); dominus W; deum S* | obtinetur *Ma*

51, 1 Ecclesiastes *W* | dicitur] scribitur κ (*exc. κ^2*) *Z ba mip* | et *om. R* 2 bonum inquit *tr. K* 3 manducat $\kappa^2 U \lambda^2$ *mia* 4 hoc] haec λ (*exc. U*) | ego] ergo *N(ac.)* 5 manducavit *PL μ λ* (*exc. N*) | parcat] pascet λ *edd* | legitur] loquitur κ^1 6 quod] et *add. U* | sunt *UY* | sint² dei sint *tr. TO* | in² *om. O*

studiis suis proficiant, quantum ille voluerit: *Quantumcumque laboraverit homo ut quaerat, non inveniet, et quodcumque dixerit sapiens ut sciat, non poterit invenire. Quia universum hoc dedi in cor meum et cor meum universum hoc vidit, quia et iusti et sapientes* 10
et operationes eorum in manu dei. In libro autem Sapientiae de eodem gratiae opere ita dicitur: *Quoniam ipse sapientiae dux est et sapientium emendator. In manu enim illius et nos et sermones nostri et omnis sapientia et operum scientia et disciplina.* De continentia quoque, quod ex dei habeatur munere, eadem scriptura sic loquitur: *Ut scivi quia aliter non possum esse continens nisi deus det, et hoc ipsum erat sapientiae scire, cuius esset hoc donum.* Cui sententiae Pauli apostoli doctrina concordat in prima ad Corinthios haec scribentis: *Volo autem omnes homines esse sicut meipsum, sed unusquisque proprium habet donum ex deo, alius sic, alius autem sic.* 15
 Dominus vero in evangelio secundum Matthaeum haec de continentiae dono insinuasse narratur; dicentibus namque discipulis suis: *Si ita est causa viri cum uxore, non expedit nubere, dixit illis Iesus: Non omnes capiunt verbum istud, sed quibus datum est.* 20

52. De timore dei et sapientia ita in Ecclesiastico legitur: *Corona sapientiae timor domini, utraque autem dona sunt dei.*

7–11 Eccl. 8, 17–9, 1 (LXX) 12–14 Sap. 7, 15–16 16sq. Sap. 8, 21
 19sq. 1 Cor. 7, 7 23 Matth. 19, 10 24 Matth. 19, 11
 52, 2 Sir. 1, 22, 23

$\kappa(WPLC + \kappa^l[ADFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^l\lambda^2)$

7 proficiunt K | voluerit] *donaverit $\mu\lambda$ edd | quantacumque $PLCATOG$;
 quantocumque κ^2 8 laboraverit] labore cucurrerit κ^2 | ut] et S | non $om.$ λ
 10 meum et cor $om.$ $Q(ac.)$ | videt YZ ; dedit O | et² $om.$ $FJIl^1$ 12 opera
 $P(ac.)$ | ipsae W | *est sapientiae dux $tr.$ μ ; et sapientiae dux est λ 14 sapi-
 entiae κ^l (exc. FI) λ (exc. $MVSB$); sermonis nostri add. $X(ac.)$ | scientia $om.$
 $P(ac.)$; scientiae μZ | disciplinae λ | continentiae DT 16 ut] et $W(pc.)$ κ^2
 μ | quia] et I 17 donum hoc $tr.$ $W(ac.)$ | cuius λ^l 18 prima] epistola add.
 $WP(sl.)$ 19 haec $om.$ P | scribens κ (exc. PC) $GMaY$ | autem] vos add. V
 $HNUY$; nos add. S | homines $om.$ $VHN\lambda^l$ 20 habet proprium $tr.$ $Q(ac.)$
 GX | autem] vero $S\lambda^2$ mia mip 21 vero] autem G 23 est $om.$ W | dicit μ
 λ mia 24 est] a patre meo add. λ
 52, 1 ita * $om.$ κ

- Item de eodem: *Timor domini super omnia superposuit; beatus cui donatum est habere timorem dei*. Isaías quoque de divitiis spiritalibus, quarum auctor est dominus, ita loquitur: *In thesauris salus nostra advenit, sapientia et pietas et disciplina a domino; hi sunt thesauri iustitiae*. Item de altitudine divitiarum sapientiae et scientiae dei, cuius bonitas nullius merito praevenitur, haec dicit: *Quis mensus est manu aquam et caelum palmo et universam terram pugillo? Quis statuit montes in libra et rupes in statera? Quis cognovit sensum domini aut quis eius fuit consiliarius qui instruat eum? Aut quem consuluit, et instruxit eum? Vel quis ostendit ei iudicium aut viam prudentiae quis ostendit ei, vel quis prior dedit ei et retribuetur illi?* Unde et in libro Iob secundum eundem sensum leguntur domini verba dicentis: *Quis ante dedit mihi ut retribuam illi? Omnia quae sub caelo sunt mea sunt*. Ieremias vero, quod a deo sit homini vera sapientia, sic profatur: *Scio, domine, quia non est in homine via eius, nec viri est ut dirigat iter suum*. Item quod ad deum conversio cordis ex deo sit, per ipsum dominus protestatur et dicit: *Restituam illos in terram istam et reaedificabo et non destruam et plantabo eos et non evellam et dabo illis cor, ut sciant me quia ego sum dominus, et erunt mihi in populum et ego ero illis*

mip 681

3sq. Sir. 25, 14–15 5–7 Is. 33, 6 (LXX) 7sq. altitudine ... dei] cf. Rom. 11, 33 9–13 Is. 40, 12–14 (LXX) 13sq. vel ... illi] Rom. 11, 35 15sq. Iob 41, 2 17sq. Hier. 10, 23 20–23 Hier. 24, 6–7

$\kappa(WPLC + \kappa'[ADFFTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

3 de] in *ba mip* | eodem] timore *add. R\mu* | timorem C; timore K | super omnia superposuit *om. \kappa^2* | omnia] se *add. \lambda^2 edd* 4 datum κ^2 | domini *W\lambda edd* 6 hi ... 7 iustitiae *om. \kappa^1* 7 idem *PLR* 8 nullus I | praevenit *H* hoc I 9 qui *VHSUY* | aquas *WP* | caelo O 10 quis] qui λmia 11 sensus $\kappa^2 Y$ | quis *om. \kappa^2* | eius] enim λ^1 | consiliarius eius fuit *tr. \kappa^1 (exc. FI) U*; eius consiliarius fuit I; fuit eius consiliarius *tr. KX* | qui] quis $P\kappa^2\mu$ | instruxit κ^2 ; instaurat *BrB* 12 consuluit] coluit S | et instruxit eum *om. \kappa^2* | quis] qui *WL* | quis ... 13 prudentiae *iter. S(ac.)* | iudicium ... 13 ei¹ *om. W* 13 et] vel X 14 illi] ei *PM* | inde *Ma* 15 dei κ (*exc. WPO*) | ante] autem *KGYU* | tribuam *Ma* 17 deo] dominio *WP* | vera] recta $\mu\lambda mia$ | probatur *Ma* 18 via *om. H(ac.)*; quia *X(ac.)* 19 deum] dominum $C\kappa^1$ (*exc. F*) converso S | dominum I 22 erit S | illi I

in deum, quia convertentur ad me ex toto corde suo. Item idem
 praedicans, quod ut deus cognoscatur, ex deo sit, *Et scient*, inquit,
 quia ego dominus deus illorum, et dabo illis cor cognoscendi me et
 aures audiendi. 25

53. Quod autem omne verbum bonum et omne opus
 sanctum subministratio sit spiritus sancti, sine quo nihil recte
 agatur, in prima ad Corinthios Paulus apostolus docet dicens:
 mia 1100 *Ideo notum vobis facio, quod nemo in spiritu dei loquens dicit*
anathema Iesu et nemo potest dicere dominum Iesum nisi in spiritu 5
sancto. Divisiones vero gratiarum sunt, idem autem spiritus, et
divisiones ministrationum sunt, idem autem dominus, et divisiones
operationum sunt, idem vero deus qui operatur omnia in omnibus.
Unicuique autem datur manifestatio spiritus ad utilitatem: alii qui-
dem per spiritum datur sermo sapientiae, alii sermo scientiae secun- 10
dum eundem spiritum, alteri fides in eodem spiritu, alii gratia sani-
tatum in eodem spiritu, alii prophetia, alii discretio spirituum, alii
genera linguarum, alii interpretatio sermonum. Haec autem omnia
operatur unus atque idem spiritus dividens singulis prout vult.

24–26 Bar. 2, 31

53, 4–14 1 Cor. 12, 3–11

$\kappa(WPLC + \kappa^l[AD FJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^l\lambda^2)$

23 quia] et FI | item idem praedicans] Baruch quoque praedicat $\kappa ba mip$ (v.
 p. 60) | idem] dicit add. BrB 24 cognoscatur] a deo add. X(ac.) | scient] te
 add. H(ac.) 25 ego] sum add. K | dominus ego tr. P(ac.) | deus om. K
 26 audiendi] me add. ADO

53, 1 bonum om. WADTOMa | omne² om. μ 2 subministrationi P
 3 agitur κ^l (exc. T) κ^2 | prima] epistola add. WP(sl.) | Corinthios] epistola
 add. λ (exc. λ^2 ; sl. V) 4 vobis] nobis S 5 dominus Iesus W | in om. F(ac.)
 6 divisiones ... spiritus iter. N(ac.) | vero] autem κ | et ... 7 dominus om.
 S(ac.) 8 vero] autem G | deus] dominus R 9 quidem] autem P 10 ser-
 mo datur tr. WP | sapientiae] scientiae O | alii] *autem add. $\mu\lambda$ edd | ser-
 mo² om. D(ac.) | scientiae] sapientiae O 11 alii W κ^2 | spiritu eodem tr. U
 12 eodem] uno P λ | prophetatio PL C κ^l (exc. OI) λ (exc. BrB; prophetatia
 V) edd 14 atque] et Ma

54. Tantum vero unumquemque habere gratiae quantum donaverit deus, idem apostolus ad Ephesios ait: *Unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestrae. Unus dominus, una fides, unum baptisma, unus deus et pater omnium,*
 5 *qui super omnes et super omnia et in omnibus nobis. Unicuique autem nostrum data est gratia secundum mensuram donationis Christi, propter quod dicit: Ascendens in altum captivam duxit captivitatem, dedit dona hominibus.* Item idem in secunda ad Corinthios dicit, quod ne ad cogitandum quidem quod spiritale
 10 est idonei simus nisi per gratiam dei: *Fiduciam autem talem habemus per Christum ad deum, non quod sufficientes simus aliquid cogitare a nobis quasi ex nobismetipsis, sed sufficientia nostra ex deo est, qui et idoneos nos fecit ministros novi testamenti non littera, sed spiritu. Littera enim occidit, spiritus autem vivificat.* Et iterum in *mip 682*
 15 eadem epistola docens bonorum operum et affectum et sufficientiam a dei gratia ministrari, *Potens est autem, inquit, deus omnem gratiam abundantem facere in vobis, ut in omnibus per omnia sufficientiam habentes abundetis in omne opus bonum, sicut scriptum est: Dispersit, dedit pauperibus, iustitia eius manet in aeternum.*
 20 *Qui autem ministrat semen seminanti, et panem ad manducandum praestabit et augebit incrementa frugum iustitiae vestrae, ut in omnibus locupletati abundetis in omnem simplicitatem.* Ad Ephe-

54, 2–8 Eph. 4, 4–8 7sq. cf. Ps. 67, 19 10–14 2 Cor. 3, 4–6 16–22
 2 Cor. 9, 8–11 19 Ps. 111, 9

$\kappa(WPLC + \kappa'[ADF]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

54, 2 donaverit dominus λ (exc. λ^2); dominus donaverit λ^2 edd 3 vestrae]
 nostrae S 4 baptismum $W(ac).PLC(ac).ADF$ 5 qui] est add. I | omnes]
 omnia O; est add. Br Emia mip | super²] per κ 6 datum D | gratia om.
 $W(ac).PLF(ac)$ 10 sumus Ma Y 11 dominum I | quod non tr. λ (exc. H
 λ^2) | sumus Ma YZ 12 a nobis quasi om. X | ex¹] a κU | nostra] nobis λ
 edd | ex²] a λ^1 13 qui] quique I | et om. $F(ac).I\lambda^1$ | fecit nos tr. λ^2 edd
 15 dicens mip | et¹ om. λ | effectum YZ edd 16 ad dei gratiam S | deus
 om. O 17 abundare OIK $\mu\lambda$ | nobis GHS | omnibus] et add. R 18 suffici-
 cientiam habentes abundetis] scietis habere abundantiam O 19 aeternum]
 saeculum saeculi O 20 quis I 21 frugum om. W | nostrae S
 22 simplicitatem] simplicita aut S

sios vero scribens apostolus docet, quod omnia bona quibus placetur deo dona sint dei, et quod ab ipso peti oporteat, ut ea non habentibus tribuat: *Huius rei, inquit, gratia flecto genua mea ad patrem domini nostri Iesu Christi, ex quo omnis paternitas in caelo et in terra nominatur, ut det vobis secundum divitias gloriae suae virtutem corroborari per spiritum eius in interiore homine, habitare Christum per fidem in cordibus vestris, in caritate radicati et firmati, ut possitis comprehendere cum omnibus sanctis, quae sit latitudo et longitudo, sublimitas et profundum, scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem dei. Ei autem qui potens est omnia facere superabundantius, quam petimus aut intellegimus, secundum virtutem qua operatur in nobis, ipsi gloria in ecclesia et in Christo Iesu in omnia saecula saeculorum. Amen.*

55. Omnis autem boni deum esse auctorem, cuius dona nec incerta sunt nec mutabilia, sed ex aeterna voluntate venientia, Iacobus apostolus ita loquitur: *Nolite errare, fratres mei dilecti: Omne datum optimum et omne donum perfectum desursum est descendens a patre luminum, apud quem non est transmutatio nec vicissitudinis obumbratio. Voluntarie genuit nos verbo veritatis, ut*

25–36 Eph. 3, 14–21

55, 3–7 Iac. 1, 16–18

$\kappa(WPLC + \kappa^1[AD F]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

23 docens *WP* | placet *H* 24 eam *G* 25 tribuatur *L(ac).FJ(ac).IR(ac)*; tribuantur *L(pc).C\kappa^1(exc.FI; pc.J)\kappa^2(pc.R)ba mip* 26 paternitas *om. Ma(ac.)* | caelis *O* 27 terris *O* | secundum *om.\mu(ac.Ma)* | divitiae *YZ* 28 virtute *WPL* | spiritum] ipsum *S* | interiori $\kappa^2 UBr mia$ 29 nostris *S*; ut *add.Ma* | in² *om.Q(ac).X(ac.)* | firmati] fundati κ^2 30 ut *om.Q(ac.); del.Ma* | longitudo et latitudo *tr.U* 31 longitudo] et *add.AO* | scire etiam *om.V(ac).\lambda^2 mia* 32 in *om.\lambda^1(ac.Y)* 34 qua] quae *P*; quam *K* 36 amen *om.\kappa^2*

55, 1 dominum *U*; domini *YZ* | deum esse auctorem *om.Ma* 2 sint $Y\lambda^2 mia$ | immutabilia *UY* | ex aeterna] aeterna $Q(ac.)MV\lambda^1$ (externa *Z*); ex aeterno *BrB* 3 loquitur ita *tr.K(ac.)* | nolite] itaque *add.GX* | dilectissimi $O\kappa^2$ 6 voluntarie] enim *add.CI\lambda^2 edd* | verbum λ^1

- simus initium aliquod creaturae eius.* Cui et Zacharias propheta concinit dicens: *Salvabit dominus in die illa sicut oves populum suum, quoniam lapides sancti volvuntur super terram ipsius, quia si*
 10 *quid bonum, ipsius est, et si quid optimum, ab ipso est.* In evangelio vero secundum Matthaeum, quod scientia et intellectus dona sint dei, quae quibus voluerit largiatur, ita dicitur: *Tunc accedentes discipuli eius dixerunt ei: Quare in parabolis loqueris ad eos? At ipse respondens ait illis: Quia vobis datum est nosse mysteria regni*
 15 *caelorum, illis autem non est datum.* Iohannes quoque evangelista *mip 683* pronuntiat neminem aliquid boni habere, nisi quod desursum acceperit, dicens: *Non potest homo accipere quidquam, nisi fuerit ei datum de caelo.* In eiusdem vero evangelio doctrina est ipsius veritatis, quod nemo veniat ad filium nisi attractus a patre, quia
 20 *venturum deus et intellegentem et oboedientem facit: Nemo, inquit, potest venire ad me, nisi pater qui misit me attraxerit eum, et ego resuscitabo eum in novissimo die. Scriptum est enim in prophetis: Et erunt omnes docibiles dei. Omnis qui audivit a patre et didicit, venit ad me. Et infra: Propter hoc dixi vobis, quia nemo*
 25 *potest venire ad me, nisi datum fuerit ei a patre meo.*

8–10 Zach. 9, 16–17 (LXX) 12–15 Matth. 13, 10–11 17sq. Ioh. 3, 27
 20–24 Ioh. 6, 44–45 24sq. Ioh. 6, 66

$\kappa (W P L C + \kappa^1 [A D F J T O I] + \kappa^2 [R K]) \mu (Q G M a X) \lambda (M V H N S \lambda^1 \lambda^2)$
 55, 19 nemo *inc. Do* 21 eum *des. Do*

7 scimus *S* | aliquod] *ex add. O* | propheta *om. κ* 8 salvavit *mip* | illo μ
 λ (*exc. Br mia*) 9 quia ... 10 ipsius *om. N(ac.)* 11 scientiae λ (*exc. H*) 13 ei
om. λ (exc. U) 14 illis] *eis P* | nosse] regnum caelorum *add. X(ac.)* | mysterium
 $O\mu U$ 15 datum est *tr. TO* | quoque] autem μ 16 neminem *iter. H* | quod *om. P(ac.)* 17 homo *om. I* 18 ipsius] eiusdem *Ma* 19 venit *W*
 $J T O K$; quippe potest venire *Do* 20 deus *post oboedientem tr. μ* | et oboedientem et intellegentem *tr. D* | inquit] ait *ba mip; om. Do* 21 potest venire] venit *Do* | miserit *P* | me misit *tr. I* | attraxit *N* | eum *om. Br B*
 22 eum] illum *W* 23 audit *OK*; venit *U* 25 ad me venire *tr. S* | nisi] quia
add. U

56. In fide autem et in operibus bonis proficere ac perseverare usque in finem muneris atque auxilii esse divini sanctorum scripturarum confirmat auctoritas; etenim Paulus apostolus Philippensibus scribens ait: *Confidens hoc ipsum, quia qui coepit in vobis opus bonum, perficiet usque in diem Christi Iesu.* Huius 5 autem testimonii virtutem quidam volens ad sui sensus pravitatem convertere, ita quod dictum est: *Qui coepit in vobis volebat intellegi quasi dictum esset: 'Qui coepit ex vobis,'* ut et initium et consummatio operis non ad deum, sed ad hominem referretur, qui et incipere et perficere voluisset. Sed hanc insanissimam 10 superbiam in eadem epistola excellentissimus gratiae praedicator elidit dicens: *In nullo terreamini ab adversariis, quae est illis causa perditionis, vobis autem salutis, et hoc a deo. Vobis enim donatum est pro Christo non solum ut in eum credatis, sed etiam ut pro illo patiamini.* Et iterum, *Cum metu,* inquit, *et tremore vestram salutem operamini.* Deus est enim qui operatur in vobis et velle et operari pro bona voluntate. Item in prima ad Thessalonicenses docet ex deo esse principium et profectum consummationemque virtutum dicens: *Ipse autem deus et pater noster et dominus Iesus dirigat viam nostram ad vos. Vos autem dominus multiplicet et* 20

mia 1102

56, 4sq. Phil. 1, 6 12–15 Phil. 1, 28–29 15–17 Phil. 2, 12–13 19–24
1 Thess. 3, 11–13

$\kappa(WPLC + \kappa^1[AD F]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

56, 1 bonis operibus *tr. T* | ac] atque *Ma* 2 auxilium *X(ac.)* | esse divini] *esse dei divina μ 3 scribens Paulus apostolus Philippensibus *tr. \lambda^2 edd*
4 scribens ait Philippensibus *tr. AD(pc.)TO*; scribens Philippensibus ait *D(ac.)* 5 vobis] nobis *G* | proficiet *H(ac.)*; perficiat *O* | in diem *om. L(ac.)* | diem] domini nostri *add. \mu* | Christi *om. D(ac.)* | Iesu Christi *tr. Q*
MaX 8 nobis *P* | ut *om. Ma* 9 referetur *L(ac.)KHNS*; referatur *W*; refertur *V(ac.)* 11 excellentissimae *LC\kappa^2* 12 ullo *OMa(ac.)* 13 deo] quia *add. \mu\lambda(exc. N) mia* | enim *om. \mu\lambda(exc. N) mia*; autem κ^2 14 est] vobis *add. M(ac.)* | pro¹] a *K* | ut² *om. P(ac.)* 16 operamini *om. Ma(ac.)*
deus ... 17 voluntate *om. Ma* | enim *om. W* 17 operari] perficere *Ma\lambda^2 mia mip* | prima] epistola *add. P(sl.)* | ad *om. V(ac.)* 19 noster *om. QGMa*; vester λ^1 | et² *om. P* | Iesus] Christus *add. AR* 20 nostram] vestram *UZ dominus om. I*

- abundare faciat caritate in invicem et in omnes, quemadmodum et nos in vos, ad confirmanda corda vestra sine querela in sanctitate ante deum et patrem nostrum in adventu domini nostri Iesu cum omnibus sanctis eius. Ad Corinthios quoque scribens et omnium*
- 25 *virtutum proficientem perseverantiam dei donum esse commen-*
dans, Gratias, inquit, ago deo meo semper pro vobis in gratia dei
quae data est vobis in Christo Iesu, quia in omnibus divites facti estis mip 684
in illo, in omni verbo et sapientia, sicut testimonium Christi confir-
matum est in vobis, ita ut nihil vobis desit in ulla gratia exspectan-
- 30 *tibus revelationem domini nostri Iesu, qui et confirmavit vos usque*
ad finem sine crimine in diem adventus domini nostri Iesu Christi.
Item ad Romanos de caritate Christi, qua eos quos diligit insupe-
rabiles facit, id est usque in finem perseverantes – nam quid
aliud est perseverare quam temptatione non vinci? –, Quis nos,
- 35 *inquit, separabit a caritate Christi? Tribulatio? an angustia? an*
persecutio? an fames? an nuditas? an periculum? an gladius? Sicut
scriptum est: Quia propter te mortificamur tota die, aestimati sumus
sicut oves occisionis, sed in his omnibus superamus per eum qui
dilexit nos. Item ad Corinthios de victoria quam perficit Christus,
- 40 *Stimulus, inquit, mortis peccatum, virtus vero peccati lex. Deo*
autem gratias, qui dedit nobis victoriam per Iesum Christum domi-
num nostrum. Item ad Thessalonicenses de perseverantia quam

26–31 1 Cor. 1, 4–8 34–39 Rom. 8, 35–37 37sq. Ps. 43, 22 40–42
 1 Cor. 15, 56–57

$\kappa(WPLC + \kappa'[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

21 faciet $W(ac.)$ | caritatem $P\lambda^1\lambda^2edd$ | in¹ om. S 22 corda om. $L(ac.)$
 sanctitate] vitae add. λ^2 23 vestrum λ^1 | adventum $P(ac.)Ma$ | nostri om.
 $W\mu V(ac.)$ | Iesu] Christi add. $\kappa(exc. W)\lambda(exc. \lambda^2; pc. V)edd$ 24 et om. Q
 MaX 25 commendare $H(ac.)$ 27 nobis YZ ; mihi $I(ac.)$ 28 et] in omni
 add. R 29 ulla] nulla $P(ac.)SUY$ 30 nostri om. VS | qui ... 31 Christi
 om. G | *confirmabit $\kappa(exc. WPL)QMaX\lambda edd$ | vos] nos U | usque ad
 finem om. $QMaXU$ 31 ad] in κ^2 | die $\kappa(exc. P)X$ 32 qua] quae R ; qui
 K | quos om. P ; deus add. Ma 33 nam] etiam H 34 *est aliud tr. $\mu\lambda edd$
 35 separavit PL | an¹ ... 36 persecutio om. $ADTO$ 36 famis PL | gladium
 W 37 existimati $\lambda^2 ba mip$ 38 sicut] ut μ | omnibus om. μ | per] propter
 $WO\mu$ 40 stimulum P | peccatum] est add. $I\lambda^2edd$ | deo] donum $Ma(ac.)$

deus tribuit, *Ipse autem*, ait, *deus pacis sanctificet vos per omnia, et integer spiritus vester et anima et corpus sine querela in adventum domini nostri Iesu Christi servetur. Fidelis est qui vocavit vos, qui etiam faciet.* 45 Item ad Thessalonicenses, quod omnia bona nostra sive in operando sive in loquendo et in eis perseverantia dona sint dei, ita praedicat dicens: *Ipse autem dominus noster Iesus Christus et deus et pater noster, qui dilexit nos et dedit consolationem aeternam et spem bonam in gratia, exhortetur corda vestra et confirmet in omni opere et sermone bono. De cetero, fratres, orate pro nobis, ut sermo domini currat et clarificetur sicut et apud vos, et ut liberemur ab importunis et malis hominibus; non enim omnium est fides. Fidelis autem deus est, qui et confirmavit nos et custodiet a malo.* 50 Petrus vero apostolus unde esse virtutem perseverantiae doceat, audiamus: *Deus autem*, inquit, *omnis gratiae, qui vocavit nos in aeternam gloriam, modicum passos ipse perficiet, confirmabit solidabitque, cui est virtus et potestas in saecula saeculorum. Amen.* 55 Iohannes vero apostolus, quod victoria sanctorum opus dei sit habitantis in sanctis, ita loquitur: *Vos ex deo estis, filioli, et vicistis mundum, quoniam maior est qui in vobis est quam qui in mundo.* 60
mia 1103 Item idem: *Omne quod natum est ex deo vincit mundum, et haec*
mip 685

43–46 1 Thess. 5, 23–24 48–55 2 Thess. 2, 16–3, 3 56–58 1 Petr. 5, 10–11
60sq. 1 Ioh. 4, 4 62sq. 1 Ioh. 5, 4

$\kappa(WPLC + \kappa^1[ADFJTOI] + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$

43 deus¹] dominus κ^2 | ipse] per se λ^1 | et] ut $A T \kappa^2 \lambda$ (exc. H ; pc. V) edd
44 vester om. W | adventu $O \kappa^2 U Br$; in adventum add. $P(ac)$ 45 servetur]
sui O | nos μ 46 faciat $W(ac)$ PL ; facit H ; facio S ; sitiet λ^1 49 Christus
om. $R(ac)$ | deus om. WR ; post dominus tr. K | et² om. $L CR \mu$ 50 gra-
tiam $ADTO$ | exhortetur] et add. λ^2 | nostra S 51 omni om. Ma 52 do-
mini] dei $DFJOR$ | curat $O UY$ | et¹] pacificetur add. $N(ac)$ | sicut om. T
53 hominibus et malis tr. $\lambda^2 mia$ 54 deus] dominus κ | confirmabit κ (exc.
 WP) λ^2 | vos κ (exc. LCK) λ (exc. SY) | custodiat $WPF(ac)$ 55 vero]
*quoque $\mu \lambda$ (exc. U) edd; autem U 57 aeternam] suam add. $\mu \lambda$ edd | glo-
riam] in Christo Iesu add. PL (pc.) $C \kappa^2 \lambda^2$ edd | passus $W(pc)$ | confirmavit
solidavitque P 58 saeculorum om. μ | amen om. $K \mu \lambda$ (exc. E) mia 59 sit
dei tr. I 61 nobis $WLC A FJT$ 62 vicit $LR(ac)$ | et ... 63 mundum om.
 $Ma(ac)$

est victoria quae vincit mundum: fides nostra. In evangelio autem secundum Lucam deum dare, ut in fide perseveretur, ita promittitur: *Dixit autem Iesus Petro: Simon, Simon, ecce Satanas postulavit, ut vos cerneret sicut triticum. Ego autem rogavi pro te, Petre, ne deficiat fides tua, et tu conversus confirma fratres tuos et roga, ne intretis in temptationem.* In Evangelio quoque Iohannis de ovibus Christi, quae de manu ipsius a nullo rapiuntur, haec legimus dicere veritatem: *Sed vos non creditis, quia non estis de ovibus meis. Oves meae vocem meam audiunt et ego novi illas et sequuntur me et ego vitam aeternam dabo illis et non peribunt in aeternum nec quisquam rapiet eas de manu mea.* Item in eodem evangelio de his quos pater dat filio, qui et omnes veniunt ad filium et quorum nullus perit, haec ipsius domini ore dicuntur: *Omne quod dat mihi pater venit ad me, et eum qui venerit ad me non eiciam foras, quia descendi de caelo, non ut faciam voluntatem meam, sed voluntatem eius qui me misit patris, ut omne quod dedit mihi non perdam ex eo quidquam, sed resuscitem illud in novissimo die.*

(XXV.) 57. Multa sunt alia in canonicarum serie scripturarum, quae vitandae prolixitatis studio praeterimus, quoniam quae assumpsimus nec pauca sunt nec obscura nec levia, quibus plenissime declaratur omnia, quae ad promerendam vitam aeternam

65–68 Luc. 22, 31–32 70–73 Ioh. 10, 26–28 75–79 Ioh. 6, 37–38. 39

$\kappa(WPLC + \kappa^1[ADFI]TOI) + \kappa^2[RK])\mu(QGMaX)\lambda(MVHNS\lambda^1\lambda^2)$
57, 4 declaratur *inc. Do*

63 vicit *LU* | vestra *Ma* 64 ut ... perseveretur] in fide perseveranti *U*
promittitur *PI\lambda^1 BrB* 65 Simon² *om. \kappa^2* 66 ut] et *P* | discerneret *Ma(pc.)*;
vel cribaret *add. P(sl.)*; cribraret $\kappa^1\kappa^2 mia$ | Petre *om. O*; patrem *W* | ne] ut
non *O* 67 tu] aliquando *add. A TOR* | rogate *C(pc.)\lambda* (*exc. \lambda^2; pc. V*) *ba*;
rogo *BrB*; cf. *lib. 2, 46, 32* 68 quoque *om. P* | Iohannes *S* 69 quae] quod
 κ^1 | manibus *K* | ipsius] eius *WP*; illius *LC\kappa^1* (*exc. O*) *K* | rapiuntur] rapiantur
 κ (*exc. WP*) *ba mip* 70 estis] de ovibus *add. S(ac.)* | de] ex *X* 71 audient
OMa(ac.); audiant *X* | novi] nosco *O* 72 dabo] do λedd | nec] ne *YZ*
73 rapit μ 74 qui] et *add. S(ac.)* 76 veniet *OI* | ad me venit *tr. K* | venerit]
*venit κ^1 (*exc. JI*) $\mu\lambda edd$ | eicio μ 78 misit me *tr. WC\kappa^1\lambda edd* | dat *OI*
79 sed] ut *add. \mu* | illum *P\mu*
57, 3 nec¹] non *Ma* 4 declarantur *P(pc.) UY*; his omnibus *praem. Do*

pertinent, sine gratia dei nec inchoari nec augeri posse nec per- 5
*mip*686 fieri, et contra omnem elationem de libero arbitrio gloriantem
*mia*1104 illam invictissime reniti sententiam dicentis apostoli: *Quis enim*
te discernit? Quid autem habes quod non accepisti? Si autem acce-
pisti, quid gloriaris quasi non acceperis? Igitur profunditas illius
 quaestionis, quam secundum admirationem apostoli impenetrabi- 10
 lem confitemur, per liberi arbitrii velle et nolle non solvitur, quia
 licet insit homini bonum nolle, tamen nisi donatum non habet
 bonum velle, et illud contraxit natura per culpam, hoc recipit
 natura per gratiam.

58. Sed quid illud sit, quod haec eadem natura in omnibus
 hominibus ante reconciliationem rea, in omnibus misera, non in
 omnibus iustificatur et a pereuntibus quadam sui parte discerni-
 tur ab eo qui *venit quaerere et salvare quod perierat*, humano sensu
 prorsus non potest indagari. Quantumlibet enim impiorum mali- 5
 gnitas accusetur resistens gratiae dei, numquid probabuntur eam
 quibus est collata meruisse? Aut illa virtus gratiae, quae sibi quos
 voluit subdidit, convertere eos qui inconvertibiles permansere
 non potuit? Tales fuerunt qui sunt attracti, quales hi qui in sua
 duritia sunt relict, sed illis tribuit gratia stupenda quod voluit, 10
 istis retribuit veritas iusta quod debuit, ut iudicium dei magis in-

57, 7–9 1 Cor. 4, 7 10sq. quam ... confitemur] cf. Rom. 11, 33 (cf. *supra* cap.
 28, 3sq.; Aug., c. Faust. 21, 2)

58, 4 Luc. 19, 10 11sq. iudicium ... inscrutabile] cf. Rom. 11, 33

$\kappa(WPL C + \kappa^1[ADFJTOI] + \kappa^2[RK]) Do \mu(QGMaX) \lambda(MVHNS\lambda^1\lambda^3)$
 5 perfici *des. Do* 8 quid *inc. Do* | accepisti¹ *des. Do* 11 quia *inc. Do*
 14 gratiam *des. Do* 58, 9 tales *inc. Do*

5 pertineant λ^1 6 elatione C; electionem λ^2 *mia* 8 te *om. V(ac.)* | autem¹
om. κ^1 (exc. JI; ac. F) | si autem accepisti *om. Ma*; quod accepisti QGX
 12 bonum nolle] velle et nolle κDo (v. p. 60sq.) | nolle ... 13 bonum *om. X*
 donatur U; donetur Y | bonum velle habet tr. ADTDo 13 et *om. K*
 58, 1 naturam P(ac.) 2 conciliationem Ma(ac.) | rea] mala λ ; non in omni-
 bus misera *add. K(ac.)* 6 gratiam H | dei *om. Q(ac.)* | probabunt LC
 8 convertibiles P 10 sunt *om. μ* | derelicti G(pc.) | gratia] dei *add. N*
 stipenda L

scrutabile sit in electione gratiae quam in retributione iustitiae. Verumtamen ne illa pars fidei, qua pie credimus deum velle ut omnes homines veritatis agnitione salventur, per hoc quod de
 15 effectibus gratiae evidenter ostenditur infirmata videatur, annitendum est auxiliante Christo, ut nobis stabilitas huius definitionis appareat. Sed quia necessariae inquisitionis negotium non levem operam sibi poscit impendi, secuturam disputationem ab exordio alterius voluminis inchoemus.

13sq. deum ... salventur] cf. 1 Tim. 2, 4

$\kappa(WPLC + \kappa^l[ADFJTOI] + \kappa^2[RK]) Do \mu(QG Ma X) \lambda(MVHNS \lambda^l \lambda^2)$
 12 iustitiae des. Do

12 sit] est Do | retributione] redibitione $WC \kappa^2$; reprobatione Do | iustitiae om. Do 13 quam K 14 quod om. H 15 effectibus] fructibus I 16 Christo] deo Ma | vobis YZ 18 possit HU; poscat S

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4, 9-10	<i>cf.</i> 2, 25, 10	1, 23-24	1, 21, 7-10
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4, 18	<i>cf.</i> 2, 17, 19	2, 9	2, 50, 18
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9, 14	<i>cf.</i> 2, 1, 14	13, 9. 12	1, 27, 5
9, 20	1, 35, 13	13, 13	<i>cf.</i> 2, 44, 8
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