

PETER COMESTOR

Glosae super Euangelia glosata

*Accessus* to the Glossed Gospels

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# I. Glosae super Matthaenum glosatum

## 1. PROLOGVS

/1ra/ *Fecit Deus duo luminaria magna in firmamento celi: luminare maius ut preeset diei et luminare minus ut preeset nocti.* Per firmamentum celi satis eleganter sacra scriptura intelligitur, siue in tali uerborum iunctura transitio siue intransitio intelligatur. Ipsa enim est firmamentum celi, id est firmamentum quod est celum, quia et firmamentum est et celum. Celum, quia con-

5

2 magna: om. T

2–3 *Fecit ... nocti*: Gen. 1:16; in *firmamento celi*: Gen. 1:14.

5 in *tali uerborum iunctura*: ‘in such a combination of words’ (namely, *firmamentum celi*). ♦ *transitio siue intransitio*: according to the formal logic of Comestor’s time, ‘transitivity’ occurs whenever an agent (subject) transfers something through an act (verb) to another thing (direct object); thus, as the master will suggest below, a transitive relation is observed between *sacra scriptura* and *firmamentum celi* because the Holy Scriptures strengthen the saints (*firmat eos*) as the firmament safeguards the heavenly bodies. On the other hand, ‘intransitivity’ occurs whenever an agent acts but does not transfer anything to an object; hence, *sacra scriptura* designates *firmamentum celi* intransitively, owing to the simple likeness (*conuenientia*) that it bears towards both *firmamentum* and *celum*, as the master describes.

7 *est*<sup>2</sup>: the subject of this verb, *ipsa* (whose antecedent is *scriptura*), is carried over from the previous clause. With this simple predicate construction, the master indicates that *scriptura* is in some way identical to both *firmamentum* and *celum* (*et ... et*), which he goes on to explain. ♦ *Celum*: understand ‘*sacra scriptura est*’; *sacra scriptura* remains the implied subject for the following verbs: *continet, designatur*.

7–11 *Celum ... continet que celata. ... Firmamentum ... firma subsistit*: ob-

10 tinet que celata sunt a seculis, quia celat archana deitatis. Vnde et crebro celi nomine designatur pro quadam conuenientia proprietatis, ut ibi: *Celum sicut liber plicabitur*, et alibi: *Extendens celum sicut pellem*. Eadem firmamentum est, quia firma subsistit ueritatis fundamento subnixa, quia eius ueritas est solida, immobilis, inconcussa. Vnde ab apostolo dicitur *columpna ueritatis*. Sic sacra scriptura firmamentum celi dicitur intransitiue.

15 Eadem firmamentum celi transitiue dicitur, quasi firmamentum celorum, id est sanctorum, qui celi nomine significantur, ut ibi: *Celi enarrant gloriam Dei*, et alibi: *Celum mihi sedes est*. Talium profecto celorum, id est sanctorum, firmamentum est sacra scriptura, quia firmat eos et roborat, ne sol per diem uel  
20 luna per noctem eos adurat, id est ne prosperitas eleuet uel aduersitas deprimat. Facit quoque ut *exitus matutini et uesperii*

12 ueritas: ueritatis *T a.c.* | est: *om. T*

serve the master's quasi-etymological wordplay as he establishes an analogy between *scriptura* and *firmamentum celi*.

9–10 *conuenientia proprietatis*: 'agreement of properties.' A scholastic term that indicates the precise manner in which two things have some essential likeness.

10 *Celum ... plicabitur*: Is. 34:4.

10–11 *Extendens ... pellem*: Ps. 103:2.

11–12 *firma subsistit ueritas fundamento subnixa*: 'the truth stands resting firmly upon its foundation.'

13 *columpna ueritatis*: 1 Tim. 3:15.

17 *Celi ... Dei*: Ps. 18:1. ♦ *Celum ... est*: Act. 7:49.

18 *Talium profecto celorum*: 'by the emergence of such heavenly bodies.'

19–20 *ne sol ... adurat*: cf. Ps. 120:6.

20–21 *ne prosperitas ... deprimat*: cf. Gregory the Great, *Homiliae in Hiezechielem*, lib. 2, hom. 7, 662.

21–22 *Facit quoque ... delectent eos*: the subject of the main verb (*facit*) is again *sacra scriptura*, while the nominative plural *exitus* ('the outgoing' or

(uel ‘-e’) delectent eos, id est hoc effecit in eis ut, siue per prospera siue per aduersa transeant, utrimque cum quadam iocunditate pertranseant. Sic sacra scriptura et transitiue et intransitiue dicitur firmamentum celi. 25

In hoc firmamento celi, id est in sacra scriptura, posuit *Deus duo luminaria: luminare maius ut preesset diei et luminare minus ut preesset nocti*. Per luminare minus intelligitur Moyses ueteris legis lator; per luminare maius intelligitur Christus noue legis dator, de quo: *Erat lux uera* et cetera, qui de se ait: *Ego sum lux mundi*. Et satis eleganter Moyses lune comparatur uel quantum ad se uel quantum ad testamentum quod edidit, quia et ipse mutabilitati subiacuit et testamentum ab eo editum mutationem recepit. Testamentum enim datum a Christo testatoris morte firmatum est et ideo ratum; testamentum latum a Moyse ratum non fuit et ideo mutatum. Et sicut luminare minus, id est Moyses legis lator, prefuit nocti, id est legi uel populo rudi, sic et maius luminare, id est Christus, prefuit euangelio tamquam diei 35

23 aduersa: diuersa *T* | utrimque: utrumque *T*

‘fading away’) is the subject of the *ut*-clause; *exitus matutini et uesperis*: Ps. 64:9.

26–28 *Deus ... nocti*: Gen. 1:16.

28–30 *Per luminare minus ... dator*: cf. Gottfried of Admont, *Homiliae dominicales*, hom. 64, PL 174:441BC.

30 *Erat lux uera* et cetera: Ioh. 1:9.

30–31 *Ego ... mundi*: Ioh. 8:12.

34–35 *Testamentum ... ratum*: The master here takes recourse to legal terminology, latent in the terms ‘Old’ and ‘New Testament.’ Thus, the new will (*testamentum*) is validated and ratified (*firmatum et ratum*) by the death of the one who has produced the will (*morte testatoris*). See Hebr. 9:17; Augustine, *De diuersis quaestionibus*, q. 75, 2–6.